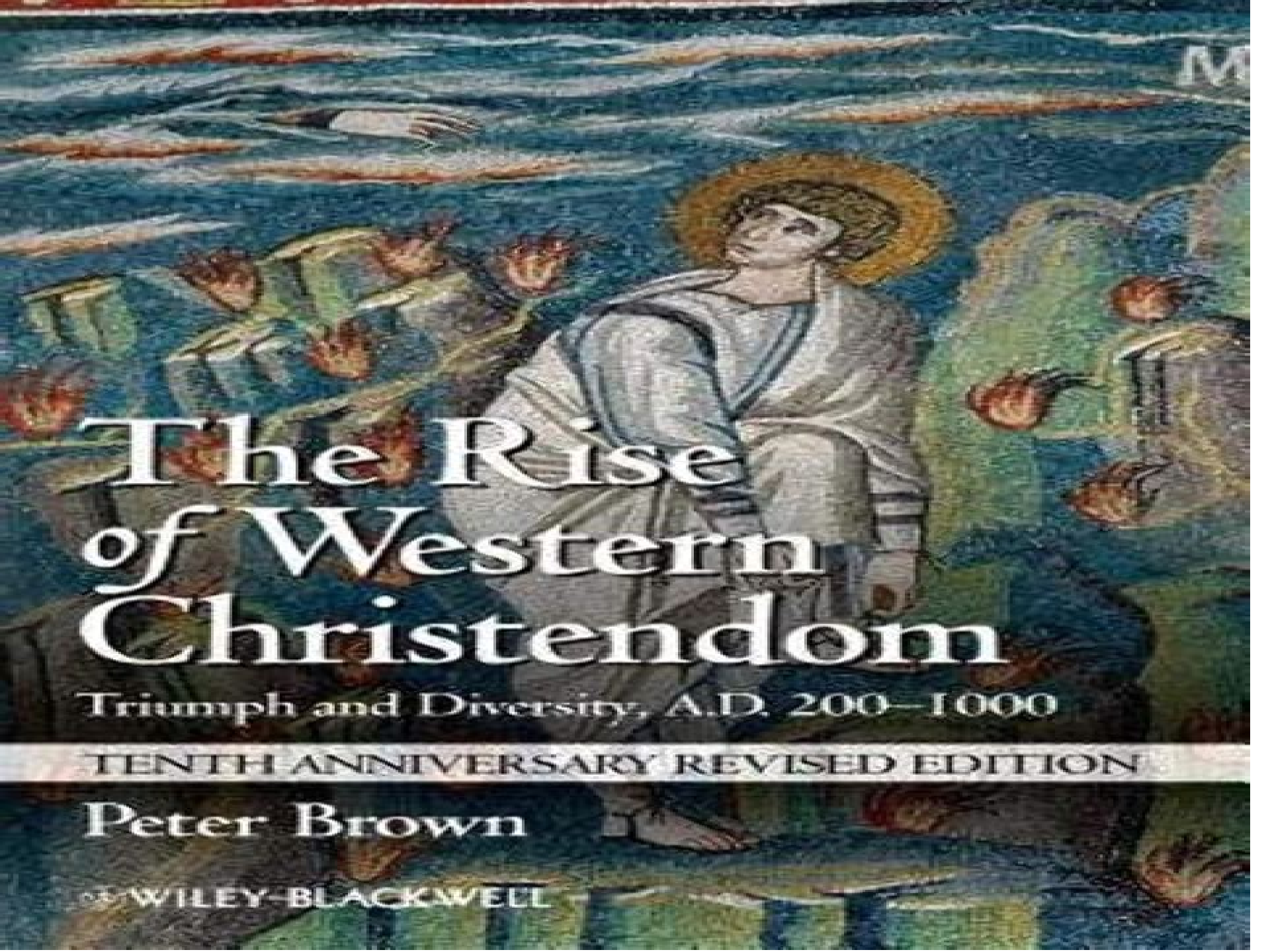




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Brown, 2003-01-08 This book offers a vivid compelling history of the first thousand years of Christianity For the second edition the book has been thoroughly rewritten and expanded It includes two new chapters as well as an extensive preface in which the author reflects on the scholarly traditions which have influenced his work and explains his current thinking about the book's themes New edition of popular account of the first 1000 years of Christianity Thoroughly rewritten with extensive new preface of author's current thinking Includes new maps substantial bibliography and numerous chronological tables

The Rise of Western Christendom Peter Robert Lamont Brown, 1995 **The Rise of Western Christendom** Peter Robert Lamont Brown, 2003 **God's Crucible: Islam and the Making of Europe, 570-1215** David Levering Lewis, 2009-01-12 From the two time Pulitzer Prize winning author *God's Crucible* brings to life a furiously complex age New York Times Book Review Resonating as profoundly today as when it was first published to widespread critical acclaim a decade ago *God's Crucible* is a bold portrait of Islamic Spain and the birth of modern Europe from one of our greatest historians David Levering Lewis's narrative filled with accounts of some of the most epic battles in world history reveals how cosmopolitan Muslim al Andalus flourished a beacon of cooperation and tolerance while proto Europe floundered in opposition to Islam making virtues out of hereditary aristocracy religious intolerance perpetual war and slavery This masterful history begins with the fall of the Persian and Roman empires followed by the rise of the prophet Muhammad and five centuries of engagement between the Muslim imperium and an emerging Europe Essential and urgent *God's Crucible* underscores the importance of these early world altering events whose influence remains as current as today's headlines **The Care of the Dead in Late Antiquity** Éric Rebillard, 2012-04-06 In this

provocative book ric Rebillard challenges many long held assumptions about early Christian burial customs For decades scholars of early Christianity have argued that the Church owned and operated burial grounds for Christians as early as the third century Through a careful reading of primary sources including legal codes theological works epigraphical inscriptions and sermons Rebillard shows that there is little evidence to suggest that Christians occupied exclusive or isolated burial grounds in this early period In fact as late as the fourth and fifth centuries the Church did not impose on the faithful specific rituals for laying the dead to rest In the preparation of Christians for burial it was usually next of kin and not representatives

of the Church who were responsible for what form of rite would be celebrated and evidence from inscriptions and tombstones shows that for the most part Christians didn't separate themselves from non Christians when burying their dead According to Rebillard it would not be until the early Middle Ages that the Church gained control over burial practices and that Christian cemeteries became common In this translation of *Religion et Société* L. glise les vivants et les morts dans l'Antiquité tardive Rebillard fundamentally changes our understanding of early Christianity The Care of the Dead in Late Antiquity will force scholars of the period to rethink their assumptions about early Christians as separate from their pagan contemporaries in daily life and ritual practice

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