

Kontakion Of Romanos The Melodist

Thalia Gouma-Peterson

Hymns, Homilies and Hermeneutics in Byzantium ,2020-11-09 The essays in Hymns, Homilies and Hermeneutics explore the literature of Byzantine liturgical communities and provide a window into lived Christianity in this period. The liturgical performance of Christian hymns and sermons creatively engaged the faithful in biblical exegesis, invited them to experience theology in song, and shaped their identity. These sacred stories, affective scripts and salvific songs were the literature of a liturgical community – hymns and sermons were heard, and in some cases sung, by lay and monastic Christians throughout the life of Byzantium. In the field of Byzantine studies there is a growing appreciation of the importance of liturgical texts for understanding the many facets of Byzantine Christianity: we are in the midst of a liturgical turn. This book is a timely contribution to the emerging scholarship, illuminating the intersection between liturgical hymns, homiletics and hermeneutics.

Liturgy and the Emotions in Byzantium Andrew Mellas,2020-07-09 Emotions in Byzantium came to life through hymnody, which invited the faithful to step into a liturgical world of compunction.

The Virgin Mary in Byzantium, c.400-1000 Mary B. Cunningham,2022-09-08 The Virgin Mary assumed a position of central importance in Byzantium. This major and authoritative study examines her portrayal in liturgical texts during the first six centuries of Byzantine history. Focusing on three main literary genres that celebrated this holy figure, it highlights the ways in which writers adapted their messages for different audiences. Mary is portrayed variously as defender of the imperial city, Constantinople, virginal Mother of God, and ascetic disciple of Christ. Preachers, hymnographers, and hagiographers used rhetoric to enhance Mary's powerful status in Eastern Christian society, depicting her as virgin and mother, warrior and ascetic, human and semi-divine being. Their paradoxical statements were based on the fundamental mystery that Mary embodied: she was the mother of Christ, the Word of God, who provided him with the human nature that he assumed in his incarnation. This title is also available as Open Access on Cambridge Core.

After the Text Liz James,Oliver Nicholson,Roger Scott,2021-10-31 After the Text honours the work of renowned historian Margaret Mullett, who since the 1970s has transformed the study of Byzantine literature. Her work has been influential in demonstrating the strength and variety of Byzantine texts. Byzantium is renowned for its achievements in architecture and the visual arts. Byzantium is renowned for its achievements in architecture and the visual arts. Professor

Mullett's perceptive studies, produced over more than 40 years, have shown that the literature of the Byzantine Empire is of equal beauty and interest, ranging, as it does, from high-style poetry and rhetoric in the classical manner through letters to demotic writings such as fables and the lives of saints. The collection of essays in this volume draws further attention to the wealth and diversity of Byzantine texts, by exploring the Greek literature of Late Antiquity and the Middle Ages in all its variety. These studies, by going, like Professor Mullett herself, beyond the texts, illustrate the value of Byzantine literature for interpreting Byzantine history and civilisation in all its richness. This book is crucial reading for scholars and students of the Byzantine world, as well as for those interested in literary studies. Chapter 16 of this book is freely available as a downloadable Open Access PDF at <http://www.taylorfrancis.com> under a Creative Commons Attribution-Non Commercial-No Derivatives (CC-BY-NC-ND) 4.0 license.

Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 1966

Round Trip to Hades in the Eastern Mediterranean Tradition, 2018-08-13 Round Trip to Hades in the Eastern Mediterranean Tradition explores how the theme of visiting the Underworld and returning alive has been treated, transmitted and transformed in the ancient Greek and Byzantine traditions. The journey was usually a descent (katabasis) into a dark and dull place, where forgetfulness and punishment reigned, but since 'everyone' was there, it was also a place that offered opportunities to meet people and socialize. Famous Classical round trips to Hades include those undertaken by Odysseus and Aeneas, but this pagan topic also caught the interest of Christian writers. The contributions of the present volume allow the reader to follow the passage from pagan to Christian representations of Hades—a passage that may seem surprisingly effortless.

Who by Fire, who by Water--Un'taneh Tokef Lawrence A. Hoffman, 2010 The most controversial prayer of the Jewish New Year what it means, who wrote it, why we say it. Explore the profound, perplexing and persuasive power of Un'taneh Tokef, one of the most beloved, prominent and controversial pieces in the Ashkenazi High Holy Day liturgy. Interact with thought-provoking and inspiring discussions on all aspects of this prayer that defies easy understanding its moral challenge, fatalistic theology, proclamation of God's holiness, call to human responsibility and prescription for redemption. Commentaries from over forty men and women, scholars and rabbis, artists and poets from all major Jewish denominations examine Un'taneh Tokef from the viewpoints of the ancient Rabbis and modern theologians, as well as halakhic, Talmudic, linguistic, biblical, mystical, feminist, community and personal perspectives.

Symeon Stylites the Younger and Late Antique Antioch Lucy Parker, 2022-06-23 Symeon Stylites the Younger and Late Antique Antioch: From Hagiography to History is a study of the authority of the holy man and its limits in times of crisis. Lucy Parker investigates the tensions that emerged when increasingly ambitious claims about the powers of holy men came into conflict with undeniable evidence of their failures, and explores how holy men and their supporters responded to this. The

work takes as its central figure Symeon Stylites the Younger (c.521-592), who, from his vantage point on a column on a mountain close to Antioch, witnessed a period of exceptional turbulence in the local area, which, in the sixth century, experienced plague, earthquakes, and Persian invasion. Through an examination of Symeon's own writings, as well as his hagiographic biography, it reveals that the stylite was a divisive figure who played upon social tensions and upon culturally sensitive areas such as paganism to carve out a role for himself as prophet and spiritual authority in the face of considerable opposition. It sets Symeon's life and cult in the context of Antioch and eastern Roman society, offering a new perspective on the state of the empire in the period before the rise of Islam. It argues that hagiography is an exceptionally rich source for the historian, offering insights into debates and tensions which reached to the heart of Christianity.

The Cult of St Anna in Byzantium Eirini Panou, 2018-05-11 The Cult of St Anna in Byzantium is the first undertaking in Byzantine research to study the phenomenon of St Anna's cult from the sixth to the fifteenth centuries. It was prompted by the need to enrich our knowledge of a female saint who had already been studied in the West but remained virtually unknown in Eastern Christendom. It focuses on a figure little-studied in scholarship and examines the formation, establishment and promotion of an apocryphal saint who made her way to the pantheon of Orthodox saints. Visual and material culture, relics and texts track the gradual social and ideological transformation of Byzantium from early Christianity until the fifteenth century. This book not only examines various aspects of early Christian and Byzantine civilisation, but also investigates how the cult of saints greatly influenced cultural changes in order to suit theological, social and political demands. The cult of St Anna influenced many diverse elements of Christian life in Constantinople, including the creation of sacred spaces and the location of haghiasmata (fountains of holy water) in the city; imperial patronage; the social reception of St Anna's story; and relic narratives. This monograph breaks new ground in explaining how and why Byzantium and the Orthodox Church attributed scriptural authority to a minor figure known only from a non-canonical work.

Anna Komnene and Her Times Thalia Gouma-Peterson, 2000 First Published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

Prayer and Worship in Eastern Christianities, 5th to 11th Centuries Brouria Bitton-Ashkelony, Derek Krueger, 2016-10-04 Prayer and Worship in Eastern Christianities, 5th to 11th Centuries forges a new conversation about the diversity of Christianities in the medieval eastern Mediterranean, centered on the history of practice, looking at liturgy, performance, prayer, poetry, and the material culture of worship. It studies prayer and worship in the variety of Christian communities that thrived from late antiquity to the middle ages: Byzantine Orthodoxy, Syrian Orthodoxy, and the Church of the East. Rather than focusing on doctrinal differences and analyzing divergent patterns of thought, the essays address common patterns of worship, individual and collective prayer, hymnography and liturgy, as well as the indigenous theories that undergirded Christian practices. The volume intervenes in standard academic discourses about Christian difference with an exploration of

common patterns of celebration, commemoration, and self-discipline. Essays by both established and promising, younger scholars interrogate elements of continuity and change over time – before and after the rise of Islam, both under the control of the Eastern Roman Empire and in the lands of successive caliphates. Groups distinct in their allegiances nevertheless shared a common religious heritage and recognized each other – even in their differences – as kinds of Christianity. A series of chapters explore the theory and practice of prayer from Greco-Roman late antiquity to the Syriac middle ages, highlighting the transmission of monastic discourses about prayer, especially among Syrian and Palestinian ascetic teachers. Another set of essays examines localization of prayer within churches through inscriptions, donations, dedications, and incubation. Other chapters treat the composition and transmission of hymns to adorn the liturgy and articulate the emotions of the Christian calendar, structuring liturgical and eschatological time.

The Oxford Handbook of Early Christian Biblical Interpretation Paul M. Blowers, Peter William Martens, 2019 The Bible was the lifeblood of virtually every aspect of the life of the early churches. This Handbook explores a wide array of themes related to the reception, canonization, interpretation, uses, and legacies of the Bible in early Christianity.

Dictionary of Christian Spirituality Zondervan, 2016-11-22 In recent decades Christian spirituality, spiritual formation and spiritual theology have become important concepts in the global evangelical community. Consequently, an accessible and reliable academic resource is needed on these topics—one that will offer a discerning orientation to the wealth of ecumenical resources available while still highlighting the distinct heritage and affirming the core grace-centered values of classic evangelical spirituality. The Dictionary of Christian Spirituality reflects an overarching interpretive framework for evangelical spiritual formation: a holistic and grace-filled spirituality that encompasses relational (connecting), transformational (becoming), and vocational (doing) dynamics. At the same time, contributors respectfully acknowledge the differences between Reformed, Holiness, and Pentecostal paradigms of the spiritual life. And, by bringing together writers from around the world who share a common orthodoxy, this reference work is truly global and international in both its topical scope and contributors. Entries give appropriate attention to concepts, concerns, and formative figures in the evangelical tradition of spirituality that other reference work neglect. They offer a discerning orientation to the wealth of ecumenical resources available, exploring the similarities and differences between Christianity and alternate spiritualities without lapsing into relativism. The Dictionary of Christian Spirituality is a resource that covers a wide range of topics relating to Christian spirituality and is biblically engaged, accessible, and relevant for all contemporary Christians.

Greek Laughter and Tears Margaret Alexiou, 2017-06-05 Explores the range and complexity of human emotions and their transmission across cultural traditions What makes us laugh and cry, sometimes at the same time? How do these two primal, seemingly discrete and non-verbal modes of expression intersect in everyday life and ritual, and what range of emotions do they evoke? How may they be voiced, shaped and coloured in literature and liturgy, art and music? Bringing together scholars

from diverse periods and disciplines of Hellenic and Byzantine studies, this volume explores the shifting shapes and functions of laughter and tears. With a focus on the tragic, the comic and the tragicomic dimensions of laughter and tears in art, literature and performance, as well as on their emotional, socio-cultural and religious significance, it breaks new ground in the study of ancient and Byzantine affectivity. Key features Includes an international cast of 25 distinguished contributors Prominence is given to performative arts and to interactions with other cultures Transitions from Late Antiquity to Byzantium, and from Byzantium to the Renaissance, form focal points from which contributors look backwards, forwards and sideways Highlights the variety, audacity and quality of the finest Byzantine works and the extent to which they anticipated the renaissance

The Oxford Dictionary of Late Antiquity Oliver Nicholson, 2018-04-19 The Oxford Dictionary of Late Antiquity is the first comprehensive reference book covering every aspect of history, culture, religion, and life in Europe, the Mediterranean, and the Near East (including the Persian Empire and Central Asia) between the mid-3rd and the mid-8th centuries AD, the era now generally known as Late Antiquity. This period saw the re-establishment of the Roman Empire, its conversion to Christianity and its replacement in the West by Germanic kingdoms, the continuing Roman Empire in the Eastern Mediterranean, the Persian Sassanian Empire, and the rise of Islam. Consisting of over 1.5 million words in more than 5,000 A-Z entries, and written by more than 400 contributors, it is the long-awaited middle volume of a series, bridging a significant period of history between those covered by the acclaimed Oxford Classical Dictionary and The Oxford Dictionary of the Middle Ages. The scope of the Dictionary is broad and multi-disciplinary; across the wide geographical span covered (from Western Europe and the Mediterranean as far as the Near East and Central Asia), it provides succinct and pertinent information on political history, law, and administration; military history; religion and philosophy; education; social and economic history; material culture; art and architecture; science; literature; and many other areas. Drawing on the latest scholarship, and with a formidable international team of advisers and contributors, The Oxford Dictionary of Late Antiquity aims to establish itself as the essential reference companion to a period that is attracting increasing attention from scholars and students worldwide.

Daniel After Babylon Jennie Grillo, 2024 Jennie Grillo traces across cultures and languages the reception history of the 'Additions' to the Book of Daniel through three key themes: martyrdom, afterlife worlds, and the act of seeing beauty. Exploring commentary, iconography, fine art, and more, this study demonstrates the longer Daniel-book's abiding significance for theology.

The Lost Gospel of Mary: Mother of Jesus in Three Ancient Texts Frederica Mathewes-Green, 2007-04-01 Some Christians have piled the status of the mother of Jesus so high that it rivals that of her Son. Others ignore the Virgin Mary entirely. Behind all of the images is a girl who grew up to be the mother of Christ. How did the first Christians view her? What were

the commonly understood facts about the Blessed Mother's early life --- before the Annunciation? How did Mary, the mother of Jesus, become the Theotokos? Frederica Mathewes-Green opens up the Virgin Mary's early life, offering a window into her centrality to the Christian Faith in new and sometimes startling ways. "Do you want to get to know Mary a bit better? Are you interested in entering a faithful Marian spirituality? Let Frederica Mathewes-Green facilitate a rich, traditional, authentic meeting of Mary. When it comes to spending time with the mother of our Lord, this book is second only to Scripture." Lauren F. Winner, author of *Girl Meets God*, *Mudhouse Sabbath*, and *Real Sex* "The Mary that Frederica Mathewes-Green gives us in these winsome texts--a palpably real woman, at once humble and exalted--transcends the differences that persist even today among the main streams of the Christian tradition, not least because this Mary points beyond herself to the ultimate source of our hope and our joy. -John Wilson, editor, *Books & Culture* Frederica Mathewes-Green is a sparkling writer. In *The Lost Gospel of Mary*, not only is her material fascinating, but so is her perspective as a thoughtful and irenic Orthodox Christian. There is much here to warm the heart as it engages the mind from here to warm the heart as it engages the mind from early in our common Christian tradition. - Brian McLaren, author of *A Generous Orthodoxy* and www.brianmclaren.net.

Patristic and Text-Critical Studies Jan Krans, Joseph Verheyden, 2011-12-09 William L. ("Bill") Petersen (1950-2006) was a prominent Diatessaron scholar and New Testament textual critic. This collection brings together thirty-two of his essays, enabling an overview of his impressive and wide-ranging scholarship on Romanos the Melodist, Tatian and his Diatessaron, Patristic studies, and New Testament textual criticism. It will be of value for all those interested in the state and method of these fields of study, on which it offers engaging and sometimes provocative perspectives.

Hearing the Scriptures Eugen J. Pentiuc, 2021 Throughout the ages, interpreters of the Christian scriptures have been wonderfully creative in seeking to understand and bring out the wonders of these ancient writings. That creativity has often been overlooked by recent scholarship, concentrated as it is in the so-called critical period. In this study, Eugen J. Pentiuc illuminates the remarkable way in which the Byzantine hymnographers (liturgists) expressed their understanding of the Old Testament in their compositions, an interpretive process that he terms liturgical exegesis. In authorship and methodology, patristic exegesis and liturgical exegesis are closely related. Patristic exegesis, however, is primarily linear and sequential, proceeding verse by verse, while liturgical exegesis offers a more imaginative and eclectic mode of interpretation, ranging over various parts of the Bible. In this respect, says Pentiuc, liturgical exegesis resembles cubist art. To illuminate the multifaceted creativity of liturgical exegesis, Pentiuc has chosen the vast and rich hymnography of Byzantine Orthodox Holy Week as a case study, offering a detailed lexical, biblical, and theological analysis of selected hymns. His analysis reveals the many different and imaginative ways in which creative liturgists incorporated and interpreted scriptural material in these hymns. By drawing attention to the way in which the bible is used by Byzantine hymnographers in the living Orthodox tradition, *Hearing the Scriptures* makes a ground-breaking contribution to the history of the reception of the scriptures.

Early Christian Poetry Jan den Boeft, A. Hilhorst, 2015-12-22 This collection of essays deals with the rise and development of early Christian poetry, discussing its techniques and its theoretical foundation. The individual papers concern specimens of Hebrew, Syriac, Greek and Latin poetry and study the various and partly conflicting traditions from which it originated. The biblical examples, e.g. of the Psalms, held great authority, but on the other hand it was impossible to break away from the models of classical Greco-Roman poetry, although these were deemed dangerous because of the pagan content and excessive cult of literary art. The book shows how the problems involved were solved in different ways, which justified the use of pagan literary accomplishments for singing the praises of the Lord.

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