

1. Record Nr.	UNINA9910450367203321
Autore	Hanby Michael <1966, >
Titolo	Augustine and modernity // Michael Hanby
Pubbl/distr/stampa	London ; ; New York : , : Routledge, , 2003
ISBN	1-280-02269-8 0-203-45185-6 0-415-28469-4 1-134-45266-7
Descrizione fisica	1 online resource (305 p.)
Collana	Radical orthodoxy series
Disciplina	189.2 270.2092
Soggetti	Self - Religious aspects - Christianity - History of doctrines - Early church, ca. 30-600 Philosophy, Modern Self (Philosophy) - History Philosophy and religion - History Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. 277-279) and index.
Nota di contenuto	Cover; Title; Copyright; Contents; Acknowledgments; Abbreviations; Introduction: Thinking with and about Augustine; 1 A grim paternity?; The alleged sins of the father; The grand architect and the builders; The West that never was: the theological critique; Love in the time of avarice: the postmodern critique; 2 De Trinitate and the aesthetics of salvation; The aesthetics of salvation; Delight and the beauty of God; The Body of Christ and the eros of faith; 3 Christology, cosmology and the mechanics of grace; On the intelligibility of the Pelagian controversy Pelagianism: a problem of trinitarian theology?Creation and the mechanics of grace; Augustine's doxological self; 4 The subtle triumph of Pelagianism; On winning the battle and losing the war; Duelling cosmologies; Pelagianizing Augustine; 5 An Augustinian parody: Descartes and modern stoicism; An overlooked chapter in the story of modern origins; Why Augustine is not a Cartesian; Why Descartes is not Augustinian; Postscript: Modernity in Augustinian hindsight; Notes;

Sommario/riassunto

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
