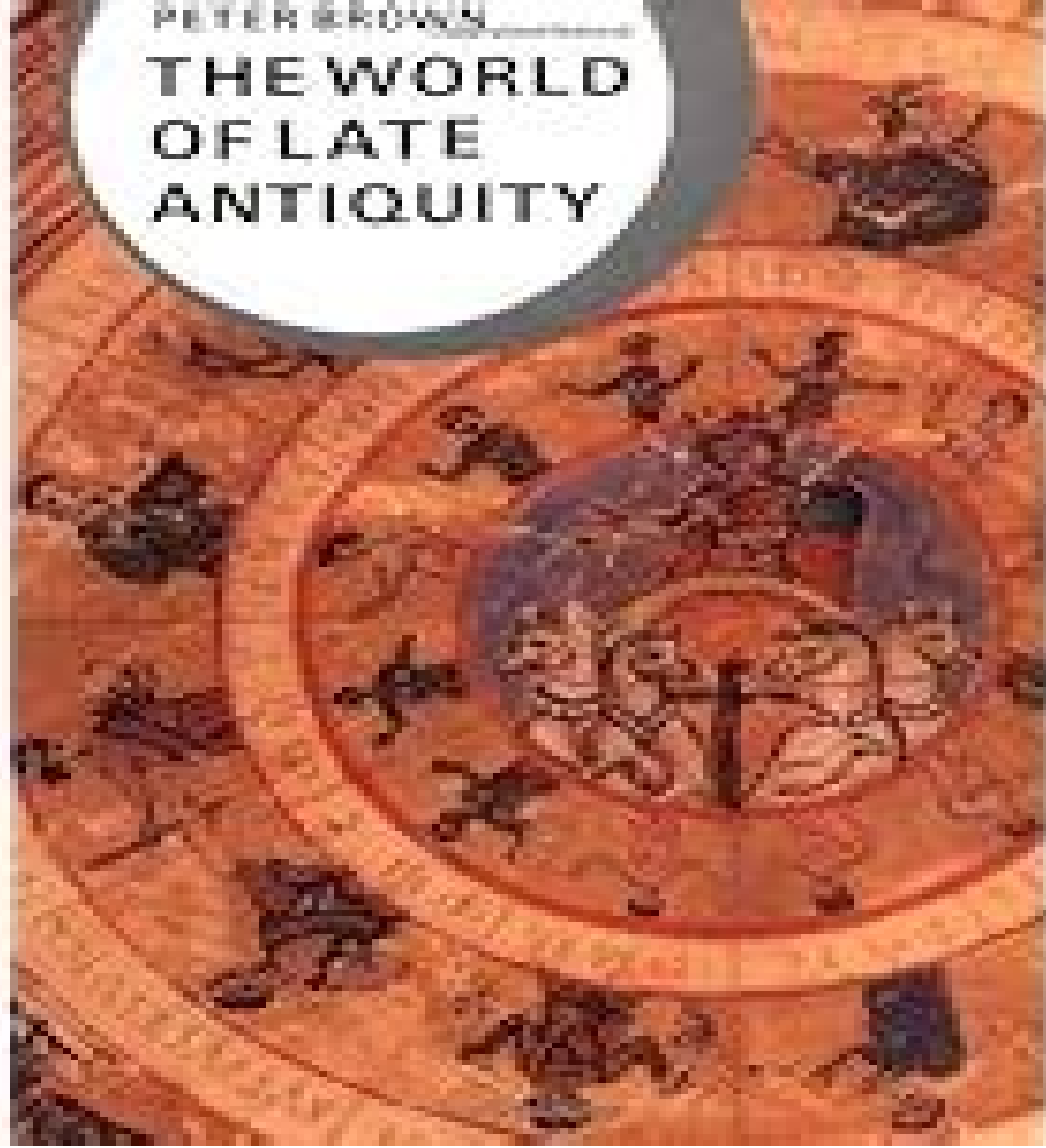


PETER BROWN
**THE WORLD
OF LATE
ANTIQUITY**



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Brenda Llewellyn Ihssen



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The World of Late Antiquity Peter Brown, 2024-04-25 The first century AD was one of momentous events the end of the Roman empire the rise of Christianity across western Europe and the disappearance of Persia from the Near East an era in which the most deep rooted of ancient institutions disappeared for all time creating divergent legacies which are still present Renowned historian Peter Brown examines these changes and the reactions to them to show that the period of Late Antiquity was one of outstanding new beginnings and far reaching impacts The result is a lucid answer to a crucial question in world history how the exceptionally homogenous Mediterranean world of the first century AD became divided into the three mutually estranged societies of the Middle Ages Catholic Western Europe Byzantium and the Islamic world Browns remarkable study in social and cultural transformation explains how and why the Late Antique world came to differ from the Classical civilization of the Greeks and Romans Featuring a new preface and updated with colour illustrations throughout The World of Late Antiquity demonstrates that we still have much to learn from this enduring and intriguing period of history

The World of Late Antiquity Peter Brown, 1971 This study in social and cultural change explains how and why the Late Antique world between c 150 and c 750 A D came to differ from Classical civilization These centuries as the author demonstrates were the era in which the most deeply rooted of ancient institutions disappeared for all time By 476 the Roman empire had vanished from western Europe by 665 the Persian empire had vanished from the Near East Brown examines these changes and men s reactions to them but his account shows that the period was also one of outstanding new beginnings and defines the far reaching impact both of Christianity on Europe and of Islam on the Near East The result is a lucid answer to a crucial question in world history how the exceptionally homogeneous Mediterranean world of c 200 A D became divided into the three mutually estranged societies of the Middle Ages Catholic Western Europe Byzantium and Islam

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Apocalypse of the Alien God Dylan M. Burns, 2014-02-19 In the second century Platonist and Judeo Christian thought were sufficiently friendly that a Greek philosopher could declare What is Plato but Moses speaking Greek Four hundred years later a Christian emperor had ended the public teaching of subversive Platonic thought When and how did this philosophical rupture occur Dylan M Burns argues that the fundamental break occurred in Rome ca 263 in the circle of the great mystic Plotinus author of the Enneads Groups of controversial Christian metaphysicians called Gnostics knowers frequented his seminars disputed his views and then disappeared from the history of philosophy until the 1945 discovery at Nag Hammadi Egypt of codices containing Gnostic literature including versions of the books circulated by Plotinus s Christian opponents Blending state of the art Greek metaphysics and ecstatic Jewish mysticism these texts describe techniques for entering celestial realms participating in the angelic liturgy confronting the transcendent God and even becoming a divine being oneself They also describe the revelation of an alien God to his elect a race of foreigners under the protection of the patriarch Seth whose interventions will ultimately culminate in the end of the world *Apocalypse of the Alien God* proposes a radical interpretation of these long lost apocalypses placing them firmly in the context of Judeo Christian authorship rather than ascribing them to a pagan offshoot of Gnosticism According to Burns this Sethian literature emerged along the fault lines between Judaism and Christianity drew on traditions known to scholars from the Dead Sea Scrolls and Enochic texts and ultimately catalyzed the rivalry of Platonism with Christianity Plunging the reader into the culture wars and classrooms of the high Empire *Apocalypse of the Alien God* offers the most concrete social and historical description available of any group of Gnostic Christians as it explores the intersections of ancient Judaism Christianity Hellenism myth and philosophy

The Middle Ages Mikael Eskelner, When we talk about the Middle Ages we talk about a historical period that extends from the 5th century to the 15th century Ten centuries of history that begins with the fall of the Roman Empire of the West in the year 476 A D and that is terminated at the end of the fifteenth century in 1492 with the discovery of the American continent The Middle Ages was a period of European history that left deep traces on the continent Marked by important historical events the beginning and end of this period was marked by major cultural political religious social and economic changes becoming one of the most fascinating periods in history

Life in the Middle Ages Mikael Eskelner, Martin Bakers, Tobias Lanslor, In the history of Europe the Middle Ages or medieval period lasted from the 5th to the 15th century It began with the fall of the Western Roman Empire and merged into the Renaissance and the Age of Discovery The Middle Ages is the middle period of the three traditional divisions of Western history classical antiquity the medieval period and the modern period In this long period of a thousand years there were all kinds of events and processes that were very different from each other temporally and geographically differentiated responding both to mutual influences with other civilizations and spaces and to internal dynamics Many of them had a great projection towards the future among

others those that laid the foundations of the development of the subsequent European expansion and the development of social agents who developed a predominantly rural based society but witnessed the birth of an incipient urban life and a bourgeoisie that will eventually develop capitalism

Shenoute of Atripe and the Uses of Poverty Ariel G. Lopez, 2013-02-04

Shenoute of Atripe stern abbot loquacious preacher patron of the poor and scourge of pagans in fifth century Egypt This book studies his numerous Coptic writings and finds them to be the most important literary source for the study of society economy and religion in late antique Egypt The issues and concerns Shenoute grappled with on a daily basis Ariel Lopez argues were not local problems unique to one small corner of the ancient world Rather they are crucial to interpreting late antiquity as a historical period rural patronage religious intolerance the Christian care of the poor and the local impact of the late Roman state His little known writings provide us not only with a rare opportunity to see the life of a holy man as he himself saw it but also with a privileged window into his world Lopez brings Shenoute to prominence as witness of and participant in the major transformations of his time

Exhortation to the Monks by Hyperechios , 2024-07-23

Hyperechios sayings deserve to be known better and making them available in English translation makes them fully accessible to scholars readers of all abilities Greg Peters American Benedictine Review S tellar scholarship a marvel This volume is a great basis for lectiodivina for a retreat for a class in the spiritual life and its vision and tools Michael Plekon Cistercian Studies Quarterly

Hyperechios s Exhortation to the Monks for the first time in English translation Hyperechios is a little known monk of the fourth to fifth centuries who is thought to have lived in Roman Palestine possibly coastal Sinai He wrote the Exhortation to the Monks 160 short sayings much like the apophthegmata or sayings of the desert fathers and mothers but also structurally very different most of the sayings are two lines of poetry that offer instruction The Exhortation and early Christian monastic writings in general teach that a spiritual life requires a life of training and practice individually and as a neighbor and friend within one s community This volume studies Hyperechios s Exhortation to better understand the moral and spiritual values in a fourth to fifth century Christian monastic community while reflecting also on how these are contemporary with the modern day Drawing on modern works by scholars and placing the Exhortation in conversation with contemporary writers on the spiritual life Tim Vivian begins with an introduction about Hyperechios his location the text then a lengthy reflection on spiritual matters He follows this with an English language translation of the Exhortation and the Greek text both accompanied by footnotes that offer biblical and patristic cross references Exhortation to the Monks by Hyperechios will be of interest to scholars and general readers of early Christianity early monasticism and Christian spirituality both ancient and contemporary

The World of Late Antiquity: CE 150-750 (New) (World of Art) Peter Brown, 2024-06-04

A remarkable study in social and cultural change that explains how and why the late antique world circa 150 750CE came to differ from classical civilization The first century CE was one of momentous events the end of the Roman Empire the rise of Christianity across Western Europe and the disappearance of Persia from the Near East An era in which the most deep

rooted ancient institutions disappeared creating divergent legacies that are still present today. Renowned historian Peter Brown examines these changes and the reactions to them to show that the late antiquity was an outstanding period of new beginnings with far reaching impacts. The result is a lucid answer to a crucial question in world history: how the exceptionally homogenous Mediterranean world of the first century CE became divided into the three mutually estranged societies of the Middle Ages: Catholic Western Europe, Byzantium and the Islamic world. Brown's remarkable study in social and cultural transformation explains how and why the late antique world came to differ from the classical civilization of the Greeks and Romans. Featuring a new preface and updated with color illustrations throughout, *The World of Late Antiquity* demonstrates that we still have much to learn from this enduring and intriguing period of history.

They who Give from Evil Brenda Llewellyn Ihssen, 2013-01-31. The purpose of *They Who Give from Evil* is to consider the financial and salvific implications of usury on the community and the individual soul as it is addressed within the sermons of a selection of early Christian Greek authors in the historical context of the fourth century Roman Empire. Although focusing on two Greek texts, St Basil's Homily on Psalm Fourteen and *Against Those Who Practice Usury* by St Gregory of Nyssa, Ihssen is able to shed fascinating insight on Roman life and illustrate the rich social justice theologies of the patristic world.

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