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| Nota di contenuto       | "From temple to church" : analysing a late antique phenomenon of transformation / Stephen Emmel, Ulrich Gotter and Johannes Hahn -- Models and evidence in the study of religion in late Roman Egypt / Roger S. Bagnall -- Rechtgläubige-Pagane-Haretiker : Tempelzerstörungen in der Kerchengeschichtsschreibung und das bild der christlichen Kaiser / Ulrich Gotter -- From temple to cell, from gods to demons : pagan temples in the monastic topography of fourth-century Egypt / David Brakke -- The Christianization of pagan temples in the Greek hagiographical texts / Helen Saradi -- Iconoclasm and Christianization in late antique Egypt : Christian treatments of space and image / David Frankfurter -- Shenoute of Atripe and the Christian destruction of temples in Egypt : rhetoric and reality / Stephen Emmel -- Die Zerstörung der Kulte von Philae : Geschichte und Legende am ersten Nilkatarakt / Johannes Hahn -- The conversion of the temple of Aphrodite at Aphrodisias in context / Angelos Chaniotis -- Continuity |

and change in the cultic topography of late antique Palestine / Doron Bar -- Modalitäten der Zerstörung und Christianisierung pharaonischer Tempelanlagen / Peter Grossmann -- The conversion of the cult statues : the destruction of the Serapeum 392 A.D. and the transformation of Alexandria into the "Christ-loving" city / Johannes Hahn.

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#### Sommario/riassunto

Destruction of temples and their transformation into churches are central symbols of late antique change in religious environment, socio-political system, and public perception. Contemporaries were aware of these events' far-reaching symbolic significance and of their immediate impact as demonstrations of political power and religious conviction. Joined in any "temple-destruction" are the meaning of the monument, actions taken, and subsequent literary discourse. Paradigms of perception, specific interests, and forms of expression of quite various protagonists clashed. Archaeologists, historians, and historians of religion illuminate "temple-destruction" from different perspectives, analysing local configurations within larger contexts, both regional and imperial, in order to find an appropriate larger perspective on this phenomenon within the late antique movement "from temple to church".

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