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The Confessions The Confessions Teaching
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and the Making of Liturgical History Augustine
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Augustine and Contemporary Social Issues
Intrepid Lover of Perfect Grace The Dark Night:
Psychological Experience and Spiritual Reality
On Education, Formation, Citizenship and the
Lost Purpose of Learning Patristic Spirituality
Faithful Reading Praise Seeking Understanding
Questions Women Asked Christian Solar
Symbolism and Jesus the Sun of Justice Mary
and the Art of Prayer Christian Kinship

Augustine in His Own Words The Psalms as Christian Praise Augustine of Hippo Your Future Self Will Thank You Our Hearts Are Restless Time, History, and Literature Augustine and Kierkegaard The Ends of the Body Three Pseudo-Bernardine Works On the Road with Saint Augustine The Arma Christi in Medieval and Early Modern Material Culture In the Eye of the Animal Saving Fear in Christian Spirituality

This anthology includes cutting edge scholars who bring Augustine into dialogue with Soren Kierkegaard on topics such as exile and pilgrimage, time and restlessness, inwardness and the church, as well as suffering, evil, and humility. The contrasts and surprising connections between these prominent thinkers are highlighted. Reading Augustine presents concise, personal readings of St. Augustine of Hippo from leading philosophers and religion scholars. The looming crisis in higher education appears to be a matter of soaring costs and

crushing student debt, but the problem is actually much deeper. It is a crisis of soul; a question of the very purpose of learning and the type of people that our educational system produces. Today, in the age of academic hyper-specialization and professional knowledge, the moral and spiritual purposes of learning have been eclipsed by a shallow view of career and success. On Education, Formation, Citizenship, and the Lost Purpose of Learning turns to the influential figure Augustine of Hippo to explore how he saved the liberal arts at the end of the Roman Empire and how his inspiring vision can do the same for higher education today. It offers a roadmap for reviving the soul of education - presenting concrete ways that the intellectual practices and economic enterprise of learning can lead once more to a fulfilled life of knowing God and loving others. Reading St. John of the Cross's Dark Night can be daunting; living the dark experience of purification it describes can be much more so. The description of the dark

nights (yes, there is more than one!) which St. John presents seems so stark and painful that one might be tempted to just close the book and stop reading. On top of that, both the process St. John describes and the language he uses can be confusing and intimidating. The language of 16th-century scholasticism is not easily understood by 21st-century readers living in a completely different culture and context. Perhaps even more challenging is that fact that our modern lives, filled with the non-stop clutter of social media and technology, as well as comfort and ease, do not prepare most of us well to honestly look into our own depths to see who we are and who we are intended to become as fully alive human beings. Fortunately we now have this helpful book to guide us to that full life which St. John invites us to in *The Dark Night*. Father Marc Foley here combines his own theological and psychological background, as well as his experience as a spiritual guide, to help modern readers understand the

experiences, challenges, and graced events of the purifying nights of sense and spirit. In addition to exploring certain key terms that John uses in Spanish and their meaning in the saint's time and today, Father Marc includes pertinent selections from a wide range of writers, ancient to modern, that illustrate the themes he covers. Each chapter concludes with insightful questions for personal reflection or group discussion. The book has a comprehensive index. Fergus Kerr, OP is one of the foremost Catholic theologians of his generation. His works are widely read by specialists and students in the UK, North America and across the world. His 'Theology after Wittgenstein' is regarded as a seminal work in philosophical theology. His 'After Aquinas: Versions of Thomism' and 'Twentieth Century Catholic Theologians' are two of the finest student-focussed introductions to their topics currently available. The essays in this collection cover the two key areas of Kerr's contribution: the relationship between theology

and philosophy, focusing particularly on Thomism; and twentieth century Catholic thought. These themes provide the volume's coherence. A key strength of this volume lies in the stature of its contributors. These include the Canadian Catholic philosopher and Templeton-laureate Charles Taylor, Stanley Hauerwas, John Milbank, David Burrell and Denys Turner. A number of younger contributors, representing the influence of Kerr over several generations, are also represented. At his Wednesday audiences during 2007 and 2008 Pope Benedict XVI gave a series of short talks on the Fathers of the Church. He devoted himself not only to such famous and influential Fathers as Augustine and John Chrysostom but also to figures not venerated as saints; one subject, Tertullian, even died outside the Catholic communion. This volume contains thirty-six of these inspirational teachings. In these catecheses the Pope is not delivering academic lectures or preaching sermons. Rather, he is instructing Christian

believers who want to have their faith confirmed and strengthened. Pope Benedict firmly believes that the Fathers of the Church still speak powerfully today, and his accessible presentations will make many readers eager to look further into the writings of these great early Christians. Two respected scholars explore the heart of the Psalms Following in the style of their companion volumes, *The Psalms as Christian Worship* and *The Psalms as Christian Lament*, Bruce Waltke and James Houston now explore the depths of Christian praise. Each volume uniquely blends verse-by-verse commentary with a history of Psalms interpretation in the church from the time of the apostles to the present. Since praise is the essence of the book of Psalms, Waltke and Houston have narrowed the focus to Book IV of the Psalter (Psalms 90-106), which magnify God and proclaim him king. To give voice to the psalmist, the authors (carefully) translate and explain each psalm and summarize its

theological message. This is followed by listening to the voice of godly churchmen whose comments have stood the test of time. The Psalms as Christian Praise is ideal for anyone seeking to better understand the praise of Israel as found in the Psalms and how Christians also use these Psalms in worship. Important essays from one of the giants of literary criticism, including a dozen published here in English for the first time Erich Auerbach (1892-1957), best known for his classic literary study *Mimesis*, is celebrated today as a founder of comparative literature, a forerunner of secular criticism, and a prophet of global literary studies. Yet the true depth of Auerbach's thinking and writing remains unplumbed. *Time, History, and Literature* presents a wide selection of Auerbach's essays, many of which are little known outside the German-speaking world. Of the twenty essays culled for this volume from the full length of his career, twelve have never appeared in English before, and one is being

published for the first time. Foregrounded in this major new collection are Auerbach's complex relationship to the Judaeo-Christian tradition, his philosophy of time and history, and his theory of human ethics and responsible action. Auerbach effectively charts out the difficult discovery, in the wake of Christianity, of the sensuous, the earthly, and the human and social worlds. A number of the essays reflect Auerbach's responses to an increasingly hostile National Socialist environment. These writings offer a challenging model of intellectual engagement, one that remains as compelling today as it was in Auerbach's own time. *Autumn Alcott Ridenour* offers a Christian theological discussion on the meaning of aging toward death with purpose, identity, and communal significance. Drawing from both explicit claims and constructive interpretations of St. Augustine's and Karl Barth's understanding of death and aging, this volume describes moral virtue as participation in Christ across generations, culminating in

preparation for Sabbath rest during the aging stage of life. Addressing the inevitability of aging, the prospect of mortality, the importance of contemplative action and expanding upon the virtues of growing older, Ridenour analyzes how locating moral agency as union with Christ results in virtuous practices for aging individuals and their surrounding communities. By responding with constructive theology to challenges from transhumanist, bioethical and medical arenas, the volume highlights implications not only for virtue ethics, but also for the goals of medicine. "God is our home but many of us have strayed from our native land. The venerable authors of these Spiritual Classics are expert guides-- may we follow their directions home." --Archbishop Desmond Tutu Writing in the last years of the fourth century a.d., Saint Augustine of Hippo created what is at once the first true autobiography in Western literature and among the most sophisticated yet accessible theological arguments in the history

of Christianity. With extraordinary candor and psychological acumen, Augustine recounts his passage from a life of sensuality, Manichaean superstition, and empty careerism to a genuine spiritual awakening, and he articulates views on marriage, morality, and faith that have shaped our discourse ever since. The Confessions allows us to appreciate both the startling modernity of Augustine's insights and the imperishable poetry of his voice. With a new Preface by MacArthur Fellow Patricia Hampl, author of *Virgin Time* and *A Romantic Education*. In the annals of spirituality, certain books stand out both for their historical importance and for their continued relevance. The Vintage Spiritual Classics series offers the greatest of these works in authoritative new editions, with specially commissioned essays by noted contemporary commentators. Filled with eloquence and fresh insight, encouragement and solace, Vintage Spiritual Classics are incomparable resources for all readers who seek a more substantive

understanding of mankind's relation to the divine. This volume surveys the interpretation of St. Paul by patristic and medieval exegetes. It also examines the use of Paul by medieval reformers, canon lawyers, and spiritual teachers and Paul's portrayal in medieval literature and art. It has been over a decade since the first edition of *The Cambridge Companion to Augustine* was published. In that time, reflection on Augustine's life and labors has continued to bear much fruit: significant new studies into major aspects of his thinking have appeared, as well as studies of his life and times and new translations of his work. This new edition of the *Companion*, which replaces the earlier volume, has eleven new chapters, revised versions of others, and a comprehensive updated bibliography. It will furnish students and scholars of Augustine with a rich resource on a philosopher whose work continues to inspire discussion and debate. Ideas of kinship play a significant role in structuring everyday life, and

yet kinship has been neglected in Christian ethics, moral philosophy and bioethics. Attention has been paid in these disciplines to the ethics of 'family,' but with little regard to the evidence that kinship varies widely from culture-to-culture, suggesting that it is, in fact, culturally constructed. Surveying notions of shared substance (e.g. blood ties), house, gender and personhood, as theorised and practiced in the Christian tradition, Torrance critiques the special privileging of the 'blood tie'. In the place of European and American cultural assumptions to the contrary, it is kinship in Christ that is presented as the basis of a truly Christian account for social ties. Torrance also aims to stimulate the moral imagination to consider Christian kinship might be lived out in miniature, in everyday life. *Praise Seeking Understanding* sits at the intersection of three important fields in theology: theological exegesis, Augustinian studies, and contemporary church practice. Jason Byassee deftly brings the

three together, revealing an important symbiotic relationship between them -- a relationship hitherto largely ignored. Though current exegetical methods have swung away from a Christological reading of the Old Testament -- rejecting in particular Augustine's treatment of the text -- Byassee believes that is a mistake we must remedy. Using a recent translation of Augustine's *Enarrationes in Psalmos*, Byassee describes in depth Augustine's psalm hermeneutic and his approach to scripture generally, offering a defense of these views in conversation with recent work in theological exegesis. Despite an enormous amount of literature on St Augustine of Hippo, this work provides the first examination of what he taught about the resurrection of Jesus Christ. Augustine expounded Christ's resurrection in his sermons, letters, *Answer to Faustus the Manichean*, the *City of God*, *Expositions of the Psalms*, and the *Trinity*. *Saint Augustine on the Resurrection of Christ: Teaching, Rhetoric, and Reception*

explores what Augustine held about the centrality of Christ's resurrection from the dead, the agency of Christ's resurrection, and the nature of his risen existence. Leading scholar, Gerald O'Collins, investigates the impact of his resurrection on others and his mediatory role as the risen High Priest. O'Collins then unpicks Augustine's rhetorical justification for the resurrection of Christ: evidence from creation, human history, and the desires of all human beings. This groundbreaking study illustrates the enduring significance of Augustine's teaching on and apologetic for the resurrection, and updates, augments, and corrects what Augustine held. *The Eucharist: Mystery of Presence, Sacrifice, and Communion* explores the three ends of the Sacrament of Sacraments: God's true presence, His redemptive sacrifice, and spiritual nourishment through communion with Him. In this follow-up to his groundbreaking work, *Faith Comes From What Is Heard*, Lawrence Feingold constructs a

biblical vision of the Eucharist from its prefiguration in the Old Testament to its fulfillment in the New and presents the Eucharistic theology of the Church Fathers, St. Thomas Aquinas, and magisterial teaching from centuries past through today. The Eucharist is a masterful text, both challenging and spiritually rich, that comprehensively examines the unspeakable mystery that is the Eucharist. "In 1576, as the Protestant Reformation continued to sweep across Western Europe and Catholic prelates tried to stem the tide through diligent application of Trent's reforming agenda, the Cardinal Archbishop of Milan, Charles Borromeo (1538-84) penned a letter to his clergy. In order to restore the Church to its former glory, he enjoined his "beloved brethren" to "bring back good observances and holy customs which have grown cold and been abandoned over the course of time." Chief among them, he wrote, was the custom, which although ancient, had been "practically lost nearly everywhere in Italy . . . I

mean the practice that ecclesiastical persons not grow, but rather shave the beard, . . . a custom of our Fathers, almost perpetually retained in the Church" that was "replete with mystical meanings."-- Mapping uncharted territory in the study of liturgy's past, this book offers a history to contemporary questions around gender and liturgical life. Teresa Berger looks at liturgy's past through the lens of gender history, understood as attending not only to the historically prominent binary of "men" and "women" but to all gender identities, including inter-sexed persons, ascetic virgins, eunuchs, and priestly men. Demonstrating what a gender-attentive inquiry is able to achieve, Berger explores both traditional fundamentals such as liturgical space and eucharistic practice and also new ways of studying the past, for example by asking about the developing link between liturgical presiding and priestly masculinity. Drawing on historical case studies and focusing particularly on the early centuries of Christian

worship, this book ultimately aims at the present by lifting a veil on liturgy's past to allow for a richly diverse notion of gender differences as these continue to shape liturgical life. Hailed in Sacred Scripture as the “beginning of wisdom” (Ps 111:10), the “fear of the Lord” is seldom mentioned and little understood today. A gift of the Spirit and a moral virtue or disposition, the “fear of the Lord” also frequently entails emotional experiences of differing kinds: compunction, dread, reverence, wonderment, and awe. Starting with the Bible itself, this collection of seventeen essays explores the place of holy fear in Christian spirituality from the early church to the present and argues that this fear is paradoxically linked in various ways to fear’s seeming opposite, love. Indeed, the charged dynamic of love and fear accounts for different experiences and expressions of Christian life in response to changing historical circumstances and events. The writings of the theologians, mystics, philosophers, saints, and

artists studied here reveal the relationship between the fear and the love of God to be profoundly challenging and mysterious, its elements paradoxically conjoined in a creative tension with each other, but also tending to oscillate back-and-forth in the history of Christian spirituality as first one, then the other, comes to the fore, sometimes to correct a perceived imbalance, sometimes at the risk of losing its companion altogether. Given this historical pattern, clearly evident in these chronologically arranged essays, the palpable absence of a discourse of holy fear from the mainstream theological landscape should give us pause and invite us to consider if and how—under what aspect, in which contexts—a holy fear, inseparable from love, might be regained or discovered anew within Christian spirituality as a remedy both for a crippling anxiety and for a presumptive recklessness. This book will be of interest to students and scholars of Christian spirituality, theology, biblical

studies, religious studies, and religion and literature. Contributors: Ann W. Astell, Pieter G. R. de Villiers, Donna R. Hawk-Reinhard, John Sehorn, Catherine Rose Cavadini, Joseph Wawrykow, Robert Boenig, Ralph Keen, Wendy M. Wright, Ephraim Radner, Julia A. Lamm, Cyril O'Regan, Brenna Moore, Maj-Britt Frenze, and Todd Walatka This collaboration by two esteemed evangelical scholars blends a verse-by-verse exposition of select psalms with a history of their interpretation in the church from the time of the apostles to the present. Bruce Waltke, who has been teaching and preaching the book of Psalms for over fifty years, skillfully establishes the meaning of the Hebrew text through the careful exegesis for which he is well known. James Houston traces the church's historical interpretation and use of these psalms, highlighting their deep spiritual significance to Christians through the ages. Waltke and Houston focus their in-depth commentary on thirteen psalms that represent various genres

and perspectives or hold special significance for Christian faith and the life of the church, including Psalm 1, Psalm 23, Psalm 51, and Psalm 139. While much modern scholarship has tended to "despiritualize" the Psalms, Waltke and Houston's "sacred hermeneutic" listens closely to the two voices of the Holy Spirit heard infallibly in Scripture and edifyingly in the church's response. A masterly historical-devotional commentary, *The Psalms as Christian Worship* will deepen the church's worship and enrich the faith and life of contemporary Christians. - Publisher. During the "Silver Age" of the Cistercians (the late twelfth and thirteenth centuries), pseudepigraphical compositions bearing the name Bernard flourished. Important for the history of monasticism and, more broadly, of Christian spiritual formation and practice, these little-studied writings interpret, appropriate, transform, and apply Saint Bernard of Clairvaux's authentic works, transmitting them to new audiences. Under the direction of

Ann Astell and Joseph Wawrykow, with the assistance of Thomas Clemmons, a talented team of young scholars from the University of Notre Dame (the Catena Scholarium) offers here a complete translation of three of these Pseudo-Bernardine essays, providing notes that identify sources, clarify allusions, highlight rhetorical strategies, and demonstrate overall a fascinating, intertextual complexity. The Bernard who emerges from these texts speaks with many voices to herald a living, Bernardine tradition. Most readers first encounter Augustine's love for Scripture's words in the many biblical allusions of his masterwork, the Confessions. Augustine does not merely quote texts, but in many ways makes Scripture itself tell the story. In his journey from darkness to light, Augustine becomes Adam in the Garden of Eden, the Prodigal Son of Jesus' parable, and the Pauline double personality at once devoted to and rebellious against God's law. Throughout he speaks the words of the Psalms as if he had

written them. Crucial to Augustine's self-portrayal is his skill at transposing himself into the texts. He sees their properties and dynamics as his own, and by extension, every believing reader's own. In *Christ Meets Me Everywhere*, Michael Cameron argues that Augustine wanted to train readers of Scripture to transpose themselves into the texts in the same way he did, by the same process of figuration that he found at Scripture's core. Augustine discovered this skill by learning to read Scripture as a work of divine rhetoric that mirrors the humility of the human Christ who forms humble readers to ascend its spiritual heights. Tracking Augustine's developing skill in reading Scripture's figures as microcosms of the history of salvation during the first fifteen years of his Christian life, Cameron shows how Christ's self-transposition into Scripture's readers became the key to Augustine's hermeneutics. Ron Hafliidson places the theology of Augustine in conversation with contemporary authors, who

warn of the dangers of abandoning solitude for constant (often technological) connection. Hafliðson addresses an essential question that has previously been neglected: What difference does it make to the practice of solitude if one believes that even in the absence of any human company, God is always intimately present? For Augustine, solitude is a moral necessity: he recommends that we regularly retreat from the crowd into the depths of our conscience, where we can dwell alone in the company of God, and enter into dialogue before and with God about who we are and how we love. Throughout this book, Hafliðson pairs close readings of Augustine with those of noted cartographers of our inner lives, literary greats including Jane Austen, George Eliot, Marilynne Robinson and George Saunders. This book explores what undiscovered possibilities may lie in solitude. In *The Eye of the Animal: Zoological Imagination in Ancient Christianity* complicates the role of animals in early Christian thought by showing

how ancient texts and images celebrated a continuum of human and animal life. "The personal narrative, be it autobiography or memoir, tells what it is to live and die in the world. Spiritual memoir adds two further dimensions. First, belief or unbelief in God is not incidental to the narrative but crucial. The narrator and other characters must determine how the judgment or grace of God will influence the conduct of their lives. Some memoirs tell how the narrator came to faith; others examine what Augustine calls "the life of faith." Second, spiritual memoir entails the (usually) implied offer: "What happened to me, dear reader, can also happen to you, but in a different way, of course." This is the gospel of memoir. *Our Hearts Are Restless* explores the nature of spiritual memoir via a close reading of twenty-one memoirs or memoir-like works. The author engages in personal reflection with the memoirists and facilitates roundtable discussions among them. The work displays the

diversity of spiritual memoir by following seven paths: conversion (e.g., Augustine, Merton), mystical vision (Julian of Norwich, Emily Dickinson), excruciating doubt (Bunyan), devastation (Abelard, C.S. Lewis), life-long pilgrimage (Harriet Jacobs, Dorothy Day), daily adventures and challenges (Lamott), and nomadic, sometimes angry expressions of faith (Baldwin, Rodriquez). The names above are meant as samples of the book's diversity. If there is a theological argument in this study, it is this: there is no argument and no authoritative theology apart from the lives of God's people and the circumstances in which they live. "The glory of God," said St. Irenaeus, "is a human being fully alive."-- Intrepid Lover of Perfect Grace provides students and scholars with the first biography of Prosper of Aquitaine (388-455) and the first book-length study in English of this important figure in the history of Christianity This volume brings into dialogue the ancient wisdom of Augustine of Hippo, a bishop of the

early Christian Church of the fourth and fifth centuries, with contemporary theologians and ethicists on the topic of social justice. Each essay mines the major themes present in Augustine's extensive corpus of writings—from his Confessions to the City of God— with an eye to the following question: how can this early church father so foundational to Christian doctrine and teaching inform our twenty-first century context on how to create and sustain a more just and equitable society? In his own day, Augustine spoke to conditions of slavery, conflict and war, violence and poverty, among many others. These conditions, while reflecting the characteristics of our technological age, continue to obstruct our collective efforts to bring about the common good for the global human community. The contributors of this volume have taken great care to read Augustine through the lens of his own time and place; at the same time, they provide keen insights and reflections which advance the conversation of

social justice in the present. □ Publishers Weekly starred review This is not a book about Saint Augustine. In a way, it's a book Augustine has written about each of us. Popular speaker and award-winning author James K. A. Smith has spent time on the road with Augustine, and he invites us to take this journey too, for this ancient African thinker knows far more about us than we might expect. Following Smith's successful *You Are What You Love*, this book shows how Augustine can be a pilgrim guide to a spirituality that meets the complicated world we live in. Augustine, says Smith, is the patron saint of restless hearts--a guide who has been there, asked our questions, and knows our frustrations and failed pursuits. Augustine spent a lifetime searching for his heart's true home and he can help us find our way. "What makes Augustine a guide worth considering," says Smith, "is that he knows where home is, where rest can be found, what peace feels like, even if it is sometimes ephemeral and elusive along the way."

Addressing believers and skeptics alike, this book shows how Augustine's timeless wisdom speaks to the worries and struggles of contemporary life, covering topics such as ambition, sex, friendship, freedom, parenthood, and death. As Smith vividly and colorfully brings Augustine to life for 21st-century readers, he also offers a fresh articulation of Christianity that speaks to our deepest hungers, fears, and hopes. This book focuses on applying the thought of Saint Augustine to address a number of persistent 21st-century socio-political issues. Drawing together Augustinian ideas such as concupiscence, virtue, vice, habit, and sin through social and textual analysis, it provides fresh Augustinian perspectives on new—yet somehow familiar—quandaries. The volume addresses the themes of fallenness, politics, race, and desire. It includes contributions from theology, philosophy, and political science. Each chapter examines Augustine's perspective for deepening our understanding of human nature

and demonstrates the contemporary relevance of his thought. Patristic Spirituality explores the divine-human synergy active in the path of Divine ascent in early Christianity, examined through the eyes of notable early Church Fathers and Mothers with 22 patristics scholars as guides. Why can't I control my anger? Or stop overeating? Or wasting time online? Why can't I seem to finish my projects? Or make progress in my spiritual life? Why do I fall for the same stupid temptations over and over again? When we fail, it's easy to make excuses or blame our circumstances. But let's face it: the biggest enemy is usually the one staring back at us from the mirror every morning. We lack self-control. Self-control isn't very popular these days. We tend to think of it as boring, confining, the cop that shows up and shuts down the party. But the truth is that people who cultivate this vital virtue lead freer, happier, and more meaningful lives. After all, our bad habits—from the slight to the serious—bring a host of painful consequences.

Ultimately, they keep us from becoming the people God created us to be. Your Future Self Will Thank You is a compassionate and humorous guide to breaking bad habits and growing your willpower. It explores Scripture's teachings on how to live a disciplined life while offering practical strategies for growth based on the science of self-control. Whether you want to deepen your spiritual life, conquer an addiction, or kick your nail-biting habit, this book will help you get motivated, stay on track, and achieve your goals. Sure, self-control is hard, but it doesn't have to be that hard. Get the help you need to be freer, happier, and more productive. Your future self will thank you! This is the first study of the extent to which St. Augustine understood lay Christians to share the power to "bind and loose sinners." They bind them through fraternal correction and loose them through their prayers. Fr. Carola elaborates thoroughly Augustine's theological and pastoral vision of lay participation in ecclesial

reconciliation. The Arma Christi, the cluster of objects associated with Christ's Passion, was one of the most familiar iconographic devices of European medieval and early modern culture. From the weapons used to torment and sacrifice the body of Christ sprang a reliquary tradition that produced active and contemplative devotional practices, complex literary narratives, intense lyric poems, striking visual images, and innovative architectural ornament. This collection displays the fascinating range of intellectual possibilities generated by representations of these medieval 'objects,' and through the interdisciplinary collaboration of its contributors produces a fresh view of the multiple intersections of the spiritual and the material in the Middle Ages and Renaissance. It also includes a new and authoritative critical edition of the Middle English Arma Christi poem known as 'O Vernicle' that takes account of all twenty surviving manuscripts. The book opens with a substantial introduction that surveys

previous scholarship and situates the Arma in their historical and aesthetic contexts. The ten essays that follow explore representative examples of the instruments of the Passion across a broad swath of history, from some of their earliest formulations in late antiquity to their reformulations in early modern Europe. Together, they offer the first large-scale attempt to understand the arma Christi as a unique cultural phenomenon of its own, one that resonated across centuries in multiple languages, genres, and media. The collection directs particular attention to this array of implements as an example of the potency afforded material objects in medieval and early modern culture, from the glittering nails of the Old English poem *Elene* to the coins of the Middle English poem 'Sir Penny,' from garments and dice on Irish tomb sculptures to lanterns and ladders in Hieronymus Bosch's panel painting of St. Christopher, and from the altar of the Sistine Chapel to the printed prayer books of

the Reformation. The Confessions of Saint Augustine is considered one of the greatest Christian classics of all time. It is an extended poetic, passionate, intimate prayer that Augustine wrote as an autobiography sometime after his conversion, to confess his sins and proclaim God's goodness. Just as his first hearers were captivated by his powerful conversion story, so also have many millions been over the following sixteen centuries. His experience of God speaks to us across time with little need of transpositions. This acclaimed new translation by Sister Maria Boulding, O.S.B., masterfully captures his experience, and is written in an elegant and flowing style. Her beautiful contemporary translation of the ancient Confessions makes the classic work more accessible to modern readers. Her translation combines the linguistic accuracy demanded by 4th-century Latin with the poetic power aimed at by Augustine, not as discernible in previous translations. Teaching Christianity is

the most original book Augustine ever wrote. It is not so much a treatise or scholarly work but an instruction manual on how to teach Christianity. He wrote this how to book for those who would be preaching and explaining Christianity. It is entirely based on the bible and helps the reader express its truths of faith with soundproof methodology. It is a book that will help readers to communicate their message in a clear and effective way. Edmund Hills new translation of Augustines treatise On Christian Doctrine is superb. His early and mature thought on how to understand scripture and how to communicate that understanding to others is set forth clearly and attractively. The translator has shown great discernment in his choice of words and in their placement. This makes for a smooth reading. Extremely valuable are the scholarly endnotes provided after each of the four books. The new title chosen by Edmund Hill, namely, Teaching Christianity indicates that Augustine is here instructing the African clergy, probably the

bishops, how to preach effectively to their congregations. The treatise is not focused on doctrine. Sr. Mary T. Clark, RSCJ Manhattanville College President, Society for Medieval and Renaissance Philosophy Drawing on Arabic, English, French, Irish, Latin and Spanish sources, the essays share a focus on the body's productive capacity - whether expressed through the flesh's materiality, or through its role in performing meaning. The collection is divided into four clusters. 'Foundations' traces the use of physical remnants of the body in the form of relics or memorial monuments that replicate the form of the body as foundational in communal structures; 'Performing the Body' focuses on the ways in which the individual body functions as the medium through which the social body is maintained; 'Bodily Rhetoric' explores the poetic linkage of body and meaning; and 'Material Bodies' engages with the processes of corporeal being, ranging from the energetic flow of humoural liquids to the decay of the flesh.

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Together, the essays provide new perspectives on the centrality of the medieval body and underscore the vitality of this rich field of study. Would you like to learn to pray like a medieval Christian? In *Mary and the Art of Prayer*, Rachel Fulton Brown traces the history of the medieval practice of praising Mary through the complex of prayers known as the Hours of the Virgin. More than just a work of comprehensive historical scholarship, the book asks readers to immerse themselves in the experience of believing in and praying to Mary. *Mary and the Art of Prayer* crosses the boundaries that modern scholars typically place between observation and experience, between the world of provable facts and the world of imagination, suggesting what it would have been like for medieval Christians to encounter Mary in prayer. *Mary and the Art of Prayer* opens with a history of the devotion of the Hours or “Little Office” of the Virgin. It then guides readers in the practice of saying this Office, including its invitatory (Ave Maria),

antiphons, psalms, lessons, and prayers. The book works on several levels at once. It provides a new methodology for thinking about devotion and prayer; a new appreciation of the scope of and audience for the Hours of the Virgin; a new understanding of how Mary functions theologically and devotionally; and a new reading of sources not previously taken into account. A courageous and moving work, it will transform our ideas of what scholarship is and what it can accomplish. This volume offers a comprehensive portrait--or rather, self-portrait, since its words are mostly Augustine's own--drawn from the breadth of his writings and from the long course of his career. This pioneering study of Christian sun symbolism describes how biblical light motifs were taken up with energy in the early Church. Kevin Duffy argues that, living in a world of 24/7 illumination, we need to reconnect with the sun and its light to appreciate the meaning of light in the Bible and Christian tradition. With such a retrieval we can

appreciate Pope Francis's insistence that, like the moon, the Church does not shine with its own light, and assess the claim that the Eucharist is to be celebrated 'Ad Orientem', that is towards the rising sun in the East. Liturgy, architecture, poetry and the writings of saints and theologians such as Augustine, Hildegard of Bingen, Francis of Assisi, and Thomas Traherne offer abundant resources for a much needed renaissance. While Christ was preached as the True Sun among sun-worshipping Aztecs, and the consecrated host was placed in a solar monstrance on Baroque altars, in the modern era solar themes have been neglected. In this accessible work, the author suggests that we rebalance a spiritual symbolism that has over-emphasised darkness and cloud at the expense of light and sun. He proposes a creative retrieval of the traditional title of Christ as the Sun of Justice. This title blends the personal, the social and the cosmic/ecological, and speaks powerfully to a secularising era that

contemporaries Friedrich Nietzsche and Thérèse of Lisieux both described as one where the sun does not shine. Including classical, modern, and postmodern approaches to theological anthropology, this volume covers the entire spectrum of thought on the doctrines of creation, the human person as *imago Dei*, sin, and grace. The editors have gathered an exceptionally diverse range of voices, ensuring ecumenical balance (Protestant, Roman Catholic and Orthodox) and the inclusion of previously neglected perspectives (women, African American, Asian, Latinx, and LGBTQ). The contributors revisit authors from the “Great Tradition” (early church, medieval, and modern), and discuss them alongside critical and liberationist approaches (ranging from feminist, decolonial, and intersectional theory to critical race theory and queer performance theory). This is a much-needed overview of a rapidly evolving field. While books about the lives of women in church history are abundant, in this book

Simonetta Carr focuses on the important questions they asked—relevant both in the past and today. Throughout church history, women like you (single, married, mothers, and grandmothers, with careers both in and outside their homes) have carefully considered theological issues and asked intelligent and penetrating questions, faithfully seeking the answers in Scripture. You will be encouraged through “Food for Thought” sections at the end of each chapter to consider their questions, raise your own, and discuss them with others. Join your sisters from the church of all ages in taking every thought captive to the obedience of Christ!

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