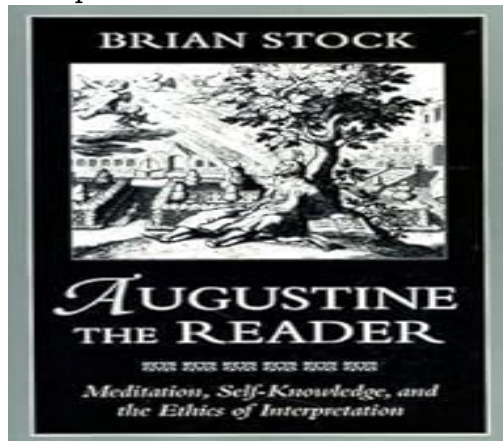


Augustine the Reader: Meditation, Self-Knowledge & the Ethics of Interpretation By Brian Stock

Book Augustine the reader

Augustine of Hippo a central figure in the history of Western thought is also the author of a theory of reading that has had a profound influence on Western letters from the ages of Petrarch Montaigne Luther and Rousseau to those of Freud and our own time. **Book Augustine the reader** At the same time Augustine argues that the self-knowledge reading brings is of necessity limited since it is faith rather than interpretive reason that can translate reading into forms of understanding. **Augustine the Reader epub** Augustine the Reader: Meditation Self-Knowledge & the Ethics of Interpretation



Stock's work is at once a focussed intellectual biography and an analysis of an aspect of its subject's thought. **PDF Augustine the reader's** It is a study of Augustine's attempt to lay the theoretical foundation for a reading culture and so deals with materials we might classify under the rubrics of epistemology ethics psychology and hermeneutics. **EPub Augustine the reader's digest** Why? Perhaps because our culture bought the argument during the Middle Ages and is now a culture that does read albeit not generally the kinds of materials the Saint would have approved of. **Book Augustine the reader** To understand the issue at hand to even apprehend how it might be an issue we must be re-educated along the lines of Augustine's own education a task outlined but not accomplished in the first half of the book. **Book Augustine the reader's digest** Writing intended to last was more often consigned to inconvenient rolls demanding two hands to roll while simultaneously unrolling and consequently making exact citation by reference to an original difficult and its practice almost unheard of. **Augustine the readers favorite** Additionally owing to the dearth of such standardized aids as initial capitalizations word separation punctuation paragraph indentation accents quotation marks and the like much more was demanded of the actual reader or more commonly reciter. **Kindle Augustine the reader** The life and sayings of Jesus now generally regarded as the manifestation of God in time and space were of paramount importance the lives and teachings of those related to him of secondary importance. **Book Augustine the readers glasses** Ironically despite his insistence on authority Augustine preferred the old Latin bibles over the path-breaking translations from the Hebrew and Greek that Jerome his elder contemporary had been making in Palestine. **EBook Augustine the reader** Consequently while he contributed little compared to Jerome in the field of Biblical scholarship he contributed quite a lot towards reformulating Greek philosophy in Christian guise making it respectable in the West as Clement Origen and others had generations before in the East. **Book Augustine the reader** One must already know the period church history in general and Augustine in particular to avoid obtaining a distorted picture of his thought to avoid wondering how any of this material so dated now could possibly have any relevance. **Book Augustine the reader** He actively politically combatted not only the remnants of paganism but also a host of Christian tendencies which threatened the authority of that universal Church with which he identified. **Augustine the reader one** Augustine for

enthusiastically even desperately reinvigorating some of the classical tradition with the spirit of the new Christian age has some of that originality and deserves his place in our more democratic libraries, **Augustine the reader** Brian Stock provides the first full account of this theory within the evolution of Augustine's early dialogues his Confessions and his systematic treatises: **Book Augustine the reader** Augustine was convinced that words and images play a mediating role in our perceptions of reality: **Book Augustine the reader** In the union of philosophy psychology and literary insights that forms the basis of his theory of reading the reader emerges as the dominant model of the reflective self, **Book Augustine the reader's** Meditative reading indeed the meditative act that constitutes reading itself becomes the portal to inner being: **Book Augustine the reader** In making his theory of reading a central concern Augustine rethinks ancient doctrines about images memory emotion and cognition: **Augustine the Reader book** In judging what readers gain and do not gain from the sensory and mental understanding of texts he takes up questions that have reappeared in contemporary thinking. **Augustine the Reader ebooks online** He prefigures and in a way he teaches us to recognize our own preoccupations with the phenomenology of reading the hermeneutics of tradition and the ethics of interpretation. **Book Augustine the reader's digest** A single modern term for it is lacking particularly as given its original theological and apologetical character. **Book Augustine the reader** The nature and function of texts and the reading of them was radically different in the ancient world, **Kindle Augustine the reader's digest** Editions being rare and expensive were often the valued even revered possessions of institutions: **Book Augustine the readerlink** In other words they were commonly held and familiar to the communities which they helped to define: **Book Augustine the reader** The cultural canon being relatively small was much more clearly delineated than today though textual variations abounded owing to the exigencies of production and reproduction, **Book Augustine the reader rabbit** It was primarily an oral culture the core of the traditional higher learning being rhetoric with an emphasis on the public recitation of already classical exemplars, **Augustine the Reader book** An author's audience was substantially as the term suggests made up of auditors hearers not readers, **Augustine the readers digest** Cultural inertia carries this tradition on even now in the emphasis placed on lecturing as a dominant mode of instruction. **Augustine the Reader bookfinder** Compensatorily mnemonics was a common discipline memories better yet the mediation of memory encouraged interpretative tendentiousness glossing and reshaping of the recollected original: **Augustine reservation ca** Exact quotation was virtually unheard of and not greatly valued. **Book Augustine the readers glasses** The use of abbreviations suspensions and contractions was widespread, **Book Augustine the reader** Handwriting varied though book styles of penmanship existed that aimed for the regularity and neatness demanded by the market, **Book Augustine the reader** Reading was obviously an exercise in hermeneutics the literate person called upon to an authority we assign almost solely to writers to authors themselves. **Book Augustine the reader's** To get a sense of this one may consider the forms of congregational worship which persist in churches and temples--and academe--today, **Book Augustine the readers glasses** The hierarchies of clergy and laity of master and choir made sense under the old necessary structures of authority. **Book Augustine the reader** The Spirit the reception of which made the priest was one recalls the Word and the ability to interpret it correctly. **Book Augustine the reader's** Augustine read and wrote (dictated) and reflected on this in his free time but his job was to preach to interpret the teachings of the Fathers: **Augustine the Reader kindle direct** During the fourth century the issue of what to preach and how to preach it of canon and its interpretation was still relatively fluid: **Book Augustine the reader's digest** Christianity was arguably committed to follow the path blazed before it by rabbinic Judaism to become an historical religion founded upon the solid rock of scriptural testimony, **Augustine the readeryen** But there was still no incontrovertibly established text--or rather there were too many texts too many original testimonies and versions of testimonies: **Augustine the Reader ebook3000** His resistance to change yet concern for authenticity was typical of the West: **Augustine the Reader epubublishing** What Augustine did know was rhetoric and the philosophy of the schools, **Augustine reservation ca** While his biblical acumen was poor his philosophical

acumen was considerably above the standards of the age, **Augustine the reader** Presuming much of his readers he treats Augustine out of context. **Book Augustine the reader** Hermeneutics was important to his thought as was the problematic of what precisely constituted soteriologically trustworthy knowledge but such were certainly not his only concerns, **Augustine the Reader** **kindle store** As bishop of one of the richest and most stable areas of a crumbling empire he had many more pressing concerns. **Augustine the Reader bookfinder** A great deal of what he wrote about his doctrines arose out of dealing with such practical concerns. **Augustine the Reader bookfinder** What Stock presents however is a man in the privacy of his study or alone with a few intimates a reflective thinker: **Augustine the Reader book** It certainly is how he represented himself his better self in his autobiography. **Book Augustine the reader's digest** But it is certainly not true of the public figure who wrote Confessiones or any of the major works for which he is remembered most of which had a polemical purpose, **PDF Augustine the reader's** Augustine wrote to attack others and to defend--or justify-- himself. **Book Augustine the reader** Stock's work may constitute an acceptably thorough and original dissertation. **Book Augustine the reader** It is in fact a painful read a walk through a forest devoted to cataloguing its trees detail with little perspective work not pleasure. **Book Augustine the readerlink** It is customary to contrast the originality of the Hellenic classics with the inferior work of their little-remembered epigones the scholars of the Hellenistic Library of Alexandria. **Augustine the Reader booking** Stock's entirely derivative work however will be of interest only to cloistered specialists. Before printing an edition was a single handwritten copy. Silent private reading was while not unknown unusual. Scholarly standards were also very different. Convenient codices were just coming into fashion. Few there including Augustine knew much Greek. Virtually no one knew Hebrew. Sadly Stock deals with very little of this. This may have been true of the young man. Augustine had enemies. Augustine sanctioned the killing of many of them. Augustine was no ivory tower recluse. It does not constitute a good read. English.