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RECHERCHES AUGUSTINIENNES

Charles de Nola

VOLUME XX

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Recherches Augustiniennes 2001 3

**Veronika Wieser, Vincent
Eltschinger, Johann Heiss**



Recherches Augustiniennes 2001 3:

Augustine's Early Thought on the Redemptive Function of Divine Judgement Bart van Egmond, 2018-12-06
Augustine's Early Thought on the Redemptive Function of Divine Judgement considers the relationship between Augustine's account of God's judgment and his theology of grace in his early works. How does God use his law and the penal consequences of its transgression in the service of his grace both personally and through his agents on earth? Augustine reflected on this question from different perspectives. As a teacher and bishop, he thought about the nature of discipline and punishment in the education of his pupils, brothers, and congregants. As a polemicist against the Manichaeans and as a biblical expositor, he had to grapple with issues regarding God's relationship to evil in the world, the violence God displays in the Old Testament, and in the death of his own Son. Furthermore, Augustine meditated on the way God's judgment and grace related in his own life both before and after his conversion. Bart van Egmond follows the development of Augustine's early thought on judgment and grace from the *Cassiciacum* writings to the *Confessions*. The argument is contextualized both against the background of the earlier Christian tradition of reflection on the providential function of divine chastisement and the tradition of psychagogy that Augustine inherited from a variety of rhetorical and philosophical sources. This study expertly contributes to the ongoing scholarly discussion on the development of Augustine's doctrine of grace and to the conversation on the theological roots of his justification of coercion against the Donatists.

The Christian Doctrine of Apokatastasis Ilaria Ramelli, 2013-08-05
The theory of apokatastasis, restoration most famously defended by the Alexandrian exegete, philosopher, and theologian Origen, has its roots in both Greek philosophy and Jewish Christian Scriptures and literature and became a major theologico-soteriological doctrine in patristics. This monograph, the first comprehensive systematic scholarly study of the history of the Christian apokatastasis doctrine, argues its presence and Christological and Biblical foundation in numerous Christian thinkers, including Syriac, and analyses its origins, meaning, and development over eight centuries, from the New Testament to Eriugena, the last patristic philosopher. Surprises await readers of this book, which results from fifteen years of research. For instance, they will discover that even Augustine, in his anti-Manichaean phase, supported the theory of universal restoration.

Basil of Caesarea, Gregory of Nyssa, and the Transformation of Divine Simplicity Andrew Radde-Gallwitz, 2009-10-01
Divine simplicity is the idea that as the ultimate principle of the universe, God must be a non-composite unity, not made up of parts or diverse attributes. The idea was appropriated by early Christian theologians from non-Christian philosophy and played a pivotal role in the development of Christian thought. Andrew Radde-Gallwitz charts the progress of the idea of divine simplicity from the second through the fourth centuries, with particular attention to Basil of Caesarea and Gregory of Nyssa, two of the most subtle writers on this topic, both instrumental in the construction of the Trinitarian doctrine proclaimed as orthodox at the Council of Constantinople in 381. He demonstrates that divine simplicity was not a philosophical appendage awkwardly attached to the early Christian doctrine of God, but a notion that enabled

Christians to articulate the consistency of God as portrayed in their scriptures Basil and Gregory offered a unique construal of simplicity in responding to their principal doctrinal opponent Eunomius of Cyzicus Challenging accepted interpretations of the Cappadocian brothers and the standard account of divine simplicity in recent philosophical literature Radde Gallwitz argues that Basil and Gregory's achievement in transforming ideas inherited from the non-Christian philosophy of their time has an ongoing relevance for Christian theological epistemology today

Religious Identifications in Late Antique Papyri Mattias Brand, Eline Scheerlinck, 2022-10-17 This volume provides novel social scientific and historical approaches to religious identifications in late antique 3rd-12th century Egyptian papyri bridging the gap between two academic fields that have been infrequently in full conversation papyrology and the study of religion Through eleven in-depth case studies of Christian Islamic pagan Jewish Manichaean and Hermetic texts and objects this book offers new interpretations on markers of religious identity in papyrus documents written in Coptic Greek Hebrew Aramaic and Arabic Using papyri as a window into the lives of ordinary believers it explores their religious behavior and choices in everyday life Three valuable perspectives are outlined and explored in these documents a critical reflection on the concept of identity and the role of religious groups a situational reading of religious repertoire and symbols and a focus on speech acts as performative and efficacious utterances Religious Identifications in Late Antique Papyri offers a wide scope and comparative approach to this topic suitable for students and scholars of late antiquity and Egypt as well as those interested in late antique religion A PDF version of this book is available for free in Open Access at www.taylorfrancis.com It has been made available under a Creative Commons Attribution Non-Commercial No Derivatives 4.0 license

Augustine and Academic Skepticism Blake D. Dutton, 2016-02-25 Among the most important but frequently neglected figures in the history of debates over skepticism is Augustine of Hippo 354-430 CE His early dialogue *Against the Academics* together with substantial material from his other writings constitutes a sustained attempt to respond to the tradition of skepticism with which he was familiar This was the tradition of Academic skepticism which had its home in Plato's Academy and was transmitted to the Roman world through the writings of Cicero 106-43 BCE *Augustine and Academic Skepticism* is the first comprehensive treatment of Augustine's critique of Academic skepticism In clear and accessible prose Blake D. Dutton presents that critique as a serious work of philosophy and engages with it precisely as such While Dutton provides an extensive review of Academic skepticism and Augustine's encounter with it his primary concern is to articulate and evaluate Augustine's strategy to discredit Academic skepticism as a philosophical practice and vindicate the possibility of knowledge against the Academic denial of that possibility In doing so he sheds considerable light on Augustine's views on philosophical inquiry and the acquisition of knowledge

Augustine and Politics John Doody, Kevin L. Hughes, Kim Paffenroth, 2005-04-19 The study of Augustine's political teachings has suffered from a history of misreadings both ancient and modern It is only in recent years that the traditional lines of Augustinian pessimism have been opened to question Scholars have begun to explore the broader lines of

Augustine's political thought in his letters and sermons and thus have been able to place his classic text *The City of God* in its proper context. The essays in this volume take stock of these recent developments and revisit old assumptions about the significance of Augustine of Hippo for political thought. They do so from many different perspectives examining the anthropological and theological underpinnings of Augustine's thought, his critique of politics, his development of his own political thought and some of the later manifestations or uses of his thought in the Middle Ages, the Renaissance and today. This new vision is at once more bracing, more hopeful and more diverse than earlier readings could have allowed.

Augustine and the Cure of Souls Paul R. Kolbet, 2009-11-15. Augustine and the Cure of Souls situates Augustine within the ancient philosophical tradition of using words to order emotions. Paul Kolbet uncovers a profound continuity in Augustine's thought from his earliest pre-baptismal writings to his final acts as bishop, revealing a man deeply indebted to the Roman past and yet distinctly Christian. Rather than supplanting his classical learning, Augustine's Christianity reinvigorated precisely those elements of Roman wisdom that he believed were slipping into decadence. In particular, Kolbet addresses the manner in which Augustine not only used classical rhetorical theory to express his theological vision but also infused it with theological content. This book offers a fresh reading of Augustine's writings, particularly his numerous though often neglected sermons, and provides an accessible point of entry into the great North African bishop's life and thought.

Trois théories antiques de la divination: Plutarque, Jamblique, Augustin Andrei Timotin, 2022-03-07. This book examines three authors: Plutarch, Iamblichus and Augustine who deeply impacted the ancient philosophical debates about divination. The author highlights the coherence of ancient theories about divination, the importance of the Platonic heritage in this intellectual history, its dialogue with other philosophical schools, e.g. the Peripatetics and Stoicism, and its echoes in Patristic thought. This book thus sheds light on an essential but relatively neglected aspect of the relationship between philosophy and religion in Antiquity. Ce livre examine trois auteurs: Plutarque, Jamblique et Augustin qui ont marqué les débats philosophiques sur la divination dans l'Antiquité. L'auteur met en évidence la cohérence de la pensée antique relative à la divination, l'importance de l'héritage platonicien dans cette histoire intellectuelle, son dialogue avec d'autres courants philosophiques, e.g. l'aristotélisme et le stoïcisme, et sa postérité dans la pensée patristique. Ce livre contribue ainsi à clarifier un aspect essentiel mais relativement négligé des rapports entre philosophie et religion dans l'Antiquité.

The Roman Villa in the Mediterranean Basin Annalisa Marzano, Guy P. R. Métraux, 2018-04-30. This volume offers a comprehensive survey of Roman villas in Italy and the Mediterranean provinces of the Roman Empire from their origins to the collapse of the Empire. The architecture of villas could be humble or grand and sometimes luxurious. Villas were most often farms where wine, olive oil, cereals and manufactured goods among other products were produced. They were also venues for hospitality, conversation and thinking on pagan and ultimately Christian themes. Villas spread as the Empire grew. Like towns and cities, they became the means of power and assimilation, just as infrastructure such as aqueducts and bridges was transforming the Mediterranean into a

Roman sea The distinctive Roman Italian villa type was transferred to the provinces resulting in Mediterranean wide culture of rural dwelling and work that further unified the Empire **St. Augustine of Hippo** R.W. Dyson,2006-09-21 St Augustine of Hippo was the earliest thinker to develop a distinctively Christian political and social philosophy He does so mainly from the perspective of Platonism and Stoicism but by introducing the biblical and Pauline conceptions of sin grace and predestination he radically transforms the classical understanding of the political Humanity is not perfectible through participation in the life of a moral community indeed there are no moral communities on earth Humankind is fallen we are slaves of self love and the destructive impulses generated by it The State is no longer the matrix within which human beings can achieve ethical goods through co operation with other rational and moral beings Augustine s response to classical political assumptions and claims therefore transcends normal radicalism His project is not that of drawing attention to weaknesses and inadequacies in our political arrangements with a view to recommending their abolition or improvement Nor does he adopt the classical practice of delineating an ideal State To his mind all States are imperfect they are the mechanisms whereby an imperfect world is regulated They can provide justice and peace of a kind but even the best earthly versions of justice and peace are not true justice and peace It is precisely the impossibility of true justice on earth that makes the State necessary Robert Dyson s new book describes and analyses this transformation in detail and shows Augustine s enormous influence upon the development of political thought down to the thirteenth century **Possidius of Calama** Erika Hermanowicz,2008-03-06 Possidius the bishop of Calama was a life long friend of St Augustine s and best known for writing a biography of the bishop of Hippo the Vita Augustini Hermanowicz analyzes both the biography and the legally oriented career of Possidius to illustrate how active Augustine s colleagues were in soliciting imperial support against their religious competitors and to show just how often Augustine s close friends disagreed with him on important matters of law coercion and diplomacy It is still widely asserted by scholars that St Augustine dominated the theological landscape of North Africa but this engaging study demonstrates how often he was in fact singular and isolated in his beliefs **Five Models of Spiritual Direction in the Early Church** George E. Demacopoulos,2007-11-15 In late antiquity the rising number of ascetics who joined the priesthood faced a pastoral dilemma Should they follow a traditional demonstrably administrative approach to pastoral care emphasizing doctrinal instruction the care of the poor and the celebration of the sacraments Or should they bring to the parish the ascetic models of spiritual direction characterized by a more personal spiritual father spiritual disciple relationship Five Models of Spiritual Direction in the Early Church explores the struggles of five clerics Athanasius Gregory Nazianzen Augustine of Hippo John Cassian and Pope Gregory I to reconcile their ascetic idealism with the reality of pastoral responsibility Through a close reading of Greek and Latin texts George E Demacopoulos explores each pastor s criteria for ordination his supervision of subordinate clergy and his methods of spiritual direction He argues that the evolution in spiritual direction that occurred during this period reflected and informed broader developments in religious practices

Demacopoulos describes the way in which these authors shaped the medieval pastoral traditions of the East and the West. Each of the five struggled to balance the tension between his ascetic idealism and the realities of the lay church. Each offered distinct and at times very different solutions to that tension. The diversity among their models of spiritual direction demonstrates both the complexity of the problem and the variable nature of early Christianity. Scholars and students of late antiquity, the history of Christianity and historical theology will find a great deal of interest in *Five Models of Spiritual Direction in the Early Church*. The book will also appeal to those who are actively engaged in Christian ministry.

Stricken by Sin, Cured by Christ Jesse Couenhoven, 2013-06-07. According to Augustine's doctrine of original sin, Adam's progeny share a collective guilt which like an infection spreads through wayward sexual desires passing from parent to child. But is it fair to blame sinners if they inherit evil like a disease? In *Stricken by Sin, Cured by Christ*, Jesse Couenhoven clarifies the logic and illogic of Augustine's controversial views about human agency. The first half of the book examines why Augustine believed we are trapped by evil and why only Christ can save us. Couenhoven examines overlooked texts Augustine wrote at the culmination of his career and offers a novel reading of his views about whether we control our personal identities, what we should be held culpable for, and whether freedom is compatible with necessity. The second half of the book develops a philosophically and scientifically astute theory of responsibility that makes it possible to retrieve some of Augustine's most divisive claims. Couenhoven makes a case for the surprising thesis that a carefully formulated doctrine of original sin is profoundly humane. The claim that sin is original takes seriously our dependence on one another for essential aspects of character and personality, our ownership of cognitive and volitional states that are not simply products of voluntary choices, and our status as personal agents of evil. Attending to these aspects of our lives challenges the idea that each individual's moral and spiritual standing is up to her or him and drives us to ponder not only the nature of our responsibility and the shape of the freedom we seek but also the need for grace we all share.

The Theology of Marriage Cormac Burke, 2015. Please fill in marketing copy.

The Politics of Heresy in Ambrose of Milan Michael Stuart Williams, 2017-10-19. Re-examines the Arian opposition to Ambrose in Milan, arguing that he misrepresented it to suit his own agenda as bishop.

Virtue and Ethics in the Twelfth Century, 2005-08-01. This volume analyses the renewal of Western moral thought in the twelfth century. This renewal was marked by a burgeoning of increasingly systematized texts, a lively reception of ancient moral philosophy, and a greater emphasis on the psychology of the moral agent. Five contributions are devoted to monastic morality: Anselm of Canterbury, Bernard of Clairvaux, Hugh of Folieto, Hugh of Saint Victor, Peter Abelard. Another five to proto-scholastic thought: John of Salisbury, Peter Abelard, Stephen Langton. The idea of natural virtue, the justification of lying, three discuss moral issues in a wider social context: liberality vs. avarice, royal justice in England, the cardinal virtues and the French monarchy. The two remaining contributions explore ethical traditions in Islamic and Jewish philosophy. With contributions by István P. Bejczy, Celine Billot, Vilandreau, Marcia L. Colish, Jeroen Laemers, John Kitchen, Cary J. Nederman, Richard G. Newhauser.

Willemien Otten Burcht Pranger Riccardo Quinto Ineke van t Spijker Arjo Vanderjagt Bj rn Weiler and George Wilkes **The Impact of Latin Culture on Medieval and Early Modern Scottish Writing** Ian Johnson, Alessandra Petrina, 2018-04-30 In the late medieval and early modern periods Scottish latinity had its distinctive stamp most intriguingly so in its effects upon the literary vernacular and on themes of national identity This volume shows how when viewed through the prism of latinity Scottish textuality was distinctive and fecund The flowering of Scottish writing owed itself to a subtle combination of literary praxis the ideal of eloquentia and ideological deftness which enabled writers to service a burgeoning national literary tradition Cultures of Eschatology Veronika Wieser, Vincent Eltschinger, Johann Heiss, 2020-07-20 In all religions in the medieval West as in the East ideas about the past the present and the future were shaped by expectations related to the End The volumes Cultures of Eschatology explore the many ways apocalyptic thought and visions of the end intersected with the development of pre modern religio political communities with social changes and with the emergence of new intellectual and literary traditions The two volumes present a wide variety of case studies from the early Christian communities of Antiquity through the times of the Islamic invasion and the Crusades and up to modern receptions from the Latin West to the Byzantine Empire from South Yemen to the Hidden Lands of Tibetan Buddhism Examining apocalypticism messianism and eschatology in medieval Christian Islamic Hindu and Buddhist communities the contributions paint a multi faceted picture of End Time scenarios and provide their readers with a broad array of source material from different historical contexts The first volume Empires and Scriptural Authorities examines the formation of literary and visual apocalyptic traditions and the role they played as vehicles for defining a community s religious and political enemies The second volume Time Death and Afterlife focuses on key topics of eschatology death judgment afterlife and the perception of time and its end It also analyses modern readings and interpretations of eschatological concepts **On the Purification of Women** P. Rieder, 2016-04-30 This book is a social history of the ritual and custom of churching a liturgical rite of purification after childbirth performed on a woman s first visit to church after giving birth The book describes the development of the rite from its original meaning as a response to blood pollution to its redefinition as a rite that honoured marriage **Thefts of Relics in Italy** Marco Papasidero, 2025-10-01 With the birth of the cult of the saints their relics became valuables whose possession would guarantee prestige protection and spiritual benefits to a town church or monastery For this reason at first with the aim of preserving the bodies of newly executed martyrs from destruction and later of increasing the power of a particular faction or community the relics began to be stolen with numerous cases documented throughout Europe At the same time a rich hagiographic literature flourished to describe the contexts in which the thefts occurred and to demonstrate their authenticity Justifications legitimations ordeals and supernatural interventions are dotted throughout the stories of hagiographers over the centuries This book seeks to reconstruct the cultural history of the theft of relics in the specific context of Italy from Late Antiquity to the Central Middle Ages availing itself of an interdisciplinary perspective

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