

## **Contra Pagan Christianity Countering The Pseudohistory Of Frank Viola George Barna A Christian Response To Jesus Mythicism Book 11**

Western civilization is becoming increasingly pluralistic, secularized, and biblically illiterate. Many people today have little sense of how their lives have benefited from Christianity's influence, often viewing the church with hostility or resentment. *How Christianity Changed the World* is a topically arranged Christian history for Christians and non-Christians. Grounded in solid research and written in a popular style, this book is both a helpful apologetic tool in talking with unbelievers and a source of evidence for why Christianity deserves credit for many of the humane, social, scientific, and cultural advances in the Western world in the last two thousand years. Photographs, timelines, and charts enhance each chapter. This edition features questions for reflection and discussion for each chapter.

This volume offers a wide-ranging overview of the 16th-18th century disputation culture in various European regions. Its focus is on printed disputations as a polyvalent media form which brings together many of the elements that contributed to the cultural and scientific changes during the early modern period.

*Remains of the Jews* studies the rise of Christian Empire in late antiquity (300-550 C.E.) through the dense and complex manner in which Christian authors wrote about Jews in the charged space of the "holy land." The book employs contemporary cultural studies, particularly postcolonial criticism, to read Christian writings about holy land Jews as colonial writings. These writings created a cultural context in which Christians viewed themselves as powerful—and in which, perhaps, Jews were able to construct a posture of resistance to this new Christian Empire. *Remains of the Jews* reexamines familiar types of literature—biblical interpretation, histories, sermons, letters—from a new perspective in order to understand how power and resistance shaped religious identities in the later Roman Empire.

This book sheds new light on the religious and consequently social changes taking place in late antique Rome. The essays in this volume argue that the once-dominant notion of pagan-Christian religious conflict cannot fully explain the texts and artifacts, as well as the social, religious, and political realities of late antique Rome. Together, the essays demonstrate that the fourth-century city was a more fluid, vibrant, and complex place than was previously thought. Competition between diverse groups in Roman society - be it pagans with Christians, Christians with Christians, or pagans with pagans - did create tensions and hostility, but it also allowed for coexistence and reduced the likelihood of overt violent, physical conflict. Competition and coexistence, along with conflict, emerge as still central paradigms for those who seek to understand the transformations of Rome from the age of Constantine through the early fifth century.

"An investigation of the process by which large parts of Europe accepted the Christian faith between the fourth and the fourteenth centuries and of some of the cultural consequences that flowed therefrom." In a work of splendid scholarship that reflects both a firm mastery of difficult sources and a keen intuition, one of Britain's foremost medievalists tells the story of the Christianization of Europe. It is a very large story, for conversion encompassed much more than religious belief. With it came enormous cultural change: Latin literacy and books, Roman notions of law and property, and the concept of town life, as well as new tastes in food, drink, and dress. Whether from faith or by force, from self-interest or by revelation, conversion had an immense impact that is with us even today.

A bold new religious history of the late antique and medieval Middle East that places ordinary Christians at the center of the story. In the second half of the first millennium CE, the Christian Middle East fractured irreparably into competing churches and Arabs conquered the region, setting in motion a process that would lead to its eventual conversion to Islam. Jack Tannous argues that key to understanding these dramatic religious transformations are ordinary religious believers, often called "the simple" in late antique and medieval sources. Largely agrarian and illiterate, these Christians outnumbered Muslims well into the era of the Crusades, and yet they have typically been invisible in our understanding of the Middle East's history. What did it mean for Christian communities to break apart over theological disagreements that most people could not understand? How does our view of the rise of Islam change if we take seriously the fact that Muslims remained a demographic minority for much of the Middle Ages? In addressing these and other questions, Tannous provides a sweeping reinterpretation of the religious history of the medieval Middle East. This provocative book draws on a wealth of Greek, Syriac, and Arabic sources to recast these conquered lands as largely Christian ones whose growing Muslim populations are properly understood as converting away from and in competition with the non-Muslim communities around them.

What is paganism? In this penetrating and tightly argued manifesto, French philosopher Alain de Benoist seeks to answer this question with passionate intellectual vigor and a tremendous erudition. Arising out of the "monotheism vs. polytheism" debate that reverberated through Parisian intellectual circles in the late 1970s, this is neither a survey of ancient, pre-Christian religions, nor is it an argument on behalf of any modern neo-pagan sect. *On Being a Pagan* draws on Nietzsche, Heidegger, ancient philosophy and mythology, and biblical hermeneutics to articulate a pagan theology based on a common Indo-European foundation. In keeping with the critical tradition which hearkens back to the Greek philosopher Celsus, Benoist contrasts the heroic pagan worldview with Christianity's attempts to hobble everything that is beautiful and strong. He compares the cyclical pagan conception of time to the de-mythologizing, linear understanding of history favored by the prophets. Most disturbingly, he traces the roots of modern totalitarianism and intolerance--of both the left and the right--to the leveling ideology of ancient Judeo-Christian monotheism, with its underlying rejection of diversity and difference. Originally published to wide critical acclaim in 1981, Benoist's text is as relevant today as it was when it first appeared--and perhaps even more so for the English-speaking world. This newly revised translation now features an extensive interview with the author, and includes his reflections (both positive and negative) on the various groups and individuals that have attempted to resurrect the pagan spirit. Rather than simply dissecting the 2,000-year Christian interregnum, Benoist's greater purpose is to point the way forward to a world that could have been, and which may only now be in the first stages of being reborn.

Augustine of Hippo was Bishop of Hippo Regius (present-day Annaba, Algeria). He was a Latin-speaking philosopher and theologian who lived in the Roman Africa Province. His writings were very influential in the development of Western Christianity. According to his contemporary, Jerome, Augustine "established anew the ancient Faith." This classic work, *The City of God*, was translated into several languages and played an important role in the spreading of the ideals of Eastern and Western Christianity.

It is estimated that only a small fraction, less than 1 per cent, of ancient literature has survived to the present day. The role of Christian authorities in the active suppression and destruction of books in Late Antiquity has received surprisingly little sustained consideration by academics. In an approach that presents evidence for the role played by Christian institutions, writers and saints, this book analyses a broad range of literary and legal sources, some of which have hitherto been little studied. Paying special attention to the problem of which genres and book types were likely to be targeted, the author argues that in addition to heretical, magical, astrological and anti-Christian books, other less obviously subversive categories of literature were also vulnerable to destruction, censorship or suppression through prohibition of the copying of manuscripts. These include texts from materialistic philosophical traditions, texts which were to become the basis for modern philosophy and science. This book examines how Christian authorities, theologians and ideologues suppressed ancient texts and associated ideas at a time of fundamental transformation in the late classical world.

Revision of the author's thesis (Ph. D.)--Hebrew University, Jerusalem, 2002.

The volume presented here is a collection of the contributions to an author's colloquium with Walter Burkert, which was held in November 2007 in the Centre for Interdisciplinary Research at the University of Bielefeld. Well known experts looked in detail at the work of the

internationally renowned scholar of Greek. In his epochal cultural-scientific studies focusing on the origins of human co-existence in rites, on violence, sacrifice, guilt and horrific scenarios of death, Burkert approached questions of biological behavioural research, anthropology and aggression theory, and developed an enormous intellectual impact that reached beyond classical and religious studies.

This work is valuable as history, containing as it does contemporary information on the period after 278 A.D. It was used widely during the Middle Ages, and the existence today of nearly 200 manuscript copies is evidence of its past popularity.

This study offers an in-depth examination of Porphyrian soteriology, or the concept of the salvation of the soul, in the thought of Porphyry of Tyre, whose significance for late antique thought is immense. Porphyry's concept of salvation is important for an understanding of those cataclysmic forces, not always theological, that helped convert the Roman Empire from paganism to Christianity. Porphyry, a disciple of Plotinus, was the last and greatest anti-Christian writer to vehemently attack the Church before the Constantinian revolution. His contribution to the pagan-Christian debate on universalism can thus shed light on the failure of paganism and the triumph of Christianity in late antiquity. In a broader historical and cultural context this study will address some of the issues central to the debate on universalism, in which Porphyry was passionately involved and which was becoming increasingly significant during the unprecedented series of economic, cultural, political, and military crises of the third century. As the author will argue, Porphyry may have failed to find one way of salvation for all humanity, he nonetheless arrived a hierarchical soteriology, something natural for a Neoplatonist, which resulted in an integrative religious and philosophical system. His system is examined in the context of other developing ideologies of universalism, during a period of unprecedented imperial crises, which were used by the emperors as an agent of political and religious unification. Christianity finally triumphed over its competitors owing to its being perceived to be the only universal salvation cult that was capable of bringing about this unification. In short, it won due to its unique universalist soteriology. By examining a rival to Christianity's concept of universal salvation, this book will be valuable to students and scholars of ancient philosophy, patristics, church history, and late antiquity.

'A searingly passionate book' - Bettany Hughes In *The Darkening Age*, Catherine Nixey tells the little-known – and deeply shocking – story of how a militant religion deliberately tried to extinguish the teachings of the Classical world, ushering in unquestioning adherence to the 'one true faith'. The Roman Empire had been generous in embracing and absorbing new creeds. But with the coming of Christianity, everything changed. This new faith, despite preaching peace, was violent, ruthless and intolerant. And once it became the religion of empire, its zealous adherents set about the destruction of the old gods. Their altars were upturned, their temples demolished and their statues hacked to pieces. Books, including great works of philosophy and science, were consigned to the pyre. It was an annihilation. A Book of the Year in the *Daily Telegraph*, the *Spectator*, the *Observer*, and *BBC History Magazine* A New York Times Book Review Editors' Choice Winner of the Royal Society of Literature Jerwood Award for Nonfiction

*Ancient Angels* brings together inscriptional, literary, and archaeological evidence for angels (angeli) in Roman-era religions. The book examines Roman conceptions of angels, angel veneration, and how Christian authorities responded to this potentially heterodox aspect of Roman religion.

"Compiles more than forty ancient gospel texts and textual fragments not found in the New Testament, presented in their original Greek, Latin, and Coptic languages with English translations, and providing historical, literary, and textual context for each gospel"--OCLC

A critical edition of Origen's main and longest work "Contra Celsum."

The bestselling Church of England report, "Mission-Shaped Church" is having a profound effect on the way local churches view themselves and their futures, yet its focus is very urban. Not only that, it was critiqued by John Hull as lacking in any new theological insights into the task of mission. Alan Smith, bishop of the rural diocese of Shrewsbury, responds to both of these issues in this theological and practical exploration of mission drawing on what is happening in the rural church. Part One explores some of the issues facing the church today, especially in rural areas, and some theological strands in the New Testament that underpin the way we go about mission. Part Two tells the stories of a range of new mission initiatives actually taking place in rural areas and identifies good practice. Part Three identifies opportunities for sustainable growth for churches - tourism, working in association with church schools, making the best use of church buildings, involvement in environmental issues. Part Four summarizes the way ahead for sustaining mission through developing appropriate leadership. This topically arranged Christian history is grounded in solid research and written in a popular style which is both a helpful apologetic tool in talking with unbelievers and a source of evidence for why Christianity deserves credit for many advances in the Western world in the last 2,000 years.

Drawing on New Testament studies and recent scholarship on the expansion of the Christian church, Gary B. Ferngren presents a comprehensive historical account of medicine and medical philanthropy in the first five centuries of the Christian era. Ferngren first describes how early Christians understood disease. He examines the relationship of early Christian medicine to the natural and supernatural modes of healing found in the Bible. Despite biblical accounts of demonic possession and miraculous healing, Ferngren argues that early Christians generally accepted naturalistic assumptions about disease and cared for the sick with medical knowledge gleaned from the Greeks and Romans. Ferngren also explores the origins of medical philanthropy in the early Christian church. Rather than viewing illness as punishment for sins, early Christians believed that the sick deserved both medical assistance and compassion. Even as they were being persecuted, Christians cared for the sick within and outside of their community. Their long experience in medical charity led to the creation of the first hospitals, a singular Christian contribution to health care. "A succinct, thoughtful, well-written, and carefully argued assessment of Christian involvement with medical matters in the first five centuries of the common era... It is to Ferngren's credit that he has opened questions and explored them so astutely. This fine work looks forward as well as backward; it invites fuller reflection of the many senses in which medicine and religion intersect and merits wide readership."— *Journal of the American Medical Association* "In this superb work of historical and conceptual scholarship, Ferngren unfolds for the reader a cultural milieu of healing practices during the early centuries of Christianity."— *Perspectives on Science and Christian Faith* "Readable and widely researched... an important book for mission studies and American Catholic movements, the book posits the question of what can take its place in today's challenging religious culture."— *Missiology: An International Review* Gary B. Ferngren is a professor of history at Oregon State University and a professor of the history of medicine at First Moscow State Medical University. He is the author of *Medicine and Religion: A Historical Introduction* and the editor of *Science and Religion: A Historical Introduction*.

In *Poetry and Censorship* Jennifer Helm offers insight into motives and strategies of Counter-Reformation censorship of poetry in Italy. Materials of Roman censorial authorities reveal why the control of poetry and of its reception was crucial to Counter-Reformation cultural politics.

This is the first extensive study of a major Patristic work, showing its importance for the history of Church and theology, Manichaean studies and the use of ancient philosophy. It includes a critical text and translation of central passages.

Religious scholar Hart argues that contemporary antireligious polemics are based not only upon conceptual confusions but upon facile simplifications of history and provides a powerful antidote to the New Atheists' misrepresentations of the Christian past.

*Do the gods love you?* Cicero gives deep and surprising answers in two philosophical dialogues on traditional Roman religion. First Published in 2009. Routledge is an imprint of Taylor & Francis, an informa company.

This book contains the contributions to a workshop on apologetics in early Christianity which took place at the Fifteenth International Conference on Patristic Studies in Oxford in the summer of 2007. The workshop was arranged by scholars from

Germany, Finland and Denmark who had for some time worked together in a project on early Christian apologetics. The aim of the workshop was thus to present and discuss some of the results and still unsolved problems which arose from this project. The book presents the contributions to the workshop. Hereby the editors hope to reach a larger audience and thus to be able to further the discussion of the topic of early Christian apologetics.

Many recent discoveries have confirmed the importance of Orphism for ancient Greek religion, philosophy, and literature. However, its nature and role are still very controversial. The key problem of its relationship to Christianity has been discussed by ancient and modern authors from many different viewpoints, albeit too often tainted with apologetic interests and unconscious projections. This free and thorough study of the ancient sources sheds light on these questions and illuminates the complexity of the encounter between Classical culture and Jewish-Christian tradition. New perspectives on the relationship between Classical and Jewish-Christian culture On the avowed subject of Orphism Author is specialist within the field

Sixteen essays explore the end of ancient Christianity

This is a new critical edition, with translation and commentary, of the Scholia in Apocalypsin, which were falsely attributed to Origen a century ago. They include extensive sections from Didymus the Blind's lost Commentary on the Apocalypse (fourth century) and therefore counter the current belief that Oecumenius' commentary (sixth century) was the most ancient. Professor Tzamalikos argues that their author was in fact Cassian the Sabaite, an erudite monk and abbot at the monastery of Sabas, the Great Laura, in Palestine. He was different from the alleged Latin author John Cassian, placed a century or so before the real Cassian. The Scholia attest to the tension between the imperial Christian orthodoxy of the sixth century and certain monastic circles, who drew freely on Hellenic ideas and on alleged 'heretics'. They show that, during that period, Hellenism was a vigorous force inspiring not only pagan intellectuals, but also influential Christian quarters.

Rome was the largest city in the ancient world. As the capital of the Roman Empire, it was clearly an exceptional city in terms of size, diversity and complexity. While the Colosseum, imperial palaces and Pantheon are among its most famous features, this volume explores Rome primarily as a city in which many thousands of men and women were born, lived and died. The thirty-one chapters by leading historians, classicists and archaeologists discuss issues ranging from the monuments and the games to the food and water supply, from policing and riots to domestic housing, from death and disease to pagan cults and the impact of Christianity. Richly illustrated, the volume introduces groundbreaking new research against the background of current debates and is designed as a readable survey accessible in particular to undergraduates and non-specialists.

Forgery and Counter-forgery: The Use of Literary Deceit in Early Christian Polemics is the first major contemporary work on forgery in early Christian literature. It examines the motivation and function behind Christian literary forgeries.

Around the turn of the fifth century, Christian theologians and churchmen contested each other's orthodoxy and good repute by hurling charges of "Origenism" at their opponents. And although orthodoxy was more narrowly defined by that era than during Origen's lifetime in the third century, his speculative, Platonizing theology was not the only issue at stake in the Origenist controversy: "Origen" became a code word for nontheological complaints as well. Elizabeth Clark explores the theological and extra-theological implications of the dispute, uses social network analysis to explain the personal alliances and enmities of its participants, and suggests how it prefigured modern concerns with the status of representation, the social construction of the body, and praxis vis--vis theory. Shaped by the Trinitarian and ascetic debates, and later to influence clashes between Augustine and the Pelagians, the Origenist controversy intersected with patristic campaigns against pagan "idolatry" and Manichean and astrological determinism. Discussing Evagrius Ponticus, Epiphanius, Theophilus, Jerome, Shenute, and Rufinus in turn, Clark concludes by showing how Augustine's theory of original sin reconstructed the Origenist theory of the soul's pre-existence and "fall" into the body. Originally published in 1992. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

When Julian the Apostate ( Emperor of Rome 361-363 A.D.)took up the throne, he reversed the laws making Christianity the Empire's official religion and produced this work refuting the major principles of that religion.

Contra CelsumLibri VIIIIBRILL

These collected essays on the cult of Cybele and Attis represent an international tribute to the late Professor M.J. Vermaseren. Articles included treat aspects of this cult form its origin through its last manifestations in the later Roman Empire.

[Copyright: 14a330251a637f813af34b58b5c7fd8b](#)