

A Latin Reader's Edition BOOKS I-IX

Edited by K. A. BERGDORF

Augustine Confessions Commentary Books 813

Xiang Xie

Augustine Confessions Commentary Books 813:

Augustine: Confessions Books I-IV Saint Augustine (of Hippo), 1995-11-02 Accompanied by a commentary this volume presents the Latin text of one of the great classics of Christian literature Books I IV of the Confessions reflect on Augustine's infancy and childhood adolescent rebellion and student days as well as his early teaching career The Idea of the Book in the Middle Ages Jesse Gellrich, 2019-03-15 This book assess the relationship of literature to various other cultural forms in the Middle Ages Jesse M Gellrich uses the insights of such thinkers as Levi Strauss Foucault Barthes and Derrida to explore the continuity of medieval ideas about speaking writing and texts Religious Books, 1876-1982, 1983 Prepared by the R R Bowker Company's Department of Bibliography in collaboration with the Publications Systems Department Page opposite t p Includes indexes Author Index 3901 4069 Title Index 4071 4389 Henry of Ghent's Summa Henry (of Ghent), 2006 This volume continues Professor Roland Teske's translation of a series of important questions from Henry of Ghent's Summa of Ordinary Questions Summa guaestionum ordinarium It contains the Latin text of guestions 25 through 30 which treat of God's unity and simplicity a close English translation a philosophical introduction and notes identifying all of Henry's sources Moreover there is a glossary of Henry's often complex technical terminology. The questions translated in this volume impressively reflect the changed intellectual climate in the last guarter of the thirteenth century after the condemnations of 1277 To Henry Aristotelianism is not a viable option for a Christian thinker Reading the Philosopher with greater historical accuracy than Thomas Aguinas as Teske writes Henry reaffirms the Catholic faith vigorously against the influence of a philosophy that in his view applies principles of Greek metaphysics to Christianity without sufficient discernment Henry develops many of his positions in critical dialogue with Thomas Aguinas whom he associates with the overly enthusiastic kind of Aristotelianism that he helped condemn in 1277 Understanding Religious Conversion Dong Young Kim, 2012-07-20 Understanding Religious Conversion begins with emphasis on the value of respecting religious theological interpretations of conversion while coordinating social scientific studies of how personal social and cultural issues are relevant to the human transformational process It encourages us to bring together the perspectives of psychology sociology anthropology and religious studies into critical and mutually informing conversation for establishing a richer and more accurate perception of the complex phenomenon of religious conversion. The case of St Augustine's conversion experience superbly illustrates the complicated and multidimensional process of religious change By critically extending the contributions of the literature within Lewis Rambo s interdisciplinary framework Dong Young Kim presents a more integrated picture of how personal social cultural and religious theological components interact with one another in the process of Augustine's conversion In doing so he has struggled with how to relocate more effectively and practically the conversion narrative of Augustine within the context of pastoral care and ministry and the field of the academy in order to facilitate a better understanding of the conversion stories of the church members as well as to enhance the experiences of religious

conversion within the Christian community "The" Athenaeum ,1883 The Athenæum ,1883 **Augustine** John Dunn, Ian Harris, 1997 Born in what is now Algeria Augustine trained in classical Latin rhetoric and became a professor of rhetoric in Rome He later studied neo Platonic philosophy and experienced a conversion to Christianity in 386 Through his numerous theological writings Augustine became one of the major architects of Latin Christian political theory at a time when Roman civilization was in decline In his work The City of God Augustine developed his most influential doctrines on history grace and predestination free will a true republic the duties of Christians to the state the just war the relationship of the institutional Church to secular government and the city of God to the city of man This notion of the two cities influenced political theory throughout the next 800 years and beyond The political theories of Augustine rest on his profoundly pessimistic view that human nature is corrupted beyond any hope of rational self amelioration and that man tends naturally to do evil rather than to do good As a consequence of this political association is for Augustine an instrument of coercion and protection from harm rather that an instrument of human fulfilment Augustine's ideas were adopted and rejected in turn throughout the middle ages as men attempted to reconcile his negative views of the necessity of the state with the more optimistic views of Aristotle rediscovered in the 13th century The Reformation in the 16th century saw a revival of the influence of Augustine's thought and his political opinions have special resonances for the 20th century. The stimulating articles contained in these two volumes serve to explain and to explore the development of Augustine's ideas on society and The Publishers Weekly ,1918 Melanchthon and Calvin on Confession and Communion Herman politics Speelman, 2016-01-18 Melanchthon and Calvin were late medieval people stemming from a world of order and unity and at the same time they fully lived in the early modern world in which everything was changing In this new world they committedly enthusiastically and restlessly sought to introduce some order in theory as well as practice. The sixteenth century church was governed by multiple coercive constructions and systems Did the two Reformers really succeed in disconnecting themselves from them and to what extent did they connect to for example the existing forms of eucharistic piety The established church had come under serious criticism and people were massively turning their backs on the less than attractive ecclesiastical practices something connecting that era to ours In these highly turbulent and suspenseful 1520s when it was not yet clear whether the ten year old evangelical movement in Germany was still viable Melanchthon tried to introduce at least some order into the chaos by means of a confession accompanied by a church order As it turned out the new doctrine on Christian freedom and justification by faith alone was easily interpreted in a one sided manner Through a careful analysis of the sources Herman A Speelman examines Melanchthon's church visitations in 1527 and Calvin s five attempts to shape the modernisation of ecclesiastical life In addition to the gospel also penance and the preaching of the law received a place in the Protestant liturgy and spirituality Melanchthon's and Calvin's contributions were not only to have an enormous impact on the theological evolutions in the evangelical movement in Europe but they also proved to be of

eminent importance for the way in which the new doctrine was given meaning in practice Their instructions continue to be
highly influential in large parts of Europe today

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