

Augustine And The Limits Of Politics

This one-volume reference work provides the first encyclopedic treatment of the life, thought, and influence of Augustine of Hippo (A.D. 354-430), one of the greatest figures in the history of the Christian church. The product of more than 140 leading scholars throughout the world, this comprehensive encyclopedia contains over 400 articles that cover every aspect of Augustines life and writings and trace his profound influence on the church and the development of Western thought through the past two millennia. Major articles examine in detail all of Augustines nearly 120 extant writings, from his brief tractates to his prodigious theological works. For many readers, this volume is the only source for commentary on the numerous works by Augustine not available in English. Other articles discuss: Augustines influence on other theologians, from contemporaries like Jerome and Ambrose to prominent figures throughout church history, such as Gregory the Great, Aquinas, Luther, Calvin, and Harnack; Augustines life, the chaotic political events of his world, and the churchs struggles with such heresies as Arianism, Donatism, Manicheism, and Pelagianism; Augustines thoughts about philosophical problems (time, the ascent of the soul, the nature of truth), theological questions (guilt, original sin, free will, the Trinity), and cultural issues

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(church-state relations, Roman society).

Contrary to the scholarly consensus, Augustine and the Dialogue argues that Augustine's dialogues, with their inconclusive debates and dramatic shifts in focus, betray a sophisticated pedagogical method which combines strategies for 'un-learning' and self-reflection with a willingness to proceed via provisional answers. By shifting the focus from doctrinal content to questions of method, Kenyon seeks to reframe scholarly discussions of Augustine's earliest surviving body of works. This approach shows the young Augustine not refuting so much as appropriating Academic skeptical practices. It also shows that the dialogues' few scriptural references, e.g. Wisdom 11:20's 'measure, number, weight', come at key structural points. This helps articulate the dialogues' larger project of cultivating virtue and their approach to philosophy as a form of purification. Augustine is shown to be at home with pluralistic approaches, and Kenyon holds up his methodology as an attractive model for thinking through problems of the liberal academy today.

St. Augustine's Confessions is one of the most important works in the history of literature and Christian thought. Written around 397, when Augustine was the Christian bishop of Hippo (in modern-day Algeria), the Confessions were designed both to spiritually educate those who already shared Augustine's faith,

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and to convert those who did not. Augustine did this through the original maneuver of writing what is now recognized as being the first Western autobiography – letting readers share in his own experiences of youth, sin, and eventual conversion. The Confessions are a perfect example of using reasoning to subtly bring readers around to a particular point of view – with Augustine inviting them to accompany him on his own spiritual journey towards God so they could make their own conversion. Carefully structured, the Confessions run from describing the first 43 years of Augustine’s life in North Africa and Italy, to discussing the nature of memory, before moving on to analyzing the Bible itself. In order, the sections form a carefully structured argument, moving from the personal to the philosophical to the contemplative. In the hundreds of years since they were first published, they have persuaded hundreds of thousands of readers to recognize towards the same God that Augustine himself worshipped.

This collection of essays focuses on Augustine’s relationship to Wittgenstein and critically examines the two in light of various philosophical connections between them. Its scope is intentionally broad in order to show that reading each of these philosophers through the lens of the other enhances our understanding of both. Saint Augustine's political thought has usually been interpreted by modern readers as suggesting that politics is based on sin. In Augustine and Politics as

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Longing in the World, John von Heyking shows that Augustine actually considered political life a substantive good that fulfills a human longing for a kind of wholeness. Rather than showing Augustine as supporting the Christian church's domination of politics, von Heyking argues that he held a subtler view of the relationship between religion and politics, one that preserves the independence of political life. And while many see his politics as based on a natural-law ethic or on one in which authority is conferred by direct revelation, von Heyking shows how Augustine held to an understanding of political ethics that emphasizes practical wisdom and judgment in a mode that resembles Aristotle rather than Machiavelli.

Augustine of Hippo (AD 354-430) studied and taught rhetoric for nearly two decades until, at the age of thirty-one, he left his position as professor of rhetoric in Milan to embark upon his new life as a Christian. This was not a clean break in Augustine's thought. Previous scholarship has done much to show us that Augustine integrated rhetorical ideas about texts and speeches into his thought on homiletics, the formation of arguments, and scriptural interpretation. Over the past few decades a new movement among scholars has begun to show that Augustine also carried rhetorical concepts into areas of his thought that were beyond the typical purview of the rhetorical handbooks. In *Rhetorical Economy* in

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Augustine's Theology, Brian Gronewoller contributes to this new wave of scholarship by providing a detailed examination of Augustine's use of the rhetorical concept of economy in his theologies of creation, history, and evil, in order to gain insights into these fundamental aspects of his thought. This study finds that Augustine used rhetorical economy as the logic by which he explained a multitude of tensions within, and answered various challenges to, these three areas of his thought as well as others with which they intersect—including his understandings of providence, divine activity, and divine order.

A new edition of Augustine's influential philosophical and theological treatise. Scholarship has painted many pictures of Augustine—the philosophical theologian, the refuter of heresy, or contributor to doctrines like Original Sin—but the picture of Augustine as preacher, says Sanlon, has been seriously neglected. When academics marginalize the *Sermones ad Populum*, the real Augustine is not presented accurately. In this study, Sanlon does more, however, than rehabilitate a neglected view of Augustine. How do the theological convictions that Augustine brought to his preaching challenge, sustain, or shape our work today? By presenting Augustine's thought on preaching to contemporary readers Sanlon contributes a major new piece to the ongoing reconsideration of preaching in the modern day, a consideration that is relevant to all branches of

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the twenty-first century church.

Augustine and Modernity is a fresh and challenging addition to current debates about the Augustinian origins of modern subjectivity and the Christian genesis of Western nihilism. It firmly rejects the dominant modern view that the modern Cartesian subject, as an archetype of Western nihilism, originates in Augustine's thought. Arguing that most contemporary interpretations misrepresent the complex philosophical relationship between Augustine and modern philosophy, particularly with regard to the work of Descartes, the book examines the much overlooked contribution of Stoicism to the genealogy of modernity, producing a scathing riposte to commonly-held versions of the 'continuity thesis'. Michael Hanby identifies the modern concept of will that emerges in Descartes' work as the product of a notion of self more proper to Stoic theories of immanence than to Augustine's own rigorous understandings of the Trinity, creation, self and will. Though Augustine's encounter with Stoicism ultimately resulted in much of his teaching being transferred to Descartes and other modern thinkers in an adulterated form, Hanby draws critical attention to Augustine's own disillusionment with Stoicism and his interrogation of Stoic philosophy in the name of Christ and the Trinity. Representing a new school of theology willing to engage critically with other disciplines and to challenge their authority, Augustine and Modernity offers a comprehensive new interpretation of De Trinitate and of Augustinian concepts of will and soul. Revealing how much of what is now thought of as 'Augustinian' in fact has its genealogy in Stoic asceticism, it interprets the modern nihilistic Cartesian subject not as a logical consequence of a true Christian Trinitarian theology, but rather of its perversion and abandonment.

The most influential of Augustine's works, City of God played a decisive role in the formation of

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the Christian West. Augustine wrote *City of God* in the aftermath of the Gothic sack of Rome in AD 410, at a time of rapid Christianization across the Roman Empire. Gerard O'Daly's book remains the most comprehensive modern guide in any language to this seminal work of European literature. In this new and extensively revised edition, O'Daly takes into account the abundant scholarship on Augustine in the twenty years since its first publication, while retaining the book's focus on Augustine as a writer in the Latin tradition. He explores the many themes of *City of God*, which include cosmology, political thought, anti-pagan polemic, Christian apologetic, theory of history, and biblical interpretation. This guide, therefore, is about a single literary masterpiece, yet at the same time it surveys Augustine's developing views through the whole range of his thought. As well as a running commentary on each part of the work, O'Daly provides chapters on the themes of the work, a bibliographical guide to research on its reception, translations of any Greek and Latin texts discussed, and detailed suggestions for further reading.

The T&T Clark Handbook of Political Theology is a comprehensive reference resource informed by serious theological scholarship in the three Abrahamic traditions. The engaging and original contributions within this collection represent the epitome of contemporary scholarship in theology, religion, philosophy, history, law, and political science, from leading scholars in their area of specialization. Comprised of five sections that illuminate the rise and relevance of political theology, this handbook begins with the birth of contemporary "political theology," and is followed by discussions of historical resources and past examples of interaction between theology and politics from all three Abrahamic traditions. The third section surveys the leading figures and movements that have had an impact on the discipline of

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political theology in the twentieth and twenty-first centuries; and the contributors then build on previously discussed historical resources and methods to engage with contemporary issues and challenges, emphasizing interreligious dialogue, even while addressing concerns of relevance to a particular faith tradition. The volume concludes with three essays that look at the future of political theology from the perspective of each Abrahamic religion. Complete with select bibliographies for each topic, this companion features the most current overview of political theology that will reach a broader, global audience of students and scholars

Sixteen essays explore the end of ancient Christianity

This collection examines the topic of time in Augustine of Hippo. By placing Augustine into conversation with theologians and philosophers from the Islamic, Christian, and Buddhist traditions, the goal is to demonstrate the ongoing relevance of Augustine's account of temporality across historical, cultural, and religious boundaries.

Now available in English for the first time, Augustine's Commentary on Galatians is his only complete, formal commentary on any book of the Bible and offers unique insights into his understanding of Paul and of his own task as a biblical interpreter. Yet it is one of his least known works today - and this despite its importance in the past for such major figures as Aquinas, Luther, Erasmus, and Newman. The present volume seeks to remedy this situation by providing not only an English translation with facing Latin text, but also a comprehensive introduction and copious notes. Since Galatians happens to be the only biblical book commented upon by all the ancient Latin commentators - including Jerome, Pelagius, Ambrosiaster, and Marius Victorinus, as well as Augustine - it provides a basis for comparing them and for identifying Augustine's special concerns and emphases. Augustine's

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Commentary also has crucial links to other works he wrote at the time, especially his monastic rule and *De Doctrina Christiana*. Augustine's emphasis on Galatians as a pastoral letter designed to preserve and strengthen Christian unity links the commentary to his monastic rule, while his method and sources link it to, and indeed pave the way for, the theory of biblical interpretation set forth in the *De Doctrina Christiana*.

This volume addresses our global crisis by turning to Augustine, a master at integrating disciplines, philosophies, and human experiences in times of upheaval. It covers themes of selfhood, church and state, education, liberalism, realism, and 20th-century thinkers. The contributors enhance our understanding of Augustine's thought by heightening awareness of his relevance to diverse political, ethical, and sociological questions. Bringing together Augustine and Gallicanism, civil religion, and Martin Luther King, Jr., this volume expands the boundaries of Augustine scholarship through a consideration of subjects at the heart of contemporary political theory.

For the last several decades, the Just-War debate amongst theologians has been dominated by two accounts of moral rationality. One side assumes a presumption against harm (PAH), and the other identifies with a presumption against injustice (PAI). From *Presumption to Prudence in Just-War Rationality* argues that the time has come to leave behind these two viewpoints in favour of a prudentially grounded approach to Just-War thinking.? In Parts 1 and 2 of the book, Kevin Carnahan offers immanent critiques of the PAI and PAH positions. In Part 3, utilising Paul's treatment of the atonement and use of the idea of the imitation of Christ, he lays out an alternative to the ways in which theologians in favour of the PAI or PAH have construed the Christian narrative. In Part 4, Carnahan then develops a neo-Aristotelian

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account of prudence as a higher order virtue governing the interpretation of moral reality. Drawing on this account, he explores what Just-War rationality would look like if it were prudentially grounded. The work concludes with a case study on noncombatancy in the 2011 Israeli bombardment of Gaza. This book offers a compelling new perspective on this important and pertinent subject. As such, academics and students in Religion, Theology, Philosophy, Ethics and Political Theory will all find it an invaluable resource on Just-War theory.

The City of God against the Pagans is a central text in the Western intellectual tradition. Made up of twenty-two lengthy books, Augustine wrote his masterpiece over a thirteen-year period during which the Western Roman Empire began to unravel. The first ten books are a critique of pagan religion and philosophy, while books eleven to twenty-two treat the relationship between the City of God and the Earthly City. Throughout Augustine conveys his mature vision of what it means for a Christian to live in a world with evil. Its arguments and ideas have provoked debate for nearly 1600 years, and remains a central text in the disciplines of theology, historiography, and political theory.

After setting Augustine's thought firmly within the context of his life and times, Ryan Topping examines in turn the causes of education (the purposes, pedagogy, curriculum, and limits of learning) as Augustine understood them. Augustine's towering influence over Medieval and Renaissance theorists – from Hugh of St Victor, to Aquinas, to Erasmus – is traced. The book concludes by drawing Augustine into dialogue with contemporary philosophers, exploring the influence of his meditations on higher education and suggesting how his ideas can reinvigorate for our generation the project of liberal learning.

This sophisticated analysis of Augustine's thought on virtue and the will makes a notable

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contribution to Augustine studies, and casts light both on the subject of 'moral luck' and on the relationship between theology and philosophy generally.

St. Augustine and Roman law are the two bridges from Athens and Jerusalem to the world of modern law. Augustine's almost eerily modern political realism was based upon his deep appreciation of human evil, arising from his insights into the human personality, the product of his reflections on his own life and the history of his times. These insights have traveled well through the ages and are mirrored in the pages of Aquinas, Luther and Calvin, Reinhold Niebuhr, and Hannah Arendt. The articles in this volume describe the life and world of Augustine and the ways in which he conceived both justice and law. They also discuss the little recognized Augustinian contributions to the field of modern hermeneutics - the discipline which informs the art of legal interpretation. Finally, they include Augustine's valuable discussion of church/state relations, the law of just wars, and proper role and limits of coercion, and the procreative dimensions of marriage. The volume also includes an extremely useful, definitive bibliography of Augustine and the law, and will leave readers with an increased appreciation of the contributions which Augustine has made to the history of jurisprudence. No one can read Augustine and these articles on his view of the law without taking away a new view of the law itself.

Augustine's Early Thought on the Redemptive Function of Divine Judgement considers the relationship between Augustine's account of God's judgement 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

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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 judgement and grace from the Cassiacum 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 thought of Saint Augustine stands as one of the central fountainheads of not only theology but Western social and political theory. Political Augustinianism examines modern political readings of Augustine, providing an extensive account of the pivotal French, British, and American strands of interpretation. Bruno guides readers through these modern strands of interpretation, examines their historical, theological, and socio-political context, and discusses the hermeneutical underpinnings of the modern discussion of Augustine's social and political thought.

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Self and City in the Thought of Saint Augustine explores the analogy between the self and political society in the thought of St. Augustine of Hippo. This analogy is an important theme in

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the history of political thought. Attempts have been made to understand the state by examining the soul (since Plato), the body (as in medieval theories of the body politic) and the person (surviving to this day in such concepts as international legal personality). This book aims to reinstate the Augustinian part of the story. It argues that Augustine develops three analogies between self and city, as a society ordered by love: self-love in the case of the Earthly City; divided but improving love in the Pilgrim City; and love of others and of God in the City of God. It supplies thereby an overview of Augustine's intellectual 'system' as it touches upon theology, psychology and anthropology, as well as politics, and also provides a new interpretation of Augustine's important definition of the republic.

Now with a new foreword by Patrick J. Deneen. Jean Bethke Elshtain brings Augustine's thought into the contemporary political arena and presents an Augustine who created a complex moral map that offers space for loyalty, love, and care, as well as a chastened form of civic virtue. The result is a controversial book about one of the world's greatest and most complex thinkers whose thought continues to haunt all of Western political philosophy. What is our business "within this common mortal life?" Augustine asks and bids us to ask ourselves. What can Augustine possibly have to say about the conditions that characterize our contemporary society and appear to put democracy in crisis? Who is Augustine for us now and what do his words have to do with political theory? These are the underlying questions that animate Jean Bethke Elshtain's fascinating engagement with the thought and work of Augustine, the ancient thinker who gave no political theory per se and refused to offer up a positive utopia. In

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exploring the questions, Why Augustine, why now? Elshtain argues that Augustine's great works display a canny and scrupulous attunement to the here and now and the very real limits therein. She discusses other aspects of Augustine's thought as well, including his insistence that no human city can be modeled on the heavenly city, and further elaborates on Hannah Arendt's deep indebtedness to Augustine's understanding of evil. Elshtain also presents Augustine's arguments against the pridefulness of philosophy, thereby linking him to later currents in modern thought, including Wittgenstein and Freud.

What does it mean for Christ to be the "image of God"? And, if Christ is the "image of God," can the human person also unequivocally be understood to be the "image of God"? Augustine's Early Theology of Image examines Augustine's conception of the *imago dei* and makes the case that it represents a significant departure from the Latin pro-Nicene theologies of Hilary of Poitiers, Marius Victorinus, and Ambrose of Milan only a generation earlier. Augustine's predecessors understood the *imago dei* principally as a Christological term designating the unity of divine substance. But, Gerald P. Boersma argues, Augustine affirms that Christ is an image of equal likeness, while the human person is an image of unequal likeness. Boersma's careful study thus argues that a Platonic and participatory evaluation of the nature of "image" enables Augustine's early theology of the image of God to move beyond that of his Latin predecessors and affirm the *imago dei* both of Christ and of the human person.

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Addresses the complex and conflicted vision in Augustine's City of God, as a heavenly city on earthly pilgrimage.

"By analyzing a variety of texts from across Augustine's career, Augustine on the Will: A Theological Account traces the development of Augustine's thinking on the human will. Augustine's most creative contributions to the notion of the human will do not derive from articulating a monolithic, universal definition. He identifies four types of human will: the created will, which he describes as a hinge; the fallen will, a link in a chain binding human beings to sin; the redeemed will, which is a root of love; and the fully free will to be enjoyed in the next life when perfection is made complete. His mature view is "theologically differentiated," consisting of four distinct types of human will, which vary according to these diverse theological scenarios. His innovation consists in distinguishing these types with a detail and clarity unprecedented by any thinker before him. Augustine's mature view of the will is constructed in intensive dialogue with other Christian thinkers, and, most of all, with the Christian scriptures. Its basic features shape, and are shaped by, his doctrines of Christ and the Holy Spirit, as well as creation and grace, making it impossible to abstract his views on willing from his account of the central Christian doctrines of Christology, Pneumatology, and the Trinity. The multiple facets of Augustine's conception of will have been cut to fit the shape of his theology and the biblical story it seeks to describe. From Augustine, we inherit a theological account of the will. Augustine Will Free will Voluntas Uoluntas Grace Fall

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creation eschaton Christ"--

Most theology students realize Augustine is tremendously influential on the Christian tradition as a whole, but they generally lack real knowledge of his writings. This volume introduces Augustine's theology through seven of his most important works. Matthew Levering begins with a discussion of Augustine's life and times and then provides a full survey of the argument of each work with bibliographical references for those who wish to go further. Written in clear, accessible language, this book offers an essential introduction to major works of Augustine that all students of theology--and their professors!--need to know.

In his major new work, David Boucher surveys the history of thinking about human rights and shows that far from being seen as universal and emancipatory, they have almost always privileged certain groups in relation to others.

"Robert Craig analyzes the Confessions as an allegory showing Augustine's state of mind or disposition through space/time. His use of different personas, schools of thought, and metaphysical constructs shows the inadequacy of Plato's consciousness model of the cave to truly describe human ratiocination within consciousness in its totality"--

"Do you want to find out CHRISTIAN ideas on POLITICS? This book is for you!"
CHRISTIAN BODY POLITIC is a book that tackles difficult questions regarding the Christian perspective on the relationship between Church and State. Leading Christian

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thinkers and activists discuss such questions as: Did Jesus support the Death Penalty? What role should the Church play in government? What does the Bible teach about governing authority's legitimacy? Is democracy the only Bible-approved government? Professor Stephen Joel Garver has been teaching philosophy courses to students at La Salle University in Philadelphia, PA, for a long time, and Prof. Garver shares insightful thoughts on the concept of Jesus as King. What does it mean for our modern society? Professor Cliff Bates, who is teaching political science at the University of Warsaw in POLAND, shares his insights on the concept of the State and Christian responses to it. Prof. Bates discusses the issue of the Holocaust as well. Rev. David Kim, who is a major leader with an evangelical student campus movement, shares his wisdom on the idea of the City of God. If Christians are citizens of the City of God in Heaven, how does that identity relate to Christians' life on earth. Is there a relationship? Does it matter? Rev. Lee Irons, who hosts a Christian think-tank, The Upper Register, gives an informative account of the the current evangelical-reformed discussion on the relationship between Church and State and offers some of his own ideas. The editor of the volume, Christian Kim, presents cogent arguments about Jesus Christ's attitudes about the Death Penalty.

Unique in all of literature, the Confessions combines frank and profound psychological insight into Augustine's formative years along with sophisticated and beguiling reflections on some of the most important issues in philosophy and theology. The essays contained in this volume, by

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some of the most distinguished recent and contemporary thinkers in the field, insightfully explore Augustinian themes not only with an eye to historical accuracy but also to gauge the philosophical acumen of Augustine's reflections.

Augustine's dominant image for the human life is peregrinatio, which signifies at once a journey to the homeland (a pilgrimage) and the condition of exile from the homeland. For Augustine, all human beings are, in the earthly life, exiles from their true homeland: heaven. Only some become pilgrims seeking a way back to the heavenly homeland, a return mediated by the incarnate Christ. Becoming a pilgrim begins with attraction to beauty. The return journey therefore involves formation, both moral and aesthetic, in loving rightly. This image has occasioned a lot of angst in ethical thought in the last century or so. Augustine's vision of Christian life as a pilgrimage, his critics allege, casts a pall of groaning and longing over this life in favor of happiness in the next. Augustine's eschatological orientation robs the world of beauty and ethics of urgency. In *Pilgrimage as Moral and Aesthetic Formation in Augustine's Thought*, Sarah Stewart-Kroeker elaborates Augustine's understanding of moral and aesthetic formation via the pilgrimage image, which she argues reflects a Christological continuity between the earthly journey and the eschatological home that unites love of God and neighbor. From the human desire for beauty to the embodied practice of Christian sacraments, Stewart-Kroeker reveals the integrity of Augustine's vision of moral and aesthetic formation, which is essentially the ordering of love. This study develops an Augustinian account of the relationship between beauty and morality.

There are forms of knowing that seem either to come from a parting or to require one. Paradigmatically in Genesis, Adam parts from God in order to join in knowledge with his

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partner, the flesh of his flesh, and the result is a bereft but not unpromising knowledge, looking like a labor of love. Saint Augustine famously--some would say infamously--reads the Genesis paradigm of knowing as a story of original sin, where parting is both damnable and disfiguring and reuniting a matter of incomprehensible grace. Roughly half the essays in this collection engage directly with Augustine's theological animus and follow his thinking into self-division, perversity of will, grief, conversion, and the aspiration for transcendence. The remaining ones, more concerned with grace than with sin, bring an animus more distantly Augustinian to the preemption of forgiveness and the persistence of hell, morality and its limits, sexual piety, strange beauty, and a philosophy that takes in confession. The common pull of all the essays is towards the imperfection in self-knowledge--a place of disfigurement perhaps, but also a nod to transformation.

This volume collects papers and discussion from the third Villanova conference on religion and postmodernism. While studies on and about Augustine as a philosopher abound, few approach his work from a deconstructionist point of view.

In Augustine's *Leaders*, Peter Iver Kaufman works from the premise that appropriations of Augustine endorsing contemporary liberal efforts to mix piety and politics are mistaken--that Augustine was skeptical about the prospects for involving Christianity in meaningful political change. His skepticism raises several questions for historians. What roles did one of the most influential Christian theologians set for religious and political leaders? What expectations did he have for emperors, statesmen, bishops, and pastors? What obstacles did he presume they would face? And what pastoral, polemical, and political challenges shaped Augustine's expectations--and frustrations? *Augustine's Leaders* answers those questions and underscores

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the leadership its subject provided as he continued to commend humility and compassion in religious and political cultures that seemed to him to reward, above all, celebrity and self-interest.

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.

Provides the first book-length treatment of what Augustinian thought has to offer contemporary economic theory.

The legacy of Augustine of Hippo (354-430) continues to shape Western Christian language about both the Trinity and the Church, yet scholars rarely treat these two topics as related in his work. In *Augustine, the Trinity, and the Church*, Adam Ployd argues that Augustine's ecclesiology drew upon his Trinitarian theology to a surprising degree; this connection appears most clearly in a series of sermons Augustine preached in 406-407 against the Donatists, the rival Christian communion in North Africa. As he preached, Augustine deployed scriptural

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interpretations derived from his Latin pro-Nicene predecessors - but he adapted these Trinitarian arguments to construct a vision of the charitable unity of the Catholic Church against the Donatists. To condemn the Donatists for separating from the body of Christ, for example, Augustine appropriated a pro-Nicene Christology that viewed Christ's body as the means for ascent to his divinity. Augustine also further identified the love that unites Christians to each other and to Christ in his body as the Holy Spirit, who gives to us what he eternally is as the mutual love of Father and Son. On the central issue of baptism, Augustine made the sacrament a Trinitarian act as Christ gives the Spirit to his own body. The book ultimately shows that, for Augustine, the unity and integrity of the Church depended not upon the purity of the bishops or the guarded boundaries of the community, but upon the work of the triune God who unites us to Christ through the love of the Spirit, whom Christ himself gives in baptism.

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