Christian responses to Roman art and architecture - the second-century church amid the spaces of empire

Cambridge University Press - Ancient Iconography and the New Testament

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-Christian responses to Roman art and architecture - the secondcentury church amid the spaces of empire Notes: Includes bibliographical references and index.

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Interpretation

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The domus ecclesiae, or house-church, most often represented an adaptation of an existing Late Antique residence to include a meeting hall and perhaps a baptistery. The E-mail message field is required.

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© In addition to congregational churches, among which the Lateran stands at the forefront, a second type of basilica or ambulatory basilica appeared in Rome at the same time, set within the cemeteries outside the city walls, apparently associated with the venerated graves of martyrs. In the last sentence of. If the earlier date ranges are accepted, Luke cannot be using the Panhellenion established in 132 CE as a model.

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Laura Nasrallah argues that early Christian literature addressed to Greeks and Romans is best understood when read in tandem with the archaeological remains of Roman antiquity.

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Waterloo: Wilfrid Laurier University Press, 2005, pp. His most recent major SSHRC-supported research project is on ethnic relations and ethnographic writing in the Hellenistic and Roman periods with a focus on the perspectives of subject or minority peoples.

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These great buildings played an important role in the development of the , but they were less important for the subsequent development of Byzantine architecture. Nova Roma or Constantinople, as laid out in 324-330, expanded the urban armature of the old city of Byzantion westward to fill the peninsula between the Sea of Marmara and the Golden Horn, combining elements of Roman and Hellenistic city planning. Early Christians were not divorced from the materiality of the world, nor did they always remain distant from the Greek culture of the time or the rhetoric of Roman power.

Paul and the Panhellenion — CACS

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