



Roman Paganism

Franz Valery Marie 1868-1947 Cumont

Roman Paganism:

Sunday in Roman Paganism Robert Leo Odom, 2003 With most of the Christian world honoring Sunday as their day of worship the question of its origin becomes important Over the past hundred years much has been written about the use of the week among ancient pagan peoples However little has been done to compile such historical material into an easily accessible book for the general public Robert Leo Odom for years has conducted special research on the Sabbath Sunday question In Sunday in Roman Paganism he leads readers through the pages of history showing the rise of the planetary week and its day of the Sun in the heathenism of the Roman world during the early centuries of the Christian era This book is not a capsulated history of Sunday as a church festival but rather the history of the planetary week as it was known and used in the pagan world and to show whether or not its day of the Sun was then regarded by pagans as being sacred to their Sun god

Schola Aetii - Reformed Roman Paganism Gaius Florius Aetius, 2019-03-02 Introduction to the Schola Aetii a New School of Classic Philosophy and a reformed approach towards Roman Paganism Polytheism for Cultors Priests and Seers

The Oriental Religions in Roman Paganism Franz Cumont, 1911 Paganism to Christianity in the Roman Empire Walter Woodburn Hyde, 2008-12-18 *Paganism in the Roman Empire* Ramsay MacMullen, 1981-01-01 MacMullen has published several books in recent years which establish him rightfully as a leading social historian of the Roman Empire The current volume exhibits many of the characteristics of its predecessors the presentation of novel revisionist points of view discrete set pieces of trenchant argument which do not necessarily conform to the boundaries of traditional history and an impressive authoritative and up to date documentation especially rich in primary sources A stimulating and provocative discourse on Roman paganism as a phenomenon worthy of synthetic investigation in its own right and as the fundamental context for the rise of Christianity Richard Brilliant History MacMullen s latest work represents many features of paganism in its social context more vividly and clearly than ever before Fergus Millar American Historical Review The major cults are examined from a social and cultural perspective and with the aid of many recently published specialized studies Students of the Roman Empire should read this book Robert J Penella Classical World A distinguished book with much exact observation An indispensable mine of erudition on a grand theme Henry Chadwick Times Literary Supplement Ramsay MacMullen is Dunham Professor of History and Classics at Yale University and the author of Roman Government s Response to Crisis A D 235 337 and Roman Social Relations 50 B C to A D 284 Roman Religion J. A. North, 2000-11 Provides an account of the religious history of Rome starting from its mythical origins **After Life in Roman Paganism** Franz Cumont, 2005-12-05 At least we can distinguish the principal phases of the religious movement which caused imperial society to pass from incredulity to certain forms of belief in immortality forms at first somewhat crude but afterwards loftier and we can see where the movement led The change was a capital one and transformed for the ancients the whole conception of life The axis about which morality revolved had to be shifted when ethics no longer sought as in earlier Greek philosophy to realise the

sovereign good on this earth but looked for it after death from the Introduction Contents Preface Historical Introduction 1 After Life in the Tomb 2 The Nether World 3 Celestial Immortality 4 The Winning of Immortality 5 Untimely Death 6 The Journey to the Beyond 7 The Sufferings of Hell and Metempsychosis 8 The Felicity of the Blessed **After Life in Roman Paganism; Lectures Delivered At Yale University On The Silliman Foundation** Franz Cumont, 2023-10-04 Reproduction of the original The publishing house Megali specialises in reproducing historical works in large print to make reading easier for people with impaired vision *The Archaeology of Late Antique 'Paganism'* , 2011-06-22 There is no agreement over how to name the pagan cults of late antiquity Clearly they were more diverse than this Christian label suggests but also exhibited tendencies towards monotheism and internal changes which makes it difficult to describe them as traditional cults This volume which includes two extensive bibliographic essays considers the decline of urban temples alongside the varying evolution of other foci of cult practice and identity The papers reveal great regional diversity in the development of late antique paganism and suggest that the time has come to abandon a single compelling narrative of the end of the temples based on legal sources and literary accounts Although temple destructions are attested in some regions the end of paganism was both gradual and untraumatic with more co existence with Christianity than one might have expected Contributors are Javier Arce B atrice Caseau Georgios Deligiannakis Koen Demarsin Jitse H F Dijkstra Demetrios Eliopoulos James Gerrard Penelope J Goodman David Gwynn Luke Lavan Michael Mulryan Helen G Saradi Eberhard W Sauer Gareth Sears Peter Talloen Peter Van Nuffelen and Lies Vercauteren *Pagan Survivals, Superstitions and Popular Cultures in Early Medieval Pastoral Literature* Bernadette Filotas, 2005 This comprehensive study examines early medieval popular culture as it appears in ecclesiastical and secular law sermons penitentials and other pastoral works a selective skewed but still illuminating record of the beliefs and practices of ordinary Christians Concentrating on the five centuries from c 500 to c 1000 Pagan Survivals Superstitions and Popular Cultures in Early Medieval Pastoral Literature presents the evidence for folk religious beliefs and piety attitudes to nature and death festivals magic drinking and alimentary customs As such it provides a precious glimpse of the mutual adaptation of Christianity and traditional cultures at an important period of cultural and religious transition **BOOK JACKET The Oriental Religions in Roman Paganism - Scholar's Choice Edition** Franz Valery Marie 1868-1947 Cumont, 2015-02-15 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we

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Moses in Greco-Roman Paganism John G. Gager,1972 **A Companion to Roman Religion** Jörg Rüpke,2011-03-25 A comprehensive treatment of the significant symbols and institutions of Roman religion this companion places the various religious symbols discourses and practices including Judaism and Christianity into a larger framework to reveal the sprawling landscape of the Roman religion An innovative introduction to Roman religion Approaches the field with a focus on the human figures instead of the gods Analyzes religious changes from the eighth century BC to the fourth century AD Offers the first history of religious motifs on coins and household everyday utensils Presents Roman religion within its cultural social and historical contexts

Oriental Religions in Roman Paganism Franz Cumont,2003-10-01 This study by the great Belgian historian Franz Cumont describes one aspect of the cultural meeting of east and west in the early Roman empire It describes the great pagan religions of the orient and tells how their religious thought and ceremonies permeated altered and revived Roman paganism It provides a coverage of all the more important eastern religions of the time from their first appearance in Rome 204 B C when the great Mother of the Gods was first imported from Syria The ecstatic cults of Phrygia and Syria the worship of Cybele the Magna Mater Attis Adonis their orgies and mutilatory rites The mysteries of Egypt the worship of Serapis Isis Osiris their closely hidden secret rites redemption ceremonies The dualism of Persia the elevation of cosmic evil to a full and equal partnership with the deity the mysteries of Mithra The worship of Hermes Trismegistos and the documents ascribed to him Sabazios Ishtar Astarte The magic thaumaturgy judicial astrology of the ancient near east The emotional and intellectual impact of the great civilized traditions of Egypt and Babylonia upon still barbarian Europe Cumont s *Oriental Religions in Roman Paganism* is the best general picture on an intermediate level of this important moment in cultural history It is also of great value in analyzing an era which shared certain cultural problems with our own time

The Interpretation of the Old Testament in Greco-Roman Paganism John Granger Cook,2004 According to the available evidence not many pagans knew the Greek Bible Septuagint before the advent of Christianity Those pagans who later became aware of Christian texts were among the first according to the surviving data to seriously explore the Septuagint They found the Bible to be difficult reading The pagans who reacted to biblical texts include Celsus II C E Porphyry III C E and Julian the Apostate IV C E These authors thought that if they could refute one of the primary foundations of Christianity namely its use or interpretation of the Septuagint then the new religion would perhaps crumble John Granger Cook analyzes these pagans voice and elaborates on its importance since it shows how Septuagint texts appeared in the eyes of Greco Roman intellectuals Theirs was not an abstract interest however because they knew that Christianity posed a grave danger to some of their dearest beliefs self understanding and way of life

The Last Pagans of Rome Alan Cameron,2010-12-21 Rufinus vivid account of the battle between the Eastern Emperor Theodosius and the

Western usurper Eugenius by the River Frigidus in 394 represents it as the final confrontation between paganism and Christianity. It is indeed widely believed that a largely pagan aristocracy remained a powerful and active force well into the fifth century, sponsoring pagan literary circles, patronage of the classics, and propaganda for the old cults in art and literature. The main focus of much modern scholarship on the end of paganism in the West has been on its supposed stubborn resistance to Christianity. The dismantling of this romantic myth is one of the main goals of Alan Cameron's book. Actually, the book argues, Western paganism petered out much earlier and more rapidly than hitherto assumed. The subject of this book is not the conversion of the last pagans but rather the duration, nature, and consequences of their survival. By re-examining the abundant textual evidence—both Christian (Ambrose, Augustine, Jerome, Paulinus, Prudentius) and pagan (Claudian, Macrobius, and Ammianus Marcellinus)—as well as the visual evidence (ivory diptychs, illuminated manuscripts, silverware), Cameron shows that most of the activities and artifacts previously identified as hallmarks of a pagan revival were in fact just as important to the life of cultivated Christians. Far from being a subversive activity designed to rally pagans, the acceptance of classical literature, learning, and art by most elite Christians may actually have helped the last reluctant pagans to finally abandon the old cults and adopt Christianity. The culmination of decades of research, *The Last Pagans of Rome* overturns many long-held assumptions about pagan and Christian culture in the late antique West.

The Last Pagans of Rome Alan Cameron, 2011

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One God Stephen Mitchell, Peter Van Nuffelen, 2010-04-29

Graeco-Roman religion in its classic form was polytheistic; on the other hand, monotheistic ideas enjoyed wide currency in ancient philosophy.

This contradiction provides a challenge for our understanding of ancient pagan religion. Certain forms of cult activity including acclamations of one god and the worship of theos hypsistos the highest god have sometimes been interpreted as evidence for pagan monotheism. This book discusses pagan monotheism in its philosophical and intellectual context, traces the evolution of new religious ideas in the time of the Roman empire and evaluates the usefulness of the term monotheism as a way of understanding these developments in later antiquity outside the context of Judaism and Christianity. In doing so it establishes a framework for understanding the relationship between polytheistic and monotheistic religious cultures between the first and fourth centuries AD.

Christian and Pagan in the Roman Empire Tertullian, 2001-09 In this volume Robert D Sider undertakes a judicious pruning of the original texts and brings a fresh accessibility to the important writings of Tertullian.

Introduction to Pagan Studies Barbara Jane Davy, 2007 Pagan Studies is maturing and moving beyond the context of new religious movements to situate itself within the study of world religions. *Introduction to Pagan Studies* is the first and only text designed to introduce the study of contemporary Paganism as a world religion. It examines the intellectual, religious and social spheres of Paganism through common categories in the study of religion which includes beliefs, practices, theology, ritual, history and role of texts and scriptures. The text is accessible to readers of all backgrounds and religions and assumes no prior knowledge of Paganism. This text will also serve as a general introduction to Pagan Studies for non-specialist scholars of religion as well as be of interest to scholars in the related disciplines of Anthropology, Sociology and Cultural Studies and to students taking courses in Religious Studies, Pagan Studies, Nature Religion, New Religious Movements and Religion in America. The book will also be useful to non-academic practitioners of Paganism interested in current scholarship.

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