

SPIRITUAL CLASSICS

SELECTED READINGS FROM

AUGUSTINE *of* HIPPO



EDITED WITH INTRODUCTION BY
ROBERT VAN DE WEYER

Selected Readings From Augustine Of Hippo

David Tracy



Selected Readings From Augustine Of Hippo:

Augustine of Hippo, Selected Writings Saint Augustine (of Hippo), 1984 Gathers selections from St Augustine's autobiographical Confessions sermons on Christian life and the Psalms and his discussion of the secular and Christian views of happiness

Selected Readings from Augustine of Hippo Saint Augustine (Bishop of Hippo.), 1991

Selected Readings from Augustine of Hippo Saint Augustine (Bishop of Hippo.), Robert Van de Weyer, 1991

Late Have I Loved Thee Augustine of Hippo, 2006-12-05 The first collection of Saint Augustine's varied writings on human and divine love chosen to reflect his lifelong preoccupation with ordo amoris the principle of rightly directed love My weight is my love Saint Augustine writes in The Confessions He sees our ability to love as disordered by sin so that we often choose badly what and how to love Only by recognizing that we are commanded to love God first can any other object of our love be properly ordered Late Have I Loved Thee draws on the riches found in Augustine's sermons letters treatises and Scripture commentaries as well as passages from The Confessions and City of God Augustine 354-430 A.D. was the most prolific writer of Christian antiquity and the most influential theologian in Church history In his first encyclical God Is Love current Pope Benedict XVI acknowledges his indebtedness to him When we read Augustine today we encounter the same direct eloquent passions his original listeners experienced infused with his deep sense of human weakness and burning desire for union with God

Selected Writings Saint Alfonso Maria de' Liguori, 1999 This volume of the acclaimed Classics of Western Spirituality TM is a significant one It offers new translations of a representative selection of the spiritual writings of Alphonsus de Liguori 1696-1787 saint bishop religious founder the Redemptorist Congregation and doctor of the church The late Frederick M Jones principal editor of this volume and author of an acclaimed biography of Alphonsus has written an exceptional introduction that outlines this saint's life with particular emphasis on the political sociological and intellectual climate of Bourbon Naples in which he lived wrote and ministered The writings presented here demonstrate the wide range of his work and its relevance to Christian life and spirituality in our own day o Spiritual Writings o Spiritual Direction o Devotional Writings o Prayer o Moral Theology o Letters Alphonsus' devotional writings had an enormous impact on the practices of Catholic piety right up to Vatican II In addition he played an influential role in the development of moral theology This collection of his works fills a demand for an English translation of Alphonsus' major spiritual works Among the interested readers will be members of the Redemptorist order theology students and students of 18th century Italian church history and society

Selected Writings on Grace and Pelagianism Saint Augustine (Bishop of Hippo.), 2011 Six major treatises presented in this volume include Miscellany of Questions in Response to Simplician I The Punishment and Forgiveness of Sins and the Baptism of Little Ones The Spirit and the Letter Nature and Grace The Predestination of the Saints and The Gift of Perseverance

Selected Writings Hildegard of Bingen, 2005-03-31 Benedictine nun poet and musician Hildegard of Bingen 1098-1179 was one of the most remarkable figures of the Middle Ages She undertook preaching tours throughout the

German empire at the age of sixty and was consulted not only by her religious contemporaries but also by kings and emperors yet it is largely for her apocalyptic and mystical writings that she is remembered This volume includes selections from her three visionary works her treatises on medicine and the natural world her devotional songs and fascinating letters to prominent figures of her time Dealing with such eternal subjects as the relationship between humans and nature and men and women Hildegard s works show her to be a wide ranging thinker who created such fresh startling images and ideas that her writings have been compared to Dante and Blake **Selected Writings** Aurelius Augustinus (Heiliger),1984 **Henry Chadwick, Selected Writings** Chadwick,2017 Rare scholarly insight into the early church still relevant for the church today This anthology offers a choice selection of writings by one of the twentieth century s premier church historians Sir Henry Chadwick Many of Chadwick s considerable contributions to a fuller understanding of the early church were unpublished or not circulated widely during his lifetime but here they are compiled in a convenient accessible form Reflecting Chadwick s wide ranging expertise this volume contains his essays on a variety of themes pertaining to the early church including the emerging faith s relationship to classical culture the interaction between piety politics and theology councils in the early church the power of music in the church and more As relevant for the study of early Christianity today as when they were first written Chadwick s essays remain a valuable resource for better understanding the church both past and present shedding light on ecumenical problems that still keep Christians visibly divided **Selected Writings** Thomas Aquinas,1998-06-25 In his reflections on Christianity Saint Thomas Aquinas forged a unique synthesis of ancient philosophy and medieval theology Preoccupied with the relationship between faith and reason he was influenced both by Aristotle s rational world view and by the powerful belief that wisdom and truth can ultimately only be reached through divine revelation Thomas s writings which contain highly influential statements of fundamental Christian doctrine as well as observations on topics as diverse as political science anti Semitism and heresy demonstrate the great range of his intellect and place him firmly among the greatest medieval philosophers *Selected Writings to 1845* John Henry Newman,2002 First published in 2002 Routledge is an imprint of Taylor Francis an informa company *The Fifty Spiritual Homilies ; And, The Great Letter* Pseudo-Macarius,1992 The writings of Pseudo Macarius a Syrian monk of the 4th century bring to Western Christianity a holistic heart spirituality that offers a necessary complementarity to the head spirituality of the West The homilies reveal the typical traits of Eastern Christian asceticism and The Great Letter instructs the monastic community Anchoritic Spirituality Anne Savage,Nicholas Watson,1991 Sometime in the first quarter of the 13th century a number of works were written for anchoresses women who lived as religious recluses in cells adjoining churches The most influential is Ancrene Wisse A Guide for Anchoresses which discusses in great detail the daily life of the anchoress both outer and inner This work gives a detailed sense of a powerful and multi faceted spirituality different from that of other mystics *Anglo-Saxon Spirituality: Selected Writings* ,2000 Israel and Humanity Elia Benamozegh,1995 This book forms a

grand synthesis of Benamozegh's religious thought. It is at once a wide-ranging summa of scriptural, Talmudic, Midrashic and kabbalistic ideas and an intensely personal account of Jewish identity. *Filaments: Theological Profiles* David

Tracy, 2020-04-10. Collected essays spanning five decades imposing structure on a set of reflections from one of the most visionary and expansive living theologians. *Journal of the American Academy of Religion*. In the second volume of his two-volume collection of essays from the 1980s to 2018, renowned Catholic theologian David Tracy gathers profiles of significant theologians, philosophers and religious thinkers. These essays, he suggests, can be thought of in terms of Walt Whitman's filaments which are thrown out from the speaking self to others, ancient, medieval, modern and contemporary, in order to be caught elsewhere. *Filaments* arranges its subjects in rough chronological order from choices in ancient theology such as Augustine through the likes of William of St. Thierry in the medieval period and Martin Luther and Michelangelo in the early modern and finally to modern and contemporary thinkers including Bernard Lonergan, Paul Tillich, Simone Weil, Karl Rahner, Reinhold Niebuhr and Iris Murdoch. Taken together, these essays can be understood as a partial initiation into a history of Christian theology defined by Tracy's key virtues of plurality and ambiguity. Marked by surprising insights and connections, *Filaments* brings the work of one of North America's most important religious thinkers once again to the forefront. To read *Filaments* is to be educated and enriched by a remarkable breadth of inquiry and depth of analysis. Tracy's passion for theological conversation is fueled by a desire for justice and peace but also by wonder at the unending love and creativity of God. *Critical Theology: Canon 1096 on Ignorance with Application to Tribunal and Pastoral Practice* Girard M.

Sherba, 2001. Before Vatican II, marriage was often considered or at least popularly expressed as a union of bodies; that is to say, marriage was an exclusive contract by which a man and a woman mutually handed over their bodies for the purpose of acts which led to the procreation of children. Matrimonial jurisprudence was primarily focused on this marital contract. With the advent of Vatican II and its emphasis on the personalist notion of marriage, a new age dawned whereby canonists, especially auditors of the Roman Rota, were henceforth to view marriage as a union of persons. Person is more than a body; rather, a person is an individual consisting of wants, needs, desires, impulses, hopes and dreams whose life experience has been shaped by the milieu, cultural, familial, religious, from which he or she comes. Union is not only simply understood as a contract but also is now once again recognized as a covenant, a concept which at least in the Latin Church was prevalent until the 12th century. One of the canons of the 1983 CIC, although almost identical in wording to its predecessor in the 1917 CIC but which now must be understood and interpreted in light of the teachings of Vatican II, is canon 1096 which pertains to the effect of ignorance on matrimonial consent. Given the current appreciation of marriage founded in the teachings of Vatican II, especially in *Gaudium et spes* reiterated by Popes Paul VI and John Paul II and described in the Catechism of the Catholic Church, complicated by today's western society's stress on individualism and permeated by a divorce mentality, what is the impact of this canon on matrimonial consent? How can its meaning, once understood as being wider than merely the sexual act,

itself be better utilized by those in tribunal ministry This is the major thrust of the present work The research of the history and development of the concept of ignorance in canonical writings how its understanding broadened especially after Vatican II and our conclusions on how to apply its richness to marriage nullity led us to expand the use of this canon how it can aid in the development of pre marital preparation programs which would not only possibly help prevent couples from being ignorant of the essence of marriage but also help them to appreciate this richness more deeply in their own lives so that marriage truly can become as we read in canon 1055 a partnership of the whole of life which is ordered by its nature to the good of the spouses and the procreation and education of offspring It is our sincere hope that this study with its extensive footnotes and up to date bibliography will not only be of benefit to all who read it but also will serve as a spring board for further discussion and use of this canon as a ground for nullity and other pastoral uses

The Double Edward Cletus Sellner,2013 Drawing upon theology Jungian psychology literature and the history of Christian spirituality this book shows how same sex desire can be reflected in those close intimacy between gay men

Mystics of the Christian Tradition Steven Fanning,2005-06-29 From divine visions to self tortures some strange mystical experiences have shaped the Christian tradition as we know it Full of colourful detail *Mystics of the Christian Tradition* examines the mystical experiences that have determined the history of Christianity over two thousand years and reveals the often sexual nature of these encounters with the divine In this fascinating account Fanning reveals how God s direct revelation to St Francis of Assisi led to his living with lepers and kissing their sores and describes the mystical life of Margery Kempe who took weeping to new decibel levels Through presenting the lives of almost a hundred mystics this broad survey invites us to consider what it means to be a mystic and to explore how people such as Joan of Arc had their lives determined by divine visions *Mystics of the Christian Tradition* is a comprehensive guide to discovering what mysticism means and who the mystics of the Christian tradition actually were

The Analysis of Virtue in Alasdair MacIntyre and His View of "The Enlightenment Project" Benjamin Okon MSP,2016-04-15 MacIntyre is greatly discontented with the nature of contemporary morality which according to him has a form i e what appears like morality but lacks essential content He argues that the most common feature of contemporary ethical discourse is that much of it is used to express individual preferences which leads to disagreements among philosophers and eventually results in debates that are interminable in character MacIntyre attributes the cause of this situation to the activities of the enlightenment philosophers of the 17th and 18th centuries who in an attempt to find rational justification for morality repudiated those essential elements that define the essence of morality and give it its contents Such elements include historical narrative tradition teleology and divine law In MacIntyres opinion morality so constructed was destined for failure since it was not founded on the true nature of the human person The obvious consequences of this failure were the birth of diverse post enlightenment ethical theories and a substantial change in the conception of virtue In order to remedy this deplorable condition of contemporary ethics MacIntyre along with other virtue ethicists advocates a certain

renaissance of ethical principles that are founded on the true nature of the human person characterized by historical narrative tradition and teleology all grounded on divine legislation Morality thus reconstructed finds its fullest expression in the theory of human character traits i e virtues This is what has motivated MacIntyres construction of virtue theory which has brought him into confrontation with the enlightenment philosophers Our study and analysis of MacIntyres theory of virtue reveals that his account of virtue is inadequate This inadequacy is what has motivated our own project of reconstructing MacIntyres theory of virtue in view of offering an account of virtue that is adequate In this way our own project complements that of MacIntyre

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