**DESCRIPTION**

This topical issue analyzes the ways in which elders could accrue religious power throughout the ancient world. In Mesoamerica, jaguars represented deceased leaders and provided guides for living leaders. In Africa, ancestors have long been a part of traditional practice. Elders in early Judaism and Christianity vary in prestige. On the one hand, Daniel must use his wits against unscrupulous elders threatening Susanna. On the other hand, presbyters/elders give their blessing to Judith, widows such as Anna play a prominent role in establishing Jesus’ divine character, and presbyters seem to take the place of apostles in the earliest house-churches. Elders in China could transcend class and gender limitations according to bamboo slips and stelae, enabling elders to have beatings redressed and to bestow property according to their wishes. Such piety extends past the family and encourages the whole society to respect age as a virtue. Funerary evidence suggests elaborate afterlife preparations for those of considerable age. Very little has been published on the role of elders in establishing virtue, particularly with respect to women, and further reflections on the tensions involving elders defining and leading religious practice are in order.

Articles could engage with the following questions: How do elders in global religions of antiquity establish authority within the rhetoric of our textual evidence? What other textual features combine with elders to accentuate or diminish their roles within their texts and possible communities that might be attached to them? What is the relationship of elders with other societal categories? How do elders configure virtue ethics and religious values?

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