

the city of god

the city of god stands as a multifaceted concept that has woven itself into the fabric of religious thought, historical analysis, and popular culture. This article explores the rich history and enduring influence of the city of god, delving into its origins in Christian theology, its impact on Western civilization, and its reinterpretations in modern literature and cinema. Readers will discover how Augustine's seminal work shaped philosophical and religious discourse, examine the city of god's role in shaping societal ideals, and uncover its legacy in contemporary society. Whether you are interested in theology, history, philosophy, or cultural studies, this comprehensive guide offers valuable insights into why the city of god remains a topic of fascination and relevance today.

- Origins of the City of God
- Augustine's Magnum Opus: A Theological Foundation
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- Cultural Interpretations and Adaptations
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- The Enduring Legacy of the City of God
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Origins of the City of God

The concept of the city of god traces its origins to early Christian thought, particularly during a time of immense social and political upheaval. As the Roman Empire faced decline, Christian leaders and thinkers sought to articulate a vision of society rooted in spiritual, rather than temporal, values. The term itself emerged as a symbolic representation of a divine community contrasted with earthly cities characterized by human flaws and impermanence. Throughout history, this duality has been central to the Christian worldview, shaping doctrines, practices, and the broader understanding of morality and purpose. The city of god has since evolved, influencing not only religious beliefs but also secular ideas about justice, governance, and the ideal society.

Augustine's Magnum Opus: A Theological Foundation

One of the most significant treatments of the city of god is found in Saint Augustine's influential work, *De Civitate Dei* (The City of God). Written in the early 5th century, Augustine's text responded to accusations that Christianity caused the fall of Rome. He argued that there are two cities: the earthly city, driven by self-love and pride, and the city of god, defined by love of God and eternal truths. Augustine's city of god is not a physical location but a spiritual community united by faith, hope, and charity.

Augustine explored key theological themes, such as the nature of evil, free will, and the ultimate destiny of humanity. His ideas provided a philosophical framework that helped shape Christian doctrine for centuries. The city of god, in Augustine's vision, serves as a model for living a virtuous life and pursuing the common good, transcending the limitations of earthly politics and society.

Key Themes in Augustine's City of God

- The contrast between the city of god and the earthly city
- The role of divine providence in human affairs
- The pursuit of eternal happiness over temporal success
- The interplay of free will and divine grace

The City of God in Western Civilization

The influence of the city of god extends far beyond religious circles, shaping the intellectual and political landscape of Western civilization. Augustine's vision inspired medieval thinkers, guided the formation of Christian institutions, and informed debates about the relationship between church and state. The concept provided a foundation for considering the moral responsibilities of rulers and citizens alike.

During the Middle Ages, the city of god became a guiding principle for scholars, theologians, and political leaders. It influenced the development of just war theory, the idea of natural law, and the establishment of charitable organizations. By promoting ideals of justice, compassion, and communal well-being, the city of god helped to shape the values and institutions that underpin much of Western society today.

Historical Impact on Governance and Society

- Formation of Christian monarchies and empires
- Development of universities and centers of learning
- Establishment of laws based on ethical and moral principles
- Growth of charitable and social welfare institutions

Cultural Interpretations and Adaptations

The city of god has been reinterpreted and adapted across various cultural mediums, reflecting its enduring relevance. In literature, the concept has inspired authors to explore themes of utopia, dystopia, and the quest for a perfect society. Modern writers often draw upon Augustine's dichotomy to critique corruption, injustice, and the shortcomings of earthly governance.

In film and media, the city of god has taken on new meanings. For example, the Brazilian film "City of God" uses the title as an ironic commentary on urban violence and poverty, juxtaposing the ideal of a heavenly community with the harsh realities of life in the favelas. This adaptation demonstrates how the city of god remains a powerful metaphor for hope, struggle, and the human search for meaning.

Modern Artistic and Media Representations

- Novels and essays exploring utopian and dystopian societies
- Films and documentaries examining social justice and inequality
- Art installations and public discourse on the idea of ideal communities

Philosophical and Ethical Themes

At its core, the city of god embodies profound philosophical and ethical questions about the nature of good and evil, the purpose of human life, and the foundations of justice. Augustine's vision challenges individuals and

societies to seek higher ideals, emphasizing the importance of virtue, humility, and service to others.

Philosophers and ethicists continue to engage with the city of god, debating its implications for modern governance, human rights, and social justice. The concept encourages critical reflection on the limitations of human achievement and the potential for transcendent values to guide collective action.

Core Ethical Principles Derived from the City of God

- Commitment to justice and the common good
- Promotion of peace and reconciliation
- Emphasis on compassion and service to others
- Recognition of human dignity and equality

The Enduring Legacy of the City of God

The city of god remains a source of inspiration and debate in the modern era. Its influence is evident in theological discussions, philosophical treatises, and the ongoing search for just and compassionate societies. Religious leaders, scholars, and policymakers continue to draw upon its themes to address contemporary challenges, from social inequality to questions of identity and purpose.

Whether viewed as a spiritual aspiration, a philosophical ideal, or a cultural metaphor, the city of god endures as a testament to humanity's enduring quest for meaning, justice, and community. Its legacy invites ongoing exploration and dialogue, ensuring its relevance for generations to come.

Frequently Asked Questions about the City of God

Q: What is the city of god according to Saint

Augustine?

A: The city of god, according to Saint Augustine, is a spiritual community united by faith, love of God, and eternal values. It stands in contrast to the earthly city, which is characterized by self-interest and temporal concerns. Augustine's city of god is not a physical place but a symbolic representation of those who seek to live according to divine principles.

Q: How did the city of god influence Western civilization?

A: The city of god greatly influenced Western civilization by shaping Christian doctrine, political theories, and ethical frameworks. Its emphasis on justice, compassion, and the common good informed the development of laws, governance, and social institutions throughout Europe and beyond.

Q: What are the key differences between the city of god and the earthly city?

A: The primary difference lies in their values and goals. The city of god is oriented toward spiritual fulfillment, eternal happiness, and love of God, while the earthly city focuses on temporal success, self-interest, and worldly power.

Q: Has the concept of the city of god appeared in popular culture?

A: Yes, the concept has been adapted in literature, film, and art. Notably, the Brazilian film "City of God" uses the title to comment on social issues, and various authors have explored the idea in novels and essays addressing utopian and dystopian themes.

Q: What are some core ethical principles associated with the city of god?

A: Core ethical principles include justice, compassion, service to others, peace, reconciliation, and the recognition of human dignity and equality.

Q: Why did Augustine write The City of God?

A: Augustine wrote The City of God to defend Christianity against accusations that it was responsible for the fall of Rome and to present a vision of society based on divine rather than worldly values.

Q: How is the city of god relevant to modern society?

A: The city of god remains relevant as a framework for discussing justice, social responsibility, and the pursuit of higher ideals in contemporary governance and community life.

Q: What is the structure of Augustine's The City of God?

A: Augustine's work is structured into 22 books, divided into two main parts: the first critiques pagan beliefs and the second outlines the development and destiny of the two cities.

Q: Are there real cities called "City of God"?

A: While several places have used the name "City of God" for churches or communities, the original concept is theological and not a reference to a specific geographical location.

Q: What is the main message of the city of god?

A: The main message is that true fulfillment and justice are found not in earthly achievements but in aligning with divine principles and seeking the common good.

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The City of God: Exploring Augustine's Enduring Legacy

The City of God, Augustine of Hippo's monumental work, remains a cornerstone of Western philosophical and theological thought centuries after its creation. This isn't just a dusty tome for religious scholars; its themes of earthly versus heavenly realms, the nature of justice, and the enduring struggle between good and evil resonate deeply with contemporary concerns. This post

will delve into the core arguments of The City of God, exploring its historical context, key concepts, and lasting impact on our understanding of faith, society, and the human condition. We'll examine its enduring relevance in a world still grappling with the very questions Augustine posed over fifteen hundred years ago.

H2: Historical Context: Rome's Sack and a Search for Meaning

Augustine wrote The City of God in the aftermath of the sack of Rome by the Visigoths in 410 AD. This catastrophic event shattered the Roman worldview, leading many to question the efficacy of the Roman gods and the very foundations of their empire. Pagan intellectuals blamed the Christians, suggesting their rejection of traditional Roman religion had angered the gods and brought about Rome's downfall. Augustine's work was a direct response to these accusations, a powerful defense of Christianity and a profound meditation on the nature of history and the relationship between earthly and divine power.

H3: Challenging Pagan Narratives

Augustine masterfully refutes the pagan perspective, arguing that Rome's decline wasn't a punishment from the gods but rather a manifestation of the inherent flaws within the earthly "city of man." He contrasts this "city of man," driven by earthly desires and power struggles, with the "city of God," characterized by faith, love, and divine grace. This distinction forms the central thesis of his magnum opus.

H2: The Two Cities: A Framework for Understanding History

The core of Augustine's argument rests on the concept of two distinct societies, existing simultaneously but fundamentally opposed: the City of God and the City of Man.

H3: The City of Man: Power, Pride, and Earthly Desires

The City of Man is characterized by its pursuit of earthly power, wealth, and glory. Driven by pride, selfishness, and a lust for domination, it is inherently flawed and ultimately destined for destruction. Augustine saw the Roman Empire, with all its grandeur and eventual decay, as a prime example of this earthly city. He believed its pursuit of temporal power ultimately led to its downfall, reflecting

the inherent limitations of human ambition divorced from divine grace.

H3: The City of God: Faith, Love, and Eternal Life

In contrast, the City of God is defined by its unwavering faith in God and its pursuit of eternal life. Its inhabitants are united by love, charity, and a dedication to God's will. This city is not confined to a geographical location but rather exists as a spiritual community transcending earthly boundaries. While members of the City of God might live within the City of Man, their allegiance and ultimate hope lie with the divine.

H2: Justice, Grace, and the Problem of Evil

The City of God grapples with profound theological questions, notably the problem of evil and the nature of divine justice. Augustine argues that evil isn't a separate entity but rather a privation of good, a turning away from God. This understanding shapes his perspective on human nature and the role of divine grace in salvation.

H3: Free Will and Divine Predestination

Augustine's exploration of free will and predestination remains a subject of intense theological debate. He argues that God's grace is necessary for salvation, yet humans retain a degree of free will in their response to that grace. This complex interplay between divine sovereignty and human agency is central to his understanding of the journey towards the City of God.

H2: The Enduring Legacy of The City of God

The City of God continues to inspire and challenge readers centuries later. Its themes of faith, justice, and the human condition remain profoundly relevant in a world grappling with similar questions. Its influence can be seen across various disciplines, from theology and philosophy to political thought and literature.

H3: Impact on Political Philosophy

Augustine's conception of the two cities has profoundly shaped political philosophy. His distinction between earthly and heavenly realms influenced subsequent thinkers, contributing to discussions

about the nature of just governance, the limitations of human power, and the role of faith in public life.

H3: Relevance in Contemporary Society

In our own time, with its persistent struggles against injustice, inequality, and conflict, the questions raised by Augustine remain as pressing as ever. His work serves as a powerful reminder of the human condition, the complexities of faith, and the enduring search for meaning and purpose in a world often characterized by chaos and suffering.

Conclusion

The City of God is more than a historical text; it's a timeless exploration of humanity's deepest questions. Augustine's work offers a framework for understanding history, grappling with the problem of evil, and navigating the tension between earthly aspirations and divine grace. Its enduring influence continues to shape our understanding of faith, society, and the human condition, ensuring its relevance for generations to come.

FAQs

Q1: Is The City of God only relevant to religious people?

A1: No, The City of God explores universal themes like justice, power, and the nature of human society. Even readers with different religious beliefs can find its philosophical insights valuable.

Q2: What is the main difference between the City of God and the City of Man?

A2: The City of God is characterized by faith, love, and a pursuit of eternal life, while the City of Man is driven by earthly desires, power, and ultimately, self-interest.

Q3: How does Augustine address the problem of evil in The City of God?

A3: Augustine argues that evil is not a separate entity but rather a lack of good, a turning away from God. This is a crucial element in his understanding of human nature and the need for divine grace.

Q4: Is The City of God a difficult read?

A4: Yes, it is a lengthy and complex work written in a style reflective of its time. However, many modern translations and commentaries are available to aid understanding.

Q5: What is the significance of the sack of Rome in the context of The City of God?

A5: The sack of Rome served as a catalyst for Augustine to write The City of God. The event prompted widespread questioning of the Roman worldview, which Augustine directly addressed in his defense of Christianity and his broader philosophical arguments.

the city of god: City of God Augustine Of Hippo, 2013-06 The book presents human history as being a conflict between what Augustine calls the City of Man and the City of God, a conflict that is destined to end in victory of the latter. The City of God is marked by people who forgot earthly pleasure to dedicate themselves to the eternal truths of God, now revealed fully in the Christian faith. The City of Man, on the other hand, consists of people who have immersed themselves in the cares and pleasures of the present, passing world. Though The City of God follows Christian theology, the main idea of a conflict between good and evil follows from Augustine's former beliefs in Manichaeism. A philosophy based on the idea of primordial conflict between light and darkness or goodness and evil. In the case of City of God, it is the City of God (representing light) and the City of Man (representing darkness). Though his book follows an ideology of Manichaeism, he still distances himself from them by calling them heretics: ... I say, so just and fit, which, when piously and carefully weighed, terminates all the controversies of those who inquire into the origin of the world, has not been recognized by some heretics ... Later, when Augustine converted to Christianity he at one point accepted Neo-Platonism. He ends up adding an idea of Neo-Platonism with a Christian idea in The City of God when he says: As for those who own, indeed, that it was made by God, and yet ascribe to it not a temporal but only a creational beginning ...

the city of god: The City of God Aurelius Augustinus (santo), 2012 Along with his Confessions, The City of God is undoubtedly St. Augustine's most influential work. In the context of what begins as a lengthy critique of classic Roman religion and a defense of Christianity, Augustine touches upon numerous topics, including the role of grace, the original state of humanity, the possibility of waging a just war, the ideal form of government, and the nature of heaven and hell. But his major concern is the difference between the City of God and the City of Man - one built on love of God, the other on love of self. One cannot but be moved and impressed by the author's breadth of interest and penetrating intelligence. For all those who are interested in the greatest classics of Christian antiquity, The City of God is indispensable. This long-awaited translation by William Babcock is published in two volumes, with an introduction and annotation that make Augustine's monumental work approachable. Books 11-22 offer Augustine's Christian view of history, including the Christian view of human destiny.

the city of god: City of God Augustine of Hippo, 2004-01-06 St Augustine, bishop of Hippo, was one of the central figures in the history of Christianity, and City of God is one of his greatest theological works. Written as an eloquent defence of the faith at a time when the Roman Empire was on the brink of collapse, it examines the ancient pagan religions of Rome, the arguments of the Greek philosophers and the revelations of the Bible. Pointing the way forward to a citizenship that transcends the best political experiences of the world and offers citizenship that will last for eternity, City of God is one of the most influential documents in the development of Christianity. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

the city of god: The City of God: Books 1-7 Saint Augustine (of Hippo), 1962

the city of god: The City of God Saint Augustine (Bishop of Hippo.), 2009 The human mind can understand truth only by thinking, as is clear from Augustine. --Saint Thomas Aquinas Saint Augustine of Hippo is one of the central figures in the history of Christianity, and this book is one of

his greatest theological works. Written as an eloquent defense of the faith at a time when the Roman Empire was on the brink of collapse, it examines the ancient pagan religions of Rome, the arguments of the Greek philosophers and the revelations of the Bible. Pointing the way forward to a citizenship that transcends worldly politics and will last for eternity, this book is one of the most influential documents in the development of Christianity. One of the great cornerstones in the history of Christian thought, *The City of God* is vital to an understanding of modern Western society and how it came into being. Begun in A.D. 413, the book's initial purpose was to refute the charge that Christianity was to blame for the fall of Rome (which had occurred just three years earlier). Indeed, Augustine produced a wealth of evidence to prove that paganism bore within itself the seeds of its own destruction. However, over the next thirteen years that it took to complete the work, the brilliant ecclesiastic proceeded to his larger theme: a cosmic interpretation of history in terms of the struggle between good and evil. By means of his contrast of the earthly and heavenly cities--the one pagan, self-centered, and contemptuous of God and the other devout, God-centered, and in search of grace--Augustine explored and interpreted human history in relation to eternity.

the city of god: *The City of God, Books VIII-XVI* Saint Augustine, 2008-09 No description available

the city of god: *City of God* Sara Miles, 2014-02-04 Paradise is a garden. . .but heaven is a city. From the acclaimed author of *Take This Bread* and *Jesus Freak* comes a powerful new account of venturing beyond the borders of religion into the unpredictable territory of faith. On Ash Wednesday, 2012, Sara Miles and her friends left their church buildings and carried ashes to the buzzing city streets: the crowded dollar stores, beauty shops, hospital waiting rooms, street corners and fast-food joints of her neighborhood. They marked the foreheads of neighbors and strangers, sharing blessings with waitresses and drunks, believers and doubters alike. *City of God* narrates the events of the day in vivid detail, exploring the profound implications of touching strangers with a reminder of common mortality. As the story unfolds, Sara Miles also reflects on life in her city over the last two decades, where the people of God suffer and rejoice, building community amid the grit and beauty of this urban landscape. *City of God* is a beautifully written personal narrative, rich in complex, real-life characters, and full of the wild, funny, joyful, raucous, reverent moments of struggle and faith that have made Miles one of the most enthralling Christian writers of our time.

the city of god: *City of God* Paulo Lins, 2007-12-01 The searing novel on which the internationally acclaimed hit film was based. "A Scarface-like urban epic . . . punctuated with lyricism and longing" (Publishers Weekly). *City of God* is a gritty, gorgeous tour de force from one of Brazil's most notorious slums. *Cidade de Deus*: a place where the streets are awash with narcotics, where violence can erupt at any moment over drugs, money, and love—but also a place where the samba beat rocks till dawn, where the women are the most beautiful on earth, and where one young man wants to escape his background and become a photographer. When *City of God* erupted on screens worldwide, it became one of the most critically and commercially successful foreign films of recent years. But few were aware of the story behind the film. Written by Paulo Lins, who grew up in the favela (shantytown) *Cidade de Deus* in Rio de Janeiro and who spent years researching its gang history, *City of God* began life as a coruscating, harrowing novelistic account of twenty years in the illicit pursuits of the youth gangs born from the favela. "With plot devices sometimes as minimal as the dawning of a new day, *City of God* seems more like a mosaic than a novel, but it's a mosaic with unforgettably vibrant colors." —Booklist

the city of god: *Augustine's City of God* Gerard O'Daly, 1999-04-02 *The City of God* is the most influential of Augustine's works, which played a decisive role in the formation of the Christian West. This book is the first comprehensive modern guide to it in any language. *The City of God's* scope embodies cosmology, psychology, political thought, anti-pagan polemic, Christian apologetic, theory of history, biblical interpretation, and apocalyptic themes. This book is, therefore, at once about a single masterpiece and at the same time surveys Augustine's developing views through the whole range of his thought. The book is written in the form of a detailed running commentary on each part of the work. Further chapters elucidate the early fifth-century political, social, historical,

and literary background, the work's sources, and its place in Augustine's writings. The book should prove of value to Augustine's wide readership among students of late antiquity, theologians, philosophers, medievalists, Renaissance scholars, and historians of art and iconography.

the city of god: The City of God - Abridged Study Edition Saint Augustine, 2018-06-15 For all those who are interested in the greatest classics of Christian antiquity, The City of God is indispensable. This version also contains thought-provoking study questions at the end of each chapter. Along with his Confessions, The City of God is undoubtedly St. Augustine's most influential work. In the context of what begins as a lengthy critique of classic Roman religion and a defense of Christianity, Augustine touches upon numerous topics, including the role of grace, the original state of humanity, the possibility of waging a just war, the ideal form of government, and the nature of heaven and hell. But his major concern is the difference between the City of God and the City of Man – one built on love of God, the other on love of self. One cannot but be moved and impressed by the author's breadth of interest and penetrating intelligence.

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the city of god: City of God St Augustine, 2012-12-10 Saint Augustine of Hippo is one of the central figures in the history of Christianity, and this book is one of his greatest theological works. Written as an eloquent defense of the faith at a time when the Roman Empire was on the brink of collapse, it examines the ancient pagan religions of Rome, the arguments of the Greek philosophers, and the revelations of the Bible. Pointing the way forward to a citizenship that transcends worldly politics and will last for eternity, this book is one of the most influential documents in the development of Christianity. One of the great cornerstones in the history of Christian thought, The City of God is vital to an understanding of modern Western society and how it came into being. Begun in A.D. 413, the book's initial purpose was to refute the charge that Christianity was to blame for the fall of Rome (which had occurred just three years earlier). Indeed, Augustine produced a wealth of evidence to prove that paganism bore within itself the seeds of its own destruction. However, over the next thirteen years that it took to complete the work, the brilliant ecclesiastic proceeded to his larger theme: a cosmic interpretation of history in terms of the struggle between good and evil. By means of his contrast of the earthly and heavenly cities-- the one pagan, self-centered, and contemptuous of God and the other devout, God-centered, and in search of grace-- Augustine explored and interpreted human history in relation to eternity.

the city of god: The City of God Saint Augustine (of Hippo), 1888

the city of god: Sex and the City of God Carolyn Weber, 2020-08-25 After studying at Oxford University and finding God, Carolyn Weber grappled with a new invitation: to think bigger about love. Through Weber's personal story of courtship, marriage, and parenthood, as well as spiritual, theological, and literary reflection, this memoir explores what life looks like when we choose to love God first.

the city of god: Dancing with the Devil in the City of God Juliana Barbassa, 2015-07-28 From prizewinning journalist and Brazilian native Juliana Barbassa comes a deeply reported and beautifully written account of the seductive and chaotic city of Rio de Janeiro as it struggles with poverty and corruption on the brink of the 2016 Olympic Games. Juliana Barbassa moved a great deal throughout her life, but Rio was always home. After twenty-one years abroad, she returned to find her native city—once ravaged by inflation, drug wars, corrupt leaders, and dying neighborhoods—undergoing a major change. Rio has always aspired to the pantheon of global capitals, and under the spotlight of the 2014 World Cup and the 2016 Olympic Games it seems that its moment has come. But in order to prepare itself for the world stage, Rio must vanquish the entrenched problems that Barbassa recalls from her childhood. Turning this beautiful but deeply flawed place into a pristine showcase of the best that Brazil has to offer in just a few years is a tall order—and with the whole world watching, the stakes couldn't be higher. Library Journal called Dancing with the Devil in the City of God “akin to Charlie LeDuff’s Detroit”—a book that “combines history and personal interviews in an informative and engaging work.” This kaleidoscopic portrait of

Rio introduces the reader to the people who make up this city of extremes, revealing their aspirations and their grit, their violence, their hungers, and their splendor, and shedding light on the future of this city they are building together. Dancing with the Devil in the City of God is an insider perspective from a native daughter and “a fascinating look at the people who live in and aspire to change one of the world’s most impressive cities” (Booklist, starred review).

the city of god: *The City of God* Augustine (Saint Bishop of Hippo.), 1884

the city of god: *The City of God Books 1-10* Saint Augustine,

the city of god: Premonition Randall Scott Ingermanson, 2003 An extraordinary stone box was recently discovered in Jerusalem---the bone-box of 'James, son of Joseph, brother of Jesus.' This is his story . . . It's the year A.D. 57 and Jerusalem teeters on the brink of revolt against Rome. James, leader of the Jewish Christian community, has an enemy in high places. And two very strange friends . . . Rivka Meyers is a Messianic Jewish archaeologist from California, trapped in first-century Jerusalem by a physics experiment gone horribly wrong. Ari Kazan is her husband, an Israeli physicist slowly coming to grips with his Jewish heritage---and with a man named Jesus he was raised to hate. With no way back to their own century, Rivka and Ari seek their niche in this doomed city of God. Ari applies his knowledge of physics to become an engineer, a man of honor. Rivka feels increasingly isolated in a patriarchal culture that treats women like children. She knows what's coming---siege, famine, fire. At first, her warnings earn her grudging respect as a 'seer woman.' But when one of her predictions misses, the city scorns her as a false prophet. Rivka knows that an illegal trial and execution awaits James, son of Joseph, brother of Jesus. Can she prevent this disaster? Will James believe her 'premonition'? Or is Ari right that Rivka's meddling in history will only . . . make matters worse?

the city of god: *The Metamorphoses of the City of God* Etienne Gilson, Remi Brague, 2020-10-16 Étienne Gilson (1884-1978) was a French philosopher and historian of philosophy, as well as a scholar of medieval philosophy. In 1946 he attained the distinction of being elected an Immortal (member) of the Académie française. He was nominated for the Nobel Prize in Literature in 1959 and 1964. The appearance of Gilson's *Metamorphosis of the City of God*, which were originally delivered as lectures at the University of Louvain, Belgium, in the Spring of 1952, coincided with the first steps toward what would become the European Union. The appearance of this English translation coincides with the upheaval of Brexit. Gilson traces the various attempts of thinkers through the centuries to describe Europe's soul and delimit its parts. The Scots, Catalonians, Flemings, and probably others may nod in agreement in Gilson's observation on how odd would be a Europe composed of the political entities that existed two and a half centuries ago. Those who think the European Union has lost its soul may not be comforted by the difficulty thinkers have had over the centuries in defining that soul. Indeed the difficulties that have thus far prevented integrating Turkey into the EU confirm Gilson's description of the conundrum involved even in distinguishing Europe's material components. And yet, the endeavor has succeeded, so that the problem of shared ideals remain inescapable. One wonders which of the thinkers in the succession studied by Gilson might grasp assent and illuminate the EU's path.

the city of god: The City of God Saint Augustine of Hippo, Aeterna Press, 1950 The glorious city of God is my theme in this work, which you, my dearest son Marcellinus, suggested, and which is due to you by my promise. I have undertaken its defence against those who prefer their own gods to the Founder of this city,—a city surpassingly glorious, whether we view it as it still lives by faith in this fleeting course of time, and sojourns as a stranger in the midst of the ungodly, or as it shall dwell in the fixed stability of its eternal seat, which it now with patience waits for, expecting until “righteousness shall return unto judgment,” and it obtain, by virtue of its excellence, final victory and perfect peace. A great work this, and an arduous; but God is my helper. Aeterna Press

the city of god: *The Cambridge Companion to Augustine's City of God* David Vincent Meconi, Fr. David Vincent Meconi, S.J., 2021-08-26 Masterfully explains Augustine's major work *The City of God* book by book through engagement with theology, history and political science.

the city of god: City of God Beverly Swerling, 2008 He has sworn to protect the innocent

through the ages... Malcolm is a newly chosen Master, a novice to his extraordinary – and dangerous – powers. When his lack of control results in a woman's death he's determined to fight his darkest desires, denying himself all pleasure...until fate sends him bookseller Claire. Yet nothing can prepare safety-conscious Claire for powerful medieval warrior Malcolm sweeping her back into his time. In this treacherous world Claire needs Malcolm to survive, but she must somehow keep him at arm's length. For Malcolm's soul is at stake – and fulfilling his desires could prove fatal...

the city of god: Politics and the Earthly City in Augustine's City of God Veronica Ogle, 2020-11-19 A new reading of Augustine's City of God which considers the status of politics within Augustine's sacramental worldview.

the city of god: Augustine: The City of God Against the Pagans Saint Augustine (of Hippo), 1998-09-24 The first new rendition for a generation of one of the classic texts of Western civilisation.

the city of god: The Political Writings of St. Augustine Bishop of Hippo Saint Augustine, Dino Bigongiari, 1996-09-01 Here in one concise volume is St. Augustine's brilliant analysis of where faith and politics meet - casting a penetrating light on Roman civilization, the coming Middle Ages, ecclesiastical politics, and some of the most powerful ideas in the Western tradition, including Augustine's famous just war theory and his timeless ideas of how men should live in society.

the city of god: The Divine Foreknowledge , 1842

the city of god: The Enchiridion on Faith, Hope, and Love Saint Augustine, 1996-09 This work was written by St. Augustine late in his life with the intention of supplying a well-educated Roman layman with a brief but comprehensive exposition of the essential teachings of Christianity. It contains many of his most profound and mature definitions of his thoughts on sin, grace, and predestination, and is regarded as an indispensable guide to Augustinian Christianity.

the city of god: *The City of God* Saint Augustine (Bishop of Hippo.), 1962

the city of god: City of God Kevin Lewis O'Neill, 2010 'City of God' explores the role of neo-Pentecostal Christian sects in the religious, social & political life of Guatemala. O'Neill examines one such church, looking at how its practices have become acts of citizenship in a new, politically relevant era for Protestantism.

the city of god: Stories from the City of God Pier Paolo Pasolini, 2019-05-21 Now in paperback, a collection of the legendary filmmaker's short fiction and nonfiction from 1950 to 1966, in which we see the machinations of the creative mind in post-World War II Rome. In a portrait of the city at once poignant and intimate, we find artistic witness to the customs, dialect, squalor, and beauty of the ancient imperial capital that has succumbed to modern warfare, marginalization, and mass culture. The sketches portray the impoverished masses that Pasolini calls the sub-proletariat, those who live under Third World conditions and for whom simple pleasures, such as a blue sweater in a storefront window, are completely out of reach. Pasolini's art develops throughout the works collected here, from his early lyricism to tragicomic outlines for screenplays, and finally to the maturation of his Neo-realism in eight chronicles on the shantytowns of Rome. The pieces in this collection were all published in Italian journals and newspapers, and then later edited by Walter Siti in the original Italian edition.

the city of god: *Desires in Paradise* Adam Trettel, 2018-11-30 For Augustine, the pre-Fall Paradise was a life of tranquil love and joy. The post-Fall world is marked by loss of control over our bodies and emotions. But what exactly happened in the Fall, and why? How does desire relate to man's disobedience, and is there any sense in which we can recover what Adam and Eve have lost? In treating City 14 as an integral whole, this study explores Augustine's critiques of the Manichean and Platonist positions that the body is bad or evil, and discusses his biblical doctrine of emotions in light of the two-cities theme. The entire study concerns topics germane to the paradisaical situation: the theme of the Primal Fall and the will being 'spontaneous', the exploration of the disobedience of the genitals in all forms of sex, including married life, and the workings of Adam and Eve's hypothetical sexual experience in the pre-Fall world.

the city of god: Commentary on Augustine City of God, Books 1-5 Gillian Clark, 2021 This authoritative English-language commentary discusses Books 1-5, in which Augustine argued that

Rome suffered worse disasters before Christianity was known; that empire depends on injustice; and that everything depends on the will of the true God, not on the many gods of Roman tradition.

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the city of god: Books that Matter: the City of God , The City of God is a monumental work - not just for its scale and structure, but for what it asks of us as readers. In this first lecture, dive into the many layers of this powerful book, surveying why Augustine wrote it, for whom, and what impact it still has on our world today.

the city of god: Transgression Randall Scott Ingermanson, 2000 While playing a virtual reality game, Rivka Meyers, an American Messianic Jew visiting Israel for an archaeological dig, becomes trapped in ancient Jerusalem, involved in a plot to destroy the spread of Christianity.

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the city of god: The City of God, Vol. II (Empire Library) Augustine of Hippo, 2014-11-27 A seminal work of Christian theology and cornerstone of Western thought, Saint Augustine wrote *The City of God* in 426 to refute allegations that Christianity was responsible for the fall of Rome.

the city of god: City of God David Mach, 2012-02-01 *City of God* started out as a kind of portrait of Christ on the cross, it developed quickly into not only a portrait of Jesus but also a portrait of man. When David Mach began the work, he soon realized he shouldn't keep it to himself, that it would have to be shared. Thirty artists were asked to provide artwork for each of the 'rooms' represented within the open chest of the figure on the cross. What you see in this book, therefore, is the work of thirty artists, and through them the collage has become a portrayal of the search for the soul, or at least a battleground of the senses. The artists include, among others, Adrian Mokes, Alf Lohr, Brian McCann, Dale Nicholas, David Cutts, Richard Riddick, Elaine Wilson, Harald Vlugt, Parm Rai, Peter Anderson and David Mach himself.

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