

## Contra Pagan Christianity Countering The Pseudohistory Of Frank Viola George Barna A Christian Response To Jesus Mythicism Book 11

The bestselling Church of England report, "Mission-Shaped Church" is having a profound effect on the way local churches view themselves and their futures, yet its focus is very urban. Not only that, it was critiqued by John Hull as lacking in any new theological insights into the task of mission. Alan Smith, bishop of the rural diocese of Shrewsbury, responds to both of these issues in this theological and practical exploration of mission drawing on what is happening in the rural church. Part One explores some of the issues facing the church today, especially in rural areas, and some theological strands in the New Testament that underpin the way we go about mission. Part Two tells the stories of a range of new mission initiatives actually taking place in rural areas and identifies good practice. Part Three identifies opportunities for sustainable growth for churches - tourism, working in association with church schools, making the best use of church buildings, involvement in environmental issues. Part Four summarizes the way ahead for sustaining mission through developing appropriate leadership.

Biblical scholarship, like many other disciplines, has become increasingly isolated. As a result, the field has not borrowed as much from other areas of scholarship as it could have and has exerted a smaller impact upon the larger intellectual community. A significant portion of *Pagans and Practitioners* deals with how the New Testament can be read as a rebuttal of Pagan rivals. In doing so, greater linkages with other disciplines are reestablished. Discussion of how the tools developed by Biblical criticism can serve other, secular disciplines are provided. Collectively, this book explores how Biblical criticism can exert a greater impact upon the intellectual world.

*Remains of the Jews* studies the rise of Christian Empire in late antiquity (300-550 C.E.) through the dense and complex manner in which Christian authors wrote about Jews in the charged space of the "holy land." The book employs contemporary cultural studies, particularly postcolonial criticism, to read Christian writings about holy land Jews as colonial writings. These writings created a cultural context in which Christians viewed themselves as powerful—and in which, perhaps, Jews were able to construct a posture of resistance to this new Christian Empire. *Remains of the Jews* reexamines familiar types of literature—biblical interpretation, histories, sermons, letters—from a new perspective in order to understand how power and resistance shaped religious identities in the later Roman Empire.

Drawing on New Testament studies and recent scholarship on the expansion of the Christian church, Gary B. Ferngren presents a comprehensive historical account of medicine and medical philanthropy in the first five centuries of the Christian era. Ferngren first describes how early Christians understood disease. He examines the relationship of early Christian medicine to the natural and supernatural modes of healing found in the Bible. Despite biblical accounts of demonic possession and miraculous healing, Ferngren argues that early Christians generally accepted naturalistic assumptions about disease and cared for the sick with medical knowledge gleaned from the Greeks and Romans. Ferngren also explores the origins of medical philanthropy in the early Christian church. Rather than viewing illness as punishment for sins, early Christians believed that the sick deserved both medical assistance and compassion. Even as they were being persecuted, Christians cared for the sick within and outside of their community. Their long experience in medical charity led to the creation of the first hospitals, a singular Christian contribution to health care. "A succinct, thoughtful, well-written, and carefully argued assessment of Christian involvement with medical matters in the first five centuries of the common era... It is to Ferngren's credit that he has opened questions and explored them so astutely. This fine work looks forward as well as backward; it invites fuller reflection of the many senses in which medicine and religion intersect and merits wide readership."— *Journal of the American Medical Association* "In this superb work of historical and conceptual scholarship, Ferngren unfolds for the reader a cultural milieu of healing practices during the early centuries of Christianity."— *Perspectives on Science and Christian Faith* "Readable and widely researched... an important book for mission studies and American Catholic movements, the book posits the question of what can take its place in today's challenging religious culture."— *Missiology: An International Review* Gary B. Ferngren is a professor of history at Oregon State University and a professor of the history of medicine at First Moscow State Medical University. He is the author of *Medicine and Religion: A Historical Introduction* and the editor of *Science and Religion: A Historical Introduction*.

*Enchantment and Creed in the Hymns of Ambrose of Milan* offers the first critical overview of the hymns of Ambrose of Milan in the context of fourth-century doctrinal song and Ambrose's own catechetical preaching. Brian P. Dunkle, SJ, argues that these settings inform the interpretation of Ambrose's hymnodic project. The hymns employ sophisticated poetic techniques to foster a pro-Nicene sensitivity in the bishop's embattled congregation. After a summary presentation of early Christian hymnody, with special attention to Ambrose's Latin predecessors, Dunkle describes the mystagogical function of fourth-century songs. He examines Ambrose's sermons, especially his catechetical and mystagogical works, for preached parallels to this hymnodic effort. Close reading of Ambrose's hymnodic corpus constitutes the bulk of the study. Dunkle corroborates his findings through a treatment of early Ambrosian imitations, especially the poetry of Prudentius. These early readers amplify the hymnodic features that Dunkle identifies as "enchanting," that is, enlightening the "eyes of faith."

These collected essays on the cult of Cybele and Attis represent an international tribute to the late Professor M.J. Vermaseren. Articles included treat aspects of this cult from its origin through its last manifestations in the later Roman Empire.

Shrewd and thoughtful, Pyung-Soo Seo offers an exciting and refreshing perspective on Luke's Gospel, which provides valuable clues to a deeper understanding of the vast power of the Roman Empire through Jesus' birth and trial accounts. Seo analyses the political role the Gospel played in the decades following the Crucifixion, and presents a compelling argument: the Bible emphasises Jesus' relationships with tax collectors as a way of displaying his moral authority, seen as he confronts one of the most hated aspects of the empire: the corruption and intimidation for which the emperor was ultimately responsible. Seo suggests that Luke wants us to compare Jesus and the emperor to show us how the emperor is found wanting. Concentrating on the titles of 'benefactor' and 'saviour' his analysis of Christ's moral authority is both discerning and erudite.

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Focusing on Gregory's Trinitarian thought, his fascinating minor treatises are analysed in detail. Supporting studies deal with theological and philosophical concepts as well as with the context, e.g. his writings against Apollinarius.

This volume offers a new and detailed discussion of the subject of apologetics and polemics against the pagans in Eusebius of Caesarea (c. 260-340), discussing his response to the vigorous political, cultural and religious campaign launched against Christianity in his time. This publication has also been published in paperback, please click [here](#) for details.

This book collects twenty two previously published essays and one new one by Erich S. Gruen who has written extensively on the literature and history of early Judaism and the experience of the Jews in the Greco-Roman world. His many articles on this subject have, however, appeared mostly in conference volumes and *Festschriften*, and have therefore not had wide circulation. By putting them together in a single work, this will bring the essays to the attention of a much broader scholarly readership and make them more readily available to students in the fields of ancient history and early Judaism. The pieces are quite varied, but develop a number of connected and related themes: Jewish identity in the pagan world, the literary representations by Jews and pagans of one another, the interconnections of Hellenism and Judaism, and the Jewish experience under Hellenistic monarchies and the Roman empire.

"Compiles more than forty ancient gospel texts and textual fragments not found in the New Testament, presented in their original Greek, Latin, and Coptic languages with English translations, and providing historical, literary, and textual context for each gospel"--OCLC

Collects alphabetically arranged essays on how classical tradition has shaped popular culture, government, mathematics, medicine, and drama.

The theological implications of the philosophy of history, traced through the works of Buckhardt, Marx, Hegel, Proudhon, Comte, Condorcet, Turgot, Voltaire, Vico, Bossuet, Joachim, Augustine, Orosius and the Bible.

Sixteen essays explore the end of ancient Christianity

Western civilization is becoming increasingly pluralistic, secularized, and biblically illiterate. Many people today have little sense of how their lives have benefited from Christianity's influence, often viewing the church with hostility or resentment. *How Christianity Changed the World* is a topically arranged Christian history for Christians and non-Christians. Grounded in solid research and written in a popular style, this book is both a helpful apologetic tool in talking with unbelievers and a source of evidence for why Christianity deserves credit for many of the humane, social, scientific, and cultural advances in the Western world in the last two thousand years. Photographs, timelines, and charts enhance each chapter. This edition features questions for reflection and discussion for each chapter.

This collection of legal documents affecting the Christian Church in the Roman Empire is the first its kind in any language. In time the monuments here translated cover the period from the foundation of the Church to the deposition of Romulus Augustulus, the last emperor in the West (476), and to the publication of the second (and only extant) edition of the Code of Justinian I, the most conspicuous champion of Caesaropapism in the East (534)—each terminus ad quem being an arbitrary, but a natural, limit. The character of the originals, which are mostly in either Greek or Latin, is strictly secular, that is, the documents emanate from the State's officials, ordinarily the emperors, and thus expose the State's attitude toward the Church. —From the Introduction

This book sheds new light on the religious and consequently social changes taking place in late antique Rome. The essays in this volume argue that the once-dominant notion of pagan-Christian religious conflict cannot fully explain the texts and artifacts, as well as the social, religious, and political realities of late antique Rome. Together, the essays demonstrate that the fourth-century city was a more fluid, vibrant, and complex place than was previously thought. Competition between diverse groups in Roman society — be it pagans with Christians, Christians with Christians, or pagans with pagans — did create tensions and hostility, but it also allowed for coexistence and reduced the likelihood of overt violent, physical conflict. Competition and coexistence, along with conflict, emerge as still central paradigms for those who seek to understand the transformations of Rome from the age of Constantine through the early fifth century.

Apologist is the English translation of two of Chrysostom's treatises, written about 378 and 382, aimed at provoking the divinity of Jesus Christ.

Christian-Muslim Relations, a Bibliographical History 4 (CMR 4) is a history of all the known works on Christian-Muslim relations in the period 1200-1350. It comprises introductory essays and detailed entries containing descriptions, assessments and comprehensive bibliographical details of individual works.

A bold new religious history of the late antique and medieval Middle East that places ordinary Christians at the center of the story. In the second half of the first millennium CE, the Christian Middle East fractured irreparably into competing churches and Arabs conquered the region, setting in motion a process that would lead to its eventual conversion to Islam. Jack Tannous argues that key to understanding these dramatic religious transformations are ordinary religious believers, often called "the simple" in late antique and medieval sources. Largely agrarian and illiterate, these Christians outnumbered Muslims well into the era of the Crusades, and yet they have typically been invisible in our understanding of the Middle East's history. What did it mean for Christian communities to break apart over theological disagreements that most people could not understand? How does our view of the rise of Islam change if we take seriously the fact that Muslims remained a demographic minority for much of the Middle Ages? In addressing these and other questions, Tannous provides a sweeping reinterpretation of the religious history of the medieval Middle East. This provocative book draws on a wealth of Greek, Syriac, and Arabic sources to recast these conquered lands as largely Christian ones whose growing Muslim populations are properly understood as converting away from and in competition with the non-Muslim communities around them.

Forgery and Counter-forgery: The Use of Literary Deceit in Early Christian Polemics is the first major contemporary work on forgery in early Christian literature. It examines the motivation and function behind Christian literary forgeries.

W.H.C. Frend discusses the ways in which the primitive churches succeeded in some areas like Byzantium whilst the Roman British Church struggled to hold back apostasy.

This book addresses a particular and little-known form of writing, the prose dialogue, during the Late Antique period, when Christian authors adopted and transformed the dialogue form to suit the new needs of religious debate. Connected to, but departing from, the dialogues of Classical Antiquity, these new forms staged encounters between Christians and pagans, Jews, Manichaeans, and "heretical" fellow Christians. At times fiction, at others records of, or scripts for, actual debates, the dialogues give us a glimpse of Late Antique rhetoric as it was practiced and tell us about the theological arguments underpinning religious differences. By offering the first comprehensive analysis of Christian dialogues in Greek and Syriac from the earliest examples to the end of the sixth century CE, the present volume shows that Christian authors saw the dialogue form as a suitable vehicle for argument and apologetic in the context of religious controversy and argues that dialogues were intended as effective tools of opinion formation in Late Antique society. Most Christian dialogues are little studied, and often in isolation, but they vividly evoke the religious debates of the time and they embody the cultural conventions and refinements that Late Antique men and women expected from such debates.

This new edition introduces the reader to the philosophy of early Christianity in the second to fourth centuries AD, and contextualizes the philosophical contributions of early Christians in the framework of the ancient philosophical debates. It examines the first attempts of Christian thinkers to engage with issues such as questions of cosmogony and first principles, freedom of choice, concept formation, and the body-soul relation, as well as later questions like the status of the divine persons of the Trinity. It also aims to show that the philosophy of early

Christianity is part of ancient philosophy as a distinct school of thought, being in constant dialogue with the ancient philosophical schools, such as Platonism, Aristotelianism, Stoicism, and even Epicureanism and Scepticism. This book examines in detail the philosophical views of Christian thinkers such as Justin Martyr, Clement of Alexandria, Irenaeus, Tertullian, Origen, Basil, and Gregory of Nyssa, and sheds light in the distinct ways they conceptualized traditional philosophical issues and made some intriguing contributions. The book's core chapters survey the central philosophical concerns of the early Christian thinkers and examines their contributions. These range across natural philosophy, metaphysics, logic and epistemology, psychology, and ethics, and include such questions as how the world came into being, how God relates to the world, the status of matter, how we can gain knowledge, in what sense humans have freedom of choice, what the nature of soul is and how it relates to the body, and how we can attain happiness and salvation. This revised edition takes into account the recent developments in the area of later ancient philosophy, especially in the philosophy of Early Christianity, and integrates them in the relevant chapters, some of which are now heavily expanded. The Philosophy of Early Christianity remains an crucial introduction to the subject for undergraduate and postgraduate students of ancient philosophy and early Christianity, across the disciplines of classics, history, and theology.

Short description: A ground-breaking study in four volumes of the inter-relation between the theological teaching of Islam and the theological content in the teaching of the Christian Fathers and of mediaeval theologians.

Around the turn of the fifth century, Christian theologians and churchmen contested each other's orthodoxy and good repute by hurling charges of "Origenism" at their opponents. And although orthodoxy was more narrowly defined by that era than during Origen's lifetime in the third century, his speculative, Platonizing theology was not the only issue at stake in the Origenist controversy: "Origen" became a code word for nontheological complaints as well. Elizabeth Clark explores the theological and extra-theological implications of the dispute, uses social network analysis to explain the personal alliances and enmities of its participants, and suggests how it prefigured modern concerns with the status of representation, the social construction of the body, and praxis vis--vis theory. Shaped by the Trinitarian and ascetic debates, and later to influence clashes between Augustine and the Pelagians, the Origenist controversy intersected with patristic campaigns against pagan "idolatry" and Manichean and astrological determinism. Discussing Evagrius Ponticus, Epiphanius, Theophilus, Jerome, Shenute, and Rufinus in turn, Clark concludes by showing how Augustine's theory of original sin reconstructed the Origenist theory of the soul's pre-existence and "fall" into the body. Originally published in 1992. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

The Oxford Handbook of Music and Medievalism provides a snapshot of the diverse ways in which medievalism--the retrospective immersion in the images, sounds, narratives, and ideologies of the European Middle Ages--powerfully transforms many of the varied musical traditions of the last two centuries. Thirty-three chapters from an international group of scholars explore topics ranging from the representation of the Middle Ages in nineteenth-century opera to medievalism in contemporary video game music, thereby connecting disparate musical forms across typical musicological boundaries of chronology and geography. While some chapters focus on key medievalist works such as Orff's *Carmina Burana* or Peter Jackson's *Lord of the Rings* films, others explore medievalism in the oeuvre of a single composer (e.g. Richard Wagner or Arvo Pärt) or musical group (e.g. Led Zeppelin). The topics of the individual chapters include both well-known works such as John Boorman's film *Excalibur* and also less familiar examples such as Eduard Lalo's *Le Roi d'Ys*. The authors of the chapters approach their material from a wide array of disciplinary perspectives, including historical musicology, popular music studies, music theory, and film studies, examining the intersections of medievalism with nationalism, romanticism, ideology, nature, feminism, or spiritualism. Taken together, the contents of the Handbook develop new critical insights that venture outside traditional methodological constraints and provide a capstone and point of departure for future scholarship on music and medievalism.

Using a contra-cultural model of social interaction, this book examines the interaction between Pagan and early Christian constructions of social order focussing on the Imperial Cult as it developed, together with shared metaphysical assumptions, *pari passu* with Church Order.

This study offers an in-depth examination of Porphyrian soteriology, or the concept of the salvation of the soul, in the thought of Porphyry of Tyre, whose significance for late antique thought is immense. Porphyry's concept of salvation is important for an understanding of those cataclysmic forces, not always theological, that helped convert the Roman Empire from paganism to Christianity. Porphyry, a disciple of Plotinus, was the last and greatest anti-Christian writer to vehemently attack the Church before the Constantinian revolution. His contribution to the pagan-Christian debate on universalism can thus shed light on the failure of paganism and the triumph of Christianity in late antiquity. In a broader historical and cultural context this study will address some of the issues central to the debate on universalism, in which Porphyry was passionately involved and which was becoming increasingly significant during the unprecedented series of economic, cultural, political, and military crises of the third century. As the author will argue, Porphyry may have failed to find one way of salvation for all humanity, he nonetheless arrived a hierarchical soteriology, something natural for a Neoplatonist, which resulted in an integrative religious and philosophical system. His system is examined in the context of other developing ideologies of universalism, during a period of unprecedented imperial crises, which were used by the emperors as an agent of political and religious unification. Christianity finally triumphed over its competitors owing to its being perceived to be the only universal salvation cult that was capable of bringing about this unification. In short, it won due to its unique universalist soteriology. By examining a rival to Christianity's concept of universal salvation, this book will be valuable to students and scholars of ancient philosophy, patristics, church history, and late antiquity.

The main aim of this book is to reconstruct a philosophical context for the Hieroglyphica of Horapollo, a late 5th century Greek study of hieroglyphic writing. In addition to reviewing and drawing on earlier approaches it explores the range of signs and meanings for which Horapollo is interested in giving explanations, whether there are characteristic types of explanations given, what conception of language in general and of hieroglyphic Egyptian in particular the explanations of the meanings of the glyphs presuppose, and what explicit indications there are of having been informed or influenced by philosophical theories of meaning, signs, and interpretation.

In *Poetry and Censorship* Jennifer Helm offers insight into motives and strategies of Counter-Reformation censorship of poetry in Italy. Materials of Roman censorial authorities reveal why the control of poetry and of its reception was crucial to Counter-Reformation cultural politics.

This book contains the contributions to a workshop on apologetics in early Christianity which took place at the Fifteenth International Conference on Patristic Studies in Oxford in the summer of 2007. The workshop was arranged by scholars from Germany, Finland and Denmark who had for some time worked together in a project on early Christian apologetics. The aim of the workshop was thus to present and discuss some of the results and still unsolved problems which arose from this project. The book presents the contributions to the workshop. Hereby the editors hope to reach a larger audience and thus to be able to further the discussion of the topic of early Christian apologetics.

Noted scholars in the field explore the rich variety of late antique literature With contributions from leading scholars in the field, A Companion to Late Antique Literature presents a broad review of late antique literature. The late antique period encompasses a significant transitional era in literary history from the mid-third century to the early seventh century. The Companion covers notable Greek and Latin texts of the period and provides a varied overview of literature written in six other late antique languages. Comprehensive in scope, this important volume presents new research, methodologies, and significant debates in the field. The Companion explores the histories, forms, features, audiences, and uses of the literature of the period. This authoritative text: Provides an inclusive overview of late antique literature Offers the widest survey to date of the literary traditions and forms of the period, including those in several languages other than Greek and Latin Presents the most current research and new methodologies in the field Contains contributions from an international group of contributors Written for students and scholars of late antiquity, this comprehensive volume provides an authoritative review of the literature from the era.

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