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Religions of the Constantinian Empire Mark Edwards, 2015-11-19 Religions of the Constantinian Empire provides a synoptic review of Constantine's relation to all the cultic and theological traditions of the Empire during the period from his seizure of power in the west in 306 c to the end of his reign as autocrat of both east and west in 337 c Divided into three parts the first considers the efforts of Christians to construct their own philosophy and their own patterns of the philosophic life in opposition to Platonism The second assembles evidence of survival variation or decay in religious practices which were never compulsory under Roman law The religious plurality of the second section includes those cults which are represented as demonic burlesques of the sacraments by Firmicus Maternus The third reviews the changes both within the church and in the public sphere which were undeniably prompted by the accession of a Christian monarch In this section on Christian polyphony Mark Edwards expertly moves on from this deliberate petrification of Judaism to the profound shift in relations between the church and the civic cult that followed the Emperor's choice of a new divine protector The material in the first section will be most familiar to the historian of philosophy that of the second to the historian of religion and that of the third to the theologian All three sections make reference to such factors as the persecution under Diocletian the so called edict of Milan the subsequent legislation of Constantine and the summoning of the council of Nicaea Edwards does not maintain however that the religious and philosophical innovations of this period were mere by products of political revolution indeed he often highlights that Christianity was more revolutionary in its expectations than any sovereign could afford to be in his acts This authoritative study provides a comprehensive reference work for those studying the ecclesiastical and theological developments and controversies of the fourth century

A Larger Hope?, Volume 1 Ilaria L. E. Ramelli, 2019-07-15 In the minds of some universal salvation is a heretical idea that was imported into Christianity from pagan philosophies by Origen c 185-253/4 Ilaria Ramelli argues that this picture is completely mistaken She maintains that Christian theologians were the first people to proclaim that all will be saved and that their reasons for doing so were rooted in their faith in Christ She demonstrates that in fact the idea of the final restoration of all creation apokatastasis was grounded upon the teachings of the Bible and the church's beliefs about Jesus' total triumph over sin, death and evil through his incarnation, crucifixion, resurrection and ascension Ramelli traces the Christian roots of Origen's teaching on apokatastasis She argues that he was drawing on texts from Scripture and from various Christians who preceded him theologians such as Bardaisan, Irenaeus and Clement She outlines Origen's often misunderstood theology in some detail and then follows the legacy of his Christian universalism through the centuries that followed We are treated to explorations of Origenian universal salvation in a host of Christian disciples including Athanasius, Didymus the Blind, the Cappadocian fathers, Evagrius, Maximus the Confessor, John Scotus Eriugena and Julian of Norwich

Social Justice and the Legitimacy of Slavery Ilaria Ramelli, 2016 Were slavery and social injustice leading to dire poverty in antiquity and late antiquity only regarded as normal, natural, Aristotle or at best

something morally indifferent the Stoics or in the Christian milieu a sad but inevitable consequence of the Fall or even an expression of God's unquestionable will Social Justice and the Legitimacy of Slavery shows that there were also definitive condemnations of slavery and social injustice as iniquitous and even impious and that these came especially from ascetics both in Judaism and in Christianity and occasionally also in Greco-Roman pagan philosophy Ilaria L. E. Ramelli argues that this depends on a link not only between asceticism and renunciation but also between asceticism and justice at least in ancient and late antique philosophical asceticism Ramelli provides a careful investigation through all of Ancient Philosophy not only Aristotle and the Stoics but also the Sophists Socrates Plato the Neoplatonists and much more Ancient to Rabbinic Judaism Hellenistic Jewish ascetic groups such as the Essenes and the Therapeutae all of the New Testament with special focus on Paul and Jesus and Greek Latin and Syriac Patristic from Clement and Origen to the Cappadocians from John Chrysostom to Theodoret to Byzantine monastics from Ambrose to Augustine from Bardaisan to Aphrahat without neglecting the Christianized Sentences of Sextus In particular Ramelli considers Gregory of Nyssa and the interrelation between theory and practice in all of these ancient and patristic philosophers as well as to the parallels that emerge in their arguments against slavery and against social injustice

Imperial Rome AD 284 to 363 Jill Harries, 2012-03-07 This book is about the reinvention of the Roman Empire during the eighty years between the accession of Diocletian and the death of Julian How had it changed The emperors were still warriors and expected to take the field Rome was still the capital at least symbolically There was still a Roman senate though with new rules brought in by Constantine There were still provincial governors but more now and with fewer duties in smaller areas and military command was increasingly separated from civil jurisdiction and administration The neighbours in Persia Germania and on the Danube were more assertive and better organised which had a knock on effect on Roman institutions The achievement of Diocletian and his successors down to Julian was to create a viable apparatus of control which allowed a large and at times unstable area to be policed defended and exploited The book offers a different perspective on the development often taken to be the distinctive feature of these years namely the rise of Christianity Imperial endorsement and patronage of the Christian god and the expanded social role of the Church are a significant prelude to the Byzantine state The author argues that the reigns of the Christian supporting Constantine and his sons were a foretaste of what was to come but not a complete or coherent statement of how Church and State were to react with each other

Power and Rhetoric in the Ecclesiastical Correspondence of Constantine the Great Andrew J. Pottenger, 2022-11-30 This volume closely examines patterns of rhetoric in surviving correspondence by the Roman emperor Constantine on conflicts among Christians that occurred during his reign primarily the Donatist schism and Arian controversy Commonly remembered as the first Christian emperor of the Roman Empire Constantine's rule sealed a momentous alliance between church and state for more than a millennium His well known involvement with Christianity led him to engage with two major disputes that divided his Christian subjects the Donatist schism centred from the emperor's

perspective on determining the rightful bishop of Carthage and the so called Arian controversy a theological conflict about the proper understanding of the Son's divine nature in relation to that of the Father This book examines a number of letters associated with Constantine that directly address both of these disagreements exploring his point of view and motivations to better understand how and why this emperor applied his power to internal church divisions Based on a close analysis of prominent themes and their functions in the rhetoric of his correspondence Pottenger argues that three doctrines of power served to inform and direct Constantine's use of power as he engaged with these problems of schism and heresy Power and Rhetoric in the Ecclesiastical Correspondence of Constantine the Great is of interest to students and scholars of early Christianity and the history of the later Roman Empire *T&T Clark Handbook of the Early Church* Ilaria L.E. Ramelli, J.A. McGuckin, Piotr Ashwin-Siejkowski, 2021-12-16 Exploring the key documents authors and themes of Early Christian traditions this volume traces the vital trajectories of emerging distinctive Christian identity in the Graeco Roman world Special attention is given to the coherent growth of Christian faith in connection with worship alongside the crucial transformation of Christian life and doctrine under the Christian Emperors As well as offering a chronological development of the Early Church the book examines the interaction between Christian worship and faith In addition readers interested in systematic theology can refer to chapters on the roots of some significant theological notions in Christian Antiquity also with reference to ancient philosophy Issues addressed include Distinctiveness of the Christian identity during the first centuries Diversity of communities and their theologies Connection between faith and worship Transition from the persecuted minority to triumphant Church with Creeds History of early Christian thought and modern systematic theology *A New History of Early Christianity* Charles Freeman, 2009-01-01 Tracing the astonishing transformation that the early Christian church underwent from sporadic niches of Christian communities surviving in the wake of a horrific crucifixion to sanctioned alliance with the state Charles Freeman shows how freedom of thought was curtailed by the development of the concept of faith The imposition of correct belief and an institutional framework that enforced orthodoxy were both consolidating and stifling Uncovering the church's relationships with Judaism Gnosticism Greek philosophy and Greco Roman society Freeman offers dramatic new accounts of Paul the resurrection and the church fathers and emperors **BOOK JACKET** **Religions of the Constantinian Empire** Mark Edwards, 2015 Religions of the Constantinian Empire provides a synoptic review of Constantine's relation to all the cultic and theological traditions of the Empire during the period from his seizure of power in the west in 306 CE to the end of his reign as autocrat of both east and west in 337 CE Divided into three parts the first considers the efforts of Christians to construct their own philosophy and their own patterns of the philosophic life in opposition to Platonism The second assembles evidence of survival variation or decay in religious practices which were never compulsory under Roman law The religious plurality of the second section includes those cults which are represented as demonic burlesques of the sacraments by Firmicus Maternus The third reviews the changes both within the church and in

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Table of Contents Read Online Religions Constantinian Empire Mark Edwards

1. Understanding the eBook Read Online Religions Constantinian Empire Mark Edwards
 - The Rise of Digital Reading Read Online Religions Constantinian Empire Mark Edwards
 - Advantages of eBooks Over Traditional Books
2. Identifying Read Online Religions Constantinian Empire Mark Edwards
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Read Online Religions Constantinian Empire Mark Edwards
 - User-Friendly Interface
4. Exploring eBook Recommendations from Read Online Religions Constantinian Empire Mark Edwards

- Personalized Recommendations
- Read Online Religions Constantinian Empire Mark Edwards User Reviews and Ratings
- Read Online Religions Constantinian Empire Mark Edwards and Bestseller Lists
- 5. Accessing Read Online Religions Constantinian Empire Mark Edwards Free and Paid eBooks
 - Read Online Religions Constantinian Empire Mark Edwards Public Domain eBooks
 - Read Online Religions Constantinian Empire Mark Edwards eBook Subscription Services
 - Read Online Religions Constantinian Empire Mark Edwards Budget-Friendly Options
- 6. Navigating Read Online Religions Constantinian Empire Mark Edwards eBook Formats
 - ePub, PDF, MOBI, and More
 - Read Online Religions Constantinian Empire Mark Edwards Compatibility with Devices
 - Read Online Religions Constantinian Empire Mark Edwards Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Read Online Religions Constantinian Empire Mark Edwards
 - Highlighting and Note-Taking Read Online Religions Constantinian Empire Mark Edwards
 - Interactive Elements Read Online Religions Constantinian Empire Mark Edwards
- 8. Staying Engaged with Read Online Religions Constantinian Empire Mark Edwards
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Read Online Religions Constantinian Empire Mark Edwards
- 9. Balancing eBooks and Physical Books Read Online Religions Constantinian Empire Mark Edwards
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Read Online Religions Constantinian Empire Mark Edwards
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Read Online Religions Constantinian Empire Mark Edwards
 - Setting Reading Goals Read Online Religions Constantinian Empire Mark Edwards
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Read Online Religions Constantinian Empire Mark Edwards

- Fact-Checking eBook Content of Read Online Religions Constantinian Empire Mark Edwards
- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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