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Libanius



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Reconceiving Religious Conflict Wendy Mayer, Chris L. de Wet, 2018-01-17 Reconceiving Religious Conflict deconstructs instances of religious conflict within the formative centuries of Christianity the first six centuries CE It explores the theoretical foundations of religious conflict the dynamics of religious conflict within the context of persecution and martyrdom the social and moral intersections that undergird the phenomenon of religious conflict and the relationship between religious conflict and religious identity It is unique in that it does not solely focus on religious violence as it is physically manifested but on religious conflict and tolerance looking too at dynamics of religious discourse and practice that often precede and accompany overt religious violence

Memories of Utopia Bronwen Neil, Kosta Simic, 2019-12-05 These essays examine how various communities remembered and commemorated their shared past through the lens of utopia and its corollary dystopia providing a framework for the reinterpretation of rapidly changing religious cultural and political realities of the turbulent period from 300 to 750 CE The common theme of the chapters is the utopian ideals of religious groups whether these are inscribed on the body on the landscape in texts or on other cultural objects The volume is the first to apply this conceptual framework to Late Antiquity when historically significant conflicts arose between the adherents of four major religious identities Greco Roman pagans newly dominant Christians diaspora Jews who were more or less persecuted depending on the current regime and the emerging religion and power of Islam Late Antiquity was thus a period when dystopian realities competed with memories of a mythical Golden Age variously conceived according to the religious identity of the group The contributors come from a range of disciplines including cultural studies religious studies ancient history and art history and employ both theoretical and empirical approaches This volume is unique in the range of evidence it draws upon both visual and textual to support the basic argument that utopia in Late Antiquity whether conceived spiritually artistically or politically was a place of the past but also of the future even of the afterlife Memories of Utopia will be of interest to historians archaeologists and art historians of the later Roman Empire and those working on religion in Late Antiquity and Byzantium

The Rich and the Pure Daniel Caner, 2021-09-07 A portrait of history's first complex Christian society as seen through the lens of Christian philanthropy and gift giving As the Roman Empire broke down in western Europe its prosperity moved decisively eastward to what is now known as the Byzantine Empire Here was born history's first truly affluent multifaceted Christian society One of the ideals used to unite the diverse millions of people living in this vast realm was the Christianized ideal of philanthropia In this sweeping cultural and social history Daniel Caner shows how philanthropy required living up to Jesus's injunction to Give to all who ask of you by offering mercy and or material aid to every human being regardless of their origin or status Caner shows how Christian philanthropy became articulated through distinct religious ideals of giving that helped define proper social relations among the rich the poor and the pure Christian holy people resulting in new and enduring social expectations In tracking the evolution of Christian giving over three

centuries he brings to the fore the concerns of the peoples of Early Byzantium from the countryside to the lower levels of urban society to the imperial elites as well as the hierarchical relationships that arose among them The Rich and the Pure offers nothing less than a portrait of the whole of early Byzantine society Public Spectacles in Roman and Late Antique Palestine Zeev Weiss, 2014-03-24 Wishing to ingratiate himself with Rome Herod the Great built theaters amphitheaters and hippodromes to bring pagan entertainments of all sorts to Palestine Zeev Weiss explores how the indigenous Jewish and Christian populations responded as both spectators and performers to these cultural imports which left a lasting imprint on the region *From Temple to Church* Johannes Hahn, Stephen Emmel, Ulrich Gotter, 2008 Destruction of temples and their transformation into churches are central symbols of change in religious environment socio political system and public perception in late antiquity Archaeologists historians and historians of religion seek an appropriate larger perspective on the phenomenon a oetemple destructiona *Der Magiekonflikt in der Spätantike* Almuth Lotz, 2005 *Selected Works [of] Libanius* Libanius, 1987 *Libanius: Selected orations* Libanius, 1969 **Selected Works: Selected orations** Libanius, 1969 They were used by the Church historians and this coupled with his relations with Basil and with Chrysostom his pupil in Antioch lent them respectability enough to make his works despite their consistent criticisms of the Christian religion acceptable to Byzantine piety Selected Orations Libanius, 1977 Libanius A D 314 393 was one of the last great publicists and educators of Greek paganism His story as presented in his Autobiography Oration I and the Life by Eunapius is supplemented by information from a correspondence of over 1500 items dated A D 355 365 and A D 388 393 and 64 extant orations Sophistic works of various types including the Hypotheses of Demosthenes Orations complete the corpus of his works He was born in Antioch of respectable municipal family and after study at Athens began his teaching career in Constantinople in 340 but soon had to retire to Nicomedeia where he became acquainted with St Basil and influential in the development of Julian s paganism After a second tenure at Constantinople he returned home to become professor in Antioch in 354 a position which he held through many vicissitudes for the rest of his life His views and prejudices caused him to react sharply against many contemporary trends As sophist of Antioch and a devoted exponent of the traditional Hellenic system of education he remained deliberately and contemptuously unacquainted with Latin and deplored its increasing influence Naturally humane in outlook and sympathizing with the local bouregoisie he criticized bitterly the encroachments and oppressions of the central administration and the general cruelty of his day Sincerely pagan in an increasingly aggressive Christian society he became an influential mouthpiece of protest against religious persecution official or unofficial Illness and professional and family disappointments sharpen these criticisms in his later years The orations upon Julian to whose memory he remained devoted all his life were composed between 362 and 365 and present Libanius with a positive role and a congenial subject revealing him at the height of his powers and influence They were used by the Church historians and this coupled with his relations with Basil and with Chrysostom his pupil in Antioch lent them respectability enough to make his

works despite their consistent criticisms of the Christian religion acceptable to Byzantine piety *Selected works* 314-393 Libanius,1977 **Selected Orations** Libanius,1969 **Selected Works** Libanius,1969 Libanius A D 314 393 was one of the last great publicists and educators of Greek paganism His story as presented in his Autobiography Oration I and the Life by Eunapius is supplemented by information from a correspondence of over 1500 items dated A D 355 365 and A D 388 393 and 64 extant orations Sophistic works of various types including the Hypotheses of Demosthenes Orations complete the corpus of his works He was born in Antioch of respectable municipal family and after study at Athens began his teaching career in Constantinople in 340 but soon had to retire to Nicomedeia where he became acquainted with St Basil and influential in the development of Julian s paganism After a second tenure at Constantinople he returned home to become professor in Antioch in 354 a position which he held through many vicissitudes for the rest of his life His views and prejudices caused him to react sharply against many contemporary trends As sophist of Antioch and a devoted exponent of the traditional Hellenic system of education he remained deliberately and contemptuously unacquainted with Latin and deplored its increasing influence Naturally humane in outlook and sympathizing with the local bourgeoisie he criticized bitterly the encroachments and oppressions of the central administration and the general cruelty of his day Sincerely pagan in an increasingly aggressive Christian society he became an influential mouthpiece of protest against religious persecution official or unofficial Illness and professional and family disappointments sharpen these criticisms in his later years The orations upon Julian to whose memory he remained devoted all his life were composed between 362 and 365 and present Libanius with a positive role and a congenial subject revealing him at the height of his powers and influence They were used by the Church historians and this coupled with his relations with Basil and with Chrysostom his pupil in Antioch lent them respectability enough to make his works despite their consistent criticisms of the Christian religion acceptable to Byzantine piety **Selected Works** Libanius,1969 **Studies in the orations of Libanius** Libanius,1928 **Studies in the orations of Libanius** Libanius,1919

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