

The Trinity Augustine Of Hippo

Provides a brief and comprehensive introduction to the mystery of the Trinity, tracing the evolution of the doctrine from its Old Testament roots to its contemporary expressions. Original.

On the Trinity (De Trinitate) is a Latin book written by Augustine of Hippo to discuss the Trinity in context of the logos. It is placed by him in his *Retractations* among the works written (meaning begun) in AD 400. In letters of AD 410, AD 414, and at the end of AD 415, it is referred to as still unfinished and unpublished. But a letter of A.D. 412 states that friends were at that time asking to complete and publish it. And the letter to Aurelius, which was sent with the treatise itself when actually completed, states that a portion of it, while it was still unrevised and incomplete, was in fact surreptitiously made public. It was still in hand in AD 416: in Book XIII, a quotation occurs from the 12th Book of the *De Civitate Dei*; and another quotation in Book XV., from the 90th lecture on St. John. The *Retractations*, which refer to it, are usually dated not later than AD 428. The letter to Bishop Aurelius also states that the work was many years in progress, and was begun in St. Augustine's early manhood, and finished in his old age. Arthur West Haddan inferred from this evidence that it was written between AD 400, when he was forty-six years old, and had been Bishop of Hippo about four years, and AD 428 at the latest; but probably was published ten or twelve years before this date, around 417. It is also the title of works written by at least two other luminaries of the early church: Hilary of Poitiers (the Hammer of the Arians) and Richard of St. Victor.

Looks at Augustine's theology in light of environmental concerns.

Augustine of Hippo (b. A.D. 354) is considered the single most influential theologian in the history of the Church in the West. Among his many contributions, Augustine developed a sexual ethic that became decisive for all later teachings in the Christian West on issues of marriage, reproduction, and sexuality. Some of the most significant and representative passages on marriage and sexuality from his works are presented here. They recount Augustine's own struggle with sexuality, and stress the important role it played in his conversion to Christianity as well as its influence on his theological principles later in life. The passages in this collection are divided into four chapters which document the chronological development of Augustine's sexual ethic. The first chapter includes passages that pertain to Augustine's own life and illustrate some of his positive and negative models of marital relation. The second chapter recounts Augustine's responses to the Manichean teachings on the body, reproduction, and marriage, mostly from his early years as a Christian. The third chapter contains passages marking Augustine's reaction to the ascetic debates within late fourth-century Latin Christianity. And, finally, the fourth chapter illustrates Augustine's mature sexual and marital ethic, which he elaborated in the midst of--and in reaction to--arguments with Pelagian writers. In a separate introduction, Elizabeth Clark sets the development of Augustine's thought within the context of his own intellectual biography and views it against the background of related issues and movements in the late fourth and early fifth centuries, such as Manichaeism, Jovinianism, and Pelagianism. The selections she presents here offer a comprehensive and uncommonly well-balanced picture of Augustine and his work. *St. Augustine on Marriage and Sexuality* is the first in a projected series of volumes on various themes found in the writings of the church fathers.

ABOUT THE EDITOR: Elizabeth Clark is John Carlisle Kilgo Professor of Religion at Duke University. She is a past president of the American Academy of Religion and the North American Patristic Society, and a member of the editorial board of the *Fathers of the Church* series.

Augustine knows by faith that God is a trinity, Father, Son and Holy Spirit, and he is seeking as far as possible to understand what he believes. In the first seven books Augustine begins by searching the scriptures of the Old and New Testaments for clues to understanding and then argues in the language of philosophy and logic to defend the orthodox statement of the doctrine against the Arians. In the last eight books Augustine seeks to understand the mystery of the divine Trinity by observing an analogous trinity in the image of God, which is the human mind; and in so doing, he also suggests a program for the serious Christian of spiritual self-discovery and renewal. This second edition is newly produced, now featuring convenient footnotes rather than the previously used endnotes.

The *Essential Augustine* contains selected passages from about forty key works by St. Augustine of Hippo, nearly half of which were specifically translated for this collection. The table of contents provides precise references to the source treatises. A bibliography and glossary of key terms are included, along with appendixes containing a list of all Augustine's known writings, alphabetized by standard English titles.

Gathers selections from St. Augustine's autobiographical *Confessions*, sermons on Christian life and the Psalms, and his discussion of the secular and Christian views of happiness.

Though trinitarian theology has enjoyed a resurgence of interest in the last few years, there is a lamentable lacuna in much of this study, a gap between intellectual rigor and concrete experience. While the contributions of Augustine of Hippo and Thomas Aquinas are important to any foundational study of the Trinity, a strictly philosophical and scholastic approach has proved to be both contentious and problematic. As a result, many are left wanting for more meaningful expressions of this profound mystery. Anne Hunt fills this lacuna and offers a fresh avenue of reflection. She explores the distinctly trinitarian insights of a number of Christian mystics 'Hildegard of Bingen and Meister Eckhart, Bonaventure and Elizabeth of the Trinity, Teresa of Avila and John of the Cross, William of St. Thierry and Julian of Norwich. Readers will find that the mystery of the divine life and love that was so tangibly given and so palpably experienced by these mystics is now offered to us through them. Anne Hunt is faculty dean of theology and philosophy at Australian Catholic University. She is currently vice president of the Australian Catholic Theological Association. She is author of *Trinity: Nexus of the Mysteries of Christian Faith, What Are They Saying About the Trinity?* and *The Trinity and the Paschal Mystery*.

New edition and revised translation! Written as a favor for a friend, this "little work" is a wonderful explanation of the Christian faith: a true catechism from which, throughout the history of the church, other catechisms have drawn and learned. Augustine first works his way through the creed, and then the Lord's Prayer as recorded by Matthew, ending with the sacraments. This is a colossal work in one small volume.

Ed Siecinski examines how the Church has viewed the procession of the Holy Spirit throughout its history, beginning with the Trinitarian controversies of the early Christian centuries. The first comprehensive study of the key controversy separating the Eastern and Western churches.

On the Trinity is a Latin book written by Augustine of Hippo to discuss the Trinity in context of the logos. Although not as well known as some of his other works, it is arguably his masterpiece and of more doctrinal importance than the *Confessions* or *City of God*.

Drawing upon a decade of research and a background in Literature, Linguistics, Biblical Studies, Reformed Theology and the History of Philosophy, Dougherty seeks to uncover the biblical doctrine of the Holy Trinity. Dougherty considers the doctrine from a biblical perspective, from a historic perspective, and from a philosophical perspective, drawing upon such thinkers as Augustine, Aquinas, Calvin, Owen, Edwards, and Cornelius Van Til. While Dougherty challenges many contemporary and historic assumptions about the famous Christian doctrine, contrasting his position on many points with those of contemporary authors such as Robert Letham and John S. Feinberg, his conclusions are in line with the spirit of traditional orthodoxy: He writes, "The Father is wholly God, the Son is wholly God, the Spirit is wholly God. There is no God apart from or in addition to Father, Son and Holy Spirit."

A new edition of Augustine's influential philosophical and theological treatise.

As with very many of Augustine's works, *Instructing Beginners in Faith* is a response to a request, an answer to questions put to him by others. In this case we know from the first words of the work itself that the one making the request is named Deogratias (Augustine calls him "brother"), and a couple of lines later we learn that he is a deacon in Carthage, the principal city of Proconsular Africa, where he enjoys

popularity as a teacher of the faith. In the most general terms, he wanted Augustine to send him "something in writing which might be of use to him on the question of instructing beginners in faith (de catechizandis rudibus)". The term *rudes* in this expression referred specifically to people who were approaching the Church for the first time with the wish to become Christians. *Instructing Beginners in Faith* has been frequently and creatively adapted to serve the needs of education in faith in many different contexts, including the education of clergy and religious education more generally. The two model catecheses that Augustine sketches not only continue to have relevance today but also provide an important insight into his understanding of the use of scripture and tradition. Augustine's awareness of the problems that religious educators face demonstrates his profound grasp of the human condition. Written as a reflection on the most suitable way of communicating the heart of Christian faith to those applying for membership of the Church.

St. Augustine of Hippo (354-430) was one of the most prolific geniuses that humanity has ever known, and is admired not only for the number of his works, but also for the variety of subjects, which traverse the whole realm of thought. The form in which he casts his work exercises a very powerful attraction on the reader. The fifteen books *De Trinitate*, on which he worked for fifteen years, from 400 to 416, are the most elaborate and profound work of St. Augustine. The last books on the analogies which the mystery of the Trinity have with our soul are much discussed. The saintly author himself declares that they are only analogous and are far-fetched and very obscure.

The most complete collection of St. Augustine's writings ever made available in English.

The four volumes of Augustine's complete letter corpus, expertly translated by Ronald Teske, SJ, represent a treasure trove of insights into the mind and heart of the Bishop of Hippo. Now, this one-volume compilation brings to the forefront the most essential of Augustine's correspondence. The *Essential Letters* volume in the series of Augustine's complete works features a rich selection from the Bishop of Hippo's extensive surviving correspondence. Following an informative introductory chapter by Augustine scholar Przemyslaw Nehring, the letters are then arranged in categories that focus on Augustine in his different roles, for example, as philosopher, theologian, exegete, and monastic founder. These writings display Augustine's wide-ranging concerns with a similarly wide range of correspondents and often provide a glimpse of his character that cannot be obtained in his other writings, not even in *The Confessions*.

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This volume is accurately annotated, including * an extensive biography of the author and his life * working interactive footnotes The most weighty of the doctrinal treatises is that on the Holy Trinity. The Latin original (*De Trinitate contra Arianos libri quindecim*), is contained in the 8th volume of the Benedictine edition. It is the most elaborate, and probably also the ablest and profoundest patristic discussion of this central doctrine of the Christian religion, unless we except the *Orations against the Arians*, by Athanasius, "the Father of Orthodoxy," who devoted his life to the defense of the Divinity of Christ. Augustine, owing to his defective knowledge of Greek, wrote his work independently of the previous treatises of the Eastern Church on that subject. He bestowed more time and care upon it than on any other book, except the *City of God*. Besides this treatise the following works are included: *The Enchiridion*, or *On Faith, Hope and Love* *On the Catechising of the Uninstructed* *Treatise on Faith and the Creed Concerning Faith of Things not Seen* *On the Profit of Believing* *On the Creed*

Augustine of Hippo (354–430) strongly influenced western theology, but he has often been accused of over-emphasizing the unity of God to the detriment of the Trinity. In *Augustine and the Trinity*, Lewis Ayres offers a new treatment of this important figure, demonstrating how Augustine's writings offer one of the most sophisticated early theologies of the Trinity developed after the Council of Nicaea (325). Building on recent research, Ayres argues that Augustine was influenced by a wide variety of earlier Latin Christian traditions which stressed the irreducibility of Father, Son and Spirit. Augustine combines these traditions with material from non-Christian Neoplatonists in a very personal synthesis. Ayres also argues that Augustine shaped a powerful account of Christian ascent toward understanding of, as well as participation in the divine life, one that begins in faith and models itself on Christ's humility.

This volume, a part of the *Library of Christian Classics* series, explores Augustine's classic work on the Trinity and his understanding of Paul, as well as his powers as a preacher. Long recognized for the quality of its translations, introductions, explanatory notes, and indexes, the *Library of Christian Classics* provides scholars and students with modern English translations of some of the most significant Christian theological texts in history. Through these works--each written prior to the end of the sixteenth century--contemporary readers are able to engage the ideas that have shaped Christian theology and the church through the centuries.

This translation into English of the extant correspondence between St Jerome at Bethlehem and St. Augustine, Bishop of Hippo, presents these letters, written during the years 394-419, in chronological order. This volume also contains explanatory notes for each of the 17 letters, as well as two letters from Jerome and Augustine relating to their correspondence, and an introduction discussing the main themes with which their correspondence deals: the relative merits of the Latin version of the Bible from the Septuagint and Jerome's new translation from the Hebrew Old Testament, the authority of Scripture, and the problem of the origin of the human soul. The letters are illuminating for the history of the period when Christians had to combat many heretical movements as well as paganism.

In 1990, New City Press, in conjunction with the Augustinian Heritage Institute, began the project known as: *The Works of Saint Augustine, A Translation for the 21st Century*. The plan is to translate and publish all 132 works of Saint Augustine, his entire corpus into modern English. This represents the first time in which *The Works of Saint Augustine* will all be translated into English. Many existing translations were often archaic or faulty, and the scholarship was outdated. New City Press is proud to offer the best modern translations available. *The Works of Saint Augustine, A Translation for the 21st Century* will be translated into 49 published books. To date, 41 books have been published by NCP containing 93 of *The Works of Saint Augustine, A Translation for the 21st Century*. Augustine's writings are useful to anyone interested in patristics, church history, theology and Western civilization. -- Publisher.

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.

This book is an attempt to eliminate a serious deficiency in Augustinian studies. Augustine's conflict with the Gothic, or Ulfilan, Arians has received little scholarly attention. Detailed discussion and careful analysis of the historical background and the theology of Augustine's Gothic Arian opponents have been readily available in French but exceedingly rare in English. *Augustine and the Arians* provides the English-speaking world with an introduction to Ulfilan Arianism and places it within both theological and historical contexts. The study also outlines the general context and the role of Gothic Arianism in the declining empire. It shows how seriously the Catholic church took the threat of an Arianism defended by barbarian swords and tolerated by Roman generals. Subsequent generations viewed the Catholic victory as inevitable, but for Augustine's contemporaries the Ulfilan Arians were a serious menace. In his attempts to put the bishop of Hippo's contacts with Arians into a workable chronology, William A. Sumruld has raised some interesting questions about the dating of Augustine's *De Trinitate*. Recent scholarship has assumed that Augustine's most famous work on the Christian Trinity was completed very late in his career. The major reason usually cited for this conclusion has been the anti-Arian material included in the great work. Since Augustine's controversies with the Ulfilan Arians came so late in his life, then - it was assumed - so did the *De Trinitate*. Sumruld challenges this assumption because careful analysis of the text reveals that the type of Arianism discussed in *De Trinitate* is not Ulfilan, but a philosophically based anhomioian Eunomianism. After 418, the Arianism encountered in almost all Augustine's works is that homoian Arianism sponsored by Ulfila, the famous missionary to

