

1: Project MUSE - The Condemnation and Exile of Hilary of Poitiers at the Synod of Bezers (C.E.)

What precisely does Hilary's so-called Opus Historicum aim at? His Preface provides the clue. An introduction to the present edition sketches the mutilated work's discovery, tabulates its contents, and discusses problems of dating and authenticity.

Richard Patrick Crosland Hanson Language: First published in , The Search for the Christian Doctrine of God is still considered by many scholars to be the finest work on the Arian Controversy. Examining scholarly works on the Controversy and many original texts, Professor Hanson, provides a clear understanding of how the traditional and historic doctrine of God as the Holy Trinity reached its most mature and enduring form. The author is not primarily concerned to defend the orthodox position itself, but rather to discover and examine the formation of that orthodoxy. The history of the events - the Councils, the interventions of the Emperor, the rivalries of sees, the behaviour of bishops, the varying fortunes of the different schools of thought and their leaders - is interwoven with the progression of thought and doctrine during the sixty years of the Controversy. Professor Hanson sees the problem of the reconciliation of two concepts which were both part of the very fabric of Christianity - monotheism and the worship of Jesus Christ as divine. Peter William Martens Language: The essays in this volume offer readers a fresh orientation, and ground-breaking analyses, of the figure of Jesus in late antiquity. Written by historians and theologians who examine the thought of leading theologians, Latin and Greek, from the second through the seventh centuries, these essays honor and complement the scholarship of Brian E. While most discussions still confine patristic Christology to its conciliar trajectory, this volume broadens our horizons. The essays gathered here explore aspects of early Christology that cannot be narrowly confined to the path marked by the ecumenical councils. The contributors locate Jesus within a rich matrix of relationships: Considering the scope of participants in this collection; from accomplished peers to recent Ph. Daley has influenced and shaped generations of scholars. As such, this collection succeeds in honoring a man of faith who is certainly worthy of such an honor. Williams, Baylor University "The essays in this volume all address in differing ways themes that arise out of the classical Christological tradition of the early Church. For a collection of essays the material is unusually well focused and the volume will make a fresh contribution to the current state of patristic scholarship on early Christian thinking about the person and work of Christ. In this splendid volume, more than a dozen distinguished scholars encounter that question again, in many and varied ways. Together, they provide fresh insights on the person of Jesus Christ as they reflect on the thought of the Fathers of the Church from contemporary perspectives. It is fitting, therefore, that he be honored with this collection of essays, centering on his long-standing central concern with Christology. These essays nuance the Christological thought of key documents and figures from the second to the seventh century. They deal with not just the ontological nature of Christ but also general aspects of the faith in Christ as connected with other Christian doctrines. The distinguished list of contributors testifies to the influence of and esteem for Brian Daley. The volume is a worthy tribute to a premier patristic scholar.

2: NOTES ON THE TEXT Â» Brill Online

The aim of Hilary's so-called Opus Historicum may be found in its Preface. In this edition the Preface is presented in Latin and English and commented upon. The author reveals that 'conscientization' of the bishops can be regarded as Hilary's aim.

Please, make an appointment by e-mail! Lecture, translating, and discussing primary texts
Required Texts:
Saint Hilary of Poitiers: The Fathers of the Church The Catholic University of America Press, paperback,
Alternative translation NPNF2 vol. Course Requirements and Assessment: Preliminary bibliography
secondary sources, focus on current articles is in addition to the word proposal. Please, submit your proposal
electronically: Please, submit your paper electronically as well: Beckwith, Hilary of Poitiers on the Trinity:
Oxford University Press, , [Blackboard]; 2 F. Valentem et Ursacium [Blackboard; Wickham, L. Against
Valens and Ursacius: Liverpool University Press,]. Which councils Hilary considers in his syn. Class
presentation of papers The Development and Meaning of Trinitarian Doctrine. Grand Rapids, Baker
Academic, Nicaea and Its Legacy: Oxford University Press, Hilary of Poitiers on the Trinity: From De fide to
De Trinitate. Oxford Early Christian Studies, ed. Untersuchungen zur dritten Phase des arianischen Streites A
Model for the Christian Life: The CUA Press, In Studia Ephemerides Augustinianum Rome Institutum
patristicum Augustinianum, Introduction to Hilaire de Poitiers: The Catholic University of America Press,
The Search for the Christian Doctrine of God. Hilary of Poitiers and the Homoeousians: A History of
Neo-Arianism, 2 vols. Philadelphia Patristic Foundation, La cristologia de Hilario de Poitiers. Studien zur
Synodalgeschichte des 4. De Trinitate 1, , 2, 3. M van Winden , vol. A Study in Theological Method.
European University Studies, Series 23, Theology, vol. An Assessment of Its Origins and Originality. La
Doctrine Trinitaire de S. The Christology of St. Die Anfänge der abendlandischen Rezeption des Nizanus.
Patristische Texte und Studien The Trinitarian Theology of Hilary of Poitiers. Supplements to Vigiliae
Christianae, ed. The Divinization of Man According to St. Mary of the Lake Seminary,

3: hilary of poitiers role in the arian struggle | Download eBook PDF/EPUB

The aim of Hilary's so-called Opus Historicum may be found in its Preface. In this edition the Preface is presented in Latin and English and commented upon.

Bishop and Church Father; b. Hilary came of a distinguished family and received a sound training in the classics and philosophy. He was married and the father of a daughter named Abra; he was converted to Christianity in early manhood by reading in the Bible the sublime descriptions of God, which contrasted so strongly with the gross materialism of pagan mythology. His selection as the bishop of Poitiers probably took place in In exile he studied Greek theology, composed two of his most important works, corresponded with the Western bishops, and wrote vigorously to uphold the divinity of Christ. In the emperor refused him permission to debate with the Arian-minded prelates, and in he was released from exile because his enemies regarded him as "the sower of discord and the troublemaker of the Orient. Hilary spent his last years in repairing the damage that Arianism had done in Gaul and Italy. According to augustine, Hilary was a master of Latin eloquence who modeled his style on Quintilian and had begged God to grant him "beauty of diction" when writing about the sublime doctrine of the trinity. As jerome pointed out, long and involved sentences obscure his meaning at times, although usually he is more restrained than his contemporaries in employing ornaments of speech. His writings fall into four categories: Internal evidence indicates that he wrote the first three of the 12 books before and the remaining nine during his exile. His De synodis dates from this same period and explains why the prelates of the East were not satisfied with the term homoousios, "consubstantial," which had been approved at the Council of nicea ; it also cites the Oriental professions of faith and tells how they are to be interpreted. He wrote it to give his fellow bishops in Western Europe a more accurate understanding of the religious situation in the East. A Fragmenta ex opere historico is also attributed to Hilary. It contains some important documents relating to the Arian heresy that are not found elsewhere. His Tractatus super Matthaemum was written before his exile, and the Tractatus super Psalmos after his return. In all probability both were originally sermons. Another scriptural work, Liber mysteriorum, is only partially preserved. His principal controversial works are directed against Constantius II, whose religious policy was dividing the Church; and against Auxentius, the Arian bishop of Milan, whom he had failed to depose at a synod in Jerome informs us that Hilary introduced the singing of hymns into the West see hymns and hymnals because he saw how effective they had been in propagating the heresy of Arius among the people. But only three incomplete hymns of his are extant; his hymns were not as well adapted to public singing as were those of St. Hilary bases his defense of the dogmas of faith on the testimony of Sacred Scripture. Its authority is unquestioned because it is the word of God Himself. Heretics who appeal to the Bible distort its meaning through ignorance or malice. His fondness for the allegorical interpretation is evident in his scriptural commentaries, and especially in the Liber mysteriorum, but he usually uses the literal meaning when citing a text in his dogmatic works. Hilary did not write any formal treatise on the Church, but he takes its authority for granted since the Church exhibits unity in Christ. It possesses what all the heretics lack: Just as certain medicines, he says, can cure all diseases, so the doctrines of the Church provide a remedy against every kind of heresy. God and the Trinity. Hilary teaches that the existence of God can be known by reason, but that His nature is incomprehensible. The eternal being of God, as expressed in Ex 3. This God, who is perfectly happy in Himself, has created angels and men in order that they might share in His happiness. The sublime doctrine of the Trinity was in his opinion foreshadowed in the Old Testament but only revealed fully when the Son of God came upon earth. He marshals his arguments in orderly fashion to show that the proponents of sabellianism are wrong in considering Father, Son, and Holy Spirit as only three names of one and the same divine person and that the Arians are also wrong in speaking of inequality in the Trinity. The doctrine of Trinitarian interaction, later known as circumincession, and its corollary that the Three Divine Persons act inseparably in all works ad extra are clearly implied in his explanation of the Trinity. He is often charged, as was his contemporary, St. One answer to this accusation is that Hilary was concerned with refuting the Arians who denied the divinity of the Son. Another is that in numerous passages he ascribes the same attributes to the

Holy Spirit as to the Father and the Son, so that it cannot be seriously maintained that he denied the true divinity of the Third Person of the Trinity. He teaches clearly the two essential doctrines of the Incarnation: However, his belief that Christ did not experience interior affliction when He was scourged, crucified, and so on, shows the limitations of his Christological doctrine. He failed to recognize the state of physical weakness to which the Son of God freely subjected Himself when He became a man. Hilary was the first Latin writer to acquaint Western Christendom with the vast theological treasures of the Greek Fathers. Augustine and thomas aquinas cite his authority in their studies of the Trinity. Hilary is rightly called the Athanasius of the West; he preached, wrote, and suffered exile in defense of the divinity of Christ. His role was providential: Hymni Fragmenta, Spuria, ed. Hilary of Poitiers Washington Ein Beitrag zur Dogmengeschichte des vierten Jahrhunderts Bonn

Hilary of Poitiers' preface to his Opus historicum: translation and commenatary / by P. Smulders.

What is nearly or entirely ignored in this paradigm is the vitality and continuity of the worshiping and confessing church throughout the patristic era - including the period after Constantine. In the fourth century the most striking feature of this shift was the rise to public prominence of bishops. By the fourth century the church had developed a significant episcopal hierarchy. This hierarchy, with imperial sponsorship or at least deference, might find itself in control of significant political and financial resources. Bishops became the new political elite: Bishops began to seek audiences with the emperor. And the emperor, through a variety of means, began to intervene in the life of the church. That this shift took place is not controversial. What is controversial is how beneficial this shift was to the church. John Howard Yoder argues that this shift, symbolized as it can be in Constantine and thus termed Constantinianism, "was highly ambivalent when it began and amounted to a moral defeat for the cause of Christ when it had worked itself out. Essays Ecclesiological and Ecumenical. Williams, Retrieving the Tradition and Renewing Evangelicalism: A Primer for Suspicious Protestants. Harvard, , p. The reality of Constantinianism, like most reality, grows considerably more complex as it is given further examination. The fortunes of the church in general may have risen given tolerance but individual bishops still found exile and hardship a part of living a Christian life. Perhaps the best way to view the fourth century is as a time of rapprochement between empire and church. It is no longer defensible to speak of "Arianism" or other traditional fourth century theological categories unless our purpose is purely descriptive. The contours of conversation in the fourth century were diverse and complex. One way of answering this question is to probe the life and writings of a bishop who lived after Constantine for evidence of what Yoder would consider to be Constantinianism. We will turn in this paper to Hilary of Poitiers and his enigmatic document Against Valens and Ursacius and the related Letter to Constantius for an answer. Claredon, , p. See especially his studies on Germinius, Daniel H. Williams, "Necessary Alliance or Polemical Portrayal? Hilary is open to this type of study for a number of reasons. He was at the center of both the theological conversations which gripped the church in the middle of the fourth century. Not only was he an active participant but he understood first hand many of the issues from both the western and eastern perspectives. Beyond his theological involvement he was critically engaged with the emperor Constantius. I will start by reviewing the important history and establishing dates for the relevant texts. I will then review the texts. Hilary was born into a distinguished pagan family, was educated as such, married, had a daughter Abra, and was baptized into the Christian church as an adult. He was elected bishop of Poitiers in . Unfortunately, this is the long version of what we know about Hilary before the Council of Beziers in at which time he was exiled by Constantinius. There is much debate about the reasons for his exile and its connections to earlier councils at Milan and Arles. We will examine some of this in closer detail later. Exile gave him first hand access to the thought of the Eastern Bishops. This cross cultural experience gave Hilary a unique vantage point on the creed happy church of the middle fourth century and Western minds their first exposure to the theologically impressive East. He was at the council at Seleucia in and in Constantinople late that same year to present his Letter to Constantius to the emperor. He returned unhindered to Poitiers in and died there in or . Our primary documents are two related but distinct works: Letter to Constantius and Against Valens and Ursacius. Their journey through history has been tortured. The composition of Against Valens and Ursacius is complex and fractured. What we are left with then are three books written in three different stages. It is important to emphasize that these books were never considered unified works. These were dossiers meant to collect and disseminate information on events in the church. To this original situation the ravages history rages on all documents have opened further significant lacunae. I cannot treat this situation beyond mentioning it. Book One was compiled in soon after the council of Beziers which the preface refers to. Book Two was compiled in early immediately after Constantinople. Book Three was compiled in , without comment, to report on the current state of affairs on this set of issues. The Letter to Constantius is not so great a puzzle. Since Sulpicius Severus historians have thought about three letters from Hilary to Constantius. Brill, and Lionel R.

Liverpool University Press, 9 Alfredus Feder ed. However, we now know that what ancient historians thought to be the 11 First Letter to Constantius is actually part of Against Valens and Ursacius. These were probably written very close to each other in both time and space in early Other aspects of the history and composition of these texts will be 12 considered as we review their contents. We will accomplish this by retracing our way through the chronology surrounding these documents, paying attention to moments at which relationships between the emperor and the church arise. There is much debate about why Hilary was exiled. The standard interpretation has been that Hilary was exiled for refusing to condemn Athanasius as other bishops had been at councils at Milan and Arles. So it seems likely that part of 13 the reason for his exile was political. It also seems likely that part of the reason for his exile was religious. Hilary consistently writes against those who wish to subordinate Christ and is consistently ready to assert the, "claims of God in Christ, if need be over against the claims of synods or emperor" He therefore could have stepped, however unknowingly, into hot 14 10 Smulders, p. Martinus Nijhoff, , p. Newlands, Hilary of Poitiers: A Study in Theological Method, Bern: Peter Lang, , p. Hilary may not have intended exile over assertions about the divinity of Christ but, unless we are willing to assign the whole episode to a personality conflict with Saturninus or an unlikely role in treason, it seems like exile was the early price to be paid for theological views Hilary would hold consistently throughout his life. This he takes to be a dangerous direction in the relationship between the leaders of church and state, "I forbear to mention that although the highest regard is due the emperor -- for kingship is from God -- yet his judgments should not be admitted without reservation into the deliberations of the bishops: Hilary is, in many ways, an even-handed thinker. He certainly has strong opinions and states them forcefully. But his approach to the conflicts of his day did more to bring his colleagues together, especially across the east-west divide, than to drive them apart. This is evident in both Against Valens and Ursacius and On the Synods, works which serve as dossiers of important documents from both sides of many debates. In this case Hilary is like a first time offender being sent to prison. Just as the offender returns a hardened criminal Hilary returned from the east a die-hard Nicean. Although laced with commentary, Hilary is eager to produce the best version of his opponents arguments as he can. He seems as interested in providing information as spin, especially by fourth century standards. This certainly is propaganda, but it is propaganda that is aimed at rectification. Hilary says at the end of the preface to 18 Book One of Against Valens and Ursacius, "And it is not inappropriate to warn the reader to pay this entire volume serious attention â€" This is so weighty a matter that it now behooves everyone to devote such care to the understanding of these things that he may henceforth stand firm by his own judgement, and not follow the opinion of others. If at Bezier Hilary was "a little known Gallic bishop â€" relatively ignorant of â€" theological and political complexities" but convinced of the divinity of Christ and exiled 20 because of it, by the writing of this document he is very eager to inform his fellow bishops on the possibilities for heresy and right belief that the current times hold. He has adopted a critical stance towards the emperor that acknowledges the political realities of the situation but has not wavered on his own theological commitments. In fact with his new, and growing, knowledge of Eastern theology - especially the Nicene creed - his theological commitments can be said to be deepening. The model of response suggested by Hilary is clearly one of critical engagement. He expects bishops to wade through the material he is presenting to them, to come to their own decisions about it, and then to act upon these decisions even regardless of risk. This will lead to high Christian freedom. Hilary develops this 21 model of critical engagement, in comments against the policy of coercion adopted by the "Arians", at the end of Book One, 17 CSEL, p. The next step will be for Hilary to directly engage the emperor himself. Chronologically, the next document in our series is the Letter to Constantinius. In this letter Hilary directly addresses the emperor, although the title shows that this was not formally a letter just to Constantinius but intended for wider circulation. He is interested in the terms of his own exile which seem not to have been removed although Hilary himself is in Constantinople. But again, more than this, he is eager to speak to the assembled council on the importance of the Nicean formulation of the faith. Hilary expounds a full-blown Nicean faith in this document, having moved from assertions of the divinity of Christ to this particular creedal statement. He also hopes to prevail upon the emperor to reconsider the secular protection which Hilary would soon lay bare in Book Two of Against Valens and Ursacius. Above, I dated these two letters very close together. Hilary

himself has a lively awareness of martyrdom in his own theology. Even in his early writings martyrs hold, for Hilary, a place of honor next only to the Apostles; it is martyrs for whom the kingdom of God is reserved. Hilary may not have formulated any distinct theory about church and state but one can be seen to emerge when we examine the events and writings between and Hilary continually places theological issues ahead of political ones, even when they concern his own exile.

5: Hilary of Poitiers' Preface to his Opus Historicum

hilary of poitiers ' preface to his opus historicum supplements to vigiliae christianae formerly philosophia patrum texts and studies of early christian life.

Further Reading This list includes books we have consulted in making our site, as well as general works we recommend. Nicaea and its Legacy: Oxford University Press, This recent approach to the Trinitarian Controversies successfully escapes from modern preconceptions in order to find the true unities as well as diversities found in the various theological camps of the Fourth Century. He refutes the idea of a basic division of eastern and western theologies and shows how modern assumptions have hindered our understanding of this important time period. Theology and Politics in the Constantinian Empire. Cambridge University Press, Roman State and Christian Church. This volume has many documents which shed light on church-state relationships in the Roman Empire. We have made use of the first volume, which has English translations of several letters of Constantine which we have not found in any other English collections. The translations also include detailed historical notes. Rome in the Fourth Century Oxford, Creeds, Councils, and Controversies, Revised Edition. A collection of primary sources translated into English from the early church, a companion volume to A New Eusebius which covers from A. A collection of primary sources translated into English from the early church. The Search for the Christian Doctrine of God. This influential work is pages covering the history of the Arian controversy from A. His Life, Writings, and Controversies. The Story of John Chrysostom: Parvis argues that the 20 years from A. This period is largely overlooked because after the leaders of the parties died, the parties fragmented and the situation changed. Williams, as would be expected, has particularly thorough sections on the writings of Arius, discussing the chronological, theological, and textual issues.

6: Fourth Century Christianity Â» Hilary â€™ Fragmentary History.

Hilary of Poitiers' Preface to His Opus Historicum, Translation and Commentary by Smulders, P. and a great selection of similar Used, New and Collectible Books available now at www.enganchecubano.com

7: HILARY OF POITIERS - Definition and synonyms of Hilary of Poitiers in the English dictionary

Description: The aim of Hilary's so-called "Opus Historicum" may be found in its Preface. In this edition the Preface is presented in Latin and English and commented upon. In this edition the Preface is presented in Latin and English and commented upon.

8: Fourth Century Christianity Â» Further Reading

Hilary was bishop of Poitiers in west central France and was the leading orthodox Latin church father during the peak of the Arian power. Hilary was born into a prominent pagan family of Poitiers and was educated in philosophy and rhetoric.

9: Hilary of Poitiers' Preface to his Opus Historicum|Translation and Commentary Â» Brill Online

Hilary of Poitiers, A study in theological method by G. M Newlands (Book) Hilary of Poitiers' preface to his Opus historicum: translation and commentary by Hilary (Book).

Overcoming personal karma Aggregate expenditure and equilibrium output Vector by robin cook High Museum of Art Recipe Collection Depression, anxiety, and delirium The need to thrive Across an untried sea Golfsmith trade in guide Can you edit a Time standards of the world. EUPDF, an Eulerian-based Monte Carlo probability density function (PDF solver Machine learning a probabilistic perspective marson Big Island of Hawaii Handbook Haunted Mansion Mystery Occupational safety and health law Gary Rischitelli and Mark A. Silverstein. Dancing with a ghost The Painted Chest Local time : southwestern humor and nineteenth-century literary regionalism History of political ideas Toys r us toy book 2014 Beyond Primitivism Facing turbulent times Sex differences in variational tendency NIV Compact Thinline Bible Staffordshire pots potters Atlantis in Ireland Preston cotton martyrs Web designers and visual attributes of websites Add books to kindle fire On behalf of others Using LISREL for structural equation modeling Diagnostic modalities in Crohns disease Loves of Harriet Beecher Stowe Tartine book no 3 William golding the inheritors The history of the condition of women, in various ages and nations. The life of Venerable Sister Margaret Bourgeois The dark side of the island Picture palace, and other buildings for the movies. You Are Not the One