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1916

1997 I Believe in the Holy Spirit is a major treatise on the topic by one of the great theologians of the century. Yves Congar's book is one of the few comprehensive treatments of the Church's understanding of the Spirit and the working of the Spirit in the life of the Church by a Roman Catholic theologian, providing indispensable resources for the development of a Spirit-sensitive theology (Robert Imbelli). I Believe in the Holy Spirit is a major treatise on the topic by one of the great theologians of the century

1990 Besides his importance as a Christian mystic, St. Symeon - The New Theologian is a valuable source of information concerning the objectives of a spiritual father and his clients, the kinds of training given by a father to his disciples, and the difficulties encountered in the relationship. These and kindred matters are considered in some detail in this study, which comprises an examination of Symeon's background, his experience as a disciple and a spiritual father and of the teaching he gave in the latter capacity. The author has been able to make use of three letters written by Symeon the texts of which have not yet been published. The author has been able to make use of three letters written by Symeon the texts of which have not yet been published

1998 The nature of truth in mathematics has exercised the minds of thinkers from at least the time of the ancient Greeks. The great advances in mathematics and philosophy in the twentieth century and in particular the work by G]odel and the development of the notion of independence

in mathematics have led to new and complex views on this question. Collecting the work of a number of outstanding mathematicians and philosophers, including Yurii Manin, Vaughan Jones, and Per Martin-L]of, this volume provides an overview of the forefront of current thinking and a valuable introduction for researchers in the area. Collecting the work of a number of outstanding mathematicians and philosophers including Yurii Manin Vaughan Jones and Per Martin L f this volume provides an overview of the forefront of current thinking and a valuable introduction for

2020-04-07T18:49:07Z Raised a slave in Nero's court, Epictetus would become one of the most influential philosophers in the Stoic tradition. While exiled in Greece by an emperor who considered philosophers a threat, Epictetus founded a school of philosophy at Nicopolis. His student Arrian of Nicomedia took careful notes of his sometimes cantankerous lectures, the surviving examples of which are now known as the Discourses of Epictetus. In these discourses, Epictetus explains how to gain peace-of-mind by only willing that which is within the domain of your will. There is no point in getting upset about things that are outside of your control; that only leads to distress. Instead, let such things be however they are, and focus your effort on the things that are in your control: your own attitudes and priorities. This way, you can never be thrown off balance, and tranquility is yours

for the taking. The lessons in the Discourses of Epictetus, along with his Enchiridion, have continued to attract new adherents to Stoic philosophy down to the present day. This book is part of the Standard Ebooks project, which produces free public domain ebooks. This book is part of the Standard Ebooks project which produces free public domain ebooks

1997-11-13 Our much-valued mathematical knowledge rests on two supports: the logic of proof and the axioms from which those proofs begin. Naturalism in Mathematics investigates the status of the latter, the fundamental assumptions of mathematics. These were once held to be self-evident, but progress in work on the foundations of mathematics, especially in set theory, has rendered that comforting notion obsolete. Given that candidates for axiomatic status cannot be proved, what sorts of considerations can be offered for or against them? That is the central question addressed in this book. One answer is that mathematics aims to describe an objective world of mathematical objects, and that axiom candidates should be judged by their truth or falsity in that world. This promising view—realism—is assessed and finally rejected in favour of another—naturalism—which attends less to metaphysical considerations of objective truth and falsity, and more to practical considerations drawn from within mathematics itself. Penelope Maddy defines

this naturalism, explains the motivation for it, and shows how it can be helpfully applied in the assessment of candidates for axiomatic status in set theory. Maddy's clear, original treatment of this fundamental issue is informed by current work in both philosophy and mathematics, and will be accessible and enlightening to readers from both disciplines. Given that candidates for axiomatic status cannot be proved what sorts of considerations can be offered for or against them That is the central question addressed in this book

1982 'Penthos is precisely the kind of book most of us need today-something utterly unfashionable that can cut through the trendiness of contemporary spiritual consumerism. It is a book for serious people, about a serious subject. Besides being a very nice piece of historical theology, it qualifies as a fine book for devotional reading'-Worship. 'This book (as difficult as it is) will be of interest to students of the spirituality of the Christian East, to those who have made the Jesus Prayer an integral part of their spiritual discipline, and to others who wish to deepen their understanding of how our Christian identity is formed'-The Living Church. Penthos is precisely the kind of book most of us need today something utterly unfashionable that can cut through the trendiness of contemporary spiritual consumerism

1992

1974

1979 The essays in this volume represent an approach to human knowledge that has had a profound influence on many recent thinkers. Popper breaks with a traditional commonsense theory of knowledge that can be traced back to Aristotle. A realist and fallibilist, he argues closely and in simple language that scientific knowledge, once stated in human language, is no longer part of ourselves but a separate entity that grows through critical selection. The essays in this volume represent an approach to human knowledge that has had a profound influence on many recent thinkers Popper breaks with a traditional commonsense theory of knowledge that can be traced back to Aristotle

1988

2002 Conjectures and Refutations is one of Karl Popper's most wide-ranging and popular works, notable not only for its acute insight into the way scientific knowledge grows, but also for applying those insights to politics and to history. It provides one of the clearest and most accessible statements of the fundamental idea that guided his work: not only our knowledge, but our aims and our standards, grow through an unending process of trial and error. Conjectures and Refutations is one of Karl Poppers most wide ranging and popular works notable not only for its acute insight into the way scientific

knowledge grows but also for applying those insights to politics and to history

1990-01-01 Dutch Mathematician Luitzen Egbertus Jan Brouwer (1881-1966) was a rebel. His doctoral thesis... was the manifesto of an angry young man taking on the mathematical establishment on all fronts. In a short time he established a world-wide reputation for himself; his genius and originality were acknowledged by the great mathematicians of his time... The Intuitionist-Formalist debate became a personal feud between the mathematical giants Brouwer and Hilbert, and ended in 1928 with the expulsion of Brouwer from the editorial board of the Mathematische Annalen by dictat of Hilbert. Forsaken, humiliated and disillusioned Brouwer abandoned his Intuitionist Programme and withdrew into silence just about the time when the Formalist Programme appeared to be fundamentally flawed and major opposition collapsed... This book attempts to follow the `genetic' development of Brouwer's ideas, linking the man Brouwer, his Weltanschauung, his philosophy of mathematics and his reconstruction of mathematics. Brouwer's own writings, his publications as well as his unpublished papers, are its immediate and main source of reference. It is the second volume in the new series Studies in the History and Philosophy of Mathematics, and is written for the specialist as well as for the general reader interested in mathematics and the interpretation of its status and function. This book attempts to follow the genetic development of Brouwers ideas linking the man Brouwer his Weltanschauung his philosophy of

1981

2000 This is a long-awaited new edition of one of the best known Oxford Logic Guides. The book gives an informal but thorough introduction to intuitionistic mathematics, leading the reader gently through the fundamental mathematical and philosophical concepts. The treatment of various topics has been completely revised for this second edition. Brouwer's proof of the Bar Theorem has been reworked, the account of valuation systems simplified, and the treatment of generalized Beth Trees and the completeness of intuitionistic first-order logic rewritten. Readers are assumed to have some knowledge of classical formal logic and a general awareness of the history of intuitionism. This is a long awaited new edition of one of the best known Oxford Logic Guides

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1982 Symeon the New Theologian transformed the Evagrian tradition of hesychia, with its insistence on absolute solitude remote from the affairs of men, and practised it in a monastery in the very heart of Constantinople. A champion of Orthodoxy, and of monks, he composed works which became perhaps the most important source of the hesychast movement on Mount Athos two centuries after his death. Always the spiritual master rather than the systematic theologian, Symeon wrote as he had taught--from his own immediate experience. Symeon the New Theologian transformed the Evagrian tradition of hesychia with its insistence on absolute solitude remote from the affairs of men and practised it in a monastery in the very heart of Constantinople

1995 St. Symeon the New Theologian was abbot of the monastery of St Mamas in Constantinople at the turn of the eleventh century. He was also perhaps the most remarkable and certainly the most forceful advocate of the mystical experience of God in the history of the Byzantine Church. Though they were on occasion suppressed by ecclesiastical authorities wary of his fierce enthusiasm, as well as of his claims to charismatic authority, St Symeon's writings survived in the Orthodox Church and continued to play a vital role in the several renewals of spiritual life and prayer which has sustained the Church in its often difficult history over the past millennium. St Symeon

the New Theologian was abbot of the monastery of St Mamas in Constantinople at the turn of the eleventh century

1987-04-24 A survey of constructive approaches to pure mathematics emphasizing the viewpoint of Errett Bishop's school. Considers intuitionism, Russian constructivism, and recursive analysis, with comparisons among the various approaches included where appropriate. A survey of constructive approaches to pure mathematics emphasizing the viewpoint of Errett Bishops school

2000-06-08 This book is a study of the mystical nature of tradition, and the traditional nature of mysticism, and of St Symeon as both a highly personal and very traditional ecclesiastical writer. The teachings of St Symeon (late tenth to early eleventh century) created much controversy in Byzantium and even led to a short-lived exile to Asia Minor. For the first time in modern scholarship St Symeon's attitude to Scripture and to church worship, his relations with his spiritual father, Symeon the Studite, and the Studite tradition in general are examined. Separate chapters are dedicated to Symeon's cycle of daily reading, to his attitude to hagiographical literature, to his trinitarian theology, ecclesiology, anthropology, and mysticism. Special attention is also paid to the links between Symeon and preceeding authors such as Gregory Nazianzen. In this book Dr Alfeyev

aims to redress the balance existing in the modern scholarly approach to Symeon and, more generally, to the Byzantine mystical tradition. By examining Symeon from within the tradition to which both he and the author belong Dr Alfeyev breaks new ground in original research. This book is a study of the mystical nature of tradition and the traditional nature of mysticism and of St Symeon as both a highly personal and very traditional ecclesiastical writer