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of the Catholic Faith. Summa Contra Gentiles: Salvation On the Truth of the Catholic Faith Pelagius's Expositions of Thirteen Epistles of St. Paul Summa Contra Gentiles: Providence, translated, with an introd. and notes, by V. J. Bourke. 2 v Christian Ethics: Special part: pt. 1, Individual ethics, tr. from the author's German ed. by William Affleck; pt. 2, Social ethics, tr. from the author's German ed. by Sophia Taylor The Popular Encyclopedia:: pt. 1: On the rise and progress of the fine arts, Hunter-Ledyard A Short History of Freethought The Works of Aurelius Augustine: The anti-Pelagian works, v. 1 The Works of Aurelius Augustine: The anti-Pelagian works. v. 1. Translated by Peter Holmes. 1908 Against Two Letters of the Pelagians The History of Infant Baptism Gratia in Augustine's Sermones Ad Populum During the Pelagian Controversy The Works of Aurelius Augustine, Bishop of Hippo: The anti-Pelagian works, vol. 2 Pelagius's Expositions of Thirteen Epistles of St. Paul . A Short History of Freethought, Ancient and Modern 1-2 Kings, 1-2

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philosophers of antiquity and of modern times. We meet him alike on the broad highways and the narrow footpaths, on the giddy Alpine heights and in the awful depths of speculation, wherever philosophical thinkers before him or after him have trod. As a theologian he is facile princeps, at least surpassed by no church father, schoolman, or reformer. With royal munificence he scattered ideas in passing, which have set in mighty motion other lands and later times. He combined the creative power of Tertullian with the churchly spirit of Cyprian, the speculative intellect of the Greek church with the practical tact of the Latin. He was a Christian philosopher and a philosophical theologian to the full. Angela of Foligno has risen from relative obscurity to a prominent rank among the most significant representatives of the Franciscan and Christian mystical tradition. The scorching yet feminine way in which she narrates her dramatic love affair with the passionate "suffering God" strikes a chord in contemporary readers. The intensity of her account has no match in Christian mystical literature. Selections from Memorial the first part of her book recount the progression in her spiritual journey. Passages from Instructions the second part reveal her role as mother and "teacher of theologians." Professor Rees here re-examines the evidence for the Pelagian controversy. The second part of the book consists of Pelagius'

letters, which provide the clearest and most succinct statements of Pelagian theology, but few of which have ever been translated into English before. --from publisher description. The Pelagian Controversy (411–431) was one of the most important theological controversies in the history of Christianity. It was a bitter and messy affair in the evening of the Roman Empire that addressed some of the most important questions that we ask about ourselves: Who are we? What does it mean to be a human being? Are we good, or are we evil? Are we burdened by an uncontrollable impulse to sin? Do we have free will? It was comprised by a group of men who were some of the greatest thinkers of Late Antiquity, such as Augustine, Jerome, John Cassian, Pelagius, Caelestius, and Julian of Eclanum. These men were deeply immersed in the rich Roman literary and intellectual traditions of that time, and they, along with many other great minds of this period, tried to create equally rich Christian literary and intellectual traditions. This controversy—which is usually of interest only to historians and theologians of Christianity—should be appreciated by a wide audience because it was the primary event that shaped the way Christians came to understand the human person for the next 1,600 years. It is still relevant today because anthropological questions continue to haunt our public discourse. Pelagius, the first known British author, is famous for his defence of free

will as the Roman Empire disintegrated. A persuasive advocate of two ideas - that human nature was inclined to goodness, and that man had free will - Pelagius was excommunicated in 418 after a campaign to vilify him for inventing a new and dangerous heresy. Setting this accusation of heresy against Pelagius in the context of recent scholarship, *The Myth of Pelagianism* proves that Pelagius did not teach the ideas attributed to him or propose anything new. In showing that Pelagius defended what was the mainstream understanding of Christianity, Bonner explores the notion that rather than being the leader of a separatist group, he was one of many propagandists for the ascetic movement that swept through Christianity and generated medieval monasticism. Ground-breaking in its interdisciplinarity and in its use of manuscript evidence, *The Myth of Pelagianism* presents a significant revision of our understanding of Pelagius and of the formation of Christian doctrine. No description available The church fathers, as they did in earlier books dealing with Israel's history from the time of Joshua to the united monarchy, found ample material for typological and moral interpretation in 1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah and Esther. This ACCS volume includes comment from Greek, Latin, and Syriac theologians, some of which is available in English for the first time. Studying the presence of grace in Augustine's sermons ad

populum preached during the period of the Pelagian controversy, this book explores the anthropological-ethical perspective of his doctrine of grace and indicates the continuity in his reflections on grace and human freedom. Peter Brown, author of the celebrated 'Augustine of Hippo', has here gathered together his seminal articles and papers on the rapidly changing world of Saint Augustine. The collection is wide-ranging, dealing with political theory, social history, church history, historiography, theology, history of religions, and social anthropology. Saint Augustine is, of course, the central figure; and in an important introduction Peter Brown explains how the preoccupations of these essays led him to write the prize-winning biography. Brown then goes on to explore the heart of Augustine's political theory, not only showing how it factors in Augustine's thought, but also pointing to what is different from and similar to twentieth-century political thought. These individually distinct yet interrelated essays offer grounds for a revised perspective on the figure of Pelagius as a controversialist and theologian of the late fourth and early fifth centuries. Three of its chapters proceed from the conviction that much of interest can be discovered about both the life and the thought of Pelagius if Jerome, as a source of information, is taken much more seriously than has been the case in scholarly work heretofore. It was Jerome against whom

Pelagius wrote his two chief controversial treatises, and it is therefore of importance to discover the nature and grounds of the antagonism between these two figures. When the sources are approached in this light, three conclusions emerge: that Pelagius and Jerome were together involved in a genuine revival of the Origenist controversy, with Pelagius making an entirely justifiable point against his adversary; that Pelagius first comes into historical view as a critic of Jerome's ascetic teaching on marriage; and that an important source of Pelagius' thought is the much-neglected work *The Sentences of Sextus*. A fourth chapter argues that Augustine first took up serious polemic against Pelagius when the African doctor saw the British monk as attempting to support his theology by appeal to the authority of Catholic authors, eminent among whom was Augustine himself. The argument is also advanced that Pelagius could appeal with some real justice to an early writing of Augustine, a writing which the Bishop of Hippo in later life refused to see its original context. A fifth chapter presents a more comprehensive summary of Pelagius's theology than has yet appeared. Throughout, the author queries what revision in the notion of "orthodoxy" is required by honest historical investigation. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original

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