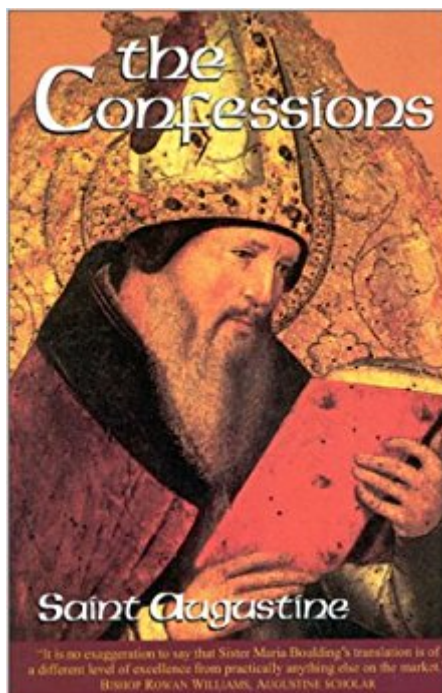


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The Confessions: (Vol. I/1) Revised, (The Works Of Saint Augustine: A Translation For The 21st Century) (The Works Of Saint Augustine: A Translation For The 21st Century, Vol. 1)



Synopsis

The Confessions of Saint Augustine is considered the all time number one Christian classic. It is an extended poetic, passionate, intimate prayer. Augustine was probably forty-three when he began this endeavor. He had been a baptized Catholic for ten years, a priest for six, and a bishop for only two. His pre-baptismal life raised questions in the community. Was his conversion genuine? The first hearers were captivated, as many millions have been over the following sixteen centuries. His experience of God speaks to us across time with little need of transpositions. This new translation masterfully captures his experience.

Book Information

Series: The Works of Saint Augustine: A Translation for the 21st Century, Vol. 1 (Book 1)

Paperback: 320 pages

Publisher: New City Press (February 1, 2001)

Language: English

ISBN-10: 1565481542

ISBN-13: 978-1565481541

Product Dimensions: 4.4 x 0.8 x 7.1 inches

Shipping Weight: 6.4 ounces (View shipping rates and policies)

Average Customer Review: 4.4 out of 5 stars 74 customer reviews

Best Sellers Rank: #17,226 in Books (See Top 100 in Books) #8 in Books > Christian Books & Bibles > Biographies > Saints #10 in Books > Christian Books & Bibles > History > Historical Theology #52 in Books > Religion & Spirituality > Worship & Devotion > Devotionals

Customer Reviews

The latest volume in the series "Augustine for the Twenty-First Century," which will offer the first complete translation of all of Augustine's works into English, adds yet another vision of the Confessions to the many already available. The fourth-century bishop of Hippo in North Africa wrote this extended prayer, the first true autobiography, to confess his sins and God's goodness. It has been a standard of spiritual literature ever since. Boulding (Marked for Life, Abingdon, 1996), a Benedictine nun of Stanbrook Abbey, England, offers us a fine, smooth translation that is a pleasure to read. Hers is also the first English translation to use inclusive language. There is a complete index, which greatly enhances the usefulness of this particular volume. For all readers. ?Augustine J. Curley, Newark Abbey, N.J. Copyright 1997 Reed Business Information, Inc. --This text refers to an alternate Paperback edition.

There is certainly no shortage of English translations of Augustine's *Confessions*; but given its undeniable place as a classic of Christian literature, there is perhaps room for one more. Boulding's translation brings Augustine's extended prayer to life with a sensitivity to his passion and poetry that should make the text more accessible to contemporary English readers. Boulding includes an introduction and a chronology that place Augustine in context and guide readers through the sometimes perplexing structure of the book. There is no doubt that Augustine continues to reach contemporary readers across the 16 centuries that separate them from his writing and its context. This new translation should contribute to the clarity with which that reach is extended. Steve Schroeder --This text refers to an alternate Paperback edition.

This is what I would call a perfect reading translation-- I am able to truly read Augustine with ease and actually enjoy reading him. St. Augustine originally wrote his *Confessions* in educated but approachable language, intending that his *Confessions* would be widely readable and accessible to the people of his time. I believe that this particular English translation is the way the Saint himself would want to see his work translated into English-- it truly and masterfully achieves that same balance between educated and precise language that flows naturally and reads with clarity. I have begun the *Confessions* many times in other English translations (as well as the Latin) but this is the first time I believe I will actually finish it. The introduction and notes are also extremely helpful, as they provide background, color and context that readers from our own time might otherwise not have fully appreciated, as well as pointing readers to the citations for Augustine's copious references to Scripture, Virgil, Cicero, etc. It is very likely I will read and re-read other works of Augustine in the translations this series presents.

Extremely thorough work by a translator, Sister Maria Boulding, with a rich feeling for words. The textual notes amaze the reader with the extent of Augustine's familiarity with biblical and classical Latin literature. Of course, the translator had to match this in order to provide the notes, which are very easy to reference as one reads the Kindle edition. The first nine books give an account of Augustine's life. It is important however to read as well his philosophical thoughts on Memory, Time and Eternity, Heaven and Earth and Days of Creation. These make it very clear that he was not afraid of asking difficult questions. They show his ability to move between literal and allegorical modes. They also reveal how he faces his critics without attacking their dignity even though they may have attacked his. Augustine's legendary wrestling with his sexual urges looks like small beer in

this age of internet porn, but it is testimony to the effect of persistent mindfulness and reaching out which eventually place repetitively troubling and possibly compulsive behavior at a remove that allows for increasing freedom to choose. This is a translation that merits more than one reading.

This is a fresh and wonderful translation of this Christian classic. Sr Boulding is herself a fine poet capable of touching turns of phrase such as, [Book I,5]"Who will grant me to find peace in you? Who will grant me this grace, that you would come into my heart and inebriate it, enabling me to forget the evils that beset me and embrace me my only good?"Albert Outler (no mean wrought of words himself) translates this passage in this way,"Who shall bring me to rest in thee? Who will send thee into my heart so to overwhelm it that my sins shall be blotted out and I may embrace thee, my only good?"The loss of the "thees" are of course helpful to the modern reader, but the use of "that you would come into my heart and inebriate it," is just, well, stunning. One final comparison with Outler in the well-known passage in book ten: Outler: "Belatedly I loved thee, O Beauty so ancient and so new, belatedly I loved thee. For see, thou wast within and I was without, and I sought thee out there. Unlovely, I rushed heedlessly among the lovely things thou hast made. Thou wast with me, but I was not with thee." Boulding: "Late have I loved you, Beauty so ancient and so new. Late have I loved you! Lo, you were within, but I outside, seeking there for you, and upon the shapely things you have made, I rushed headlong. I, mishappen." Both use Augustine's marvelous play on the words "formosa" and "deformis" But Sr. Boulding's choice of shapely and misshapen retains Augustine's intentions and poetic voice, it seems to me. This is a lovely work.

I've read this book several times before, with different translations. This is the best I've seen.

I've read this classic in a few other modern translations. This one by Maria Boulding is the best in my opinion. She uses contemporary English that flows well without sacrificing the depths of Augustine's thought to overly trendy expression. The posh cover, comfortable print, and informative introduction are bonuses that make this a great addition to any library. Avoid the cheaper pocket edition of this work offered by the same publisher, the quality is far inferior.

Daughter used for school, she said excellent book for creating discussion

After struggling with three other translations, stumbling over the complex sentences filled with thee's, thy's, and thou's, I bought this version on the recommendation of Professor's Cook and

Herzman, and committed to "spend a good long time marveling at its beauty and applying its insights to" myself. I found Sister Boulding's text to be clear and enjoyable to read. The Kindle version allowed me to quickly view the many footnotes and Biblical references as well as to quickly research Augustine's many historical, mythological and literary allusions in the dictionary or Wikipedia, which greatly enriched my study. Highly recommended.

Excellent translation meaning that it was easily readable and flowed. One drawback is that the edition did not reflect the print size I previewed on . I wanted a larger typeface and print for easier reading.

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