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| Titolo | Gratia in Augustine's Sermones ad populum during the Pelagian controversy [[electronic resource]] : do different contexts furnish different insights? // by Anthony Dupont |
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| ISBN | 1-283-85423-6 90-04-23256-7 |
| Descrizione fisica | 1 online resource (697 p.) |
| Collana | Brill's series in church history, , 1572-4107 ; ; v. 59 |
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| Soggetti | Church history - Primitive and early church, ca. 30-600 Grace (Theology) - History of doctrines - Early church, ca. 30-600 Pelagianism |
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| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Based on the author's thesis (doctoral)--Katholieke Universiteit Leuven, 2009. |
| Nota di bibliografia | Includes bibliographical references (p. [643]-683). |
| Nota di contenuto | Preliminary Material -- Introduction -- 1. Status quaestionis on Research into Augustine's sermones ad populum and gratia -- 2. Fides as gratia and as Human Task -- 3. Sermones 293-294: Baptismus Paruulorum in the First Phase of the Pelagian Controversy -- 4. Prayer as Indication of Human Sinfulness -- 5. The Theme of Human Sinfulness in the Anti-Pelagian sermones ad populum -- Conclusion -- Bibliography. |
| Sommario/riassunto | During the last decades, the doctrine of grace of Augustine of Hippo (354-430) has been studied in depth. The occurrence of grace in Augustine's circa 580 sermones ad populum has not yet been systematically analysed. This monograph studies the presence of grace in sermones preached during the period of the Pelagian controversy – a debate precisely on the relation between divine grace and human freedom. Does Augustine deal with grace differently in these sermones and his anti-pelagian tractates? First, the gratia content of the sermones does not differ from that of the systematic treatises. Second, the treatment of this topic differs on occasion, a difference determined |

by the biblical, liturgical, rhetorical and contextual framework of the sermons. This book explores the anthropological-ethical perspective of grace in Augustine, which results in a correction of the image of an Augustine overemphasising God and neglecting man, and in a plea to see continuity in his thinking on grace.
