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documents the transformation of the religious landscape of the Roman world from one of enormous diversity of religious practices and creeds in the 3<sup>rd</sup> century to a situation where, by the 6<sup>th</sup> century, Christianity had become the dominant religious force. Using translated extracts from contemporary sources he examines the fortunes of pagans

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scholarship in recent

years: the paradigm

shift in the

interpretation of the

relations between

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'Christians' replaced

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with a subtler, complex  
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such as

multiculturalism,  
cohabitation,

cooperation, identity,  
or group cohesion.

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Using translated texts

he explains the

fortunes of both

Pagans and Christians

from the upheavals of

the 3rd Century to the

increasingly

tumultuous times of

the 5th and 6th



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Revisiting 'pagans' and  
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years: the paradigm shift in the interpretation of the relations between 'pagans' and 'Christians' replaced the old 'conflict model' with a subtler, complex approach and triggered the upsurge of new explanatory models such as multiculturalism, cohabitation, cooperation, identity, or group cohesion.

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Persecution of pagans

in the late Roman

Empire began during

the reign of

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Constantine the Great  
(306-337) in the  
military colony of Aelia  
Capitolina (Jerusalem),

when he destroyed a  
temple for the purpose  
of constructing a

church. Christian

historians alleged that  
Hadrian (2nd century)

had constructed a  
temple of Aphrodite on

the site of the

crucifixion on Golgotha  
hill in order to suppress

...

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**Persecution of  
pagans in the late  
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Pagans and Christians  
compares parallel  
religious traditions  
within the context of  
the cultures of Rome  
and Greece during the  
first several centuries  
of the common era.  
The book, which is  
written in a scholarly  
style, presumes a basic  
knowledge of both  
cultures.

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**Pagans and  
Christians: Robin  
Lane Fox:  
9780060628529 ...**

The roots of  
Christianity are pagan,  
and so I beg to differ  
with those who argue  
you can't be Christian  
and pagan. Read on to  
learn more about  
Christianity's pagan  
traditions, holidays and  
practices. Christianity  
& Paganism:  
Statistically Speaking.

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Most people see  
Christianity and  
Paganism as two very  
separate, different  
religions.

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**Christianity's Pagan  
Roots: Traditions,  
Practices and  
Holidays**

Pagans and Christians  
in Late Antique Rome.  
This book sheds new  
light on the religious  
and consequently  
social changes taking  
place in late antique



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Christians In Late

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.

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Antiquity, A.D. Lee  
documents the  
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religious landscape of  
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6th century,  
Christianity had  
become the dominant  
religious force.

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**Christians in Late  
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The writings of

Zacharias and

Damascius show that

in the late fifth century,

Aphrodisias' population

included both pagans

and Christians. They

reflect a society among

whose elites

Christianity had made

inroads, but that still

remained, in its upper

classes at least,

significantly pagan.

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**“Pagans and  
Christians in Late  
Antique  
Aphrodisias” in ...**

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Many Wiccans and other Pagans are former Christians, and have some concerns about how they'll practice their new beliefs. Also, many of us have Christian family members, so sometimes it can be hard to answer questions that our non-

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Pagan family might

have. Here are some of  
our most popular  
articles on how

Wiccans, Pagans and

Christians can all co-

exist together, as well

as some of the  
common...

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This book sheds new  
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