

The Oxford Handbook Of Byzantine Studies Oxford Handbooks

In recent decades, the Merovingian world has become more visible in Anglophone historical studies. The forty-six essays included in this collection highlight the vitality and importance of the Merovingian kingdoms in the fifth through eighth centuries.

"This handbook offers a wide-ranging introduction to the richness and diversity of the arts in the Byzantine world. It includes thirty-eight essays by international authors, from prominent researchers to emerging scholars, on various issues and media. Discussions consider art created for religious purposes, to enhance and beautify the Orthodox liturgy and worship space, as well as art made to serve in royal and domestic contexts. While Byzantium is defined as the years 330-1453 CE, some chapters treat the aftermath and influence of Byzantine art on later periods. Arts covered include buildings and objects from the Eastern Mediterranean region, including the Balkans, Russia, North Africa, and the Near East. The volume brings together object-based considerations of themes and monuments which form the backbone of art history, with considerations drawing on many different methodologies-sociology, semiotics, anthropology, archaeology, reception theory, deconstruction theory, among others-all in an up-to-date synthesis of scholarship on Byzantine art and architecture. The Oxford Handbook of Byzantine Art and Architecture is a comprehensive overview of a rich field of study, offering a window into the world of this distinct and fascinating period of art"--

The Oxford Handbook of Historical Books of the Hebrew Bible is a collection of essays that provide resources for the interpretation of the books of Joshua, Judges, Samuel, Kings,

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Chronicles, Ezra, and Nehemiah. The volume is not exhaustive in its coverage, but examines interpretive aspects of these books that are deemed essential for interpretation or that are representative of significant trends in present and future scholarship. The individual essays are united by their focus on two guiding questions: (1) What does this topic have to do with the Old Testament Historical Books? and (2) How does this topic help readers better interpret the Old Testament Historical Books? Each essay critically surveys prior scholarship before presenting current and prospective approaches. Taking into account the ongoing debates concerning the relationship between the Old Testament texts and historical events in the ancient world, data from Assyrian, Babylonian, and Persian culture and history are used to provide a larger context for the content of the Historical Books. Essays consider specific issues related to Israelite/Judean history (settlement, state formation, monarchy, forced migration, and return) as they relate to the interpretation of the Historical Books. This volume also explores the specific themes, concepts, and content that are most essential for interpreting these books. In light of the diverse material included in this section of the Old Testament, the Handbook further examines interpretive strategies that employ various redactional, synthetic, and theory-based approaches. Beyond the Old Testament proper, subsequent texts, traditions, and cultures often received and interpreted the material in the Historical Books, and so the volume concludes by investigating the literary, social, and theological aspects of that reception.

Thousands of documentary and literary texts written on papyri and potsherds, in Egyptian, Greek, Latin, Aramaic, Hebrew, and Persian, have transformed our knowledge of many aspects of life in the ancient Mediterranean and Near Eastern worlds. Here experts provide a comprehensive guide to

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understanding this ancient documentary evidence.

Byzantium lasted a thousand years, ruled to the end by self-styled 'emperors of the Romans'. It underwent kaleidoscopic territorial and structural changes, yet recovered repeatedly from disaster: even after the near-impregnable Constantinople fell in 1204, variant forms of the empire reconstituted themselves. The Cambridge History of the Byzantine Empire c.500-1492 tells the story, tracing political and military events, religious controversies and economic change. It offers clear, authoritative chapters on the main events and periods, with more detailed chapters on outlying regions and neighbouring societies and powers of Byzantium. With aids such as maps, a glossary, an alternative place-name table and references to English translations of sources, it will be valuable as an introduction. However, it also offers stimulating new approaches and important findings, making it essential reading for postgraduates and for specialists. The revised paperback edition contains a new preface by the editor and will offer an invaluable companion to survey courses in Byzantine history.

"Byzantine literary studies, despite their long scholarly tradition, remain a fragile enterprise, just as Byzantine Greek literature continues to be a relatively exotic domain. The present volume, the first of its kind in English, maps this literature and the field of its study, aiming to provide a true vade mecum, that will accompany as well as invite readers of Byzantine texts. In twenty-five chapters, composed by leading specialists, the volume surveys the immense body of Greek literature produced from the fourth to the fifteenth century CE, and propagates a nuanced understanding of what "literature" was in Byzantium, highlighting key problems, and presenting basic research tools. Four parts structure the volume. Part I, "Materials, Norms, Codes", presents basic matrices for literary creation in Byzantium; language, manuscript book

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culture, theories of literature, and systems of textual memory, from within the history of Greek (classical literature and ancient myth) and from without (literature translated into Greek from other languages). Part II, "Forms", deals with the "how" of Byzantine literature: oral discourse and "text"; storytelling; rhetoric; rewriting; verse; and song. Part III, "Agents", focuses on the "creators" of Byzantine literature, both its producers and its recipients. Part IV, "Translation, Transmission, Edition", surveys the three main ways by which we access Byzantine Greek literature today: translations into other Byzantine languages during Late Antiquity and the Middle Ages; Byzantine and post-Byzantine manuscripts; and modern, printed editions. A final, concluding chapter offers a view of the recent past and the likely future of Byzantine literary studies"--

The Handbook takes as its subject the complex phenomenon of Christian monasticism. It addresses, for the first time in one volume, the multiple strands of Christian monastic practice. Forty-four essays consider historical and thematic aspects of the Catholic, Eastern Orthodox, Oriental Orthodox, Protestant, and Anglican traditions, as well as contemporary 'new monasticism'. The essays in the book span a period of nearly two thousand years—from late ancient times, through the medieval and early modern eras, on to the present day. Taken together, they offer, not a narrative survey, but rather a map of the vast terrain. The intention of the Handbook is to provide a balance of some essential historical coverage with a representative sample of current thinking on monasticism. It presents the work of both academic and monastic authors, and the essays are best understood as a series of loosely-linked episodes, forming a long chain of enquiry, and allowing for various points of view. The authors are a diverse and international group, who bring a wide range of critical perspectives to bear on pertinent themes and issues. They

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indicate developing trends in their areas of specialisation. The individual contributions, and the volume as a whole, set out an agenda for the future direction of monastic studies. In today's world, where there is increasing interest in all world monasticisms, where scholars are adopting more capacious, global approaches to their investigations, and where monks and nuns are casting a fresh eye on their ancient traditions, this publication is especially timely.

Latin books are among the most numerous surviving artifacts of the Late Antique, Mediaeval, and Renaissance periods in European history; written in a variety of formats and scripts, they preserve the literary, philosophical, scientific, and religious heritage of the West. The Oxford Handbook of Latin Palaeography surveys these books, with special emphasis on the variety of scripts in which they were written.

Palaeography, in the strictest sense, examines how the changing styles of script and the fluctuating shapes of individual letters allow the date and the place of production of books to be determined. More broadly conceived, palaeography examines the totality of early book production, ownership, dissemination, and use. The Oxford Handbook of Latin Palaeography includes essays on major types of script (Uncial, Insular, Beneventan, Visigothic, Gothic, etc.), describing what defines these distinct script types, and outlining when and where they were used. It expands on previous handbooks of the subject by incorporating select essays on less well-studied periods and regions, in particular late mediaeval Eastern Europe. The Oxford Handbook of Latin Palaeography is also distinguished from prior handbooks by its extensive focus on codicology and on the cultural settings and contexts of mediaeval books. Essays treat of various important features, formats, styles, and genres of mediaeval books, and of representative mediaeval libraries as intellectual centers. Additional studies explore

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questions of orality and the written word, the book trade, glossing and glossaries, and manuscript cataloguing. The extensive plates and figures in the volume will provide readers with clear illustrations of the major points, and the succinct bibliographies in each essay will direct them to more detailed works in the field.

The Oxford Handbook of Late Antiquity offers an innovative overview of a period (c. 300-700 CE) that has become increasingly central to scholarly debates over the history of western and Middle Eastern civilizations. This volume covers such pivotal events as the fall of Rome, the rise of Christianity, the origins of Islam, and the early formation of Byzantium and the European Middle Ages. These events are set in the context of widespread literary, artistic, cultural, and religious change during the period. The geographical scope of this Handbook is unparalleled among comparable surveys of Late Antiquity; Arabia, Egypt, Central Asia, and the Balkans all receive dedicated treatments, while the scope extends to the western kingdoms, and North Africa in the West. Furthermore, from economic theory and slavery to Greek and Latin poetry, Syriac and Coptic literature, sites of religious devotion, and many others, this Handbook covers a wide range of topics that will appeal to scholars from a diverse array of disciplines. The Oxford Handbook of Late Antiquity engages the perennially valuable questions about the end of the ancient world and the beginning of the medieval, while providing a much-needed touchstone for the study of Late Antiquity itself.

The Oxford Handbook of Women and Gender in Medieval Europe provides a comprehensive overview of the gender roles encountered in Europe in the period between approximately 500 and 1500 C.E. The essays collected in this volume speak to interpretative challenges common to all fields of women's and gender history - that is, how best to

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uncover the experiences of ordinary people from archives formed mainly by and about elite males, and how to combine social histories of lived experiences with cultural histories of gendered discourses and identities. The collection focuses on Western Europe in the Middle Ages but offers some consideration of medieval Islam and Byzantium. The Handbook is structured into seven sections: Christian, Jewish, and Muslim thought; law in theory and practice; domestic life and material culture; labour, land, and economy; bodies and sexualities; gender and holiness; and the interplay of continuity and change throughout the medieval period. It contains material from some of the foremost scholars in this field, and it not only serves as the major reference text in medieval and gender studies, but also provides an agenda for future new research.

This volume, the first ever of its kind in English, introduces and surveys Greek literature in Byzantium (330 - 1453 CE). In twenty-five chapters composed by leading specialists, The Oxford Handbook of Byzantine Literature surveys the immense body of Greek literature produced from the fourth to the fifteenth century CE and advances a nuanced understanding of what "literature" was in Byzantium. This volume is structured in four sections. The first, "Materials, Norms, Codes," presents basic structures for understanding the history of Byzantine literature like language, manuscript book culture, theories of literature, and systems of textual memory. The second, "Forms," deals with the how Byzantine literature works: oral discourse and "text"; storytelling; rhetoric; re-writing; verse; and song. The third section ("Agents") focuses on the creators of Byzantine literature, both its producers and its recipients. The final section, entitled "Translation, Transmission, Edition," surveys the three main ways by which we access Byzantine Greek literature today: translations into other Byzantine languages during Late

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Antiquity and the Middle Ages; Byzantine and post-Byzantine manuscripts; and modern printed editions. The volume concludes with an essay that offers a view of the recent past--as well as the likely future--of Byzantine literary studies. Maximus the Confessor (c.580-662) has become one of the most discussed figures in contemporary patristic studies. This is partly due to the relatively recent discovery and critical edition of his works in various genres, including *On the Ascetic Life*, *Four Centuries on Charity*, *Two Centuries on Theology and the Incarnation*, *On the 'Our Father'*, two separate *Books of Difficulties*, addressed to John and to Thomas, *Questions and Doubts*, *Questions to Thalassius*, *Mystagogy* and the *Short Theological and Polemical Works*. The impact of these works reached far beyond the Greek East, with his involvement in the western resistance to imperial heresy, notably at the Lateran Synod in 649. Together with Pope Martin I (649-53 CE), Maximus the Confessor and his circle were the most vocal opponents of Constantinople's introduction of the doctrine of monothelism. This dispute over the number of wills in Christ became a contest between the imperial government and church of Constantinople on the one hand, and the bishop of Rome in concert with eastern monks such as Maximus, John Moschus, and Sophronius, on the other, over the right to define orthodoxy. An understanding of the difficult relations between church and state in this troubled period at the close of Late Antiquity is necessary for a full appreciation of Maximus' contribution to this controversy. The editors of this volume provide the political and historical background to Maximus' activities, as well as a summary of his achievements in the spheres of theology and philosophy, especially neo-Platonism and Aristotelianism. Using new methodological and theoretical approaches, *A Companion to Byzantium* presents an overview of the

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Byzantine world from its inception in 330 A.D. to its fall to the Ottoman Turks in 1453. Provides an accessible overview of eleven centuries of Byzantine society. Introduces the most recent scholarship that is transforming the field of Byzantine studies. Emphasizes Byzantium's social and cultural history, as well as its material culture. Explores traditional topics and themes through fresh perspectives.

The Oxford Handbook of Dante contains forty-four specially written chapters that provide a thorough and creative reading of Dante's oeuvre. It gathers an intergenerational and international team of scholars encompassing diverse approaches from the fields of Anglo-American, Italian, and continental scholarship and spanning several disciplines: philology, material culture, history, religion, art history, visual studies, theory from the classical to the contemporary, queer, post- and de-colonial, and feminist studies. The volume combines a rigorous reassessment of Dante's formation, themes, and sources, with a theoretically up-to-date focus on textuality, thereby offering a new critical Dante. The volume is divided into seven sections: 'Texts and Textuality'; 'Dialogues'; 'Transforming Knowledge'; 'Space(s) and Places'; 'A Passionate Selfhood'; 'A Non-linear Dante'; and 'Nachleben'. It seeks to challenge the Commedia-centric approach (the conviction that notwithstanding its many contradictions, Dante's works move towards the great reservoir of poetry and ideas that is the Commedia), in order to bring to light a non-teleological way in which these works relate amongst themselves. Plurality and the openness of interpretation appear as Dante's very mark, coexisting with the attempt to create an all-encompassing mastership. The Handbook suggests what is exciting about Dante now and indicate where Dante scholarship is going, or can go, in a global context.

"As a multi-faceted introduction to sacramental theology, the

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purposes of this Handbook are threefold: historical, ecumenical, and missional. The forty-four chapters are organized into the following parts five parts: Sacramental Roots in Scripture, Patristic Sacramental Theology, Medieval Sacramental Theology, From the Reformation through Today, and Philosophical and Theological Issues in Sacramental Doctrine. Contributors to this Handbook explain the diverse ways that believers have construed the sacraments, both in inspired Scripture and in the history of the Church's practice. In Scripture and the early Church, Orthodox, Protestants, and Catholics all find evidence that the first Christian communities celebrated and taught about the sacraments in a manner that Orthodox, Protestants, and Catholics today affirm as the foundation of their own faith and practice. Thus, for those who want to understand what has been taught about the sacraments in Scripture and across the generations by the major thinkers of the various Christian traditions, this Handbook provides an introduction. As the divisions in Christian sacramental understanding and practice are certainly evident in this Handbook, it is not thereby without ecumenical and missional value. This book evidences that the story of the Christian sacraments is, despite divisions in interpretation and practice, one of tremendous hope"--Publisher.

With original essays by leading scholars, this book explores the social history of the medieval eastern Roman Empire and offers illuminating new insights into our knowledge of Byzantine society. Provides interconnected essays of original scholarship relating to the social history of the Byzantine empire Offers groundbreaking theoretical and empirical research in the study of Byzantine society Includes helpful glossaries of sociological/theoretical terms and Byzantine/medieval terms

With a focus on science in the ancient societies of Greece

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and Rome, including glimpses into Egypt, Mesopotamia, India and China, The Oxford Handbook of Science and Medicine in the Classical World offers an in depth synthesis of science and medicine circa 650 BCE to 650 CE. The Handbook comprises five sections, each with a specific focus on ancient science and medicine. The second section covers the early Greek era, up through Plato and the mid-fourth century bce. The third section covers the long Hellenistic era, from Aristotle through the end of the Roman Republic, acknowledging that the political shift does not mark a sharp intellectual break. The fourth section covers the Roman era from the late Republic through the transition to Late Antiquity. The final section covers the era of Late Antiquity, including the early Byzantine centuries. The Handbook provides through each of its approximately four dozen essays, a synthesis and synopsis of the concepts and models of the various ancient natural sciences, covering the early Greek era through the fall of the Roman Republic, including essays that explore topics such as music theory, ancient philosophers, astrology, and alchemy. The Oxford Handbook of Science and Medicine in the Classical World guides the reader to further exploration of the concepts and models of the ancient sciences, how they evolved and changed over time, and how they relate to one another and to their antecedents. There are a total of four dozen or so topical essays in the five sections, each of which takes as its focus the primary texts, explaining what is now known as well as indicating what future generations of scholars may come to know. Contributors suggest the ranges of scholarly disagreements and have been free to advocate their own positions. Readers are led into further literature (both primary and secondary) through the comprehensive and extensive bibliographies provided with each chapter.

Architectural sculpture and liturgical furniture are key genres

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of late antique and Byzantine archaeology and art, and this book provides the first general overview. It offers two alternative ways of access, via technical terms and illustrations. It can thus serve as dictionary, if a term requires explanation and illustration, or as a visual gazetteer for the research of artefacts. In addition the volume can also serve as an academic textbook.

A comprehensive portrayal of Egypt from the fourth to the seventh centuries, first published in 2007.

The Oxford Handbook of Early Christian Studies responds to and celebrates the explosion of research in this interdisciplinary field over recent decades. It is thematically arranged to encompass history, literature, thought, practices, and material culture. Whilst the burgeoning of scholarly work has made it impossible for any one scholar to maintain expertise in every aspect of the discipline, this handbook seeks to aid both the new researcher in the field and the scholar entering an unfamiliar sub-specialty. Each chapter orients readers to the current 'state of the question' in a given area, reflecting on key research issues to date, highlighting primary sources and giving suggestions as to the likely direction of future work. The Handbook takes the period 100 to 600 CE as a chronological span and examines the vast geographical area impacted by the early church, in Western and Eastern late antiquity.

The Oxford Handbook of Mary offers an interdisciplinary guide to Marian Studies, including chapters on textual, literary, and media analysis; theology; Church history; art history; studies on devotion in a variety of forms; cultural history; folk tradition; gender analysis; apparitions and apocalypticism. Featuring contributions from a distinguished group of international scholars, the Handbook looks at both Eastern and Western perspectives and attempts to correct imbalance in previous books on Mary towards the West. The

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volume also considers Mary in Islam and pilgrimages shared by Christian, Muslim, and Jewish adherents. While Mary can be a source of theological disagreement, this authoritative collection shows Mary's rich potential for inter-faith and inter-denominational dialogue and shared experience. It covers a diverse number of topics that show how Mary and Mariology are articulated within ecclesiastical contexts but also on their margins in popular devotion. Newly-commissioned essays describe some of the central ideas of Christian Marian thought, while also challenging popularly-held notions. This invaluable reference for students and scholars illustrates the current state of play in Marian Studies as it is done across the world.

Comic book studies has developed as a solid academic discipline, becoming an increasingly vibrant field in the United States and globally. A growing number of dissertations, monographs, and edited books publish every year on the subject, while world comics represent the fastest-growing sector of publishing. The Oxford Handbook of Comic Book Studies looks at the field systematically, examining the history and evolution of the genre from a global perspective. This includes a discussion of how comic books are built out of shared aesthetic systems such as literature, painting, drawing, photography, and film. The Handbook brings together readable, jargon-free essays written by established and emerging scholars from diverse geographic, institutional, gender, and national backgrounds. In particular, it explores how the term "global comics" has been defined, as well the major movements and trends that will drive the field in the years to come. Each essay will help readers understand comic books as a storytelling form grown within specific communities, and will also show how these forms exist within what can be considered a world system of comics.

Heracles is the quintessential ancient Greek hero. The rich

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and massive tradition associated with him encompasses myths of all kinds: quest myths, monster-fights, world-foundational myths, aetiological myths, philosophical myths, allegorical myths, and more. It informs and is informed by every genre and variety of Classical literature. The figure of Heracles opens windows onto numerous aspects of ancient religion, including those of cult, syncretism, Christian reception, the relationship between gods and heroes, and the intersection of religion with politics. The Oxford Handbook of Heracles is the first large-scale guide to Heracles, his myth-cycle the Twelve Labors, and, to the pervasive impact of the hero upon Greek and Roman culture. The first half of the volume is devoted to the lucid exposition and analysis of the ancient evidence, literary and iconographic, for Heracles' life and deeds. In the second half, the Heracles tradition is analyzed from a range of thematic perspectives, including the contrasting projections of the figure across the major literary genres and in art; the ways in which Greek communities and even Roman emperors exploited the figure in the fashioning of their own identities and for political advantage; his cult in Greece and Rome and its syncretism with that of the Phoenician Melqart; and Heracles' reception in later Western tradition. Presenting, in 39 chapters, the authoritative work of international experts in a clear and well-structured format, this volume provides a convenient reference tool for scholars and offers an accessible starting-point for students.

This handbook in endocrinology and diabetes discusses clinical investigation and management in a convenient way, including both the protocols and explicit clinical information necessary for the management of individual patients.

The Oxford Handbook of Mystical Theology provides a guide to the mystical element of Christianity as a theological phenomenon. It differs not only from psychological and anthropological studies of mysticism, but from other

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theological studies, such as more practical or pastorally-oriented works that examine the patterns of spiritual progress and offer counsel for deeper understanding and spiritual development. It also differs from more explicitly historical studies tracing the theological and philosophical contexts and ideas of various key figures and schools, as well as from literary studies of the linguistic tropes and expressive forms in mystical texts. None of these perspectives is absent, but the method here is more deliberately theological, working from within the fundamental interests of Christian mystical writers to the articulation of those interests in distinctively theological forms, in order, finally, to permit a critical theological engagement with them for today. Divided into four parts, the first section introduces the approach to mystical theology and offers a historical overview. Part two attends to the concrete context of sources and practices of mystical theology. Part three moves to the fundamental conceptualities of mystical thought. The final section ends with the central contributions of mystical teaching to theology and metaphysics. Students and scholars with a variety of interests will find different pathways through the Handbook.

Shakespearean performance criticism has undergone a sea change in recent years, and strong tides of discovery are continuing to shift the contours of the discipline. The essays in this volume, written by scholars from around the world, reveal how these critical cross-currents are influencing the ways we now view Shakespeare in performance. The volume is organised in four Parts. Part I interrogates how Shakespeare continues to achieve contemporaneity for Western audiences by exploring modes of performance, acting styles, and aesthetic choices regarded as experimental. Part II tackles the burgeoning field of reception: how and why audiences respond to performances as they do, or actors to the conditions in which they perform; how

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immersive productions turn spectators into actors; how memory and cognition shape and reshape the performances we think we saw. Part III addresses the ways in which revolutions in technology have altered our views of Shakespeare, both through the mediums of film and sound recording, and through digitalizing processes that have generated a profound reconsideration of what performance is and how it is accessed. The final Part grapples with intercultural Shakespeare, considering not only matters of cultural hegemony and appropriation in a 'global' importation of non-Western productions to Europe and North America, but also how Shakespeare has been made 'local' in performances staged or filmed in African, Asian, and Latin American countries. Together, these ground-breaking essays attest to the richness and diversity of Shakespearean performance criticism as it is practiced today, and they point the way to critical continents not yet explored.

The opulence of Byzantine art, with its extravagant use of gold and silver, is well known. Highly skilled artists created powerful representations reflecting and promoting this society and its values in icons, illuminated manuscripts, and mosaics and wallpaintings placed in domed churches and public buildings. This complete introduction to the whole period and range of Byzantine art combines immense breadth with interesting historical detail. Robin Cormack overturns the myth that Byzantine art remained constant from the inauguration of Constantinople, its artistic centre, in the year 330 until the fall of the city to the Ottomans in 1453. He shows how the many political and religious upheavals of this period produced a wide range of styles and developments in art. This updated, colour edition includes new discoveries, a revised bibliography, and, in a new epilogue, a rethinking of Byzantine Art for the present day.

"This essay provides an overview of the book of Jeremiah, its

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historical background, distinctive literary character, language of trauma and resilience, dominant ideologies, and the state of 20th and 21st century Jeremian scholarship. It concludes with an explanation of the goals and structure of the Handbook"--

Maximus the Confessor (c.580-662) has become one of the most discussed figures in contemporary patristic studies. This is partly due to the relatively recent discovery and critical edition of his works in various genres, including *On the Ascetic Life*, *Four Centuries on Charity*, *Two Centuries on Theology and the Incarnation*, *On the 'Our Father'*, two separate *Books of Difficulties*, addressed to John and to Thomas, *Questions and Doubts*, *Questions to Thalassius*, *Mystagogy* and the *Short Theological and Polemical Works*. The impact of these works reached far beyond the Greek East, with his involvement in the western resistance to imperial heresy, notably at the Lateran Synod in 649. Together with Pope Martin I (649-53 CE), Maximus the Confessor and his circle were the most vocal opponents of Constantinople's introduction of the doctrine of monothelism. This dispute over the number of wills in Christ became a contest between the imperial government and church of Constantinople on the one hand, and the bishop of Rome in concert with eastern monks such as Maximus, John Moschus, and Sophronius, on the other, over the right to define orthodoxy. An understanding of the difficult relations between church and state in this troubled period at the close of Late Antiquity is necessary for a full appreciation of Maximus' contribution to this controversy. The editors of this volume aim to provide the political and historical background to Maximus' activities, as well as a summary of his achievements in the spheres of theology and philosophy, especially neo-Platonism and Aristotelianism.

The final chapter in this section explores the uses of food in

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the classroom.

Winner of the 2006 John D. Criticos Prize This book introduces the reader to the complex history, ethnicity, and identity of the Byzantines. This volume brings Byzantium – often misconstrued as a vanished successor to the classical world – to the forefront of European history Deconstructs stereotypes surrounding Byzantium Beautifully illustrated with photographs and maps

This volume is the authoritative Handbook guide to the development of Greek politics, economy, and society from the period of the fall of the Colonels' Regime (1974) to the present day, including the causes and consequences of the crisis in Greece and the aftermath of the crisis, in comparative and historical perspective.

The Oxford Handbook of Christmas provides a comprehensive, interdisciplinary account of all aspects of Christmas across the globe, from the specifically religious to the purely cultural. The contributions are drawn from a distinguished group of international experts from across numerous disciplines, including literary scholars, theologians, historians, biblical scholars, sociologists, anthropologists, art historians, and legal experts. The volume provides authoritative treatments of a range of topics, from the origins of Christmas to the present; decorating trees to eating plum pudding; from the Bible to contemporary worship; from carols to cinema; from the Nativity Story to Santa Claus; from Bethlehem to Japan; from Catholics to Baptists; from secularism to consumerism. Christmas is the biggest celebration on the planet. Every year, a significant percentage of the world's population is drawn to this holiday—from Cape Cod to Cape Town, from South America to South Korea, and on and on across the globe. The Christmas season takes up a significant part of the entire year. For many countries, the holiday is a major force in their

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national economy. Moreover, Christmas is not just a modern holiday, but has been an important feast for most Christians since the fourth century and a dominant event in many cultures and countries for over a millennium. The Oxford Handbook of Christmas provides an invaluable reference point for anyone interested in this global phenomenon.

This book is the first exploration of the remarkable odyssey of Thomas Aquinas in the Orthodox Christian world, from the Byzantine to the modern era. Aquinas was received with astonishing enthusiasm across the Byzantine theological spectrum. By contrast, modern Orthodox readings of Aquinas have been resoundingly negative, routinely presenting Aquinas as the archetype of as a specifically Western form of theology against which the Orthodox East must set its face. Basing itself primarily on a close study of the Byzantine reception of Thomas, this study rejects such hackneyed dichotomies, arguing instead for a properly catholic or universal construal of Orthodoxy - one in which Thomas might once again find a place. In its probing of the East-West dichotomy, this book questions the widespread juxtaposition of Gregory Palamas and Thomas Aquinas as archetypes of opposing Greek and Latin theological traditions. The long period between the Fall of Constantinople and the Russian Revolution, conventionally written off as an era of sterility and malformation for Orthodox theology, is also viewed with a fresh perspective. Study of the reception of Thomas in this period reveals a theological sophistication and a generosity of vision that is rarely accounted for. In short, this is a book which radically re-thinks the history of Orthodox theology through the prism of the fascinating and largely untold story of Orthodox engagement with Aquinas.

The Oxford Handbook of the Reception of Aquinas provides a comprehensive survey of Catholic, Orthodox, and Protestant philosophical and theological reception of Thomas Aquinas

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over the past 750 years. This Handbook will serve as a necessary primer for everyone who wishes to study Aquinas's thought and/or the history of theology and philosophy since Aquinas's day. Part I considers the late-medieval receptions of Aquinas among Catholics and Orthodox. Part II examines sixteenth-century Western receptions of Aquinas (Protestant and Catholic), followed by a chapter on sixteenth- and seventeenth-century Orthodox reception. Part III discusses seventeenth-century Protestant and Catholic receptions, and Part IV surveys eighteenth- and nineteenth-century receptions (Protestant, Orthodox, and Catholic). Part V focuses on the twentieth century and takes into account the diversity of theological movements in the past century as well as extensive philosophical treatment. The final section unpicks contemporary systematic approaches to Aquinas, covering the main philosophical and theological themes for which he is best known. With chapters written by a wide range of experts in their respective fields, this volume provides a valuable touchstone regarding the developments that have marked the past seven centuries of Christian theology.

Tracing the evolution of the state from its beginnings to the early Middle Ages, this comprehensive handbook focuses on key institutions and dynamics while providing accessible accounts of states and empires in the ancient Near East and Mediterranean.

The Handbook contains eighty-nine articles by leading experts on all significant aspects of the diverse and fast-growing field of Byzantine Studies, which deals with the history and culture of the Byzantine Empire, the eastern half of the Late Roman Empire, from the fourth to the fourteenth century.

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This Handbook offers an authoritative guide to ecumenical history, information, and reflection. With essay contributions by nearly fifty experts in their various fields, the volume is a major resource for all who are involved or interested in ecumenical work for reconciliation between Christians and for the unity of the Church.

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