BISHOPS AND RURAL ELITES : ESTATE CHRISTIANITY IN LOCAL CONTEXT pdf

1: Christianity, Development And Spread Of World Religions

private worship, public values, and religious Social Qualities of Estate-Based Christianity Bishops and Rural Elites: Estate Christianity in Local Context

Under Muslim rule, Christians paid special taxes and had lower access to political power, but were exempt from military service. Their position improved dramatically under the rule of Muhammad Ali in the early 19th century. He abolished the Jizya a tax on non-Muslims and allowed Egyptians Copts to enroll in the army. Pope Cyril IV , â€"61, reformed the church and encouraged broader Coptic participation in Egyptian affairs. He appointed them judges to Egyptian courts and awarded them political rights and representation in government. They flourished in business affairs. Two significant cultural achievements include the founding of the Coptic Museum in and the Higher Institute of Coptic Studies in Pharaonism Many Coptic intellectuals hold to Pharaonism , which states that Coptic culture is largely derived from pre-Christian, Pharaonic culture, and is not indebted to Greece. It gives the Copts a claim to a deep heritage in Egyptian history and culture. Pharaonism was widely held by Coptic and Muslim scholars in the early 20th century, and it helped bridge the divide between those groups. Some scholars see Pharaonism as shaped by Orientalism. Mainly through emigration and partly through European, American, and other missionary work and conversions, the Egyptian Christian community now also includes other Christian denominations such as Protestants known in Arabic as Evangelicals , Roman Catholics and Eastern Rite Catholics , and other Orthodox congregations. The term Coptic remains exclusive however to the Egyptian natives, as opposed to the Christians of non-Egyptian origins. Some Protestant churches for instance are called "Coptic Evangelical Church", thus helping differentiate their native Egyptian congregations from churches attended by non-Egyptian immigrant communities such as Europeans or Americans. In , a group of Coptic activists created a flag to represent Copts worldwide. Sudan has a native Coptic minority, although many Copts in Sudan are descended from more recent Egyptian immigrants. However, this was interrupted by a decade of persecution under Mahdist rule at the end of the 19th century. The Anglo-Egyptian invasion in allowed Copts greater religious and economic freedom, and they extended their original roles as artisans and merchants into trading, banking, engineering, medicine, and the civil service. Proficiency in business and administration made them a privileged minority. However, the return of militant Islam in the mids and subsequent demands by radicals for an Islamic constitution prompted Copts to join in public opposition to religious rule. However, when the National Islamic Front overthrew the elected government of Sadiq al-Mahdi with the help of the military, discrimination against Copts returned in earnest. Hundreds of Copts were dismissed from the civil service and judiciary. Thousands attended his funeral, and the execution was taken as a warning by many Copts, who began to flee the country. The confiscation of Christian schools and the imposition of an Arab-Islamic emphasis in language and history teaching were accompanied by harassment of Christian children and the introduction of hijab dress laws. A Coptic child was flogged for failing to recite a Koranic verse. As the civil war raged throughout the s, the government focused its religious fervour on the south. Although experiencing discrimination, the Copts and other long-established Christian groups in the north had fewer restrictions than other types of Christians in the south. Today, the Coptic Church in Sudan is officially registered with the government, and is exempt from property tax.

2: Section Early Christianity and History

The forms of estate worship: villa churches, mausolea, and "monasteries" Social qualities of estate-based Christianity Bishops and rural elites: estate Christianity in local context.

Christendom Rapacious taxation, rather than barbarians, destroyed most Roman towns, abandoned as their citizenry dispersed across the countryside. Though taxed more than ever, urban residents received little in return. For generations, the ostentatious patronage of the urban elite had been lavished on civic amenities. But in the late Roman world that patronage went, instead, into churches, monasteries, relics, holy men and pilgrimages. The urban aristocracy increasingly abandoned the towns as a way to avoid their civic responsibilities. Ruined The Christian destruction of pagan temples tore the heart out of many cities which, over the course of centuries, had grown up around the sacred precincts â€" rather as medieval villages would grow around the parish church. Towns contracted, and farmlands were reclaimed by the wild. Obvious conveniences, such as glass windows in domestic housing, disappeared for a thousand years. Floors reverted to the common earth; the finely laid mosaics and tiling beyond the wit of any Christianized artisan. In a perverse caricature of history, the Church maintained that the original "perfect" Earth had indeed been ruined â€" but it was "Original Sin" that had done the damage! Squalor Christian Europe built no sewers or aqueducts to flush the filth and squalor from the towns. Ecclesiastic buildings might take the form of a great rural estate, seat of the local pontiff, but towns were a chaos of confusion, crisscrossed by dingy lanes and stinking alleyways. Not until the frequent epidemics in the 19th century made males of military age unfit to serve in imperial armies did European governments address the issue. Village People The village, not the city, characterised the Christian empire. Where the rump of a formerly great city continued into the Middle Ages, none had more than 50, residents. Where part of a city remained in use as a shanty town, urbanisation did not extend beyond the Roman walls until the 19th century. Towns in reality were chaotic, overgrown villages. Narrow cobbled streets, unsuitable for carriages, signalled the end of regularity and the grand thoroughfares of the early empire. Some of the alleyways were no more than 4 feet wide and passed beneath buildings, making sanitary conditions difficult if not impossible. Towns Verulamium the Romans knew Roman civilization was essentially urban. Three technologies made its great cities possible: Roman engineers improved on the Greek pillar-and-beam design with the load-spreading arch. Arches and vaults, made of brick-faced concrete, allowed Roman architects to build with great visual variety and to an immense size. Herculaneum Town planning at Ostia Iron-reinforcements and a cement called pozzolana lime and volcanic ash enabled the Romans to build with pre-stressed concrete â€" and underwater. Fresh water flowed freely from this public fountain at Herculaneum Road drainage, Herculaneum Wine and bread shop, 1st century Pompeii. Shopping Mall Roman shopping mall on 6 floors â€" built early in the 2nd century.

An empire of friends and family: public and private in Roman religions Public and private in Roman paganism Public and private as legal categories The public priesthoods: family and patronage Consecratio dedicatio: marking public and private religious space Household cults and their public roles Public and private in the "unofficial cults.

Jesus and History Hard archaeology is quite marginal to the continuing power of the biblical tradition. Neil Asher Silberman, Archaeology, At the very heart of Christianity lies the life of Jesus Christ, which from nearly every perspective imaginable involves complications of some sort. Most problematical of all, an array of accounts now known as the Gospels ascribed to various disciples connected with him, present different and sometimes incompatible recollections of his teachings. Indeed, the first century CE presents an excellent example of the difficulties encountered in dealing with the various types of histories. Moreover, given their different and sometimes conflicting accounts of his life, we have no choice but to conclude that some of them must contain some degree of "invented history. These so-called Gnostic gospels paint a very different picture of Christ from the one which orthodox Christians in the day envisioned, and following in their wake, most Christians today do also. With all this, savvy historians tend to steer a wide course around Jesus himself. Particularly given the yawning vacuum of external sources for primordial Christianity, scholars cannot speakâ€"certainly not with any sense of comfortâ€"about the original stimulus producing this religion. His point seems to be that civilized people should be ashamed to stand by and watch a sadist butcher morons. Instead of Greek, the language of the New Testament, Jesus most likely spoke Aramaic, a Semitic tongue used commonly throughout the Holy Lands in his day. And because he was born a Jew and most Jewish boys at the time were trained in Hebrew, he almost certainly could speak that language, too, or at least read it. As the international language of science, philosophy and commerce, both intellectual and economic, the Greek tongue would in those days have reached a much wider audience than Aramaic or Hebrew. On the other hand, believers and theologians who have freedom to traffic in mysteries or miracles may find easy and ready solutions to this problemâ€"or difficult ones, but solutions all the sameâ€"by calling on resources historians do not find on their menu of executable options. So, without external sources to contradict, corroborate or give dimension to the testimony of its authors, the gospels of the New Testament do not admit history as such, which exempts the life of Christ itself from the direct scrutiny of historical investigation. Little makes the desperation of this situation more apparent than the thorny issue of the year in which Jesus was born. Saint Paul This means that the historical study of Christianity begins not with Christ but with his most important early follower, Paul. Often called the "second founder of the Christian church," he was a Jew who had Roman citizenship and initially oppressed Christians until he experienced an intense vision of Christ and converted to Christianity. Over time, the last developed into a schism, then open contempt and finally outright insurgency, forging a long-standing tradition of animosity between these religious sects. In leaning toward the wider pagan world, Paul set a precedent for incorporating aspects of Roman and Greek culture into the burgeoning cult, "christianizing" several useful and admirable aspects of ancient life. In particular, from the Greek philosophical system called Stoicism he adopted notions such as the assumption that all people are fundamentally equal, that slavery is an abomination and that war does less good in the world than peace. Greek literature also clearly informed his upbringing, as is visible in the high quality of lyric expression he produces at times: When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; but when I became a man, I put away childish things. For now we look through a mirror darkly, but later we will see him face to face. Now I understand only partly; then I will understand fully, just as I have been fully understood. So faith, hope and love live on, three things; but the greatest of them is love. As it grew and prospered, Christianity came more and more into the public eye, and that ultimately brought its membership into conflict with Roman authority. In particular, the predilection of early believers in Christ to proclaim that the end of the world was imminent smacked to the Romans of insurrection, the sort of cabal that promoted general despair

and hysteria and late payment of taxes. Rome and the Early Christians Moreover, the Romans saw the Christians as a subset of Jews who had already been granted special privileges because of their unusual religion and, in return, delivered little more than a ragged promise of peaceful cooperation. Because of their non-conformist monotheistic notions, they had also received a general exemption from emperor-worship see Chapter 12 , which in the minds of many Romans amounted to tax-dodging. Worse still, this mercy imported the potential for setting other sects off which might decide to petition for the same sort of licence. Thus, into an already noxious environment, Christianity was pumping only more poison. But persecution was not the way Romans as a rule preferred to handle their civic and social responsibilities. To the contrary, open acceptance of new ideas was their default position, whenever feasible. A Pantheon , a space consecrated to "all gods," is the type of temple the Romans and their coalition partners encouraged everyone to embrace. And so they did, several times in history, though never harder, it should be noted, than they did on the Jews themselves or, for that matter, other barbarian groups whom they slaughtered mercilessly and displaced in droves, always in the name of protecting Rome and the greater good. Especially in the great economic depression of the third century CE when it was becoming harder and harder for the Roman government to pay its armies and keep at bay the hordes of foreigners pounding on the gates of the frontier , emperors sought reasons to confiscate wealth anywhere they could and, because Christians lived in a tax-shelter of sorts, exempted from having to participate in certain forms of revenue collection, some of them had become quite well-off. Many more used their religious convictions to beg off serving in the army. Nevertheless, late third-century Rome finally found the savior it so desperately needed, not a divine one but a hard-nosed, working-class emperor named Diocletian. This no-nonsense general who had risen to pre-eminence out of the lowest caste of Roman society looked with suspicion upon those who appealed to ideology as a means of escaping any form of public service. In the East, on the other hand, it took a few more years, until CE and the death of the Emperor Galerius who was a fierce opponent of Christianity. Then, general persecutions ended once and for all. Within the century, Rome would not only learn to tolerate this new belief-system but come to embrace it exclusively. What matters to the issue at hand here is that he converted to some sort of Christianity at some point during his life. The truth is, Constantine was only finally baptized on his deathbed, and his biography hardly constitutes a model of the good Christian life. If, in issuing the Edict of Milan in , Constantine did not go so far as to declare Rome a Christian state, he did enforce a policy of official neutrality in Christian affairs. Under his regime, Christians were free at last to speak as themselves in public without fear of reprisal or torture and, more important, to worship as they wished. It was surely his hope that the Edict of Milan and a general posture of tolerance would help restore order within the government and the state. Just the opposite happened. By sanctioning Christianity, Constantine quickly learned that he had made himself an important figure in the Church and, like any influential "board member," he was now obliged to give his advice on matters of consequence which, as it turned out, were all there seemed to be in this religion. The Christian Church in his day was, in fact, boiling over with controversy, and Constantineâ€"much to his surprise and, no doubt, dismayâ€"found himself having to render judgment about complex theological issues. If anyone ever in history was poorly prepared or ill-equipped to debate the nature of the Trinity, it was this lucky bastard. If so, his conversion turned out to offer the mere mirage of peace and order, for not only did his investment in Christianity embroil Roman government in doctoral-dissertation-level religious disputes, but it seriously alienated the many who refused to join the Church, those traditional pagans who still constituted the majority of Romans , the conservatives of their day. There, the worship of local gods and spirits persisted, even as countless armies marched by and revolutions revolved. Well past Roman times and into the Middle Ages, these so-called pagan beliefs carried on. Furthermore, to many Christians in the day, especially Church administrators, there were "heathens" inside their ranks, too. Because much acrimonious debate surrounded the formation of the hierarchy which ultimately came to govern the early Church, this antagonism tended to center around what constituted being a "good upstanding Christian. The Gnostics One of the earliest and most prominent of the heretical groups denounced by Church officials was a class of believers called the Gnostics.

In evidence as early as the second century CE, they represented not so much an organized sect as a motley collection of alternative Christians whose views on the nature of Jesus and the lessons of his ministry differed broadly, sometimes directly contradicting each other as much as the Church. To many of the bishops and saints who held the reins of the burgeoning Christian community at that time, these factions represented a realâ€"if not the realâ€"enemy. This cache of fifty-two scriptures included several works by Gnostic authors whose "gospels" were later censured and censored by the Church. Before the discovery of the Nag Hammadi trove, most of these writings had survived only in tattered fragments, several completely lost. As Elaine Pagels says p. Yet even the fifty-two writings discovered at Nag Hammadi offer only a glimpse of the complexity of the early Christian movement. We now begin to see that what we call Christianityâ€"and what we identify as Christian traditionâ€"actually represents only a small selection of specific sources, chosen from among dozens of others. Now, for the first time, we have the opportunity to find out about the earliest Christian heresy; for the first time, the heretics can speak for themselves. To give just a brief glimpse of the scope of this "heresy," most Gnostics write about Jesus in less literal terms than orthodox scriptures. To them, the real world was evil, incapable of either containing or deriving from a true divinity. Gnostics subscribed to the notion that those who met this god in real life saw him only with the crude instruments of sensation humans possessâ€"eyes and earsâ€"and these crude tools of perception had misled them grossly. To many Gnostics, he was far too removed from the material world to feel human pain. In this context, wearing a crucifix makes little sense; waving it around in battle even less. One Gnostic author remarks on how people "go down into the water and come up without having received anything"â€"that is, they just get wetâ€"and with this, martyrdom cannot carry special meaning, either. But the heart of the controversy between the Gnostics and the Church centered around the value of bishops and priests, and whether there was any need for clergy at all. To many non-orthodox Christians, such things were "waterless canals," without any definitive basis in what Jesus was verified to have said. Instead, wholesome Christians must find their own way to heaven by exploring their personal feelings, not participating in empty rituals bearing no clear sanction from Christ. Or, in the words of the Gnostic teacher Theodotus, "each person recognizes the Lord in his own way, not all alike. In simplest terms, ideas which bear implications contrary to that development come to be labeled as "heresy"; ideas which implicitly support it become "orthodox. They preached also that the knowledge of self was the knowledge of God, saying "When you come to know yourselves, then you will be known, and you will realize that you are the sons of the living Father. Indeed, to more than one theological expert in the last century, the discovery of the Gnostic scriptures has proven nothing less than shocking, especially in how profoundly at odds the Gnostics were with what later evolved into the standard view. Arianism In the later stages of the Roman Empire, neither pagans nor Gnostics proved the fiercest foe the early Church would face. This type of factionalism could be rooted out and isolated, silenced or eradicated with relative ease because its adherents had no overarching bureaucracy sheltering them from general onslaught. Even if the process took centuries, it was not all that difficult, certainly compared to the other challenges that lay ahead. Little did Christian officials suspect a far more dangerous foe was lurking within their very own ranks, a well-organized body of questioners who were prepared to attack the orthodox vision of Christ. The basic issue underlying this festering controversy stemmed from Jesus himself, who in the day represented a new type of divinity, both man and god at the same time. While in Greek religion Dionysus was also depicted as having a two-fold natureâ€"likewise, both mortal and divineâ€"once Dionysus had assumed immortal status, he no longer suffered in human ways. Jesus, of course, was quite different. As recorded in the four gospels accepted by the orthodox Church, his story gave rise to serious questions about the exact nature of his divinity, issues which kept cropping up because they were inherent in the narratives of his life, in particular, how a being could be both a deity and a non-deity at once. That, in turn, led directly to another complication built into Christianity, the relationship between God and Jesus. This perplexing conundrum fueled many a lively debate among the first few centuries of Christians, especially after their religion had assumed world prominence in the days following Constantine. Much as earnest deliberation can be a helpful and healthy exercise for a growing and

evolving system like early Christianity, it can also make some aspects of organizing a working religion hard to manage, such as spreading the good word. That is, when priests have a hard time explaining easily the nature and function of a deityâ€"even something as simple as where he came from or who his parents are, or parent isâ€"it can impede the process of recruiting converts, especially among the hordes of unschooled barbarians filtering through and around late Rome. The result was a faction of churchmen led by a dynamic and well-educated priest named Arius ca. Seeing Jesus as a divine being and the offspring of God but not a god exactly like Godâ€"in other words, a very high-level, celestial messenger sent to earthâ€"this heresy later called Arianism endorsed the position that, if Jesus is the Son of God, then he cannot be allowed to assume precedence over his Father in heaven or on earth. It was a difficult position to counter in the arena of argument and reason. Common sense dictates that sons should submit to their fathers, and common decency demands respect for elders. Also a savvy administrator, Athanasius made no real attempt to counter the arguments of his trouble-making underling but, instead, insisted that Jesus was ultimately unknowable and the Trinity a mystical union. In simple terms, he told Arius to shut up. Like any powerful, under-educated politician confronted with a real brain-teaser of this sort, the emperor called together his advisors, in this case, Christian clergy from all across the Empire to a synod, the famous Council of Nicaea near Constantinople in CE. After some vigorous debate, the bishops ended up backing Athanasius and forged the famous Nicene Creed in which adherents and converts to Christianity were sworn to uphold the orthodox perception of Christ as "begotten not made" by God and " who was made flesh, was made man, suffered and rose again on the third day. But those who say that there was once when he was not and before he was begotten he was not and he was made of things that were not or maintain that the Son of God is of a different essence or substance or created or subject to moral change or alterationâ€"the Catholic and Apostolic Church condemn them to damnation.

4: Religion in Albania - Wikipedia

Private worship, public values, and religious change in late antiquity. and rural elites: estate Christianity in local context Bishops and rural elites.

Stearns, Peter The decline of the classical empires contributed several ingredients to the spread of what turned out to be the great world religions. Previously, most religion had been regional. Buddhism, spreading through India at various points in the classical period, could embrace a whole subcontinent. As Hinduism evolved from the Brahman religion, it did the same and also spread to a few other areas of Indian commercial influence in Southeast Asia. Christianity showed an ability to win a growing minority in the Roman Empire and at a few points beyond its borders, in the Middle East and North Africa. The waning of the great empires so confused and reshuffled geographical boundaries, from the Mediterranean to the Pacific, that the regional confines of religion were modified more dramatically. The same political decline encouraged people to turn to more spiritual institutions and rewards. Even religions still essentially regional, such as Daoism in China and Hinduism in India, worked to win new levels of active popular adherence. Just as the 5th century B. Christianity moved westward from its original center in the Middle East, just as in Asia, Buddhism was spreading east from India. Though initially less significant then Buddhism in terms of numbers of converts, Christianity would ultimately prove to be one of the two largest world faiths. It would play a direct role in the formation of two postclassical civilizations, those of eastern and western Europe. Christianity resembled Buddhism in important ways. Not surprisingly, Christianity, like Buddhism, produced an important monastic movement, in which especially holy individuals grouped to live a spiritual life and serve their religion through their sanctity. Christianity resembled the version of Buddhism that spread to China and later Korea and Japan by stressing the possibility of an afterlife and the role that holy leaders could play in helping to attain it. The Chinese version of Buddhism, called Mahayana or the Greater Vehicle, placed considerable emphasis on Buddha as god or savior. Statues of the Buddha as god violated earlier Buddhist hostility to religious images, but they served to emphasize the religion as a channel of salvation. Well-organized temples, with priests and rituals, also helped bring religious solace to ordinary people in East Asia. The idea developed also that Buddhist holy men, or bodhisattvas, built up spiritual merits such that their prayers, even after death, could aid people and allow them to achieve some reflected holiness. Christianity in many respects moved in similar directions. It too came to emphasize salvation, with well-organized rituals designed to promote its achievement. Religious images, though contrary to Jewish beliefs against idol-worship, helped focus popular belief in most versions of Christianity. Holy men, sometimes granted the title saint after their death, were revered not only as models but also because their spiritual attainments could lend merit to the strivings of more ordinary folk. The broad similarities between Christianity and the evolving Buddhism of East Asia remind us of the common processes apparently at work as new religions spread amid the ruins of great empires. Yet Christianity had a flavor of its own. More than any of the forms of Buddhism, it came to place great emphasis on church organization and structure, copying the example of the Roman Empire. More perhaps than any other major religion, certainly more than contemplative and tolerant Buddhism, Christianity stressed its possession of exclusive truth and its intolerance of competing beliefs. The common dynamic and chronology shared by Christianity and spreading Buddhism suggest a similar process at work, as ordinary people sought a well-organized spiritual outlet different from traditional animism, more focused on otherworldly salvation. Christianity must also be understood, however, in the particular context of earlier Mediterranean religious traditions and the declining Roman Empire. Its emphasis on doctrines and exclusive loyalty differentiated it from the more tranquil religions of eastern and southern Asia, India as well as China, where a larger variety of beliefs and practices could be combined with Buddhism or Hinduism. Christianity began, as part of a Jewish reform movement. During the two centuries before the birth of Christ many insurgent Jews had preached the coming of a Messiah, or savior, who would bring a Last Judgment on

humankind. Many reformed Jews also stressed the possibility of a life after death for the virtuous, which was a new element in Judaism. Jesus of Nazareth, believed by Christians to be the son of God sent to earth to live a sinless life so that the sacrifice of his body on the cross would redeem human sin, crystallized this radical reform movement. Combining extraordinary gentleness of spirit and great charisma, Jesus preached widely in Israel and gathered a group of loyal disciples around him. Initially, there seems to have been no intent to found a new religion. Only gradually when the Second Coming did not transpire, did the disciples begin to fan out and, through preaching, pick up growing numbers of supporters in various parts of the Roman Empire. The message of Jesus and his disciples seemed clear: There was a single God, who loved humankind despite earthly sin. A virtuous life should be dedicated to the worship of God and fellowship among other believers; worldly concerns were secondary, and a life of poverty might be most conducive to holiness. This message spread at an opportune time. The official religion of the Greeks and Romans had long seemed rather sterile, particularly to many of the poor. The Christian emphasis on the beauty of poverty and the spiritual equality of all people, plus the fervor of the early Christians and the satisfying rituals they provided, gained growing attention. The wide reach of the Roman Empire made it relatively easy for Christian missionaries to travel extensively in Europe and the Middle East and spread the new word. Then, when conditions began to deteriorate in the empire, the solace of this otherworldly religion won even wider response. The adjustments affected by early Christian leaders maximized their conversions. Under the guidance of Paul, Christians began to see themselves as part of a new religion rather than a Jewish reform movement, and they welcomed non-Jewish converts. Paul also encouraged more formal organization in the new church, with local groups selecting elders to govern them; soon, a single leader, or bishop, was appointed for each major city. This structure paralleled the provincial government of the empire. Finally, Christian doctrine became increasingly organized, as the writings of several disciples and others were collected into what became the New Testament of the Christian Bible. During the first three centuries after Christ, the new religion competed among a number of Eastern mystery religions. It also faced, as we have seen, periodic persecution from the normally tolerant imperial government. But it became much easier to spread Christianity with official favor. Christian writers began to claim that both church and empire were works of God. At the same time continued deterioration of the empire added to the motives to join this amazingly successful new church. In the eastern Mediterranean, where imperial rule remained strong, state control of the church became a way of life. But in the west, where conditions were far more chaotic, bishops had a freer hand. A centralized church organization under the leadership of the bishop of Rome, called "Pope" from the word papa, or father, gave the Western church unusual strength and independence. By the time Rome collapsed, Christianity thus had demonstrated immense spiritual power and possessed a solid organization, though one that differed from east to west. The new church faced a number of controversies over doctrine but managed to promote certain standard beliefs as against several heresies. A key tenet involved a complex doctrine of the Trinity, which held that the one God had three persons, the Father, the Son Christ , and the Holy Ghost. Ruling against Arianism, the resultant Nicene Creed insisted on the shared Godhead of all three parts of the Trinity. An important if complex decision in itself, the council also showed how important unified doctrine was to Christianity, in contrast to the greater toleration of diversity in Hinduism and Buddhism. Experience in fighting heresies promoted Christian interest in defending a single belief and strengthened its intolerance for any competing doctrine or faith. Early Christianity also produced an important formal theology, through formative writers such as Augustine. This theology incorporated many elements of classical philosophy with Christian belief, and helped the church gain respectability among intellectuals. Theologians like Augustine grappled with such problems as freedom of the will: If God is all-powerful, can mere human beings have free will? And if not, how can human beings be justly punished for sin? By working out these issues in elaborate doctrine, the early theologians, or church fathers, provided an important role for formal, rational thought in a religion that continued to emphasize the primary importance of faith. Like all successful religions, Christianity combined a number of appeals. It offered blind devotion to an all-powerful God. One church father, denying the validity of human thought,

simply stated, "I believe because it is absurd. Mystical holy men and women flourished under Christian banners, particularly in the Middle East. The Benedictine Rule, which soon spread to many other monasteries and convents, urged a disciplined life with prayer and spiritual excitement alternating with hard work in agriculture and in study. Monastic movements also developed in the eastern empires, in Greece and Turkey, and also in Egypt. Eastern monasticism was organized by St. Basil in the 4th century. Thus Christianity attempted to encourage but also discipline intense piety, and to avoid a complete gulf between the lives of saintly men and women and the spiritual concerns of ordinary people. But the new religion never became the creature of the upper classes alone, as its popular message of ritual and salvation continued to draw the poor. Rather like Hinduism in India, Christianity provided some religious unity among different social groups. There was even a special interest for women. Christianity promoted a new culture among those won to its banners. The rituals, the otherworldly emphasis, the interest in spiritual equality - these were far different from the central themes of classical Mediterranean civilization. Christianity modified classical beliefs in the central importance of the state and political loyalties. Though Christians accepted the state, they did not put it first. Christianity also worked against other classical institutions, such as slavery, in the name of brotherhood though later Christians would accept slavery in other contexts. Christianity may have fostered a greater respectability for disciplined work than had been current in the aristocratic ethic of Mediterranean civilization, particularly through the values promoted by Western monasticism. Certainly, Christianity sought some changes in classical culture, including greater emphasis on sexual restraint, beyond its central religious message. But Christianity preserved important classical values in addition to the interest in solid organization and some of the themes of classical philosophy. Church buildings in western Europe retained Roman architectural styles, though often with greater simplicity if only because of the poverty of the later empire and subsequent Germanic states. Latin remained the language of the church in the West, Greek the language of most Christians in the eastern Mediterranean. Monasticism played an immensely valuable role in preserving classical as well as Christian learning through the patient librarianship of the monks. When the Roman Empire fell, Christian history was still in its infancy. The Western church would soon spread its missionary zeal to northern Europe, and the Eastern church would reach into the Slavic lands of the Balkans and Russia. But Christianity was already established as a significant world religion - one of the few ever generated. A world religion is defined by unusual durability and drawing power and by a complexity that can win adherence from many different kinds of people. Major world religions, such as Christianity and Buddhism, show some ability to cut across different cultures, to win converts in a wide geographic area and amid considerable diversity. One final world religion remained to enter the lists.

5: Project MUSE - Property, Social Status, and Church Building in Visigothic Iberia

Social qualities of estate-based Christianity -- Bishops and rural elites: estate Christianity in local context -- Working with bishops: North Africa -- What bishop: northern Italy, Britain and the absence of the church hierarchies -- Bishops versus elites: Hispania and southwestern Gaul -- Ideologies of the private: private cult and the.

The evidence is pervasive and clear, however, that religion has disappeared nowhere but changed everywhere. For those expecting its attenuation to accompany modernization, religion remains surprisingly vibrant and socially salient. This is particularly true in America, but in much of the rest of the world as well, where religion continues to be a potent factor in the emerging global order and its conflicts. It is in parts of Western Europe where individual religiosity has been radically transformed that the secularization thesis seems to work the best. Religion is a significant factor in voting patterns, ideology about public policy, and political careers. But pervasive evidence also exists for changes that many observers see as religious decline: Tolerance of "other religions" grows along with declines in specific confessional and denominational loyalties i. Responding to religious persistence as well as perceived declines, social scientists have created neosecularization perspectives, ostensibly faithful to contemporary facts as well as classical theory. They understand modernization not to involve the actual disappearance of religion, but perhaps as attenuation and certainly as changing religious forms in relation to other institutions. From the assumed benchmark of unitary religion in medieval Europe, scholars have argued variously that secularization involved the differentiation of religion from other institutional realms, the privatization of religious belief and experience, desacralization and the declining scope of religious authority, and the "liberalization" of religious doctrine See Dobbleare, ; Chaves, ; Hadden, ; Hammond, , Wald, ; and Wilson, Secularization theory, including its amended forms, has yielded many fruitful observations, and the secularization debate continues with great vigor about both the reality and the usefulness of its perspectives see, for instance, Lechner, ; Stark and Iaconne, , Yamane, While we do not disparage its usefulness, we think that contested issues have narrowed so that, increasingly, facts are less in question as much as are definitional, methodological, and epistemological issues or perhaps attachment to received social science traditions. In this paper we consider the relationship between social change and religion using perspectives other than secularization. Specifically, we utilize perspectives from 1 broad currents of world-historical change, 2 communication and media studies, and 3 postmodernism. We assume that like other institutional realms, religion is embedded in a broad process of sociocultural change, and that in this process religion is not passive, as so often depicted in secularization or modernization theory. Like other spheres, it is a partly autonomous force, reflexively shaping and being shaped by that large-scale transformation. This paper does not offer either new empirical observations or different causal explanations of large-scale change patterns. Rather it uses contemporary analytic frameworks to develop a broad overview of religious change, while suggesting parallel changes in other social spheres that are all embedded in the large-scale sociocultural transformation now occurring. We are more interested in the last part of this trichotomy, even though its contours, salient features, and the very terms to describe it are less clear e. Pre-modern Traditional societies Spanning most of human history from roughly 8, B. Such local communities tightly bound space and time to particular places. In relatively self-contained communities, knowledge and beliefs were transmitted by oral traditions and strongly rooted in personal and local experience Innis, ; Ong, Such communities were highly aware of being surrounded by very different "others" in different villages and other places. People understood that human life and nature were ruled by powerful natural and supernatural external forces, but spheres of social life like religion were still relatively fused and unitary, as were other institutional spheres like the family, work, medicine, or politics. The masses of ordinary villagers only dimly recognized religion or much else as distinct from a seamless web of personal and social life. Religio-magical ceremonies, ritual, and practice were personally conducted between, and strongly identified with, known and intimate others. Indeed, there is little evidence that abstract somethings called religion, religious faith, or

different religions existed as words or ideas before the s. Historical research suggests that people in traditional societies rarely understood themselves as participating in something that scholars of later centuries would label as religion, and particularly not as Christianity, Hinduism, or Buddhism Smith, To ask pre-moderns about most of the sociocultural forms we associate with religion today would simply be an unintelligible question. Much of the usual history of traditional societies is written about their integrative systems of empire, where legitimacy was conferred by oral vows of loyalty, and about their differentiated panoply of dynastic rulers, soldiers, scribes, priests, merchants, and sorcerers. This controlling layer maintained itself by coercively expropriating the wealth of rural village communities, but otherwise left the inhabitants of these villages free to control their daily lives and to participate directly in their more immediate political, sociocultural, and religious spheres. Early modernity Modern sociocultural systems originated in post Feudal Europe in the commercial and industrial revolutions, when centers of economic production gradually shifted from the countryside to burgeoning cities. Separate pre-modern communities began to form broader integrated market systems, as competitive production for commodity exchange gradually replaced production for consumption. Industrial capitalism, driven by trade and colonialism, began its slow world-wide diffusion. Midth century social theory described emergent modernity in terms of the progressive growth in scale and differentiation of social institutions and the compartmentalization and specialization of the social roles of persons Parsons, ; Smelser, --also the touchstones of neosecularization theory. More recent analyses of modernity emphasize: Two pervasive mechanisms drove these processes: Expert systems reflected the central ethos of the European Enlightenment, that scientific knowledge and rationality would tame the natural world and overcome the dogmas of tradition Giddens, Organizations became the emblematic social forms of modernizing systems, particularly the nation state, as face-to-face feudal relations gave way to nationalism, changing the boundaries of "us" and "others. Over several hundred years, organizations proliferated and became more distinct, and, as Foucault observed, the boundaries or "membranes" around prisons, hospitals, military barracks, factories, and schools thickened People were increasingly separated from households into groups with homogenous purposes and identities. Print communication, later augmented by electronic media like radio and television, fostered far broader solidarity than could the oral media of traditional societies. Printed texts increasingly shaped intellectual worldviews and national myths, as printed constitutions and laws literally helped constitute nations, laws, and national myths Meyrowitz, Like learning and work, worship and religious devotion became increasingly separate and distinct. Religion in larger organizations was distinguished from the shared worship with those one could see, hear, and touch, as in more traditional orders. People increasingly understood religion as activities, organizations, and beliefs as distinct from other institutional spheres, and by the 14th or 15th century it was possible for many Europeans to speak of my religion, religion in general, and other religions Smith, ; Meyrowitz, As with other institutions in modern systems, organizations or organized religion, as constituted by churches, denominations, and sects, provided the context in which to understand religious belief and practice. Modern religious organizations could unify people across broader spans of time and space utilizing printed holy texts of religious literature and doctrine, or expert systems of special religious knowledge created by theologians, clergy, and bishops. Religious belonging increasingly became a matter of accepting formalized religious doctrines, creeds, and confessional statements e. Our point is that much of the current controversy concerning religion is about changes in the on-going fates of the predominant social forms of religion, that emerged in modern societies as late in human history as the s. Late or High Modernity Early modernity carried the seeds of its own transformation. In our view such large-scale transformations are typically gradual and continuous with the past, rather than discontinuous, sudden, apocalyptic, or revolutionary. Electronic communication media continues to augment print, thereby facilitating globalization by making all nations and regions informationally permeable e. TVs, satellite communication, personal computers, and web pages Meyrowitz, Giddens contends that globalization is inherent in the fundamental social processes of modernism. The emergence of global-scale economies and institutional connections, however rational to those enterprises themselves, vastly increase the separation of

time and space and the disembedding of social relations, often rendering social life incomprehensible to ordinary persons Even though a variety of expert systems dominate the production of knowledge and policy in modern societies, the dream of the Enlightenment, to replace irrational dogmas and superstitions of traditional societies with rational certainty, has failed abysmally. Because expert knowledge, including that of theologians, becomes more specified but about less and less, comprehending and living life becomes more and more difficult. Both larger systems and personal life become infused with uncertainty. Traditional life was more objectively hazardous and risky than life in the modern world but, ironically, expert knowledge and abstract systems have increased the awareness of uncertainties and risks. Matters are continually open to change and doubt, and have probabilistic outcomes. Ulrich Beck therefore characterized modern societies as "risk societies," in which individual action and organizational policy are driven not by a sense of certainty or fate but by calculating the odds. What are some basic social change processes of the transformation to late modernity? Thus dual processes, both integrating and fractionating, shape the current sociocultural transformation. These are analytic categories that express and summarize the cumulative effects of other diverse factors and processes. Integrating processes have their sources in the rise of new information technologies and in sociotechnical forces that facilitate the spatial spread of ideas, money, products, and human problems of many kinds. For particular organizations, integration is often accelerated by threats from a broader competitive climate and the necessity of organizations to protect their viability or profitability by growth, mergers, or alliances. These processes are associated with the emergence of broad but abstract cultural themes that may threaten particular other ones. In the transition to late-modernism, these forces effect organizations of all kinds: Everyday life becomes more ambiguous or hollowed out, and growing contingencies lead people to withdraw commitments and legitimacy from large systems. Integrating processes may also threaten the everyday life of persons as organizations seek to survive by the efficiency of removing the costs of labor. Thus, there is often a congruence among consciousness, ambiguity, and practical necessity that amplifies attempts to preserve, revive, or reconstitute relatively micro, private, local, or subnational spheres of both personal and social life Featherstone, and Lasch, Next, we illustrate these processes with particular emphasis on religious change. We rely heavily on American evidence and case materials, but we think that the substance of our argument has wider implications. Growing large-scale relations in many spheres of social life began by the s, perhaps earlier. They accelerated and became more visible after World War II, understood as globalization by the s Robertson, Illustrations include the emergence of a world market system, multinational corporations, a world network of national governments and treaty organizations like N. Most of these are not religiously connected, but some are Boli and Thomas, Illustrating similar processes that elaborate broad religious structures across previously existing boundaries is not hard. Ecumenical ventures, like the National Council of Churches, represent a unifying effort, even it at times resorted to out of weakness. Such ventures, however, result in limited cross-boundary ties--given the extraordinary diversity of religious culture and doctrine in the United States. Organic mergers, such as that which gave rise to the United Church of Christ, have occurred, but are rare and usually viable only among organizations having common or compatible religious histories or cultures. Consultations, cooperation, and communion on practical, humanitarian, and even political matters--like the Christian Coalition--are more common, to which we would add new religious or quasi-religious enterprises like Promise Keepers and the Marriage Encounter Movement, which also transcend denominational boundaries. Wuthnow has documented the increasing organization and mobilization of religious resources across denominational lines, along with declining denominational conflicts and prejudices. Catholicism comes most easily to mind, and observers have noted both the strengthening of Papal supremacy, and the internationalization of Catholicism, so that it has not only "a structure centered on Rome, but also a remarkable increase in transnational Catholic networks and exchanges of all kinds that criss-cross nations and world regions, often bypassing Rome" Cassanova, ; see also Della Cava, In the shadow niches of Catholicism, both liberation theology base communities as well as Pentecostalism have become truly international, the one associated with radical politics and the other more apolitical Thomas,

Even though formally apolitical, Pentecostalism, like other transnational Christian conservative movements, is neither escapist nor passive. Pentecostals use their religion to actively organize modern life and push for cultural transformations. In Latin America, for instance, while typically patriarchal, Pentecostalism stands staunchly against machismo culture. Turning to the non-Christian world, it is difficult to understand Islam as anything other than transnational. It dominates much of the world between Morocco and Mindinao, and it is the fastest growing religious affiliation in North America, perhaps in the world. We also note the enormous popularity of Buddhism in the West, particularly among American intellectuals, among whom it resonates culturally with the renaissance of mystical religiosity and spirituality. Of the world religions, Hinduism and perhaps Judaism, are the remaining ones with distinct, though greatly contested, national bases. Truly cross boundary ecumenical relations also exist among formations within historic world religions, if not between them. There are, for instance, the loosely connected World Council of Protestant Churches, and other Christian ecumenical efforts: Lutheran-Catholic conversations, Catholic Anglican conversations, and ecumenical conversations between the Orthodox and Western Catholic Church. But there are still deep divisions between, for instance, evangelical and liberal Protestants, Sunni and Shia Muslims, and Mahayana and Hinayana Buddhists. We argue in this article that as religions become truely transnational, there is, with notable exceptions, a process of disestablishment, whereby religions relinquish the most particularistic claims to legitimacy and privilege, and mobilize to protect universal human rights and democratic civil society Casanova, Witness, for example, the warm reception of the Dali Lama and the Tibetan cause by both secular and religious leaders around the world, or the expansion of humanitarian or environmental INGOs that are not explicitly religious e.

6: SOCIAL CHANGE AND RELIGION: THINKING BEYOND SECULARIZATION PERSPECTIVES

|a An empire of friends and family: public and private in Roman religions -- Public and private in Roman paganism -- Public and private as legal categories -- The public priesthoods: family and patronage -- Consecratio dedicatio: marking public and private religious space -- Household cults and their public roles -- Public and private in the.

An Allegory of the Tudor Succession, c. The Victorian era and the early 20th century idealised the Elizabethan era. In popular culture, the image of those adventurous Elizabethan seafarers was embodied in the films of Errol Flynn. On balance, it can be said that Elizabeth provided the country with a long period of general if not total peace and generally increased prosperity due in large part to stealing from Spanish treasure ships, raiding settlements with low defenses, and selling African slaves. Having inherited a virtually bankrupt state from previous reigns, her frugal policies restored fiscal responsibility. That would be a prelude to the religious recovery of England for Catholicism. In , the Ridolfi plot was thwarted. In , the Throckmorton Plot was discovered, after Francis Throckmorton confessed his involvement in a plot to overthrow the Queen and restore the Catholic Church in England. The Essex Rebellion of has a dramatic element, as just before the uprising, supporters of the Earl of Essex, among them Charles and Joscelyn Percy younger brothers of the Earl of Northumberland , paid for a performance of Richard II at the Globe Theatre , apparently with the goal of stirring public ill will towards the monarchy. It was discovered in time with eight conspirators executed, including Guy Fawkes , who became the iconic evil traitor in English lore. Elizabeth made naval strength a high priority. The Navy yards were leaders in technical innovation, and the captains devised new tactics. Parker argues that the full-rigged ship was one of the greatest technological advances of the century and permanently transformed naval warfare. In English shipwrights introduced designs, first demonstrated in the "Dreadnaught", that allowed the ships to sail faster and maneuver better and permitted heavier guns. When Spain finally decided to invade and conquer England it was a fiasco. Moreover, the poor design of the Spanish cannons meant they were much slower in reloading in a close-range battle. Spain and France still had stronger fleets, but England was catching up. He argues that the Spanish army was larger, more experienced, better-equipped, more confident, and had better financing. The English defenses, on the other hand, were thin and outdated; England had too few soldiers and they were at best only partially trained. Parker adds that a Catholic uprising in the north and in Ireland could have brought total defeat. English colonial empire The discoveries of Christopher Columbus electrified all of western Europe, especially maritime powers like England. Cabot sailed in and reached Newfoundland. Spain was well established in the Americas, while Portugal, in union with Spain from , had an ambitious global empire in Africa, Asia and South America. France was exploring North America. Combined with his daring raids against the Spanish and his great victory over them at Cadiz in , he became a famous hero [22] [23] â€"his exploits are still celebratedâ€"but England did not follow up on his claims. Raleigh and Elizabeth sought both immediate riches and a base for privateers to raid the Spanish treasure fleets. Raleigh sent others to found the Roanoke Colony ; it remains a mystery why the settlers all disappeared. It established trading posts, which in later centuries evolved into British India , on the coasts of what is now India and Bangladesh. Torture was rare, since the English legal system reserved torture only for capital crimes like treason [28] â€"though forms of corporal punishment, some of them extreme, were practised. The persecution of witches began in , and hundreds were executed, although there was nothing like the frenzy on the Continent. This was in significant contrast to previous and succeeding eras of marked religious violence. Her desire to moderate the religious persecutions of previous Tudor reigns â€" the persecution of Catholics under Edward VI, and of Protestants under Mary I â€" appears to have had a moderating effect on English society. She was not able to get an unmarried clergy or the Protestant Holy Communion celebrated to look like a Mass, Haigh, op. The Injunctions of forbade any doctrines that did not conform to the teaching of the Church Fathers and the Catholic Bishops. Almost no original theological thought came out of the English Reformation: The preservation of many Catholic

doctrines and practices was the cuckoos nest that eventually resulted in the formation of the Via Media during the 17th century, Diarmaid MacCullough, The Later Reformation in England, , , pp. She spent the rest of her reign ferociously fending of radical reformers and Roman Catholics who wanted to modify the Settlement of Church affairs: The Church of England was Protestant, "with its peculiar arrested development in Protestant terms, and the ghost which it harboured of an older world of Catholic traditions and devotional practice," MacCullough, p. For a number of years refrained from persecuting Catholics because she was against Catholicism, not her Catholic subjects if they made no trouble. In , Pope Pius V declared Elizabeth a heretic who was not the legitimate queen and that her subjects no longer owed her obedience. The pope sent Jesuits and seminarians to secretly evangelize and support Catholics. After several plots to overthrow her, Catholic clergy were mostly considered to be traitors, and were pursued aggressively in England. Often priests were tortured or executed after capture unless they cooperated with the English authorities. People who publicly supported Catholicism were excluded from the professions; sometimes fined or imprisoned. Lacking a dominant genius or a formal structure for research the following century had both Sir Isaac Newton and the Royal Society , the Elizabethan era nonetheless saw significant scientific progress. The astronomers Thomas Digges and Thomas Harriot made important contributions; William Gilbert published his seminal study of magnetism, De Magnete, in Substantial advancements were made in the fields of cartography and surveying. The eccentric but influential John Dee also merits mention. Much of this scientific and technological progress related to the practical skill of navigation. English achievements in exploration were noteworthy in the Elizabethan era. Sir Francis Drake circumnavigated the globe between and , and Martin Frobisher explored the Arctic. The first attempt at English settlement of the eastern seaboard of North America occurred in this eraâ€"the abortive colony at Roanoke Island in While Elizabethan England is not thought of as an age of technological innovation, some progress did occur. Coaches quickly became as fashionable as sports cars in a later century; social critics, especially Puritan commentators, noted the "diverse great ladies" who rode "up and down the countryside" in their new coaches. Health and diet in Elizabethan England Although home to only a small part of the population the Tudor municipalities were overcrowded and unhygienic. Most towns were unpaved with poor public sanitation. There were no sewers or drains, and rubbish was simply abandoned in the street. Animals such as rats thrived in these conditions. In larger towns and cities, such as London, common diseases arising from lack of sanitation included smallpox , measles , malaria , typhus , diphtheria , Scarlet fever , and chickenpox. The reason for the speedy spread of the disease was the increase of rats infected by fleas carrying the disease. Their homes were, as in earlier centuries, thatched huts with one or two rooms, although later on during this period, roofs were also tiled. Furniture was basic, with stools being commonplace rather than chairs. The daub was usually then painted with limewash , making it white, and the wood was painted with black tar to prevent rotting, but not in Tudor times; the Victorians did this afterwards. The bricks were handmade and thinner than modern bricks. The wooden beams were cut by hand, which makes telling the difference between Tudor houses and Tudor-style houses easy, as the original beams are not straight. The upper floors of Tudor houses were often larger than the ground floors, which would create an overhang or jetty. This would create more floor-surface above while also keeping maximum street width. During the Tudor period, the use of glass when building houses was first used, and became widespread. It was very expensive and difficult to make, so the panes were made small and held together with a lead lattice, in casement windows. People who could not afford glass often used polished horn, cloth or paper. Tudor chimneys were tall, thin, and often decorated with symmetrical patterns of molded or cut brick. Early Tudor houses, and the homes of poorer people, did not have chimneys. The smoke in these cases would be let out through a simple hole in the roof. Mansions had many chimneys for the many fireplaces required to keep the vast rooms warm. These fires were also the only way of cooking food. Wealthy Tudor homes needed many rooms, where a large number of guests and servants could be accommodated, fed and entertained. Wealth was demonstrated by the extensive use of glass. Windows became the main feature of Tudor mansions, and were often a fashion statement. Mansions were often designed to a symmetrical plan; "E" and "H" shapes were

popular. Poor Law A woodcut from circa depicting a vagrant being punished in the streets in Tudor England. About one-third of the population lived in poverty, with the wealthy expected to give alms to assist the impotent poor. Those who left their parishes in order to locate work were termed vagabonds and could be subjected to punishments, including whipping and putting at the stocks. Until then, few children went to school. Boys were allowed to go to school and began at the age of 4, they then moved to grammar school when they were 7 years old. Girls were either kept at home by their parents to help with housework or sent out to work to bring money in for the family. They were not sent to school. Boys were educated for work and the girls for marriage and running a household so when they married they could look after the house and children. Many Tudor towns and villages had a parish school where the local vicar taught boys to read and write. Brothers could teach their sisters these skills. At school, pupils were taught English, Latin, Greek, catechism and arithmetic. There were few books, so pupils read from hornbooks instead. There were two types of school in Tudor times: The school day started at 7: Petty schools had shorter hours, mostly to allow poorer boys the opportunity to work as well. Schools were harsh and teachers were very strict, often beating pupils who misbehaved. Only the most wealthy people allowed their daughters to be taught, and only at home. During this time, endowed schooling became available. This meant that even boys of very poor families were able to attend school if they were not needed to work at home, but only in a few localities were funds available to provide support as well as the necessary education scholarship. During the reign of Edward VI many free grammar schools were set up to take in non-fee paying students.

7: Bryn Mawr Classical Review

It's important, then, to note that most of the phenomena we think of as Roman, including Christianity, were features of life in municipal Rome, the life which urban, not rural Romans knew. Furthermore, to many Christians in the day, especially Church administrators, there were "heathens" inside their ranks, too.

Bryn Mawr Classical Review Cambridge University Press, The book deals with a largely neglected topic, the impact of powerful secular men and women on the spiritual life and organization of the Christian community in the fourth and early fifth centuries. Our grand narrative of the Christianization of the Roman Empire tends to be too reliant on the role and visions of the ecclesiastical hierarchy, and too confident in the smooth and linear character of a process that was actually complex and prone to multiple trends. The author argues her case in a simple and clear way, and even if the reader might disagree with a few issues, her argument is persuasive and stimulating. The book is divided into four chapters, with a short introduction and conclusion. The introduction presents the general argument of the book and explains the perspective adopted. Studies of late antique Christianity tend to concentrate on the Church as an institution, with occasional forays into individual bishops and holy men. As a result, the role of the members of the church tends to be overlooked. The influence of social historians of the Annales School is clear from the outset, in terms of approach and definitions, and private worship is seen as a social phenomenon and therefore closely linked to the social structure of the late Empire. Chapter 1 considers the issue of public and private worship in Roman religious life in the late Republic and early Empire, and serves as a background for the rest of the book. Although Roman authorities and writers were keen on defining the boundaries between these spheres in their relationship with the sacred, the very character of Roman society made these boundaries fluid and uncertain. Roman priests were powerful and rich politicians, and inevitably brought their social conventions and networks with them. The case was very different for Christians. Although Christianity did not have an officially recognized public character, there was a constant tension between private worship and community life. The discussion of these questions starts with specifically Roman notions, and although this method is adopted partly as a consequence of the evidence available, it risks misrepresenting the huge diversity of practice in the provinces as mere echoes of those found in the imperial capital. It is problematic to use Cicero and passages of the Digest to discuss notions of public and private in Rome, as it underestimates the important changes between late Republican and early Imperial society. This becomes even more complicated, however, when African and Eastern writers are brought into the equation. The risk of turning multiple voices into a coherent discourse is difficult to resist. This is not a minor methodological issue, since it detracts from one of the great merits of the next chapter, the analysis of cultural values and conceptions in their specific social context. The contrast between traditional Roman religious life and Christianity had important consequences when Constantine made the new religion legal. This is explored in an urban context in chapter 2, where B. The discussion of the old capital is much richer, due to the evidence available. Roman aristocrats used their houses as spaces for worship, learning and discussion. Large private apsidal halls were convenient spaces for religious gatherings, and B. Recent work on the dating of churches is used judiciously, and the fine illustrations and maps found throughout the book are particularly useful here. Scholars usually place much emphasis on the location of basilicas and tituli, but one cannot understand these developments without considering the importance of aristocratic houses and their use as spaces of worship. Powerful patrons also built public halls for assembly, and retained considerable influence over the community that gathered under their sponsorship. If Roman bishops had to live with such a tense and unstable situation, the picture is even more troubling for Constantinople. The nature of the evidence available puts B. In the case of the new capital, the pace of church-building by the court and clergy only picked up by the end of the fourth century, and house churches necessarily played a crucial role until then. As a result, aristocratic preferences had a great impact on episcopal politics, and the analysis of the careers of John Chrysostom and Gregory Nazianzen is illuminating in this

respect. Chapter 3 moves this discussion to the countryside, focusing exclusively on the West. The chapter is divided into two parts, one dedicated to the main aspects of private worship, the other to a regional survey. Here too traditional practices of building mausolea, domestic shrines, and estate temples continued, only in a Christian fashion. Powerful landowners had a great impact on the shape of rural Christianity, and this is shown in terms of the spread of asceticism as well as in the building of spaces for worship, which required the presence of clerics. What influence did aristocratic patrons have on the shaping of rural Christianity? This question is addressed in the second part of chapter 3, where regional differences in the relationship between land-owners and bishops are analysed. The choice of areas discussed is based on the identification of three types of relationship between bishops and land-owners: In spite of or perhaps because of its didactic nature, this is in my opinion the least convincing part of the chapter. It is important to consider private worship in its specific social context, and the regional diversity of the late Roman West certainly deserves attention. The division into types remains artificial, however, and the situation in North Africa or Hispania, for example, was much more complex than the types discussed. The risk of associating religious practice with a specific social structure is that one can forget the importance of religious belief. Christianity is then restricted to its social function, whether as a form of legitimising social dominance as in Africa or emphasising the social distinction between landlords and their dependents as in Britain. The chapter focuses on two contrasting attitudes: These different concerns led to contrasting evaluations of the private sphere, as either damaging or favourable to a proper Christian life. One is left to wonder whether there were other attitudes towards private Christianity; assuming an opposition between these two conceptions is too simplistic. Jerome and Damasus worked as close collaborators, and yet one was a keen promoter of private asceticism, while the other was haunted by private meetings and political divisions. We are reminded in the conclusion that the conversion of the Roman aristocracy should be seen in the context of the traditional practices and culture of this group. The aristocratic notion of what was private had an important influence on the development and affirmation of the Church, while bishops maintained an ambivalent attitude towards this group. While the commitment and support of powerful patrons were important elements in Church life, their power and interests were constantly at odds with the priorities of the ecclesiastical elite. Although the Christianization of the Roman Empire was ultimately controlled by the Church, the role played by aristocrats and their networks of friends and clients cannot be neglected. It would be interesting to see how the actions of emperors and members of their families influenced the developments analysed here. One of the difficulties in discussing private life in this period is where to draw the line--a line that, as B. To what extent were the actions of an emperor private or public? Descendants of emperors, members of the imperial family, and retired members of the court were also members of the aristocracy, and their ambiguous status must have played an important role in the definition of what was deemed proper or possible to a recently converted Christian. The case of the splendid villa in Carranque, Spain, and its possible association with Maternus Cynegius, discussed in chapter 3, is a good case in point. The chronological boundaries chosen, c. The period between Constantine and the end of the Theodosian dynasty represents a reasonable historical unit, but it also represents the exceptional heyday of private worship in the Christian Empire, as the author herself notes p. The reader is left with the impression that the most important transformation should not be sought in the initial conversion of the Empire, as the continuities are striking and well demonstrated, but in the later incorporation of imperial structures into the ecclesiastical organization, at least for the West. This book is commendable not only for adding great complexity to our view of late antique Christianity, but especially for the type of scholarship it represents. Being an archaeologist, B. The methodological questions raised concerning the identification of rural churches, villa architecture, and even the topography of Rome are interesting and thought-provoking. At the same time, she is aware of the contribution of texts to the topics under discussion, and proves that although they can be biased, they can nonetheless be profitably incorporated into the discussion of aristocratic religious life. Different strands of scholarship and different types of evidence are integrated in an efficient way, and Private Worship will be of interest to a wide audience. Not even the irritating system adopted by CUP for the

references, with Harvard-style notes at the end of the volume forcing the reader to spend a long time chasing sources and citations , undermines the attractiveness of the book. This is not just a book about the religious history of the later Roman Empire, but a good example of total history in the style of Marc Bloch and Georges Duby. This is changing, however:

8: Private worship, public values, and religious change in late antiquity / Kim Bowes. - Franklin

Christian Traditions. f. STUDY. PLAY. -associated with regional cultures and local elites -across the christian world different types of local Christianity.

Metropolitan bishop A metropolitan bishop is an archbishop in charge of an ecclesiastical province , or group of dioceses, and in addition to having immediate jurisdiction over his own archdiocese, also exercises some oversight over the other dioceses within that province. Sometimes a metropolitan may also be the head of an autocephalous , sui iuris , or autonomous church when the number of adherents of that tradition are small. In the Latin Rite, metropolitans are always archbishops; in many Eastern churches, the title is "metropolitan," with some of these churches using "archbishop" as a separate office. Archbishop William Temple An archbishop is the bishop of an archdiocese. This is usually a prestigious diocese with an important place in local church history. In the Catholic Church, the title is purely honorific and carries no extra jurisdiction, though most archbishops are also metropolitan bishops, as above, and are always awarded a pallium. In most provinces of the Anglican Communion, however, an archbishop has metropolitical and primatial power. Suffragan bishop A suffragan bishop is a bishop subordinate to a Metropolitan. In the Anglican Communion, the term applies to a bishop who is a full-time assistant to a diocesan bishop: Area bishop Some Anglican suffragans are given the responsibility for a geographical area within the diocese for example, the Bishop of Stepney is an area bishop within the Diocese of London. Titular bishop A titular bishop is a bishop without a diocese. Rather, the bishop is head of a titular see , which is usually an ancient city that used to have a bishop, but, for some reason or other, does not have one now. Titular bishops often serve as auxiliary bishops. In the Ecumenical Patriarchate , bishops of modern dioceses are often given a titular see alongside their modern one for example, the Archbishop of Thyateira and Great Britain. Auxiliary bishop An auxiliary bishop is a full-time assistant to a diocesan bishop the Catholic and Eastern Orthodox equivalent of an Anglican suffragan bishop. An auxiliary bishop is a titular bishop , and he is to be appointed as a vicar general or at least as an episcopal vicar of the diocese in which he serves. The appointment of coadjutors is often seen as a means of providing for continuity of church leadership. Assistant bishop Honorary assistant bishop, assisting bishop, or bishop emeritus: The titles, in this meaning, are not used by the Catholic Church. General bishop a title and role in some churches, not associated with a diocese. In the Coptic Orthodox Church the episcopal ranks from highest to lowest are metropolitan archbishops, metropolitan bishops, diocesan bishops, bishops exarchs of the throne, suffragan bishops, auxiliary bishops, general bishops, and finally chorbishops. Bishops of the same category rank according to date of consecration. Chorbishop A chorbishop is an official of a diocese in some Eastern Christian churches. Chorbishops are not generally ordained bishops â€" they are not given the sacrament of Holy Orders in that degree â€" but function as assistants to the diocesan bishop with certain honorary privileges. Supreme bishop The obispo maximo , or supreme bishop, of the Iglesia Filipina Independiente is elected by the General Assembly of the Church. He is the chief executive officer of the Church. He also holds an important pastoral role, being the spiritual head and chief pastor of the Church. He has precedence of honor and prominence of position among, and recognized to have primacy, over other bishops. Cardinal In Catholicism, a cardinal, a title dating back to the 8th century, is a member of the clergy appointed by the pope to serve in the College of Cardinals. This body is empowered to elect a new pope in sede vacante , but cardinals over the age of 80 may not be electors. Cardinals serve as advisors to the pope and hold positions of authority within the structure of the Catholic Church. Under modern canon law, a man who is not a bishop who is appointed a cardinal must accept ordination as a bishop, or seek special permission from the pope to decline ordination. Most cardinals are already bishops at the time of their appointment, the majority being archbishops of important archdioceses or patriarchs, and a substantial portion of the rest already titular archbishops serving in the Vatican. Recent popes have appointed a few priests, most of them influential theologians, to the College of Cardinals without requiring them to be ordained as bishops;

invariably, these men are near or over the age of 80, and consequently not eligible to take part in a conclave. A bishop administering Confirmation. Rogier van der Weyden , The Seven Sacraments , 15th century. In the Latin Rite of the Catholic Church the administration of Confirmation is normally reserved to the local bishop. In Catholicism , Eastern Orthodoxy , Oriental Orthodoxy , and Anglicanism , only a bishop can ordain other bishops, priests , and deacons. In the Eastern liturgical tradition, a priest can celebrate the Divine Liturgy only with the blessing of a bishop. In Byzantine usage, an antimension signed by the bishop is kept on the altar partly as a reminder of whose altar it is and under whose omophorion the priest at a local parish is serving. In Syriac Church usage, a consecrated wooden block called a thabilitho is kept for the same reasons. The pope , in addition to being the Bishop of Rome and spiritual head of the Catholic Church , is also the Patriarch of the Latin Rite. Each bishop within the Latin Rite is answerable directly to the Pope and not any other bishop except to metropolitans in certain oversight instances. The pope previously used the title Patriarch of the West, but this title was dropped from use in [18] a move which caused some concern within the Eastern Orthodox Communion as, to them, it implied wider papal jurisdiction. The bishop is the ordinary minister of the sacrament of confirmation in the Latin Rite Catholic Church , and in the Anglican and Old Catholic communion only a bishop may administer this sacrament. However, in the Byzantine and other Eastern rites, whether Eastern or Oriental Orthodox or Eastern Catholic , chrismation is done immediately after baptism , and thus the priest is the one who confirms, using chrism blessed by a bishop. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June Learn how and when to remove this template message Bishops in all of these communions are ordained by other bishops through the laying on of hands. While traditional teaching maintains that any bishop with apostolic succession can validly perform the ordination of another bishop, some churches require two or three bishops participate, either to ensure sacramental validity or to conform with church law. Catholic doctrine holds that one bishop can validly ordain another priest as a bishop. Though a minimum of three bishops participating is desirable there are usually several more in order to demonstrate collegiality, canonically only one bishop is necessary. The practice of only one bishop ordaining was normal in countries where the Church was persecuted under Communist rule. The title of archbishop or metropolitan may be granted to a senior bishop, usually one who is in charge of a large ecclesiastical jurisdiction. He may, or may not, have provincial oversight of suffragan bishops and may possibly have auxiliary bishops assisting him. Ordination of a bishop, and thus continuation of apostolic succession, takes place through a ritual centred on the imposition of hands and prayer. Apart from the ordination, which is always done by other bishops, there are different methods as to the actual selection of a candidate for ordination as bishop. In the Catholic Church the Congregation for Bishops generally oversees the selection of new bishops with the approval of the pope. The papal nuncio usually solicits names from the bishops of a country, consults with priests and leading members of a laity, and then selects three to be forwarded to the Holy See. In Europe, some cathedral chapters have duties to elect bishops. The Eastern Catholic churches generally elect their own bishops. Most Eastern Orthodox churches allow varying amounts of formalised laity or lower clergy influence on the choice of bishops. This also applies in those Eastern churches which are in union with the pope, though it is required that he give assent. Catholic, Eastern Orthodox, Oriental Orthodox, Anglican, Old Catholic and some Lutheran bishops claim to be part of the continuous sequence of ordained bishops since the days of the apostles referred to as apostolic succession. Since Pope Leo XIII issued the bull Apostolicae curae in , the Catholic Church has insisted that Anglican orders are invalid because of changes in the Anglican ordination rites of the 16th century and divergence in understanding of the theology of priesthood, episcopacy and Eucharist. However, since the s, Utrecht Old Catholic bishops recognised by the Holy See as validily ordained have sometimes taken part in the ordination of Anglican bishops. According to the writer Timothy Dufort, by , all Church of England bishops had acquired Old Catholic lines of apostolic succession recognised by the Holy See. The Catholic Church does recognise as valid though illicit ordinations done by breakaway Catholic, Old Catholic or Oriental bishops, and groups descended from them; it also regards as both valid and licit those ordinations done by bishops of the Eastern

churches, [d] so long as those receiving the ordination conform to other canonical requirements for example, is an adult male and an eastern orthodox rite of episcopal ordination, expressing the proper functions and sacramental status of a bishop, is used; this has given rise to the phenomenon of episcopi vagantes for example, clergy of the Independent Catholic groups which claim apostolic succession, though this claim is rejected by both Catholicism and Eastern Orthodoxy. The Eastern Orthodox Churches would not accept the validity of any ordinations performed by the Independent Catholic groups, as Eastern Orthodoxy considers to be spurious any consecration outside the Church as a whole. The consecrated bishop is the only minister of Holy Orders. Whilst it does recognise the validity of the orders of certain groups which separated from communion with Holy See. The Holy See accepts as valid the ordinations of the Old Catholics in communion with Utrecht, as well as the Polish National Catholic Church which received its orders directly from Utrecht, and wasâ€"until recentlyâ€"part of that communion ; but Catholicism does not recognise the orders of any group whose teaching is at variance with what they consider the core tenets of Christianity; this is the case even though the clergy of the Independent Catholic groups may use the proper ordination ritual. There are also other reasons why the Holy See does not recognise the validity of the orders of the Independent clergy: They hold that the continuing practice among many Independent clergy of one person receiving multiple ordinations in order to secure apostolic succession, betrays an incorrect and mechanistic theology of ordination. They hold that the practice within Independent groups of ordaining women demonstrates an understanding of Priesthood that they vindicate is totally unacceptable to the Catholic and Eastern Orthodox churches as they believe that the Universal Church does not possess such authority; thus, they uphold that any ceremonies performed by these women should be considered being sacramentally invalid. The theology of male clergy within the Independent movement is also suspect according to the Catholics, as they presumably approve of the ordination of females, and may have even undergone an invalid ordination ceremony conducted by a woman. Katharine Jefferts Schori , The 26th presiding bishop of the Episcopal Church United States Whilst members of the Independent Catholic movement take seriously the issue of valid orders, it is highly significant that the relevant Vatican Congregations tend not to respond to petitions from Independent Catholic bishops and clergy who seek to be received into communion with the Holy See, hoping to continue in some sacramental role. In those instances where the pope does grant reconciliation, those deemed to be clerics within the Independent Old Catholic movement are invariably admitted as laity and not priests or bishops. The first woman to be consecrated a bishop within Anglicanism was Barbara Harris , who was ordained in the United States in Danish Lutheran bishops wearing a cope over cassock , surplice , ruff and pectoral cross. The presiding bishop of the ELCA and the national bishop of the ELCIC, the national bishops of their respective bodies, are elected for a single 6-year term and may be elected to an additional term. Although ELCA agreed with the Episcopal Church to limit ordination to the bishop "ordinarily", ELCA pastor-ordinators are given permission to perform the rites in "extraordinary" circumstance. In practice, "extraordinary" circumstance have included disagreeing with Episcopalian views of the episcopate, and as a result, ELCA pastors ordained by other pastors are not permitted to be deployed to Episcopal Churches they can, however, serve in Presbyterian Church USA , United Methodist Church , Reformed Church in America , and Moravian Church congregations, as the ELCA is in full communion with these denominations. It should be noted that the second largest of the three predecessor bodies of the ELCA, the American Lutheran Church , was a congregationalist body, with national and synod presidents before they were re-titled as bishops borrowing from the Lutheran churches in Germany in the s. It must also be noted that with regard to ecclesial discipline and oversight, national and synod presidents typically function similarly to bishops in episcopal bodies. They are elected for life by a majority vote of the General Conference which meets every four years. Among their duties, are responsibility for appointing clergy to serve local churches as pastor, for performing ordinations, and for safeguarding the doctrine and discipline of the Church. The General Conference, a meeting every four years, has an equal number of clergy and lay delegates. CME Church bishops may be male or female. United Methodist Church[edit] United Methodist Episcopal Shield In the United Methodist Church the largest branch of Methodism in

the world bishops serve as administrative and pastoral superintendents of the church. They are elected for life from among the ordained elders presbyters by vote of the delegates in regional called jurisdictional conferences, and are consecrated by the other bishops present at the conference through the laying on of hands. In the United Methodist Church bishops remain members of the " Order of Elders " while being consecrated to the " Office of the Episcopacy ". Within the United Methodist Church only bishops are empowered to consecrate bishops and ordain clergy. Among their most critical duties is the ordination and appointment of clergy to serve local churches as pastor, presiding at sessions of the Annual, Jurisdictional, and General Conferences, providing pastoral ministry for the clergy under their charge, and safeguarding the doctrine and discipline of the Church. Furthermore, individual bishops, or the Council of Bishops as a whole, often serve a prophetic role, making statements on important social issues and setting forth a vision for the denomination, though they have no legislative authority of their own. In all of these areas, bishops of the United Methodist Church function very much in the historic meaning of the term. To provide liaison and leadership in the quest for Christian unity in ministry, mission, and structure and in the search for strengthened relationships with other living faith communities. To organize such Missions as shall have been authorized by the General Conference. To promote and support the evangelistic vision of the whole Church.

9: Philippines - Religion

I focus on evidence from an urban context for two reasons: first, rural evidence for Christianization is largely absent; second, the nature of the methods for rural conversion dictates this focus.

Gjergj Kastrioti Skanderbeg, an Albanian noble who converted to Islam while a boy in the Ottoman court, then converted again to Christianity as he launched a resistance against the Ottomans that lasted decades Fresco from 16th century Berat Christianity was later overshadowed by Islam , which became the predominant religion during the invasion from the Ottoman Empire from the 15th century until the year Many Albanians embraced Islam in different ways. Albania differs from other regions in the Balkans in that the peak of Islamization in Albania occurred much later: Later on, in the 19th century, when the process of Islamization had halted in most of the Balkans and some Balkan Christian peoples like Greeks and Serbs had already claimed independence, Islamization continued to make significant progress in Albania, especially in the South. While Catholicism was chronically held in suspicion by Ottoman authorities, after the conquest of Constantinople , the Ottomans largely allowed the Orthodox church to function unhindered, except during periods when the church was considered politically suspect and thus suppressed with expulsions of bishops and seizure of property and revenues. Conversion during Ottoman times was variously due to calculated attempts to improve social and economic status, due to the successful proselytizing by missionaries, or done out of desperation in very difficult times; in the latter case, the converts often practiced crypto-Christianity for long periods. During the Ottoman period, most Christians as well as most Muslims employed a degree of syncretism, still practicing various pagan rites; many of these rites are best preserved among mystical orders like the Bektashi. However the assistance did not come, and when the rebellion was crushed in , Ottoman repression and heavy pressures to convert to Islam were implemented to punish the rebels. Some of these Christian Albanian thinkers, like Bogdani himself, ultimately advocated for an Albania outside of Ottoman control, and at the end of the 17th century, Bogdani and his colleague Raspasani, raised an army of thousands of Kosovar Albanians in support of the Austrians in the Great Turkish War. Especially in the tribal regions of the North, religious differences were often mitigated by common cultural and tribal characteristics, as well as knowledge of family lineages connecting Albanian Christians and Albanian Muslims. In the 17th century, although many of the rebellions of the century were at least in part motivated by Christian sentiment, it was noted that many Albanian Muslims also took part, and that, despising Ottoman rule no less than their Christian brethren, Albanian Muslims would revolt eagerly if only given the slightest assistance from the Catholic West. Nevertheless, there were specific local cases: Across Orthodox regions of Albania, conversion was also helped by the presence of heresies like Arianism and the fact that much of the Orthodox clergy was illiterate, corrupt, and conducted sermons in Greek, a foreign language, as well as the poverty of the Orthodox church. The region of Gjirokastra did not become majority Muslim until around , and even then most Muslims were concentrated in the city of Gjirokastra itself. Catholicism still prevailed in the Northwestern regions surrounding Lezha and Shkodra, as well as a few pockets in Kosovo in and around Gjakova, Peja, Vitina, Prizren and Klina. Orthodoxy remained prevalent in various pockets of Southern and Central Albania Myzeqeja, Zavalina, Shpati as well as large parts of what are now the counties of Vlora, Gjirokastra and Korca. The syncretic Bektashi sect, meanwhile, gained adherence across large parts of the South, especially Skrapari and Dishnica where it is the overwhelming majority. This four-way division of Albanians between Sunnis who became either a plurality or a majority , Orthodox, Bektashis and Catholics, with the later emergence of Albanian Uniates, Protestants and atheists, prevented Albanian nationalism as it emerged from tying itself to any particular faith, instead promoting harmony between the different confessions and using the shared Albanian language, Albanian history and Albanian ethnic customs as unifying themes. Despite this, Bektashi tekkes in the South and Catholic churches in the North were both used by the nationalist movement as places of dissemination of nationalist ideals. Secularism in Albania During the 20th century after

Independence the democratic , monarchic and later the totalitarian regimes followed a systematic dereligionization of the nation and the national culture. Albania never had an official state religion either as a republic or as a kingdom after its restoration in In , following the government program, the Albanian Muslim congress convened at Tirana decided to break with the Caliphate , established a new form of prayer standing, instead of the traditional salah ritual , banished polygamy and did away with the mandatory use of veil hijab by women in public, which had been forced on the urban population by the Ottomans during the occupation. The monarchy was determined that religion should no longer be a foreign-oriented master dividing the Albanians, but a nationalized servant uniting them. It was at this time that newspaper editorials began to disparage the almost universal adoption of Muslim and Christian names, suggesting instead that children be given neutral Albanian names. Official slogans began to appear everywhere. The hymn to the flag honored the soldier dying for his country as a "Saint. Monarchy stipulated that the state should be neutral, with no official religion and that the free exercise of religion should be extended to all faiths. Neither in government nor in the school system should favor be shown to any one faith over another. Albanism was substituted for religion, and officials and schoolteachers were called "apostles" and "missionaries. Hymns idealizing the nation, Skanderbeg, war heroes, the king and the flag predominated in public-school music classes to the exclusion of virtually every other theme. The first reading lesson in elementary schools introduced a patriotic catechism beginning with this sentence, "I am an Albanian. My country is Albania. Where does he want to die? The primate of the church, Archibishop Kisi , along with three other bishops, expressed formal approval of the Italian invasion in Some of them even left Albania after the Italian invasion. But the hierarchy on the other hand was quite supportive, with the apostolic delegate seeing it as a possibility to give more freedom to Albanians who wanted to become Catholic. The Catholic Church had also the most financial support per member during the Italian occupation.

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