Lesson 5 Handout: Stephen Stoned, More Persecution

Acts 6:1-8:3

Lesson 5 Answers:

1. What circumstance initiated the appointment of seven men?
   The Hebraic Jews were neglecting the Hellenistic Jews in the daily distribution of food.
2. Why did the Apostles have the disciples select the seven rather than the Apostles choosing? Why seven?
   Selecting by the brethren would be acceptable to all freeing up the Apostles for teaching and praying. Many decisions can and should be made by competent people without interrupting the eldership.

   Seven (completeness) is the most significant number in the Bible; it appears a total of 735 times, or 860 times if you count variations like "seventh" and "sevenfold." The first major occurrence is in Genesis 2:2; God created the entire universe in six days, "*so on the seventh day he rested from all his work*." Later, in Genesis 7:2, God tells Noah to bring seven pairs of each animal onto the Ark. The Passover ceremony is also seven days long, as detailed in Exodus 13.

   In the Gospel of John, Jesus Christ is said to have performed seven miraculous signs. Likewise, across all four Gospels, there are seven final sayings of Jesus as he died on the cross.

3. Which was a proselyte? A proselyte is a non-Jewish convert to Judaism.

4. Why did men of the Synagogue of the Freedmen conspire against Stephen?
   Verse 7:10 says: *But they could not stand up against the wisdom the Spirit gave him as he spoke.*

5. What accusation against Stephen was made to cause his visit to the Sanhedrin?
   Verses 7:13-14 says: *This fellow never stops speaking against this holy place and against the law. For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us.*

6. In the history lesson presented to the Sanhedrin, what piece of information contradicts what Moses told Jehovah about himself?
   Verse 7:22 says: *Moses was ... powerful in speech and action.*

Exodus 4:10 says: *Moses said to the LORD, "Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue."*

7. Why did Stephen detail Jewish history to those leaders who must have known all this already?
   The Jews venerated their Fathers Abraham and Moses. Stephen is pointing out the obvious: Jesus is the culmination of the Fathers and the fulfillment of prophecy regarding the coming Messiah.

8. Stephen shows by scripture and argument that the Jews have a history of what?
   Verse 8:39 indicates that: *Our ancestors refused to obey him [Moses]. Instead, they rejected him and in their hearts turned back to Egypt.*

   Verse 8:52 questions: *Was there ever a prophet your ancestors did not persecute? They even killed those who predicted the coming of the Righteous One.*

9. From what scripture is the quote in verses 42 and 43 found?
   Amos 5:25-27
10. From what scripture is the quote from verses 49 and 50 found?
   Isaiah 66:1-2
11. In comparing the sermon of Peter in Acts 2 with this sermon by Stephen, what explains the difference in the reaction of the respective audiences?
   The difference is that following the sermon of Peter, many were convicted, repented, and were baptized whereas following the sermon of Stephen, the Jewish leaders killed Stephen by stoning. Different audiences have different motives and actions; an honest heart is open to reason and change whereas a closed heart will do most anything to keep it closed.

12. Did the boldness of Stephen cause his own death?
   Stephen was bold in accusing the Jewish leaders of killing Jesus Christ, the son of God. However, he did not stone himself; the unrepentant Jewish leaders did. As we will see later, sometimes it takes great intervention and pain to see the truth e.g. Saul

13. Is mob rule a moral action?
   No. That is what is wrong with a true democracy; it allows mob rule e.g. the execution of Socrates.

14. Why did Stephen ask the Lord to not hold his stoning against the mob?
   Stephen loved his fellow Jews and wanted them to not be charged with further sin.

15. Who was Saul and why did he approve of the stoning of Stephen?

Saul was a Pharisee and approved the stoning of Stephen because he did not know Jesus or believe Jesus was the Messiah.

16. Who led the persecution of the church at this time?
    8:3 Saul
17. Was it the will of God that the believers be scattered to the world?
    Yes. Or it would not have happened.

Hebrew Capital Punishment

By Salem Acuff
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"*He who is without sin, cast the first stone*"- John 8:7

Eleven Reasons to be Lapidated

1. Touching Mt Sinai: (Ex 19:12-13)(Heb 12:20-21)
2. Breaking the Sabbath: (Num 15:32-36)
3. Child Sacrifice: (Lev 20:2)
4. Being a medium or wizard: (Lev 20:27)
5. Cursing God Or Blaspheming: (Lev 24:10-16,23)
6. Idolatry: (Deut 17:2-5)
7. Someone Who Entices Another To Commit Idolatry: (Deut 13:6-11)
8. Rebellion Against Parents: (Deut 21:18-21)
9. A Woman Who Proclaimed To Be A Virgin At Marriage, But Wasn't: (Deut 22:13-21)

10. Fornication With A Betrothed Virgin: (Deut 22:23-24)
11. Adultery: (Lev 20:10)(Implied by John 8:3-5)(Both man and woman to be stoned)

Stoning

- No one in the Bible was to be stoned unless their sin could be verified by two or more witnesses. In addition, the witness (or witnesses) were to be the first to cast a stone at the condemned, followed by all of the people (Deut 17:6-7).
- The stoning usually took place outside of the camp or city walls (Lev 24:14,23)(Num 15:35)(Acts 7:58), and was usually done by the "men of his (or her) city"
- Several innocent people were stoned to death in the Bible: Stephen (Acts 7:54-60), Naboth (1 Kings 21), Zechariah (2 Chr 24:20-22).
- Paul was stoned as well, but did not die. The people thought he was dead (Acts 14:19-20).
- The Jews sought to stone Jesus at one point for what they believed was blasphemy (Jesus claiming to be God), but He escaped them (John 10:22-39).

Did the Jews have Roman permission to stone Stephen? If so, why was Jesus crucified rather than stoned?

How is stoning performed?

(From extra-Biblical sources)

- Stoning was a brutal and gruesome way to die. Depending on the method used, the criminal could die fairly quickly, but more often, it would take anywhere from 20 minutes to 2 hours to die. Obviously, this would be more like torture.
- The Bible doesn't tell us exactly how people were stoned, but we do have accounts over the centuries that tell us some of the methods used. One account is given to us in the Jewish Mishnah (multiple oral Jewish traditions combined into a single work). In (Sanhedrin, ch. 6, Mishnah 4) it says this on how a person was to be stoned.
- The place of stoning was twice a man's height (with rocks below).
- One of the witnesses pushed him by the hips, so that he was overturned on his heart (fell face first on the rocks).
- He was then turned on his back.
- If that caused his death, he had fulfilled his duty; but if not, the second witness took a large stone and threw it on his chest.
- If he died thereby, he had done his duty; but if not, he, the criminal, was stoned by all Israel.

Is Stoning still done today?

Stoning is still practiced in some countries even today (i.e. Iran and Iraq).

1. Hands are tied behind the back.
2. The criminal (many are not really criminals) is wrapped with 3 pieces of shroud from head to toe.
3. A hole is dug, then the criminal is placed in the hole. A man is buried up to his waist, a woman to just under her breasts.
4. The sentencing judge is to then throw the first stone (about tangerine size, not too big to kill with one blow, nor as small as a pebble). If a witness is involved, they are to throw first, then the judge. Afterwards, everyone is to throw until the criminal is declared dead.

Roman Construction Techniques

Brian Zabala
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Much of what we know of ancient Rome is largely due to the traces of their civilization that have survived until today. During my time in Rome, I noticed that these traces were embedded at every level of the built environment. From the generous use of columns borrowed from ancient structures, to the continuing relevance of public buildings adapted for modern use, there are many instances of Roman construction enduring in the present.

However, what interested me the most was the mystery surrounding ancient construction. How exactly were these enduring examples of Roman structures built? What logistical challenges were involved during construction? And who was responsible for maintaining them? While we may never know the exact details, there are many clues available that allow us to make several assumptions about the construction process.

In this article, I will examine how public infrastructure, such as aqueducts, temples, baths, and other public works, was built. Specifically, I will explain how evidence of ancient Roman infrastructure construction as described by surviving contract documents, the evolution of material usage, and the methods for construction of remaining structures show that the construction process has changed little since then.

Contracting documents regulated the work and payment to contractors

Like in modern times, contracting provided the legal, economic, and practical means for construction in ancient Rome. The construction and maintenance of public buildings was the responsibility of the offices of multiple elected officials. Most notably, these included the *aediles*, who were responsible for enforcing the maintenance of public buildings, and *censors*, who were responsible for managing and financing maintenance and construction of public works, among other responsibilities (Britannica). This public infrastructure included walls, temples, roads, theaters, bridges, and other structures. Construction and maintenance was dedicated to contractors who bid on contracts initiated by the *censor*, who would award the contract to the lowest bidder. The *censor* was also responsible for managing public funding of these projects, and had the ability to contract tax collection to contractors as well. The terms of each contract were published by the *censor* describing the “rights and duties” of the contractor (Puteoli).

Officially, public funds collected through taxes were appropriated by the Roman Senate to provide funding for public projects. However, this was not always the case, as individuals, such as the emperors during the imperial period, provided their own money toward the construction of public buildings to win social and political influence.

Current contracting methods are structured similarly

Generally, an owner or their representative will award contracts to contractors. On government or public projects, the design-bid-build format is widely used, with contracts usually awarded to the lowest bidding contractor. However, some projects may work as design-build, meaning work is contracted to a single firm that manages both the design and construction. While the idea of contracting is not new, some key differences include the legal terms and consequences of contracting work, and the responsibilities of the contractor.

The evolution of material use over time transformed the scale and efficiency of construction

Roman society greatly depended on materials available nearby, as they provided the most easily attainable sources of stone, wood, and clay. Some public projects, such as the Pont du Gard aqueduct in southern France, sourced its limestone exclusively from a limestone quarry created during construction about 600 meters away (Adams, 1994). However, the ways in which these materials were used not only had a significant effect on what could be built, but also how they were built. The introduction of new materials, such as concrete, made possible the construction of new architectural elements, such as domes.

However, as Roman society grew, so did its need for critical infrastructure to support a growing population. Some argue that the changes in material use over time were a response by industry in order to build faster and more efficiently. The following sections discuss these changes in more detail.

Material use dependent on skilled labor limited construction

Early on, cut stone was most prevalent in the construction of public buildings. However, the rate at which stone could be extracted from the mines and quarries served as a “limiting factor” in the speed of construction (Wilson, 2006). Construction would have likely benefitted from using materials close to the site in order to offset the time it took to produce these materials through lower transport times. Stone such as tuff, made of compressed volcanic ash, is widely available close to the city of Rome. It was used extensively in construction in the form of large blocks and bricks that were mined in and around the city.

Tuff was not only widely available, but also soft enough to collect with small cutting tools. The rough shaping of the blocks was conducted in the mines, where the blocks were transported out to the site by road or by river. Stonemasons were required on site to chisel the stones to the correct size and assist in the placement of blocks of tuff during construction (Blagg, 1976). However, this took a considerable amount of time, as early structures were primarily gravity-supported, requiring precise placement of each part of the structure.

Other stones, such as travertine, were often mined near rivers such as the Aniene, where large blocks could be rotated onto wooden barges in trenches while the river was blocked and divided into various sections. Once the barrier between the river and the trenches were removed, they began to fill and the barges were allowed to float. Afterwards, the remaining

barriers to the flow of the river were also removed, which lowered the water level upstream and in the trenches. The flow then pushed the barges out into the river. As the Aniene flows into Tiber, this process allowed transport of quarried travertine directly to central Rome.

The industrialization and standardization of material production allowed for innovation in construction

Over time, this process was superseded by the increasing use of brick, which could be produced at a large scale at particular sizes. This standardization allowed for multiple brick suppliers to contribute to a single project, which increased the speed at which construction could be completed (Wilson, 2006). Mortar was required with brick use, and was primarily produced with lime and gypsum (Delaine, 2021). During construction involving significant uses of brick, it was common to find kilns on site to provide mortar for building.

The use of bricks also allowed for the use of more unskilled labor during construction, making a larger number of workers available for each task at a time. Skilled stonemasons were no longer a determining factor in the speed of construction. While these methods were not a new discovery, the scale of Roman material production was unmatched until about the 14th or 15th centuries (Wilson 2006).

The modular nature of Roman infrastructure provided organized methods for its construction

Several basic, but repeating elements served as the foundation elements of Roman structures. These include walls, arches, and columns. The figures below illustrate some examples of these basic elements in Roman construction. The Baths of Caracalla are one example of Roman wall building in public infrastructure that is evident today. However, much of what is left would not have been visible except for during construction, as the remaining eroded concrete cores were faced with brick, which was then faced with more decorative stone, such as marble.

Over time, existing construction methods constantly evolved, often in response to geographic, economic, and technological challenges and discoveries. New developments, such as the addition of *pozzolana* to concrete, increased the speed and types of uses available for concrete construction, such as for underwater structures. The use of fired clay as a durable and replicable building material offered a substantial improvement over unfired clay, and was used extensively in later periods.

Wall Construction

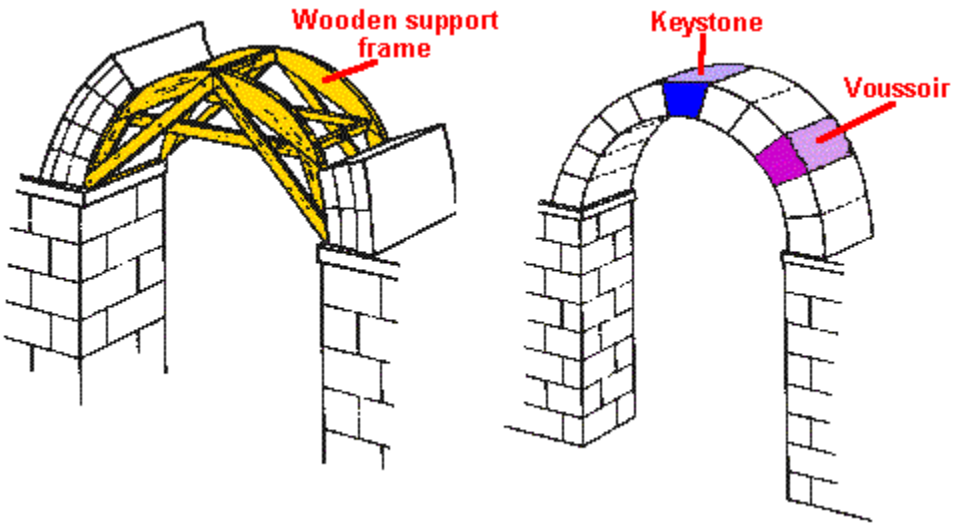
Earlier wall construction used *opus incertum,* which consisted of blocks of tuff placed outside an inner concrete core. This was superseded by *opus reticulatum*, which is a more uniform method of facing that uses tuff chiseled into bricks, which are angled and shaped as triangles to promote bonding with the concrete fill. Ultimately, *opus testaceum* became the most prevalent method of wall construction due to the development of industrialized brick production, as discussed in the previous sections. This method is similar to *opus reticulatum*, but instead, standard size clay bricks are used. The addition of bonded tiles at vertical intervals up the wall

appears to be in response to the growing height of structures built within this method, which required curing of the previous concrete layers to avoid settling.

Evidence for the use of *opus testaceum* at the Baths of Caracalla is prevalent. It is considered the second largest Roman public bath, only smaller than the Baths of Diocletian. Large wall sections required a more robust method for wall construction in order to support the significant vertical and lateral loads imposed by the wide barrel vaulted ceilings.

Arch Construction

While walls constituted the primary structural support of each building, arches provided a practical means of supporting the functional and aesthetic features, including entrances, windows, halls, bridges, and arcades. The figure below shows an example of arch construction. Prior to the placement of the voussoirs, or wedge-shaped stones, wooden supports, called centering, are used to hold them in place until the keystone completes the arch, which is held in place in compression.



One example of public infrastructure that relied heavily on arches was the aqueducts. While much of what is visible today include the elevated arcades of aqueducts such as the Aqua Claudia, the majority of Roman aqueducts were constructed underground. In order to transport water from the source about 45 kilometers east of Rome, tunnels were dug through the foothills along the Aniene to maintain a steady grade.

The arcade sections constructed for earlier aqueducts primarily used stacked stone blocks placed by heavy lifting equipment, such as wooden cranes, pulleys, and levers. Stones were fitted in place by skilled workers, while centering, scaffolding and other temporary and wooden structures were reused as each section was completed (Wilson, 2006).

Column Construction

Columns were used for more than just structural purposes. They were also used as decoration, and in many cases, were used as monuments with various themes, such as the Column of Marcus Aurelius in Rome.

While early columns were chiseled from single blocks of stone, the majority were composed of several smaller stone disks that were stacked in the shape of a column. This is the case with the monument columns, such as the Column of Marcus Aurelius, and Trajan's Column.

Conclusion

Where there are no official records, it is often left to imagination when considering what construction looked like in ancient Rome. However, after closer examination, it becomes clear that there was a legal and practical order when constructing public buildings. The changing use of materials and the means through which they were used in construction are reflected in the walls, arches, and columns that are inherent in each Roman structure.

While there are vast voids in our understanding of construction in ancient Rome, traces of history along with modern interpretation provide for a clearer picture of the construction process in antiquity. Through drawings, ruins, and historical reference, it becomes more evident that despite the vast difference in time between then and now, some aspects of ancient construction are not unlike those that exist for construction today.

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gods and goddesses of Rome

Text by Franco Cavazzi

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The Romans believed in many different gods and goddesses. For everything imaginable they had a god or goddess in charge. Mars for example was the god of war. This meant he was good at fighting and it meant that he had most of all the soldiers at heart. A Roman soldier would hence most likely pray to Mars for strength in battle.

But Minerva was the goddess of wisdom, intelligence and learning. Not many soldiers would ask her for help. But perhaps a schoolboy would ask her to help him learn his grammar or understand mathematics better! Or the emperor would ask her to give him wisdom so that he might rule the country wisely. And so, the Romans indeed had hundreds of different gods. This entire collection of all their gods was called the Pantheon.

The Romans gods were from a strange mixture of influences. Before Rome became a big city, the area around it, called Latium, was settled my superstitious villagers, the Latins, who believed in many gods and spirits. As Rome grew into a city and began to become more powerful it came into contact with the Greeks, who had a complex Pantheon of their own. It seems that the Roman gods were a mix of those two main influences; Latin and Greek. In many cases the Romans found there was a Latin and a Greek god for one and the same thing. They tended to take the two and make them one. So for example, Vulcan, was the old Latin god of fire. But the Greeks had a god called Hephaistos, who was very similar. And so the Romans just mixed the two together and made them one. Paintings or statues of Vulcan generally showed him as a blacksmith, like the Greek Hephaistos, but his name still was the Latin Vulcan.

With the vast size of the empire, there was of course many new gods from distant civilizations which the Romans learnt about. Romans didn't tend to think that only their gods were the right ones. If they heard of other peoples' gods (such as Isis, Pan, or Mithras) they would think that these were real gods who watched over other parts of the world and whom they had simply not yet heard about. And so as they learned about these new gods, new temples were built to these new arrivals in the Roman pantheon.

Name	Characteristics	Origin
Abundantia	Goddess of Abundance and Prosperity.	
Acca Larentia	Goddess of Fertility.	
Acis	God of the Acis River in Sicily.	
Aesculapius	God of health and medicine.	Greek
Aeternitas	Goddess and personification of eternity.	
Angerona	Goddess who relieved people from pain and sorrow.	

Angitia	Goddess associated with snakes and Medea.	
Anna Perenna	Goddess of the circle of the year	
Annona	Mythical personification of the annual food supply	
Antevorta	Goddess of the future.	
Apollo	Good of healing and prophecy	Greek
Attis	Beloved of Cybele	Phrygian
Averruncus	God of averting harm.	
Bacchus	God of wine	Greek as Dionysos
Bellona	Goddess of War	
Bona Dea	Goddess of Chastity and Fertility. The 'Good Goddess'; unnamed spirit whose rites were attended only by women.	
Bonus Eventus	God of Success.	
Caca	Fire Goddess	
Cacus	God of fire.	
Caelus	God of the Sky.	
Cardea	Household goddess of door hinges	
Carmenta	Goddess of childbirth and prophecy	
Castor & Pollux (Dioscuri)	Two legendary heroes	Greek
Ceres	Goddess of agriculture	Greek as Demeter
Clementia	Goddess of forgiveness and mercy.	
Cloacina	Goddess who presided over the system of sewers in Rome	
Concordia	Goddess of agreement, understanding, and marital harmony.	
Consus	God of the granary	
Cupid	God of Love.	
Cybele	See 'Magna Mater'	Phrygian
Dea Dia	Goddess of growth.	
Dea Tacita	Goddess of the dead	
Decima	Goddess of the measurer of the thread of life.	
Diana	Goddess of Fertility, Hunting, and the Moon. Goddess of light, also unity of peoples.	Greek as Artemis
Dis	God of the underworld	Greek as Pluto
Dis Pater	God of wealth and the underworld.	
Disciplina	Goddess and personification of discipline.	
Dius Fidius	God of oaths.	
Egeria	Water Goddess and Oracle	

Fascinus	Phallic god who protected from envy and the evil eye.	
Fauna	Goddess of prophecy.	
Faunus	God of fertility and God of Prophecy	Greek as Pan
Faustitas	Goddess of Livestock.	
Febris	Goddess of Fevers.	
Februus	God of purification.	
Fecunditas	Personification of fertility.	
Felicitas	Goddess of good luck.	
Feronia	Goddess of Fertility and Abundance.	
Fides	Goddess of Trust	
Flora	Goddess of fertility and flowers	
Fontus	God of Wells and Springs.	
Forculus	Household god of doors	
Fortuna (and Fors, Fors Fortuna)	Goddess of good luck	
Furrina	Goddess of Water and Springs.	
Genius	Male spirit of the Roman family	
Glaucus	A sea God	
Hercules	God of victory and commercial enterprise	Greek as Herakles
Hermes	See Mercury	
Inuus	God of fertility.	
Invidia	Goddess of envy or jealousy.	
Isis	Goddess of the earth and Goddess of the rainbow	Egyptian
Janus	God of doorways	
Juno	Goddess of women and marriage	Greek as Hera
Jupiter (English Jove)	God of the heavens. Supreme King of the Gods	Greek as Zeus
Justitia	Goddess of justice.	
Juturna	Goddess of fountains, wells, and springs.	
Juventas	Goddess of youth.	
Lares (singular Lar)	God of Household and Estate.	
Larvae (or Lemures)	Mischievous spirits of the dead	
Laverna	Goddess of thieves, con men and charlatans.	
Levana	Goddess of Childbirth.	
Liber	God of male fertility, viniculture and freedom.	
Libera	Goddess of Fertility	
Libertas	Goddess of freedom.	
Libitina	Goddess of Funerals	
Limentinus	Household god of the threshold	

Lua	Goddess to whom soldiers sacrificed captured weapons.	
Lucina	Goddess of Childbirth.	
Luna	Goddess of the Moon.	
Magna Mater	The 'Great Mother' and goddess of nature.	Phrygian as Cybele
Magnes	Spirits of the dead	
Maia	Goddess of Growth and Increase.	
Mana Genita	Goddess of infant mortality.	
Mania	Goddess of the Underworld and the dead.	
Mantus	God of the dead	
Mars	God of War.	
Mater Matuta	Goddess of dawn and childbirth, patroness of mariners.	
Meditrina	Goddess of healing.	
Mefitis	Goddess and personification of poisonous gases and volcanic vapours.	
Mellona	Goddess of bees and beekeeping	
Mercury	God of merchants	Greek as Hermes
Minerva	Goddess of crafts and industry	Greek as Athena
Mithras	God of the sun	Persian as Mithra
Moneta	Goddess of memory and money.	
Mors	Personification of death.	
Morta	Goddess of death.	
Naenia	Goddess of funerary laments.	
Nascio	Personification of the act of birth.	
Necessitas	Goddess of destiny.	
Neptune	God of the sea	Greek as Poseidon
Nerio	Ancient war goddess and valor.	
Nixi	Goddesses of childbirth.	
Nona	The spinner of the thread of life.	
Nundina	Presiding Goddess at the purification and naming of children	
Ops	God of of the wealth of the harvest	
Orcus	God of the underworld and punisher of broken oaths.	
Osiris	Consort of Isis	Egyptian
Palatua	Goddess who guarded the Palatine Hill.	
Pales	God/Goddess of shepherd	
Pax	Goddess of peace.	

Penates	Household spirits of the store cupboard	
Picumnus	God of fertility.	
Pietas	Goddess of duty.	
Pilumnus	God of protection of infants at birth.	
Pomona	Goddess of Fruit Trees and Fruit	
Portunes	God of keys, doors, and livestock.	
Portunus	God of harbours	
Postverta	Goddess of childbirth and the past.	
Priapus	God of fertility in gardens and flocks	
Proserpine	Goddess of the Underworld	
Providentia	Goddess of forethought.	
Quirinus	State god under whose name Romulus was worshipped	
Quiritis	Goddess of motherhood.	
Robigus	God of mildew	
Roma	Goddess of Rome	
Rumina	Goddess who protected breastfeeding mothers.	
Sabazius	God of vegetation	Phrygian
Salacia	Goddess of seawater.	
Salus	Goodess of Well-being, Health and Prosperity	
Salus	God of health	
Sancus	God of loyalty, honesty, and oaths.	
Saturn	God of sowing, seeds, and harvest	Greek as Chronos
Serapis	God of the sky	Egyptian
Silvanus	God of woods and fields	
Sol	God of the sun	Helios
Sol Invictus	Sun God.	
Spes	Goddess of hope.	
Stata Mater	Goddess who protected against fires.	
Sterquilinus	God of fertilizer.	
Strenua	Goddess of the new year.	
Summanus	God of Nocturnal Thunder.	
Tellus	Goddess of earth	
Tempestas	Goddess of storms or sudden weather.	
Terminus	God of property boundaries	
Terra	Goddess of the Earth	
Tiberinus	River God.	
Tranquillitas	Goddess of peace and tranquility.	
Trivia	Goddess of crossroads and magic.	
Vacuna	Goddess of rest after harvest.	
Vejovis	God of Healing	

Venus	Goddess of beauty and love	Greek as Aphrodite
Veritas	Goddess of truth.	
Vertumnus (also Vortumnus)	God of orchards	
Vesta	Goddess of the hearth	Greek as Hestia
Vica Pota	Goddess of victory and competitions.	
Victoria	Goddess of victory.	
Virbius	God of the Forests.	
Volturnus	God of the Tiber river	
Voluptas	Goddess of pleasure.	
Vulcan	God of fire	Greek as Hephaistos