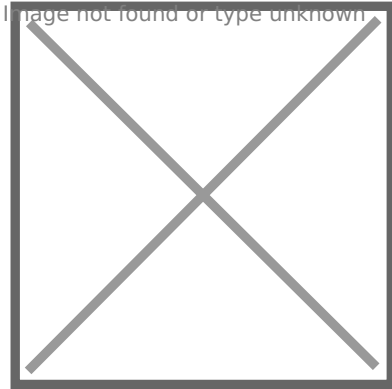


Epicureanism as the spiritual essence or 'religion' of an entire community

Post by "Don" of October 4, 2023 at 11:58 PM

FYI



[Material Aspects of Letter Writing in the Graeco-Roman World \(500 B.C. - 300 A.D.\), De Gruyter 2017](#)

Ancient letters had formatting and stylistic conventions that were carefully respected by their writers. This book provides the first comprehensive study of...

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(Full book)

I found this excerpt interesting, putting Epicurus and Paul in a wider context, noting both similarities and differences within that context:

Quote

Early literary letters were probably collected and edited by students or readers after the death of their authors. The main common characteristic of these letters is that they bear only the external characteristics of letters; in fact, they are rhetorical or philosophical treatises, and can only be placed at the borderline of the epistolary genre. The letters of Plato and the letter of Thucydides are rather συγγράμματα (treatises), in accordance with Demetrius's understanding of the proper style of a letter.¹²⁴ In imperial Roman and late antique times, philosophical doctrines continue to be written in epistolary form, in the style of the Epicurean letter. Such are, for example, the didactic letters of Seneca,¹²⁵ the Stoic letters of Musonius Rufus (1st

c. AD), and the philosophical letters of the neopythagorean Apollonius of Tyana (1st c. AD). To the same type may be classified the letters of Saint Paul, although the latter

<http://www.epicureanfriends.com/thread/3359-epicureanism-as-the-spiritual-essence-or-religion-of-an-entire-community/?postID=26383#post26383>

were sent not only for the purpose of teaching, but also for the spiritual support and practical organisation of newly-established churches. In Late Antiquity, letters that include philosophical doctrines are those of the emperor Julian the Apostate and the church fathers, especially the Cappadocians Saint Basil and Saint Gregory of Nazianus, also, a large collection of letters (about 1600), including correspondence with Saint Basil, has survived from the teacher of rhetoric, Libanius (AD 314–393). (p.25-26)