

Pagan Christianity Exploring The Roots Of Our Chu

Edward Carpenter

Pagan Christianity? Frank Viola, George Barna, 2010-09-30 Have you ever wondered why we Christians do what we do for church every Sunday morning? Why do we “dress up” for church? Why does the pastor preach a sermon each week? Why do we have pews, steeples, and choirs? This ground-breaking book, now in affordable softcover, makes an unsettling proposal: most of what Christians do in present-day churches is rooted, not in the New Testament, but in pagan culture and rituals developed long after the death of the apostles. Coauthors Frank Viola and George Barna support their thesis with compelling historical evidence and extensive footnotes that document the origins of modern Christian church practices. In the process, the authors uncover the problems that emerge when the church functions more like a business organization than the living organism it was created to be. As you reconsider Christ's revolutionary plan for his church—to be the head of a fully functioning body in which all believers play an active role—you'll be challenged to decide whether you can ever do church the same way again.

Un Pagan Christianity Brad Chase, 2021-01-12 The book is meant as a follow up to those who have already read the book Pagan Christianity by Frank Viola and George Barna. It was written to bring to light the biblical roots to Christianity that were omitted in Pagan Christianity and to help give another perspective on the Institutional church. Although the content shared in this book challenges Frank and George's perspective (The Authors of Pagan Christianity), what unites us (our love for Christ) is far greater than what divides us. I hope you enjoy another look at the Un Pagan Roots of the Institutional Church.

Pagan and Christian Creeds - Their Origin and Meaning Edward Carpenter, 2021-01-08 First published in 1921, this vintage book looks at paganism and Christianity, exploring their various connections and analysing where these similarities came from and what they mean. Edward Carpenter (1844 - 1929) was an English philosopher, poet, and pioneering activist for gay rights. He had many notable friends including the Bengali polymath Rabindranath Tagore and celebrated American poet Walt Whitman; and also corresponded with many famous figures, including Jack London, Mahatma Gandhi and Annie Besant, amongst others. Contents include: “Solar Myths and Christian Festivals”, “The Symbolism of the Zodiac”, “Totem-Sacraments and Eucharists”, “Food and Vegetation Magic”, “Magicians, Kings and Gods”, “Rites of Expiation and Redemption”, “Pagan Initiations and the Second Birth”, “Myth of the Golden Age”, “The Savior-god and the Virgin-mother”, “Ritual Dancing”, “The Sex-Taboo”, etc. Many vintage books such as this are becoming increasingly scarce and expensive. It is with this in mind that we are republishing this volume now in an affordable, modern, high-quality edition complete with a specially-commissioned new biography of the author.

Pagan & Christian Creeds Edward Carpenter, 1920 This collection of essays was Carpenter's attempt to make an objective comparison between the origins and practices of pagan religions and Christianity.

Pagans James J. O'Donnell, 2015-03-17 “Trenchantly interprets how an oddball religious cult became the official faith of Rome. . . . It makes for a thoughtful tour of Rome.” —New York Times Book Review Pagans explores the rise of Christianity from a surprising and unique viewpoint: that of the people who witnessed their ways of life destroyed by what seemed then a powerful religious cult. These “pagans” were actually pious Greeks, Romans, Syrians, and Gauls who observed the traditions of their ancestors. Religious scholar James J. O'Donnell takes us on a lively tour of the Ancient Roman world through the fourth century CE, when Romans of every nationality, social class, and religious preference found their world suddenly constrained by rulers who preferred a strange new god. Some joined this new cult, while others denied its power, erroneously believing it was little more than a passing fad. In Pagans, O'Donnell brings to life Roman religion and life, offers fresh portraits of iconic historical figures, including Constantine, Julian, and Augustine, and explores important themes—Rome versus the east, civilization versus barbarism, plurality versus unity, rich versus poor, and tradition versus innovation—in this startling account. “Mr. O'Donnell tells the familiar story of Christianity's heroic age of expansion, from Constantine to Theodosius, with verve and wit.” —Wall Street Journal “Multilayered, erudite and dense.” —Cleveland Plain-Dealer “An engaging view of antiquity few of us have seen. —Booklist “O'Donnell offers an iconoclastic history of religion that tells an exciting new story that is deeply relevant to the way we think about religion in our own time.” —Washington Book Review

Between Pagan and Christian Christopher P. Jones, 2014-03-10 Who and what was pagan depended on the outlook of the observer, as Christopher Jones shows in this fresh and penetrating analysis. Treating paganism as a historical construct rather than a fixed entity, Between Christian and Pagan uncovers the fluid ideas, rituals, and beliefs that Christians and pagans shared in Late Antiquity.

The Secret Roots of Christianity David Wray, 2012-11-01 Traditional religious history preserves a rarely acknowledged secret that Christianity developed from at least three ancient roots: a Western structural root derived from Mediterranean Greek culture, an Eastern spiritual root from Anatolia and Persia, and a literary Jewish historical root, which masked the other roots and supported the idea that Christians had taken the place of Jews in relationship with God by entering a new covenant with Jesus. Each root contributed something special to the development of Christianity as follows: Supported by pagan iconography and rhetoric, the Western root imprinted Christianity with Greek spirit in a Hellenistic universe. The Eastern root filled the Greek construct with magic, focused humanity on a divine mission, and infused popular reverence for goddesses into Christian beliefs about the Virgin Mary. The literary Jewish root played two contradictory roles: Jewish scripture served as the reliable witness that proved Jesus to be both God and savior; and double-edged moral lessons in the Old Testament explained catastrophic events in the first century A.D. as divine judgment against Jews, supporting beliefs by early pagan converts to Christianity that Romans were good, Jews were bad, and God abandoned Jews for treacherously murdering Jesus. Two thousand years ago, Mediterranean cults included practices and beliefs that modern Christians associate exclusively with Christianity. People worshipped divine mothers who gave birth to dying and resurrecting gods on December 25. Saviors miraculously healed faithful followers and guided them to lead moral lives. Some cults baptized their followers, some passed their sins and inner demons to pigs, and some waited for a complete destruction of evil during the imminent End of Days. Then, as now, people argued whether the end would come by fire or water and whether many or few souls would be saved. Numerous symbols and beliefs associated in modern times with Christianity already existed in pre-Christian Hellenistic cults: Madonna and child images, angels, God the Father, the cross as a symbol of life after death, and the gift of eternal life through the shedding of immortal blood. On temple walls, wise men offered gifts of incense and gold to newborn gods; and merciful mothers granted salvation to the poor in spirit who confessed, repented, and begged forgiveness for their sins. However, Jews generally rejected all these practices, symbols, and beliefs. Some Jews believed in physical resurrection, and some did not. Some believed in eternal life, and some did not. For most Jews, however, a righteous life required the following of God's laws. If a Jew sinned against another man, no automatic forgiveness from God was possible. Forgiveness required acknowledgement of wrongdoing, restitution, and then forgiveness from the wronged party. Applying Jewish ethics to problems at the Jerusalem Temple meant recognizing the corruption within the priesthood, refusing to tolerate the evil rule of Rome, and giving one's life if necessary to precipitate the Kingdom of God. Just as God always had responded to the prayers of suffering Jews in the Bible, he would do so again. Soon he would send a messiah to deliver Jerusalem from the evil power of Rome and to cleanse Judea from the polluting practices of pagan cults. Drawing from both visible and secret roots, Christians freed themselves from paying for salvation from mystery cults while preserving the ability to worship a virgin-born hero with all the trappings of a pagan solar deity. This book explores the roots of Christianity in seven parts. The first three parts provide an overview of religious beliefs, practices, and iconography in the ancient Greek world that influenced Western culture and religion. The fourth, fifth, and sixth parts describe how the West developed under Roman influence. Then the seventh part focuses on the life of Jesus and the emergence of Christian cults in the first century A.D.

The Paganism in Our Christianity Arthur Edward Pearse Brome Weigall, 1928

Pagan Christianity Frank A. Viola, 2003-05-01

Christianity: The Origins of a Pagan Religion Philippe Walter, 2006-06-27 Reveals how Christian mythology of the Middle Ages had more to do with paganism than the Bible • Identifies pagan deities that were incorporated into each of the saints • Shows how all the major holidays on the Christian calendar are modeled on long-standing pagan traditions This extensive study of the Christian mythology that animated medieval Europe shows that this mythology is primarily of pagan inspiration and that very little of it comes from the Bible. The fact that Christianity grafted itself onto earlier pagan worship was no mystery to the Church Fathers,

Philippe Walter explains. Pagan elements were incorporated into the Christian faith on the advice of Pope Gregory the Great, who told Saint Augustine of Canterbury that rather than tear down the pagan temples in Britain, he should instead add the pagan rituals into the mix of Christian practices, thus providing an easy transition to the new religion. It was simply a matter of convincing the populace to slightly redirect their focus to include Jesus. In this highly documented work Walter shows which major calendar days of the Christian year are founded on pagan rituals and myths, including the high holidays of Easter and Christmas, a time when many pagans prepared for the coming of spirits who would leave gifts for those who honored their coming. Indeed, the identities of saints and pagan figures were so intermingled that some saints were even transformed into pagan incarnations. Mary Magdalene, for instance, became one of the ladies of the lake of Celtic legend. He also explores how the hagiographic accounts of the saints in the scriptures reveal the origin of these symbolic figures to be the deities worshiped in pagan Europe for centuries.

Pagan & Christian Creeds Edward Carpenter,2018-10-18 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 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. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Christian Mythology Philippe Walter,2014-11-20 Reveals how Christian mythology has more to do with long-standing pagan traditions than the Bible • Explains how the church fathers knowingly incorporated pagan elements into the Christian faith to ease the transition to the new religion • Identifies pagan deities that were incorporated into each of the saints • Shows how all the major holidays in the Christian calendar are modeled on pagan rituals and myths, including Easter and Christmas In this extensive study of the Christian mythology that animated Europe in the Middle Ages, author Philippe Walter reveals how these stories and the holiday traditions connected with them are based on long-standing pagan rituals and myths and have very little connection to the Bible. The author explains how the church fathers knowingly incorporated pagan elements into the Christian faith to ease the transition to the new religion. Rather than tear down the pagan temples in Britain, Pope Gregory the Great advised Saint Augustine of Canterbury to add the pagan rituals into the mix of Christian practices and transform the pagan temples into churches. Instead of religious conversion, it was simply a matter of convincing the populace to include Jesus in their current religious practices. Providing extensive documentation, Walter shows which major calendar days of the Christian year are founded on pagan rituals and myths, including the high holidays of Easter and Christmas. Examining hagiographic accounts of the saints, he reveals the origin of these symbolic figures in the deities worshipped in pagan Europe for centuries. He also explores how the identities of saints and pagan figures became so intermingled that some saints were transformed into pagan incarnations, such as Mary Magdalene's conversion into one of the Celtic Ladies of the Lake. In revealing the pagan roots of many Christian figures, stories, and rituals, Walter provides a new understanding of the evolution of religious belief.

Anglo-Saxon Christianity Paul Cavill,1999 Studying the impact of Christianity on the pagan Germanic warrior peoples who invaded Britain from the 5th century onwards, this text draws on historical evidence to describe the invading Anglo-Saxons' culture and beliefs.

Christianity and Paganism in the Fourth to Eighth Centuries Ramsay MacMullen,1997-01-01 The slaughter of animals for religious feasts, the tinkling of bells to ward off evil during holy rites, the custom of dancing in religious services--these and many other pagan practices persisted in the Christian church for hundreds of years after Constantine proclaimed Christianity the one official religion of Rome. In this book, Ramsay MacMullen investigates the transition from paganism to Christianity between the fourth and eighth centuries. He reassesses the triumph of Christianity, contending that it was neither tidy nor quick, and he shows that the two religious systems were both vital during an interactive period that lasted far longer than historians have previously believed. MacMullen explores the influences of paganism and Christianity upon each other. In a rich discussion of the different strengths of the two systems, he demonstrates that pagan beliefs were not eclipsed or displaced by Christianity but persisted or were transformed. The victory of the Christian church, he explains, was one not of obliteration but of widening embrace and assimilation. This fascinating book also includes new material on the Christian persecution of pagans over the centuries through methods that ranged from fines to crucifixion; the mixture of motives in conversion; the stubbornness of pagan resistance; the difficulty of satisfying the demands and expectations of new converts; and the degree of assimilation of Christianity to paganism.

Pagan and Christian Creeds Edward Carpenter,2007-01 A collection of essays by the English socialist poet, anthologist and early homosexual activist. The book is an attempt to make an objective comparison between the origins and practices of pagan religions and christianity.

A Chronicle of the Last Pagans Pierre Chuvin,1990 A Chronicle of the Last Pagans is a history of the triumph of Christianity in the Roman Empire as told from the perspective of the defeated: the adherents of the mysteries, cults, and philosophies that dominated Greco-Roman culture. With a sovereign command of the diverse evidence, Pierre Chuvin portrays the complex spiritual, intellectual, and political lives of professing pagans after Christianity became the state religion. While recreating the unfolding drama of their fate--their gradual loss of power, exclusion from political, military, and civic positions, their assimilation, and finally their persecution--he records a remarkable persistence of pagan religiosity and illustrates the fruitful interaction between Christianity and paganism. The author points to the implications of this late paganism for subsequent developments in the Byzantine Empire and the West. Chuvin's compelling account of an often forgotten world of pagan culture rescues an important aspect of our spiritual heritage and provides new understanding of Late Antiquity.

Pagan and Christian Creeds Their Origin and Meaning Edward Carpenter,2004-06 Indeed the common notion is that Christianity was really a miraculous interposition into and dislocation of the old order of the world; and that the pagan gods (as in Milton's Hymn on the Nativity) fled away in dismay before the sign of the Cross, and at the sound of the name of Jesus. Doubtless this was a view much encouraged by the early Church itself.

Pagans and Christian Creeds: Their Origin and Meaning Edward Carpenter,2017-01-14 PAGAN & CHRISTIAN CREEDS:THEIR ORIGIN AND MEANING

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Paganism: A Very Short Introduction Owen Davies,2011-05-26 'Paganism' is an evocative word that, even today, conjures up deep-seated emotions and prejudices. Until recently, it was primarily a derogatory term used by Christians to describe the non-Christian cultures confronted and vanquished by their Churches. For some it evokes images of sacrifice and barbaric behaviour, while for others it symbolises a peace-loving, nature-worshipping spiritual relationship with the earth. This Very Short Introduction explores the meaning of paganism - through a chronological overview of the attitudes towards its practices and beliefs - from the ancient world through to the present day. Owen Davies largely looks at paganism through the eyes of the Christian world, and how, over the centuries, notions and representations of its nature were shaped by religious conflict, power struggles, colonialism, and scholarship. Despite the expansion of Christianity and Islam, Pagan cultures continue to exist around the world, whilst in the West new formations of paganism constitute one

of the fastest-growing religions. Focussing on paganism in Europe, but exploring the nature of paganism globally, Davies looks at how Europeans discovered new cultures through colonial expansion, missionary work, and anthropological study. Contemporary social paganism can be a liberating and social force, and the idea of a global Pagan theology is now on the religious map. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

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