

Christians, Christianity and the New World Order

May 9, 2006

- “Christianization” after Constantine: transformation of the landscape
- “Christianization”: By might and power or by spirit alone?

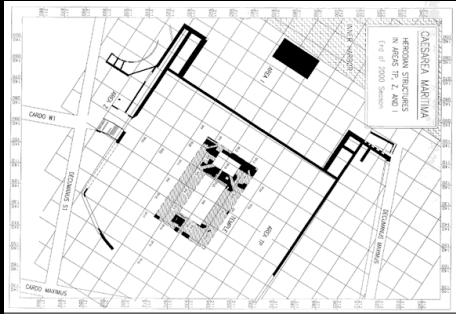
Housekeeping

- Film reviews to be returned on Thursday
- Discussion of Final

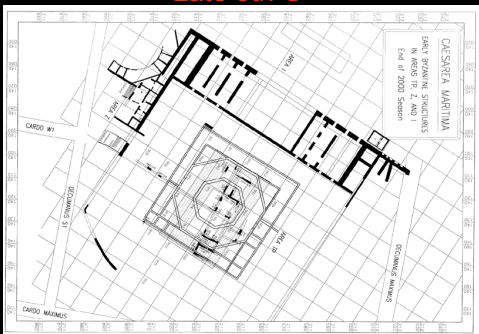
“Christianization”: Transformation of the landscape

- The incorporation of the holy dead (recall: martyrdom)
- Christianization of an already sacred landscape. NB:
 - Martyr shrines, sites of holy men, cities, temples.
 - Frankfurter, local (rather than “popular” vs. “official”) dimensions
 - Not “disenchantment” of the countryside (as is claimed for the Protestant reformation)
- Reconfiguring the function of “established” sacred sites

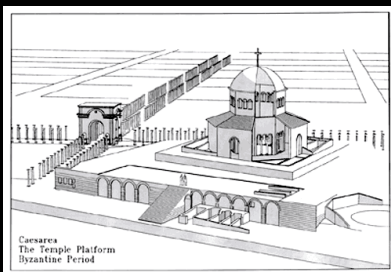
Caesarea, Temple of Rome and Augustus (1st C. BCE)



Caesarea, Octagonal Church: Plan, Late 5th C

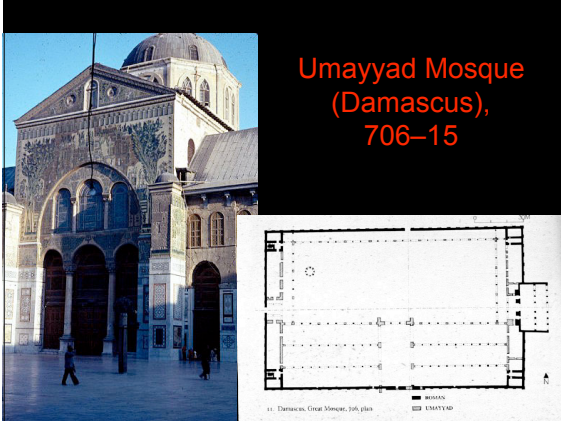


Caesarea: Octagonal Church: Reconstruction



Dome of the Rock (Jerusalem, 7th C)





Umayyad Mosque (Damascus), 706–15

“Christianization”: By might and power or by spirit alone?

- Laws of Theodosius I (391, 392)
- Imperial intervention (Marnas of Gaza, Serapis of Alexandria: both involve popular violence orchestrated by bishops)
- Local violence (Shenoute in Upper Egypt)
- Local processes:
 - Reorganization of local religion and community
 - Making of meaningful systems of practice locally (not necessarily identical with “orthodoxy”)
