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**Anselm of Canterbury and his Theological Inheritance** - Giles E.M.  
Gasper - 2017-03-02  
Anselm of Canterbury is one of the most famous of medieval Christian thinkers, who left a considerable political and intellectual inheritance of his own. This book reveals that the theological and intellectual inheritance available to Anselm was more dynamic, broader and deeper than is traditionally thought and Anselm was influenced by more than just the works of St Augustine. Giles Gasper focuses particularly on the part played by the translated works of the Greek Fathers. Demonstrating how widely the writings of the Fathers of the Church were available in western libraries, Gasper goes on to compare key aspects of doctrine in Anselm's thought with that of the notable Greek Fathers. Questioning the way in which Anselm and other authors have been described, this book moves away from well worn routes of interpretation and provides new perspectives on this most significant figure in the history of the church, the middle ages, and western thought.

**Anselm of Canterbury** - Benedicta Ward - 1990  
St Anselm (1033-1109) was the abbot of the Benedictine monastery of Bec in France before becoming Archbishop of Canterbury. This study discusses the relationship between his scholarship and life as a monk, showing how one flowed naturally from the other.

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**Anselm of Canterbury** - David S. Hogg - 2017-09-29
Anselm is a major figure in theological, philosophical and historical studies. This book provides a fresh approach to the study of this great figure; one which provides critical interaction with current critical thinking whilst arguing in favour of the idea of theological unity in Anselm’s corpus. Exploring the Proslogion, but also more ‘minor’ works, David Hogg interacts with the theological content of Anselm’s writings: showing how Anselm’s ontological argument fits into the wider context of his theology; comparing the holistic approach of Anselm’s thought with that of other medieval personages and fitting him into the wider medieval context; and revealing how Anselm's theology integrates the atonement and questions of predestination, the fall of the Devil and free will, and other issues. The book concludes with an assessment of the impact of Anselm’s theology during his own time, and the continuing effect his thinking has had on succeeding centuries of theological development.

**Prayer and Thought in Monastic Tradition** - Santha Bhattacharji - 2014-05-22
Examines social contexts of the Gospel and Epistles of John from the perspective of sociolinguistic theory of register, with reference to the Johannine Community model.

**Anselm of Canterbury** - Sister Benedicta (SLG.) - 1973

**Anselm of Canterbury** - Sister Benedicta (SLG.) - 1973

**Anselm’s Pursuit of Joy** - Gavin R. Ortlund - 2020
"By means of a chapter-by-chapter textual analysis of the Proslogion, Ortlund makes the case that Anselm's goal, far more than an argument for God's existence, is a meditation on God as the chief happiness of the human soul"--

**A Benedictine Reader** - Hugh Feiss - 2019-02-12
A Benedictine Reader, 530–1530, has been more than twenty years in the making. A collaboration of a dozen scholars, this project gives as broad and deep a sense of the reality of the first one thousand years of Benedictine monasticism as can be done in one volume, using primary sources in English translation. The texts included are drawn from many different genres and from several languages and areas of Europe. The introduction to each of the thirty-two chapters aims to situate each author and text and to make connections with other texts and studies within and outside the Reader. The general introduction summarizes the main ideas and practices that are present in the Rule of Saint Benedict and in the first thousand years of Benedictine monasticism while suggesting questions that a reader might bring to the texts.

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The Language and Logic of the Bible - G. R. Evans - 1991-11-21
Learning in the Middle Ages had the purpose of making it possible to understand the Bible better. This study looks at the assumptions within which Western Bible students from Augustine through the 12th century approached their reading and developed more refined critical methods.

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ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

Anselm of Canterbury: The Major Works - St. Anselm - 1998-09-10

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Cur Deus Homo - Saint Anselm (Archbishop of Canterbury) - 1865

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The Benedictine Tradition - Laura Swan - 2007

When St. Benedict wrote his little rule for beginners? in the fifth century, he could not have known it would shape the lives of religious men and women for more than fifteen hundred years. Offering instruction on prayer and community life, Benedict's Rule espouses the values of humility, prayer, and hospitality that have marked the lives of Benedictines throughout the ages. Benedictines are those persons who commit themselves to the Rule of Benedict, and have been popes and widows, scholars and mystics and lay people from many religious traditions, including Catholics, Anglicans, Methodists, and Lutherans. They have lived in monasteries and ashrams, in busy urban centers, and in desert hermitages. Dedicated to God and the practices of the Liturgy of the Hours and monastic life, Benedictines have made significant contributions to chant, theology, and the preservation of spiritual works of literature and scholarship. Represented here is the work of major Benedictine figures throughout the ages, beginning with Pope Gregory's account of the life of Benedict and arriving at recent statements by the Conference of Benedictine Prioresses on conflict in the world. Along
together a very useful collection of readings. Since these selections are as in any age. Swan and Zagano?s book is a useful starting point for anyone seeking to explore the Benedictine tradition through selected primary texts with biographical introductions. It is accessible to readers of all backgrounds, and will urge them to launch out into other depths of discovery, where they will come to know more fully the author?s claim that Benedictine spirituality is enjoying a renaissance.?? S. Ephrem Hollermann, OSB Associate Professor of Theology College of Saint Benedict/Saint John?s University?Sr. Laura Swan?s The Benedictine Tradition is a lovely resource of Benedictine riches for anyone who desires to go more deeply into the nature of the Benedictine life of the spirit. From a 1500-year tradition, she has lovingly selected fourteen figures or groups, each representing a significant quality of Benedictine life. Each chapter begins with a quotation from Benedict?s Rule giving a clue to the quality for which this Benedictine is chosen. A very useful and helpful introduction to teach figure follows, along with some lovely selections from each one?s writings. I found myself slowing down as I read, to be nourished at leisure by the profound words of these persons committed to the Benedictine way. Sr. Laura closes with a chapter quoting from Benedictine prioresses as they reflect in writing on the monastic tradition in light of the demands of contemporary society. Those reflections offer a mirror for the whole of Sr. Laura?s book, which serves as a meditation on how to be ?in but not of the world,? as a witness and sign of the love of Christ. Norvene Vest Spiritual Director and Author? Sr. Laura Swan?s eminently useful and enjoyable anthology fills an important gap in contemporary sources for the study of Benedictine spirituality. It stimulates a taste for the multiple, rich expressions of that fifteen century tradition and could well be a handbook for further study. This small volume includes a succinct historical overview of the tradition along with short biographies of some major teachers and writers as context for what can necessarily be only a few well-chosen, brief but substantial and often inspiring, selections from original text. I recommend it for college students, those beginning or renewing their monastic life, Benedictine oblates, and anyone looking for a sure guide to the basic but varied contour of Benedictine history and spirituality. ?? Katherine Howard, O.S.B. St. Benedict?s Monastery St. Joseph, Minnesota?In her new book The Benedictine Tradition, Laura Swan has gathered gleaned from her own practice of lectio divina, they will prove fruitful for the lectio of others. She has not contented herself with the usual well-known authors, but has ranged far and wide for her anthology. So we hear not only from Pope Gregory, but also from Raissa Maritain; not only from Venerable Bede, but also from Bede Griffiths. Finally, Sister Laura gives us more than little snippets; she gives us substantial excerpts for our spiritual nourishment. Terrence Kardong, O.S.B. Assumption Abbey Richardton, North Dakota

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Katherine Howard, O.S.B. St. Benedict’s Monastery

St. Joseph, Minnesota

Aosta, Bec and Canterbury - Stuart Macdonald - 1990

"In recent years a controversy has arisen in the scholarship dealing with St. Anselm of Canterbury. Since R. W. Southern published his biography of Anselm, his views have been widely accepted. In his view, Anselm was a devout monk who spent his life contemplating, with clear insight, profound theological issues. Forced to accept the Archbishopric of Canterbury, Anselm was never content with his responsibilities and longed to return to the simple life of a monk. The result was that Anselm blundered his way through conflicts with the Kings of England, William Rufus and Henry I.

Because of his inability to handle himself in political spheres, Anselm was forced into exile twice. Within the last decade, however, Sally N. Vaughn has challenged Southern’s prevailing views with a re-examination of the sources. In her opinion, Anselm was an astute politician who determined, early on, that he was destined to be Archbishop of Canterbury. Vaughn tries to show that Anselm carefully orchestrated events so that he was in fact elected to the position. Sally Vaughn’s Anselm is very different from the contemplative monk of Southern’s book. The controversy now centres on whether or not a devout contemplative monk could also be an astute politician while still maintaining an other-worldly detachment. This is the view of Eadmer, Anselm’s companion and first biographer. Southern and Vaughn’s views, while defensible from the sources, both fail to recognise, unlike Eadmer, the compatibility of vocations as an archbishop and a monk.

This thesis will re-examine the sources—Eadmer’s biographies and Anselm’s writings—to show that Eadmer’s view is the correct one. Anselm clearly transferred his intellectual powers into his monastic vocation and from there used his principles as a guiding force of his episcopacy." --

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A monk and a scholar generally recognized as the keenest philosophical and theological mind of his time, of Bec, found himself forcibly and unwillingly invested as Archbishop of Canterbury on 6 March 1093. It was the first of many sharp differences between the Norman King and an archbishop who considered the reform of the church and the improvement of the moral conduct of the kingdom his prime tasks. Among his chief weapons in fighting to establish the Gregorian Reform in his new land was the letter. Whether reporting events or asking for news, proffering advice or wheedling favors, currying friends or placating adversaries, Anselm kept up a steady correspondence throughout his sixteen-year archiepiscopate. Collections of these letters circulated during his lifetime, establishing his position on any number of topics. Now translated into English for the first time, The Letters of Saint Anselm give new insights into the life and mind of this pivotal figure in European history.

Monologium - St. Anselm St. Anselm of Canterbury - 2015-11-20
Anselm of Canterbury was a Benedictine monk and a philosopher who held the office of Archbishop of Canterbury from 1093 to 1109. Called the founder of scholasticism, he is famous as the originator of the ontological argument for the existence of God. Anselm was proclaimed a Doctor of the Church in 1720 by Pope Clement XI. Although he believed, Anselm constantly struggled to make sense of his religion. He considered the doctrines of faith an invitation to question, to think, and to learn, and he devoted his life to confronting and understanding the most elusive aspects of Christianity. Monologium, his writings on matters such as free will, the nature of truth, and the existence of God, established Anselm one of the greatest theologians and philosophers in history.

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Theophylact of Ochrid - Margaret Mullett - 2016-12-05
Few works exist on Byzantine literature as literature and still fewer studies of individual texts. This reading of the letter-collection (c.1090-c.1110) of Theophylact of Ochrid employs a variety of approaches to characterise a work which is both a literary artefact in a long Greek tradition and the only trace of a complex network of friends, colleagues, patrons and clients within Byzantine Bulgaria and also within the empire as a whole. These letters are of great importance from the point of view of local economic or ecclesiastical history, relations with the Slavs, the arrival of the First Crusade, but have not hitherto been studied as an example of Byzantine letter writing. This was a genre taken seriously by Byzantines, offering us unique insight into the mentality of the Byzantine elite, but also into what the Byzantines regarded as literature. This book is important as an attempt to raise the status of the study of Byzantine literature, and of letters within that literature. It is a first attempt to place an epistolary text in a succession of literary and historical contexts; its aim, too, is to probe the reliability of any rhetorical text for straightforward biography especially at the time of the revival fiction in Byzantium. At the heart of the book is an analysis of the personal network of Theophylact, as presented in the collection, with further methodological discussion of network analysis in medieval texts.

The Culture of Medieval English Monasticism - James G. Clark - 2007
Examinations of the culture - artistic, material, musical - of English monasteries in the six centuries between the Conquest and the Dissolution.

Alan of Lille - G. R. Evans - 1983-09-08
Alan of Lille was a notable figure in the second half of the twelfth century as a theologian and as a poet and he has seemed as rich and individual a writer to modern scholars as he did to his own contemporaries. This study examines his work as a whole, in an attempt to set his well-known literary achievement in the context of his theological writings. He was in many ways a pioneer, an experimenter with several of the new genres of his day, an innovator both as a teacher and as an author. He was not an original thinker so much as an eclectic, drawing on a wide range of the sources available to his contemporaries. He shows us what might be done by a lively-minded scholar with the resources of the day, within the schools of late twelfth-century France, to bring theology alive and make it interesting and challenging to his readers.
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**A Global Church History** - Steven D. Cone - 2019-09-05

How did the Christian Church originate, what journeys has it taken over two millennia, and how did it come to exist in its present, myriad forms? The answers to these questions form a tapestry of history that reaches from first century Palestine to the ends of the earth. This volume tells this rich story from an ecumenical perspective, drawing on both Eastern and Western historic sources in exploring the rise of Eastern Orthodoxy; the church across Asia, Africa, and the Americas; and the reformations of the Western Church; including the diversity of contemporary voices. The work benefits from many pedagogical features: boxed text sections identifying central figures and points of debate - study questions for each chapter.
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Saints and Scholars - David Knowles - 1966-01-02
This collection transports us into the monastic age - the thousand years between the sixth and sixteenth centuries, when the monasteries were the treasure-houses of Europe's social, cultural and religious heritage. The men we encounter are each representative, in differing ways, of their own historical setting and of the strengths and weaknesses of mankind. Professor Knowles portrays outstanding spiritual leaders, such as St Bernard and St Francis; the powerful intellects, the writers and artists, such as St Anselm, Bede and Matthew Paris; some of the noblemen, politicians and magnates; and those, like Gerald of Wales or John Wyclif, who were fierce and not always just critics of the monastic way of life; some lesser figures whose interests were limited to farm administration or country pursuits; and those almost forgotten men who died for their faith under the shadow of the Reformation. Each study is remarkable for its balance, sympathy and understanding; this is a collection by a great scholar who is an artist in words.

Poet of the Word: Re-reading Scripture with Ephraem the Syrian - Aelred Partridge - 2020-11-01
Early Christians read the Bible somewhat differently from their modern counterparts. For example, St Ephraem’s layered approach to interpreting Sacred Scripture, especially the Old Testament, led him to delve below the literal words of the texts to uncover the rich vein of symbolic allusions that lay within them. Woven together, they formed a tapestry of spiritual wisdom. Ephraem transformed this tapestry into vibrant poetry in hymns, homilies and biblical commentaries that gesture towards the unfathomable mystery of God revealed in Christ. This brief essay examines the principles that guided Ephraem’s manner of biblical interpretation (his hermeneutics) and reveals why he is a Poet of the Word.
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Lanfranc - H. E. J. Cowdrey - 2003-01-02
Lanfranc of Pavia was archbishop of Canterbury from 1070 to 1089, and so for nineteen critical years in the history of the Anglo-Norman church and kingdom after the Norman conquest of 1066. He came to Canterbury with long experience of intellectual and ecclesiastical currents, including reforming currents, in mid-eleventh-century western Europe. At first concerned with the liberal arts, after migrating to Normandy he turned to sacred study; he commented upon the Pauline Epistles and engaged Berengar of Tours in eucharistic controversy. He became prominent in the flourishing monastic life of Normandy at Bec and as abbot of Duke William's foundation of Saint-Etienne at Caen. At Canterbury, he was King William's loyal and effective collaborator in renewing and reordering church life, using councils as a principal means. By no means a 'court-prelate', Lanfranc may be best characterized as a monk-archbishop, a role in which he was reinforced by being ex-officio abbot of a cathedral monastery at Canterbury. Canterbury's prestige and interests were a major concern; Lanfranc claimed for the see a primacy over the whole British Isles. Towards the great pope of his day, Gregory VII (1073-85), he was surprisingly cool. This is the first full scholarly study of Lanfranc for thirty years. It reconsiders his career and outstanding achievements in all major aspects, focusing on his qualities of wisdom, diligence, and statesmanship. It is an intelligent and considered historical biography which brings Lanfranc out from the shadow of his successor, St Anselm, and reveals him as among the very greatest of the archbishops of Canterbury.

Shem`on the Graceful - Mary Hansbury - 2020-07-20
THE LATE seventh century in the Syrian Church saw the flourishing of several noted monastic writers, amongst them Shem`on, a monk of an abbey in south-west Iran. Few of his writings remain, but this homily has been preserved as a model of instruction on the solitary life. Preached at the consecration of the cell of a monk embarking on the hermit life, it clearly states the disciplines required to live this form of asceticism, as well as the difficulties and dangers that will be encountered. Through this life of stillness (hessychia), the whole person lives centred on life in the resurrected Christ and in the continuing work of the Holy Spirit in the Church and in the world.
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A History of Classical Scholarship. Vol. 1. from the Sixth Century B.c. to the End of the Middle Ages. Third Edition. - -

The Devotions of Saint Anselm - Saint Anselm - 2016-05-26
THE life of Saint Anselm is well known. It belongs to the history of England. By nature a recluse and a thinker, he was called upon to play an active part in political life under circumstances of great difficulty. In the midst of these he bore himself with a conscientious uprightness, a quiet dignity and a persistency in the refusal to sacrifice principle to expediency which justified those who called him against his will to the throne of Canterbury: but his heart was elsewhere, in that passionate search for the innermost meaning of his religious belief, of which the history of the Church affords no more striking example than his. The quarrels about investitures, about the relations of Church and State, of Pope and King, which distracted his outward life in his later years, have left no trace in his writings. In a selection from these, intended to form part of a Library of Devotion, we need not dwell long upon them. The only one of the works here translated, the date of whose composition is known to us, was written before Anselm was archbishop, while he was still living in the seclusion of his abbey at Bec in Normandy. Even of this earlier part of his life information is so ready to hand that I do not propose to give here more than a very brief account of it. The following outline will be sufficient to inform the reader what manner of man the author was, whose devotions are put before him. Anselm was born in 1033 at Aosta in Piedmont, a Burgundian city of Roman origin, governed by its own prince-bishops, and lying at the Italian end of the road over the pass of the Great St Bernard. Both his parents were of noble rank, and his mother, Ermenburga, was a kinswoman of the counts of Maurienne, from whom the house of Savoy, who now sit on the throne of Italy, are descended. A pious and studious boyhood, during which he twice begged for admission to the monastic life from an abbot of his acquaintance, who twice refused him for fear of offending his father, was succeeded by a time in which indulgence in the pleasures of youth diverted him from more serious courses and called down upon him, after the restraining influence of his mother had been withdrawn by her death, the undiscriminating indignation of his father. Finding that nothing he could do availed to win back his father's favour, he at last turned his back upon home and kindred and, with
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Ancient and Medieval Legacies: - Barbara Brown Zikmund - 2000-09-05
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Scribit Mater - Georgiana Donavin - 2011-12-12
While Scribit Mater highlights different medieval English understandings of the Virgin's sapient eloquence according to class, education, and gender, it demonstrates long-standing and widespread traditions acknowledging and celebrating the Mother's verbal prowess.

Lex Crucis - William P. Loewe - 2016-06-03
What is the true story of God and humankind, and how does that story become a saving story? These are pivotal questions that constitute the narratives Christians tell about themselves, their values, and how the Christian life is to be lived. In shaping those stories into a coherent, intelligible framework that provides comprehensive meaning, soteriology—the doctrine of redemption—developed as a keystone to Christian consciousness. This study investigates that development of the soteriological tradition. Employing Bernard Lonergan’s notion of the stages
the early Christian tradition represented by Irenaeus to its establishment as a systematic theory in Anselm, Aquinas, and subsequent developments in the Protestant tradition of Luther and Schleiermacher. The author concludes with a constructive exploration of Lonergan’s own work on the question of soteriology that overcomes the modernist distortions that hinder Schleiermacher’s account and offers an articulation of the dynamics of Christian conversion that opens onto the social, cultural, and political mediations of redemption necessary for the contemporary age.

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