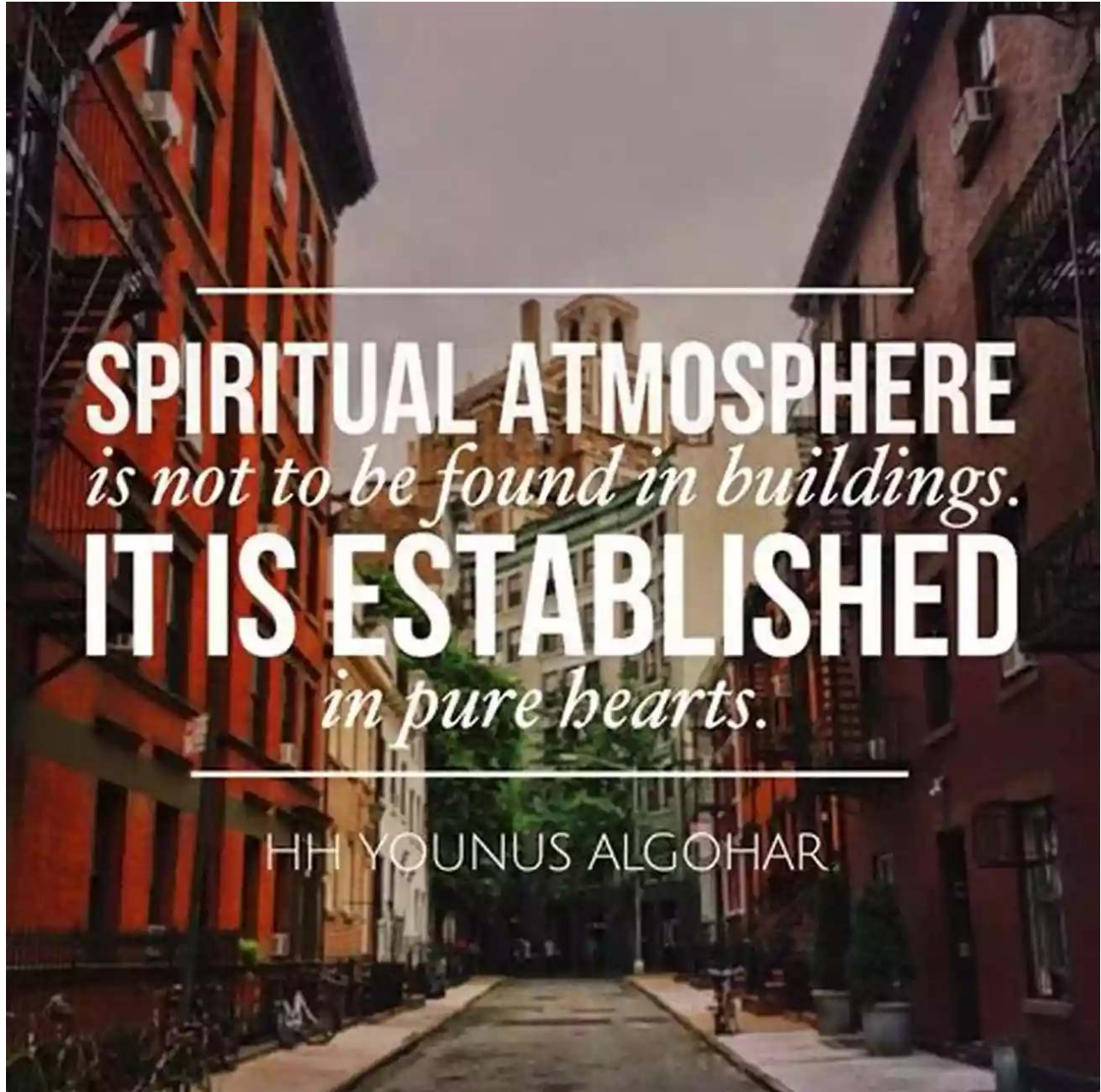


Unveiling the Sanctity and Community of Oxford in the Seventh Century

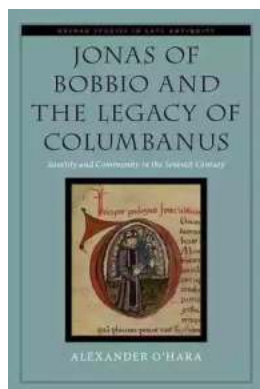


Oxford, an institution known for its rich history, influential scholars, and resplendent architecture, carries an inherent sanctity that has transcended through the ages. In this article, we uncover the deep-rooted connection between

sanctity and community in the seventh century of Oxford, as documented in the renowned Oxford Studies in Late Antiquity.

Delving into Oxford Studies in Late Antiquity

Oxford Studies in Late Antiquity is a prestigious collection of scholarly works that focuses on the pivotal period between the 3rd and 8th centuries AD. These studies unravel the cultural, religious, social, and political dynamics that shaped civilizations during late antiquity. Within this magnificent compilation, the sanctity and community of Oxford in the seventh century emerge as a captivating topic, providing invaluable insights into the spiritual fabric of this remarkable city.



Jonas of Bobbio and the Legacy of Columbanus: Sanctity and Community in the Seventh Century (Oxford Studies in Late Antiquity)

by Alexander O'Hara (Kindle Edition)

★★★★★ 5 out of 5

Language : English

File size : 6492 KB

Text-to-Speech : Enabled

Screen Reader : Supported

Enhanced typesetting : Enabled

Print length : 338 pages

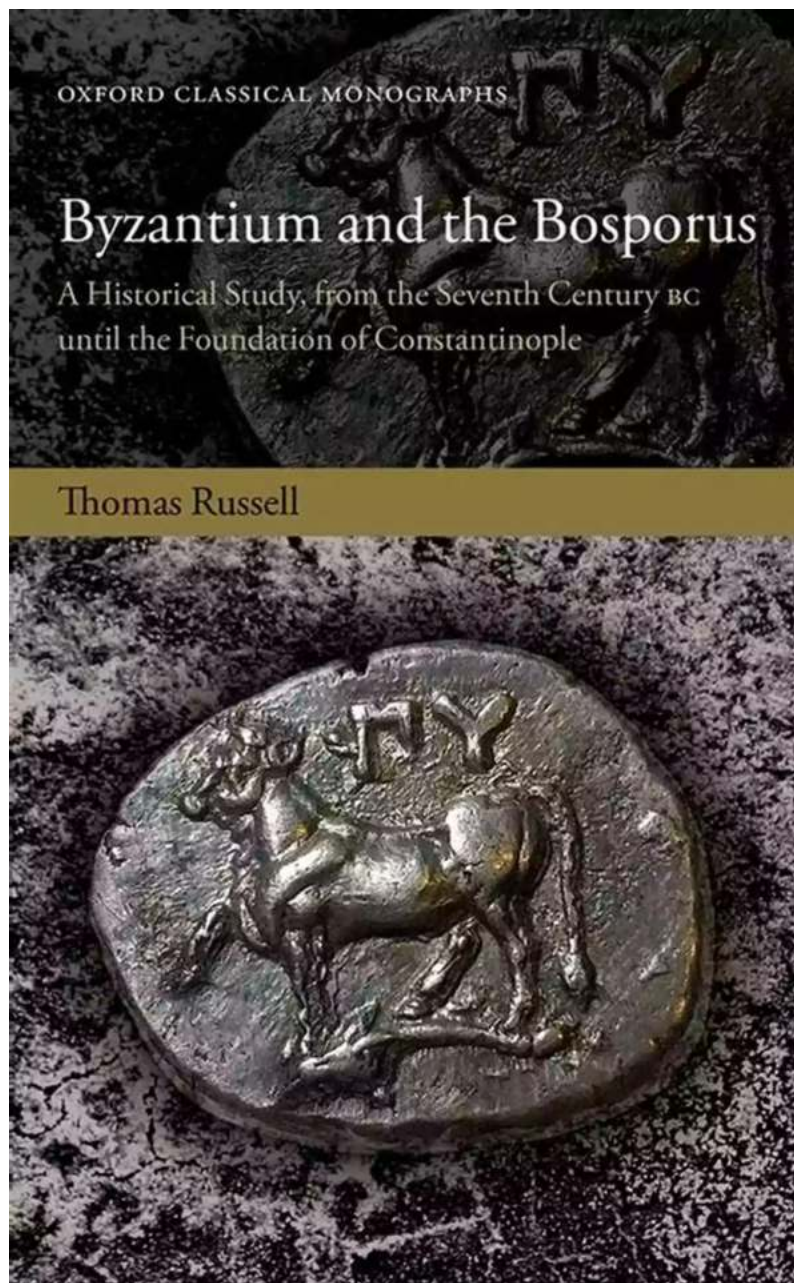
Lending : Enabled



Unmasking the Sanctity of Oxford

In the seventh century, Oxford was hailed as a prominent center of sanctity, drawing devout seekers from all corners of the world. The city's religious institutions, including monasteries, abbeys, and churches, fostered a spiritual ambiance, facilitating the growth of communal bonds and the pursuit of divine

knowledge. The sanctity of Oxford extended beyond physical structures and into the hearts and minds of its inhabitants, creating a collective consciousness devoted to spiritual enlightenment.



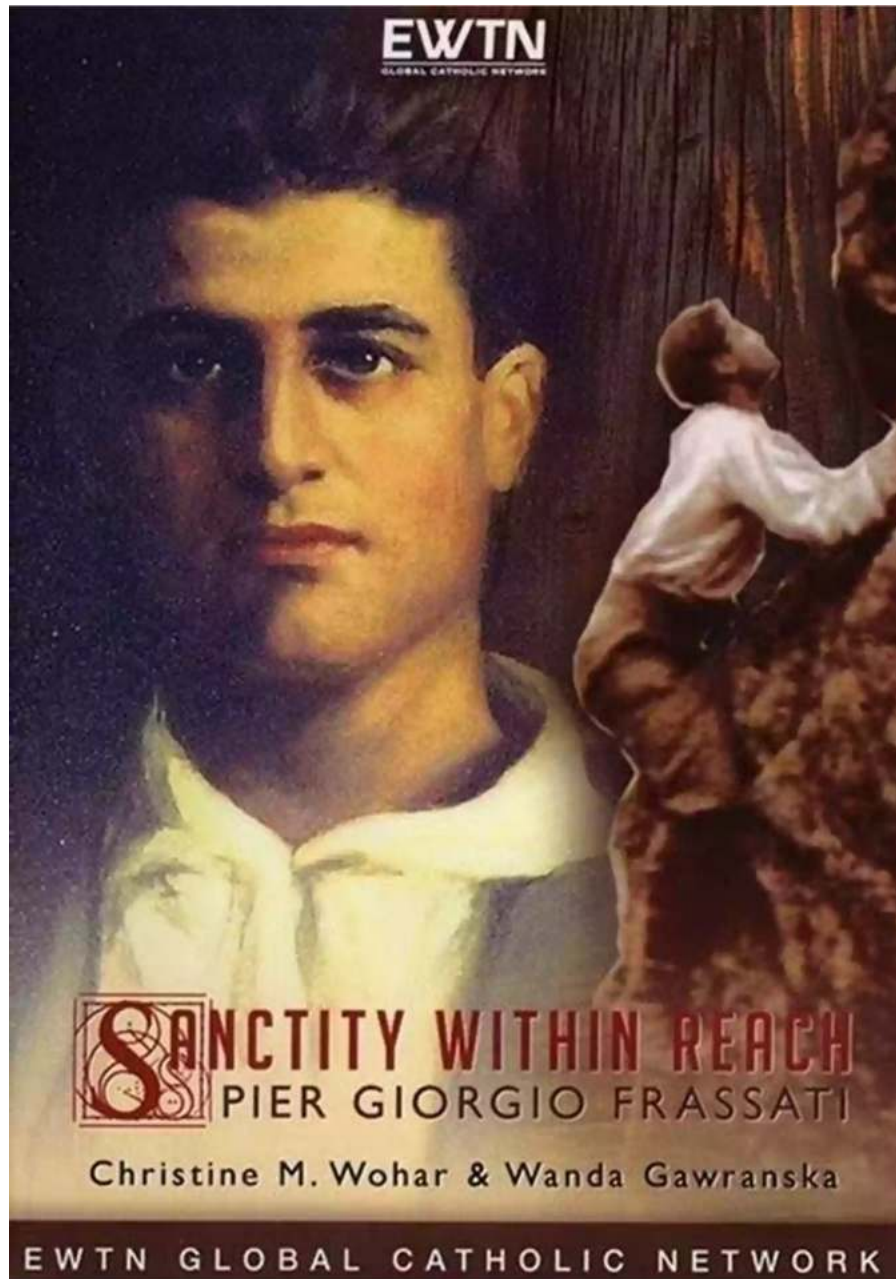
Forging Community Bonds in Oxford

The sanctity of Oxford laid a strong foundation for the establishment of a vibrant community in the seventh century. This era witnessed a deep sense of

camaraderie among scholars, monks, and townsfolk, fostering an environment of intellectual exchange, spiritual growth, and cultural enrichment. The religious communities of Oxford played a crucial role in strengthening these bonds, providing a space for individuals to come together, share ideas, and engage in collective rituals.

The Role of Scholasticism in Oxford's Seventh Century

Oxford's seventh-century community thrived on scholasticism. This intellectual movement, deeply rooted in medieval philosophy and theology, formed the backbone of the city's educational system. Oxford became a haven for scholars, attracting individuals from far and wide seeking knowledge and enlightenment. The rigorous academic discussions and debates that unfolded within the city walls further cemented the community's shared purpose and collective growth.



The Influence of Patron Saints in Oxford

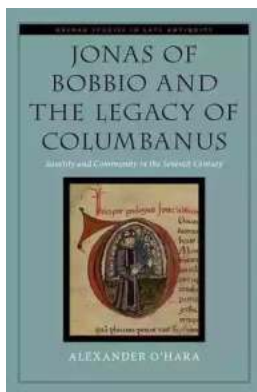
Patron saints held a significant influence over the sanctity and community of Oxford in the seventh century. These revered holy figures, such as Saint Frideswide and Saint Birinus, were venerated for their spiritual prowess and divine intercession. The presence of patron saints in Oxford not only reinforced the city's sacred aura but also fostered a sense of unity and belonging among its

inhabitants. The commemoration of saints' feast days and the establishment of dedicated shrines served as focal points for the community to come together in worship and celebration.

Perpetuating the Legacy of Oxford's Seventh Century

Although the seventh-century Oxford discussed in the Oxford Studies in Late Antiquity might be seen as a bygone era, its legacy continues to shape the sanctity and community of present-day Oxford. The indomitable spirit of intellectual pursuit, spiritual enlightenment, and communal living still permeates the city's prestigious university and its numerous religious establishments. Oxford remains a beacon, attracting individuals from all walks of life to experience its historical sanctity and vibrant community firsthand.

The seventh-century Oxford, as portrayed in the Oxford Studies in Late Antiquity, emerges as a testament to the enduring sanctity and communal bonds that have characterized this city throughout history. The spiritual ambiance and intellectual fervor that marked this era continue to be an integral part of Oxford's identity. By exploring this chapter in Oxford's past, we gain a deeper understanding of the sanctity and community that make this city a treasured destination for scholars, seekers, and spiritual wanderers alike.



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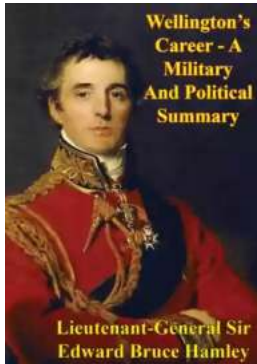
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Jonas of Bobbio, writing in the mid seventh century, was not only a major Latin monastic author, but also an historical figure in his own right. Born in the ancient Roman town of Susa in the foothills of the Italian Alps, he became a monk of Bobbio, the monastery founded by the Irish exile Columbanus, soon after his death in 615. He became the archivist and personal assistant to successive Bobbio abbots, travelled to Rome to obtain the first papal privilege of immunity, and served as a missionary priest on the northern borderlands of the Frankish kingdom. He spent the rest of his life in Merovingian Gaul as abbot of the double monastic community of Marchiennes-Hamage, where he wrote his *Life of Columbanus*, one of the most influential works of early medieval hagiography.

This book, the first major study devoted to Jonas of Bobbio, his corpus of three saints' Lives, and the Columbanian familia, explores the development of the Columbanian monastic network and its relationship to its founder. The *Life of Columbanus* was written following a period of crisis within the Columbanian familia and it was in response to this crisis that the Bobbio community in Lombard Italy commissioned Jonas to write the work. Alexander O'Hara presents the *Life of Columbanus* as a subtle and clever critique of the changes and crises that had taken place in the monastic communities since Columbanus's death. It also considers the life of Jonas as reflecting many of the changing political, cultural, and religious circumstances of the seventh century, and his writings as instrumental in shaping new concepts of sanctity and community. The result of the study is a unique perspective on the early medieval Age of Saints and the

monastic and political worlds of Merovingian Gaul and Lombard Italy in the seventh century.



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