lines of demarcation between orthodoxy and heresy have never, except in the case of the Germanic tribes and Armenians, corresponded with anything which can be called national sentiment. "The Cult of the Saints"

- important role in the religious life and organisation of the Christian Church in the Western Mediterranean, between 200-500, of whole tombs, relic fragments and objects closely connected with the dead bodies of holy men and women, confessors and martyrs.
- Judeo-Christian idea of the separation from the body and soul at death.
  - belief in the eventual resurrection of the dead at judgement - one day the barriers of the universe would be broken.
- The saint's tombs were holy because they made available to the faithful a measure of the power and mercy they exuded in life.
  - saint's tombs, fragments of bodies, physical objects etc. were privileged places, where the contrasted poles of Heaven and Earth met.
  - by the end of the 6th century, the graves of the saints, which lay outside the walls of cities, had become centres of the ecclesiastical life of their regions.
  - the saint in Heaven was believed to be 'present' at his tomb on Earth. E.g. Saint Martin "here lies Martin the bishop, of holy memory, whose soul is in the hand of God, but he is fully here, present and made plain in miracles of every kind."
- Christian cult of saints rapidly came to involve the digging up, moving, dismemberment, cutting, touching and kissing of the bones of the dead, and frequently placing in these areas from which the dead had been excluded.
- The Cult of the Saints gave greater prominence to areas that had previously been treated as antiethical to the public life of the living Roman city.
- relations between the ancient cult of the heroes and the Christian cult of the martyrs. To idealise the dead seemed natural enough in Hellenistic and Roman times. Similarities end when the forms of cult for heroes and the immortal gods tended to be kept apart.
  - absent from pagans - insistence of all Christian writers that the martyrs enjoyed close intimacy with God precisely because they had died as human beings.
  - the saint's intimacy with God was seen as the main reason for their ability to intercede for, and so protect their fellow mortals.
- for pagans, the spread of the cult of the Saints meant a slow crumbling of ancient barriers between the living and the dead.
- Cult of the Saints was abhorred by Roman emperor Julian the Apostate - reiterated the traditional Roman legislation which kept the dead in their place "the carrying of the corpses of the dead through a great assembly of people, in the midst of dense crowds, staining the eyesight of all with ill-omened sights of the dead. What day so touched with death could be lucky? How, after being present at such ceremonies, could anyone approach the gods and their temples?"
- Change in the boundaries between the living and the dead.
  - great architecture mushroomed in cemeteries - Christianity had a genius for impinging with gusto on the late Roman landscape when it came to shifting the balance between places and non-places.
  - tomb and altar were joined - the bishop and his clergy performed public worship in a proximity to the human dead that would have been profoundly disturbing to pagan and Jewish feeling.
cult of the saints broke most of the imaginative boundaries which ancient men placed between heaven and earth
  o living and dead
  o town and its antithesis
  o divine and the human

- cult of the saints involved imaginative changes which seem congruent to the general patterns of change in society at large at the time
  o designated dead human beings as the recipients of reverence
  o linked the dead and invisible figures to precise places and representatives
- discard the "two tiered" model between the few and the many
- lurch of late antiquity toward radically new forms of reverence
  o new objects in new places
  o new leaders
  o new forms of the exercise of power
  o new bonds of human dependence
  o new and intimate hopes for protection and justice in a changing world

"Thefts of relics in the Central Middle Ages"

- Until recently, historians of the cult of the saints have tended to describe devotion to them as primarily typical of the less educated - but it can be shown that relics hold a fundamental place in the fabric of medieval life
- significance differed between places and people, yet there was no class of individual, theologian, king peasant, for whom relics were not of great importance
  o they were a required equipment of altar in churches
  o necessary for oath taking in the court
  o helped bring victory on the battlefield in the hilt of Roland's sword
- concession must be made to the medieval way of seeing the world
  o relics are genuine unless proven otherwise
  o relics are miracles and emit off pleasant odours when touched, healing the sick, and otherwise expressing the wills of the saints whose remains they are
- what caused relic thefts?
  o attitudes towards relics were seldom clearly articulated
- symbolic objects of the most arbitrary kind - passively reflecting only so much meaning as they were given by a particular community. As a physical object, divorced from a specific milieu, a relic is entirely without significance
- in order the effect the transmission of relics between communities and societies and maintain its importance and significance, something extraneous to a relic must be provided e.g a reliquary
  o inscription
  o iconographic representation of the saint
  o document attesting to its authenticity
  o oral or written tradition
- Disaster or temporary discontinuity
  o extraneous signs of identifying relics destroyed or disassociated with the relic
  o symbolic meanings erased
  o long neglect or changing values could also cause this
Hanbal refused to accept the caliphate’s intentions. They refused to obey the caliphate when they thought that law deviated from the teachings in the Qur’an, yet remained committed to the caliphs as the successors to the Prophet.

- Religious scholars became the true leaders of the Muslim communities, and the religious communities became independent agencies within the caliphal order.
- Struggle between the caliphate and the ulama eventually ended with the victory of the latter. In 848-9, the caliph al-Mutawakkil abandoned the thesis that the Qur’an was created. From then on, the ulama would evolve independently of the status under religious teachers. The struggle over the createdness of the Qur’an exemplified the institutional separation of the caliphate from the religious community.
- The territorial empire of the caliphate collapsed in 945 and the Islamic world was separated amongst individual local regimes.
- The Seljuqs, nomadic invaders from Central Asia, ruled c.1040-1200 and cultivated an Islamic identity—how and why?
  - to calm resistance and ensure the steady flow of taxes from the local Islamic populations
  - accepted the caliph as the nominal head of the Islamic community
  - enforced Islamic law
  - suppressed Shiism by force and aided in the triumph of the Sunni Muslims throughout the Middle East
  - constructed mosques and madrasas in every major city
  - Islamic patronage allowed them to influence the appointments of judges and teachers, and gave them indirect control over religious institutions as they were reliant on the Seljuqs for financial support.
- Middle Eastern States, particularly Turkish ones, consistently maintained a legitimacy independent of religion through:
  - local languages
  - poetic traditions
  - architecture
  - music
  - cultural practices
  - philosophical and scientific pursuits.
- Islamic scholars from the Madrasas, or schools of Islamic law, took charge of everything in the community:
  - judicial administration
  - local police
  - irrigation
  - public works
  - taxation
  - education
  - charities
  - officiated at births, marriages and deaths
  - healing and spiritual consultation.
- Importance of Sufism.
- Islamic mysticism continued through master/apprentice relationships and gradually became organised brotherhoods.
- Sufi groups often withdrew from political affairs and turned into self protective communities concerned with worship, ceremony and healing, as well as morality and symbols of Islamic law.
- Sufism is an example of a religious institution in Islam which avoided the potential corruption of politics and therefore became an institutionalised separation of church and state.

Buddhism