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Christian Collection: Scripture, History, Theology, Spirituality and Fiction Johann Wolfgang von Goethe, Martin Luther, Henryk Sienkiewicz, Dante Alighieri, Henry Van Dyke, David Hume, James Allen, Ralph Waldo Emerson, Andrew Murray, John Bunyan, Grace Livingston Hill, Thomas Paine, Voltaire, Lew Wallace, John Milton, Charles M. Sheldon, Ludwig Feuerbach, G. K. Chesterton, Friedrich Nietzsche, Thomas à Kempis, Leo Tolstoy, Fyodor Dostoevsky, Charles Spurgeon, Prentice Mulford, St. Teresa of Ávila, Saint Augustine, Florence Scovel Shinn, H. Emilie Cady, Gregory of Nyssa, Pope Gregory I, Athanasius of Alexandria, John of Damascus, Brother Lawrence, Arthur Pink, 2023-12-22

Christian Collection Scripture History Theology Spirituality and Fiction is a captivating anthology that deftly intertwines the realms of faith philosophy and narrative storytelling The compendium explores a wide array of themes from the foundational tenets of Christian doctrine to probing examinations of faith and morality With a tapestry of literary styles that ranges from profound theological discourse to rich allegorical fiction this collection stands as a monumental exploration of the Christian literary tradition The selected works curated with an eye towards diversity and depth include standout pieces that challenge and inspire the reader collectively forming a cohesive dialogue that spans centuries This anthology draws on the talents of an impressive array of authors whose backgrounds span epochs and continents from luminaries such as Augustine and Luther to dynamic voices like Dostoevsky and Emerson The collection situates itself within a rich tradition that mirrors key cultural and theological movements providing a platform for these thinkers to illuminate their interpretations of Christianity By merging the thoughts of classical theologians with those of innovative storytellers the anthology offers a comprehensive vista of Christian thought underscoring the enduring influence of each author's contribution to the burgeoning tapestry of spiritual discourse A must have for any scholar or enthusiast of Christian literature this collection offers an invaluable opportunity to immerse oneself in the depth and variety of Christian intellectual history Readers are invited on an enlightening journey through myriad perspectives savoring the distinctive voices and ideas that have shaped theological dialogue across different eras It is an essential resource that promises to both educate and invigorate encouraging a contemplative engagement with the many layers of theological historical and literary insights contained within its pages In this enriched edition we have carefully created added value for your reading experience An Introduction draws the threads together discussing why these diverse authors and texts belong in one collection Historical Context explores the cultural and intellectual currents that shaped these works offering insight into the shared or contrasting eras that influenced each writer A combined Synopsis Selection briefly outlines the key plots or arguments of the included pieces helping readers grasp the anthology's overall scope without giving away essential twists A collective Analysis highlights common themes stylistic variations and significant crossovers in tone and technique tying together writers from different backgrounds Reflection questions encourage readers to compare the different voices and perspectives within the collection fostering a richer understanding of the overarching conversation

The Essential Works of Christianity Johann Wolfgang von Goethe, Martin Luther, Henryk Sienkiewicz, Dante Alighieri, Henry Van Dyke, David Hume, James Allen, Ralph Waldo Emerson, Andrew Murray, John Bunyan, Grace Livingston Hill, Thomas Paine, Voltaire, Lew Wallace, John Milton, Charles M. Sheldon, Ludwig Feuerbach, G. K. Chesterton, Friedrich Nietzsche, Thomas à Kempis, Leo Tolstoy, Fyodor Dostoevsky, Charles Spurgeon, Prentice Mulford, St. Teresa of Ávila, Saint Augustine, Florence Scovel Shinn, H. Emilie Cady, Gregory of Nyssa, Pope Gregory I, Athanasius of Alexandria, John of Damascus, Brother Lawrence, Arthur Pink, 2023-12-16 The Essential Works of Christianity is a remarkable collection that delves deeply into the heart of Christian thought and literature. Spanning a vast array of literary styles from poetic meditations to philosophical discourses, this anthology offers a panoramic view of the Christian tradition. Through the inclusion of works across different eras, it highlights the intellectual and spiritual evolution within Christianity. Noteworthy entries without singular attribution provide insights into existential queries and ethical conundrums that have long been a part of Christian discourse, demonstrating the multifaceted nature of the faith. The anthology brings together a diverse group of authors, including influential theologians, philosophers, mystics, and reformers. The collection aligns with significant historical and cultural movements such as the Reformation, Enlightenment, and Romanticism, providing a rich backdrop against which these texts can be appreciated. From Augustine's early contemplations to Nietzsche's criticisms, the voices within this anthology converge to offer a profound exploration of Christianity's impact on both individual spirituality and broader societal values. Readers are encouraged to immerse themselves in The Essential Works of Christianity to uncover its vast educational riches and multifarious perspectives. This assemblage presents an invaluable opportunity to engage with the ongoing dialogue between historical and contemporary Christian thought and practice. Whether one is a seasoned scholar or a curious newcomer to Christian literature, this compilation promises to challenge and enrich one's understanding of a profound religious tradition.

Delineation of Roman Catholicism Charles Elliott, 1842 **Summa Theologica (Complete)** Saint Thomas Aquinas, 1955-01-01 All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice. Now Scripture inspired of God is no part of philosophical science, which has been built up by human reason. Therefore it is useful that besides philosophical science there should be other knowledge, i.e. inspired of God. I answer that It was necessary for man's salvation that there should be a knowledge revealed by God besides philosophical science built up by human reason. Firstly, indeed, because man is directed to God as to an end that surpasses the grasp of his reason. The eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee. Isa 66:4. But the end must first be known by men who are to direct their thoughts and actions to the end. Hence it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. Even as regards those truths about God which human reason could have discovered, it was necessary that man should be taught by a divine revelation, because the truth about God such as reason could discover would only be known by a few, and that after a long time and with

the admixture of many errors Whereas man's whole salvation which is in God depends upon the knowledge of this truth Therefore in order that the salvation of men might be brought about more fitly and more surely it was necessary that they should be taught divine truths by divine revelation It was therefore necessary that besides philosophical science built up by reason there should be a sacred science learned through revelation Although those things which are beyond man's knowledge may not be sought for by man through his reason nevertheless once they are revealed by God they must be accepted by faith Hence the sacred text continues For many things are shown to thee above the understanding of man Eccles 3 25 And in this the sacred science consists Sciences are differentiated according to the various means through which knowledge is obtained For the astronomer and the physicist both may prove the same conclusion that the earth for instance is round the astronomer by means of mathematics i e abstracting from matter but the physicist by means of matter itself Hence there is no reason why those things which may be learned from philosophical science so far as they can be known by natural reason may not also be taught us by another science so far as they fall within revelation Hence theology included in sacred doctrine differs in kind from that theology which is part of philosophy Further no science deals with individual facts But this sacred science treats of individual facts such as the deeds of Abraham Isaac and Jacob and such like Therefore sacred doctrine is not a science On the contrary Augustine says to this science alone belongs that whereby saving faith is begotten nourished protected and strengthened But this can be said of no science except sacred doctrine Therefore sacred doctrine is a science I answer that Sacred doctrine is a science We must bear in mind that there are two kinds of sciences There are some which proceed from a principle known by the natural light of intelligence such as arithmetic and geometry and the like There are some which proceed from principles known by the light of a higher science thus the science of perspective proceeds from principles established by geometry and music from principles established by arithmetic So it is that sacred doctrine is a science because it proceeds from principles established by the light of a higher science namely the science of God and the blessed Hence just as the musician accepts on authority the principles taught him by the mathematician so sacred science is established on principles revealed by God

Summa Theologica Saint Aquinas Thomas, 2016-08-17 The Summa Theologiae written 1265-1274 and also known as the Summa Theologica or simply the Summa is the best known work of Thomas Aquinas c 1225-1274 Although unfinished the Summa is one of the classics of the history of philosophy and one of the most influential works of Western literature It was intended as an instructional guide for theology students including seminarians and the literate laity It was a compendium of all of the main theological teachings of the Catholic Church It presents the reasoning for almost all points of Christian theology in the West The Summa's topics follow a cycle: the existence of God, Creation, Man, Man's purpose, Christ, the Sacraments, and back to God

Summa Theologica, Part III (Tertia Pars) Thomas Aquinas, 2021-12-12 Summa Theologica Part III Tertia Pars Thomas Aquinas The Summa Theologiae Latin Compendium of Theology or Theological Compendium also subsequently called the Summa

Theologica or simply the Summa written 1265-1274 is the best known work of Thomas Aquinas c. 1225-1274 and although unfinished one of the classics of the history of philosophy and one of the most influential works of Western literature. It is intended as a manual for beginners in theology and a compendium of all of the main theological teachings of the Church. It presents the reasoning for almost all points of Christian theology in the West. The Summa's topics follow a cycle: the existence of God, Creation, Man, Man's purpose, Christ, the Sacraments, and back to God, courtesy of wikipedia.com. This is part 3, Tertia Pars. The way which leads to God is Christ, the theme of part III. It can be asserted that the incarnation was absolutely necessary. The Unio between the Logos and the human nature is a relation between the divine and the human nature which comes about by both natures being brought together in the one person of the Logos. An incarnation can be spoken of only in the sense that the human nature began to be in the eternal hypostasis of the divine nature. So Christ is unum since his human nature lacks the hypostasis. The person of the Logos accordingly has assumed the impersonal human nature and in such way that the assumption of the soul became the means for the assumption of the body. This union with the human soul is the gratia unionis which leads to the impartation of the gratia habitualis from the Logos to the human nature. Thereby all human potentialities are made perfect in Jesus. Besides the perfections given by the vision of God which Jesus enjoyed from the beginning, he receives all others by the gratia habitualis.

A Synopsis of the Moral Theology of Peter Dens Pierre Dens, 1856 American Ecclesiastical Review Herman Joseph Heuser, 1899 *American Ecclesiastical Review*, 1891

The Ultimate Catholicism Collection. Illustrated St. Francis De Sales, Saint Louis De Montfort, Teresa of Avila, St. John of the Cross, St. Catherine of Siena, Thomas a Kempis, Ignatius of Loyola, Brother Lawrence, Alban Butler, 2021-09-08. The Catholic Church bases its faith on the Holy Scriptures and Holy Tradition. Catholic dogma is presented in the Nicene Creed, detailed in the Catechism of the Catholic Church. Their canonical law is systematic and set out in the Code of Canon Law. The present book features 10 of the most famous works by outstanding Catholic writers, saints, hagiographers, and Doctors of the Church: Saint Aquinas Thomas, The Summa Theologica, Complete Edition; St. Francis De Sales, An Introduction to the Devout Life; Saint Louis De Montfort, True Devotion to Mary; With Preparation for total Consecration; Teresa of Avila, Interior Castle; St. John of the Cross, Ascent of Mount Carmel; St. Catherine of Siena, The Dialogue; Thomas a Kempis, The Imitation of Christ; Ignatius of Loyola, The Spiritual Exercises of St. Ignatius of Loyola; Brother Lawrence, The Practice of the Presence of God; Alban Butler, The Lives of the Saints.

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