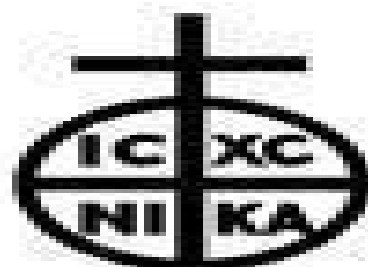


ANCIENT CHRISTIAN WRITERS



ST. PROSPER
OF AQUITAINE

DEFENSE OF
ST. AUGUSTINE

St Prosper Of Aquitaine Defense Of St Augustine

Prosper (de Aquitania)



St Prosper Of Aquitaine Defense Of St Augustine:

Defense of St. Augustine Prosper (de Aquitania),1963 Litteraturhenvisninger og noter s 187 235 Prosper of Aquitaine
Saint Prosper (of Aquitaine),1963 **St. Prosper of Aquitaine, Defense of St. Augustine** ,1962 The first document of the
Semi Pelagian controversy the Defense involves several mutually connected points of doctrine all of them centered on the
gratuity of grace or on the very idea of grace as an undeserved gift of God A layman connected with the monasteries of
Marseilles Prosper left Gaul for Rome and lived there until after 455 *Defense of St. Augustine* Prosper (de
Aquitania),1963 Litteraturhenvisninger og noter s 187 235 Augustine Through the Ages Allan Fitzgerald,John C.
Cavadini,1999 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 Augustine s 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 Augustine s 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 Augustine s 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 Augustine s life the chaotic political events of his world and the church s struggles with such
heresies as Arianism Donatism Manicheism and Pelagianism Augustine s 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 church
state relations Roman society Defense of St. Augustine Prosper of Aquitaine,197? *Defense of St. Augustine Of*
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alive and relevant **The Carmen de Providentia Dei Attributed to Prosper of Aquitaine** Saint Prosper (Tiro,
Aquitanus),1964 *Defense of St. Augustine. (Theological Works in Prose which Constitute ... [Prosper's] Defense of*
Augustine Against the Semi-Pelagians) Saint Prosper (of Aquitaine),1963 Reprobation: from Augustine to the Synod of
Dort Peter Sammons,2020-01-20 Over the centuries the Protestant church has been severed into two major positions in

regard to predestination and reprobation On one side the Arminians largely reject these doctrines while the reformed readily embrace them as biblical truth Although much has been written either rejecting or defending the doctrine of reprobation little attention has been given to the historical development of the reformed position on the nature of reprobation and God's use of secondary causality in the hardening of the wicked By means of historical analysis Peter Sammons traces the development of the doctrine of reprobation from Augustine to the Synod of Dort In this book Sammons gives special attention to views on reprobation and its various parts preterition and predamnation along with how historically theologians have attempted to articulate its execution Perhaps one of the greatest paradoxes in all of Scripture theology and philosophy is here addressed How does an omnibenevolent and omnipotent God predetermine and interact with sin in the world Answering the question proves vital not merely to reconcile theological and philosophical concerns but to answer the all important question of life Who is God This volume is intended to provide a balanced analysis of the historical and intellectual development within reformed theology as to how God is simultaneously holy and sovereign by examining how reprobation and its parts have historically been defined Reformed understanding on this doctrine was not done in a vacuum nor was it concluded in the 180 meetings of the Synod of Dort rather it has a history within the church of thoughtful development

Christology and the Logic of Grace in Fifth-Century Gaul Donald Fairbairn, 2024-11-13 The monastic writers in fifth century southern Gaul have long been branded as Semi Pelagians because of their opposition to Augustine's teaching on predestination and grace But an overlooked aspect of the grace related discussions is the role that Christology plays in the articulation of grace and in fact the so called Semi Pelagians all wrote on Christology in opposition to Nestorianism as well as writing on grace Their thinking was sparked at least as much by their opposition to Nestorius as it was by their disagreements with Augustine This book examines the relation between Christology and grace in the later writings of Augustine in Leporius both before and after his correction and in the Gallic writers John Cassian Vincent of Lérins Prosper of Aquitaine and Faustus of Riez It argues that the Gallic writers hold to a Christology very similar to that of Augustine a Christology of divine descent in which the incarnate Word is the subject of the human actions and experiences of Christ Furthermore the book argues that Augustine and the Gallic writers all affirm the priority of divine grace in salvation but they differ in the way they establish that priority Augustine and the Gallic writers reason between Christology and grace with a different logical sequence Augustine starts with the incapacity of fallen humanity to save itself then reasons to the predestination of the elect and then understands the incarnation of the Word in terms of the particular effects on the elect Predestination thus dominates his understanding of grace and soteriology In contrast the Gallic writers including the later Prosper after he began to move away from Augustine reason from human incapacity to the incarnation thus understanding the descent of the Word as holding general effects for all humanity Only then do they reason to the particular aspects of grace in Christian life Predestination is thus less central to their thought and can be understood in a different way than in

Augustine's later works **Epistula Ad Demetriadem De Vera Humilitate** Saint Prosper (of Aquitaine), Pope Leo I, Ambrose ((saint ;), 1965 John Davenant's Hypothetical Universalism Michael J. Lynch, 2021-05-27 Michael Lynch argues that the hypothetical universalism of the English theologian and bishop John Davenant 1572 1641 has consistently been misinterpreted and misrepresented as a via media between Arminian and Reformed theology This book examines Davenant's hypothetical universalism in the context of early modern Reformed orthodoxy It traces how Davenant and his fellow British delegates at the Synod of Dordt shaped the Canons of Dordt in such a way as to allow for their English hypothetical universalism A careful exposition of the theses found in Davenant's *De Morte Christi* makes up the central core of this study

Christ in Celtic Christianity Michael W. Herren, Shirley Ann Brown, 2002 Interprets the nature of Christianity in Celtic Britain and Ireland from the 5th to the 10th cent based on written and visual evidence images of Christ in manuscripts metalwork and sculpture The strain of the Pelagianism in Britain in the early 5th century influenced the theology and practice of the Celtic monastic Churches on both sides of the Irish Sea making theological spectrum quite distinct from that of the continent *Intrepid Lover of Perfect Grace* Alexander Y. Hwang, 2009-05 *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 St Augustine and His Opponents J. Baun, M. Vinzent, 2010-05-05 Papers presented at the Fifteenth International Conference on Patristic Studies held in Oxford 2007 see also *Studia Patristica* 44 45 46 47 and 48 The successive sets of *Studia Patristica* contain papers delivered at the International Conferences on Patristic Studies which meet for a week once every four years in Oxford they are held under the aegis of the Theology Faculty of the University Members of these conferences come from all over the world and most offer papers These range over the whole field both East and West from the second century to a section on the *Nachleben* of the Fathers The majority are short papers dealing with some small and manageable point they raise and sometimes resolve questions about the authenticity of documents dates of events and such like and some unveil new texts The smaller number of longer papers put such matters into context and indicate wider trends The whole reflects the state of Patristic scholarship and demonstrates the vigour and popularity of the subject **Augustine of Hippo** Peter Brown, 2013-11-05 This classic biography was first published forty five years ago and has since established itself as the standard account of Saint Augustine's life and teaching The remarkable discovery of a considerable number of letters and sermons by Augustine cast fresh light on the first and last decades of his experience as a bishop These circumstantial texts have led Peter Brown to reconsider some of his judgments on Augustine both as the author of the *Confessions* and as the elderly bishop preaching and writing in the last years of Roman rule in north Africa Brown's reflections on the significance of these exciting new documents are contained in two chapters of a substantial Epilogue to his biography the text of which is unaltered He also reviews the changes in scholarship about Augustine since the 1960s A personal as well as a scholarly fascination infuse the book length epilogue and notes that Brown has added to his

acclaimed portrait of the bishop of Hippo *The Fear of Freedom* Rowan A. Greer, 2010-11 By the fear of freedom Greer means the unconscious flight from the heavy burden of individual choice an open society lays upon its members The miraculous represents a heavenly power brought down to earth and tied to the life of the community Understanding how miracles were perceived in the late antiquity requires us to put aside the notion of a miracle as the violation of the natural order Miracles for the church fathers refers to anything that evokes wonder Rowan Greer is not concerned with conclusions about the truth or falsity of the miracles reported in the ancient sources He is concerned with how the miracle stories shaped the way people understood Christianity in the fourth and fifth centuries Once the Church gained the predominance in the Empire as part of the Constantinian revolution most Christians thought that a new Christian commonwealth was in the making The miracles associated with the cult of the saints the martyrs and their relics in the Christian Empire were part of this sacralization In the Roman imperial church we find a tension between the Christian message which revolved around virtue and the individual and corporate piety that focused upon the empowering of the people of God With Augustine we find Christian Platonism transformed into a new theology far more congruent with the corporate poetry that had by then developed An emphasis upon grace and upon God's sovereignty fits a preoccupation with miracles better than the old emphasis upon human freedom and virtue and sets the stages for the Western Middle Ages and the cult of the saints organized and made central to Christian piety From a study of Roman imperial Christianity before the collapse of the West we discover the tendency to substitute one kind of freedom for another Freedom as the capacity of human beings to choose the good does not of course disappear but on the whole it is made subordinate to notions of God's sovereign grace and even to an insistence upon the authority of the church The Predestination of Humans Cornelius Jansen, 2022-02-18 No other theological text polarized the early modern Catholic world as much as Cornelius Jansen's *Augustinus* In it the erudite bishop not only reconstructed St Augustine's teaching on grace and free will but also boldly claimed that his views were in line with the Council of Trent and the Society of Jesus For Jansen the latter had marginalized the Church Father's doctrine on divine predestination by overemphasizing human free will Published after his death in 1640 Jansen's work drew a large crowd of followers and inspired an Augustinian reform movement Its papal condemnation unintentionally spread this theology but stifled an impassioned academic engagement with the *Augustinus* This first ever translation of some of its central chapters enables historians philosophers and theologians to finally engage with the founding text of Jansenism Augustine Frederick Van Fleteren, Joseph C. Schnaubelt, 2001 This book contains a group of essays by internationally recognized scholars on Augustine's hermeneutical theory and practice of biblical exegesis attempting to understand Augustine 1 against his own intellectual background 2 within his own works and 3 in relation to traditional and contemporary discussions of biblical hermeneutics and exegesis In the discussion of Augustine's theological works and pastoral sermons consideration is given both to the science of hermeneutics and the art of exegesis Ancient rhetoric ancient philosophy and earlier Christian

exegetes are studied as they relate to Augustine as is Augustine's own synthesis Augustine Biblical Exegete sheds light on the continuity between the exegesis of earlier ages and our own

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