



Apollo purifies Orestes from the Erinyes, Bell-krater (wine-bowl), ca. 380/360 B.C., The Trustees of the British Museum, London

› Organisation

Project B2-21 of the Cluster of Excellence:
“Politics in Ritual – Religiousness in Politics: Greek Sacred Laws (*leges sacrae*) as a source of Religious-Political Interdependence in Antiquity”

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Project C2-12 of the Cluster of Excellence:
“Membership and Belonging: Association, City, and Imperial Religion in Antiquity”

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› Venue

Hörsaalgebäude des Exzellenzclusters
 Raum JO 101
 Johannisstraße 4
 48143 Münster

A conference of the **Cluster of Excellence “Religion and Politics”** of the University of Münster. Some 200 academics from more than 20 disciplines in the humanities and social sciences and from around 14 countries deal with the relationship of religion and politics across epochs and cultures: from the world of ancient gods and Judaism, Christianity and Islam in the Middle Ages and the Early Modern Period to the current situation in Europe, America, Asia, and Africa. It is nationally the largest research association of its kind and of the 43 Clusters of Excellence in Germany, it is the only one to deal with religion. The German Federal Government and the Federal States support the project with 33.7 million euros in the Excellence Initiative’s second funding phase from 2012 to 2017.

Cluster of Excellence “Religion and Politics”

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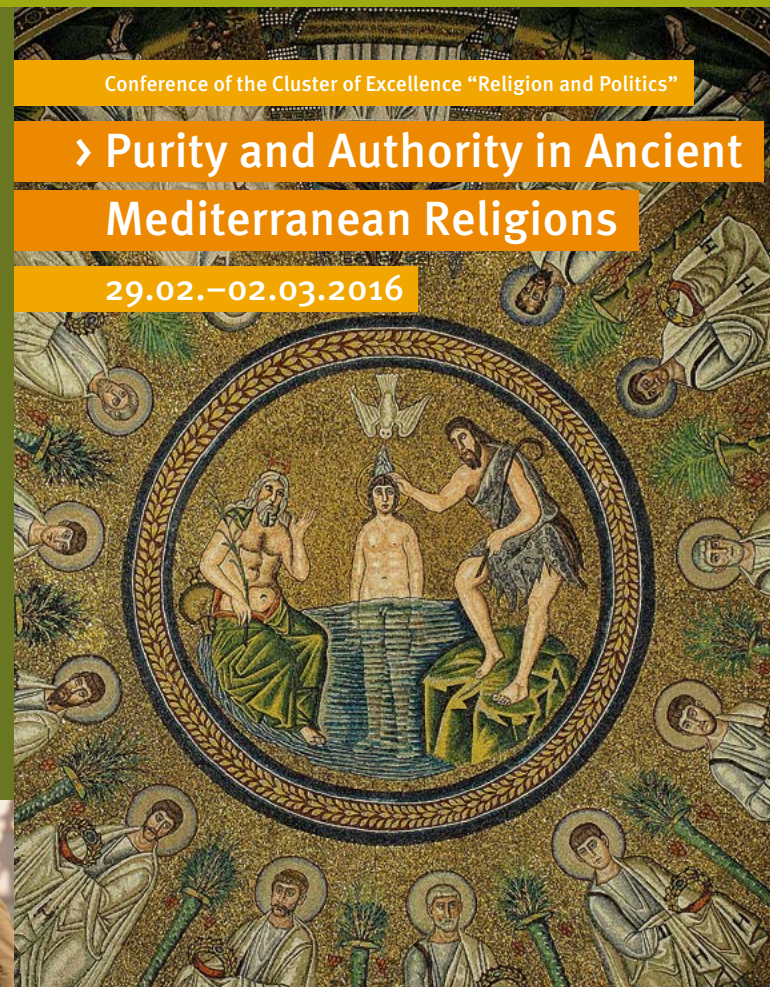
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Conference of the Cluster of Excellence “Religion and Politics”

› Purity and Authority in Ancient Mediterranean Religions

29.02.–02.03.2016



Picture Credits: Ceiling mosaic of Arian Baptistry, 5th-6th century A.D., Ravenna, Italy.
 Foto: Petar Milošević, wikipedia; gettyimages



Emperor Trajan is offering a sacrifice for the purification of the army (so-called *suovetaurilia*). Relief on Trajan's column at Rome, inaugurated A.D. 113

› Purity and Authority in Ancient Mediterranean Religions

Notions of purity and impurity pervaded the religious traditions of antiquity. They regulated the physical presence of individuals and objects in sacred areas, but could also have repercussions for daily life (e.g., regulations on food or clothing). Due to their potential to include or exclude persons from certain social contexts, purity regulations also played an important role in the formation of communal identities. So intertwined with their religious significance, notions of purity necessarily had a political dimension, and it is worth asking how this potential was realized by communities and their leaders throughout antiquity.

While the general principles of purity could be regulated and occasionally standardized by religious traditions, the designation of concrete objects, spaces, or persons as 'pure' or 'impure' was made by humans. The conference intends to address these social implications. Who had the authority to define or apply purity rules, and to sanction deviant behavior? How was this done, and in which contexts? Could purity rules be contested in the wake of larger debates on identity and authority in ancient communities? How does the definition of 'pure' and 'impure' mirror structures of community and authority?

These questions as well as the overarching similarities in terminology and concepts allow for a comparative approach that connects the different religious traditions of the ancient Mediterranean world – Greek, Roman, Jewish, and Christian – without neglecting important differences existing not only with regard to specific rules, but also regarding the degree of normativity and centralization.

› Programme

Monday, 29.02.2016

14:00–14:15 Begrüßung und Einführung

14:15–15:00 Die Torot über die Reinheit in Lev 10-15 und die Sakralisierung des Gesetzes
Reinhard Achenbach, Münster

15:00–15:45 Deceit and the Rhetoric of Impurity: Trajectories from the Hebrew Bible to Early Christianity
Moshe Blidstein, Jerusalem

Break

16:15–17:00 Kings and Temple Purity in Hellenistic and Roman Jerusalem | **Benedikt Eckhardt, Bremen**

17:00–17:45 'They came to purify with fire thy internal abomination!' Of Violence and (Im)Purity in the Judean War of Flavius Josephus
Marijn Vandenberghe, Gent

Dinner

20:00–21:00 Öffentlicher Abendvortrag
'Reinheit' als Herrscherqualität im ideologischen Narrativ der großen Universalherrscher der alten Welt | **David Engels, Bruxelles**

Tuesday, 01.03.2016

09:00–09:45 Pollution and Purification in Athenian Law and in Attic Tragedy: Parallels or Divergences? | **Edward Harris, Durham**

09:45–10:30 The Spectre of Death and the Spectrum of Norms: Purity from the Individual to the Group and the Polis | **Jan-Mathieu Carbon, Copenhagen/Liège**

Break

11:00–11:45 Innere Reinheit in Kultsätzen und die Agency der Götter
Andrej & Ivana Petrović, Durham/Berlin

11:45–12:30 Reinheit/Befleckung – Gehorsam/Auflehnung im kaiserzeitlichen Lydien: aus den 'Beichtinschriften' gewonnene Einblicke | **Georg Petzl, Köln**

Lunch

14:00–14:45 Reinheit, Autorität und Politik im antiken Rom
Darja Šterbenc-Erker, Berlin

14:45–15:30 *principio deinde veris lustrato exercitu...* (Liv. 38, 37, 8) – Reinheit als Voraussetzung militärischen Erfolges | **Klaus Zimmermann, Münster**

Break

16:00–16:45 Justin's Comparison of Baptism with Ablutions in Roman Temples: Inaccuracy? Appropriation? Nonsense? | **Clemens Leonhard, Münster**

16:45–17:30 'Beharret also nicht weiter in euren früheren Gewohnheiten...' Reinheit und Autorität in der Didaskalia | **Eva Synek, Wien**

Dinner

Wednesday, 02.03.2016

09:00–09:45 *deos istos ... coquat flamma!* Reinigungsrituale in den religiösen Auseinandersetzungen der Spätantike | **Johannes Hahn, Münster**

09:45–10:30 Respekt vor Kultregeln und die Konsolidierung religiöser Gemeinschaften: Beobachtungen aus dem Mäandertal | **Ulrich Huttner, Siegen**

Break

11:00–11:45 *Contagio superstitionis*. Les tentations de la pureté dans l'Antiquité tardive de Constantin à Théodose | **Christophe Goddard, Paris**

11:45–12:30 'So ergriff er die Herrschaft mit unbefleckten Händen.' Byzantinische Kaiser und die Reinigung von Sünden | **Lutz Rickelt, Münster**

Lunch

14:00–14:45 Reinheitsvorstellungen im byzantinischen Kaisertum | **Michael Grünbart, Münster**

14:45–15:30 Conclusions | **Andreas Bendlin, Toronto**

Break

16:00–16:30 Abschlussdiskussion