

OCIR A-Level RS DCT Knowledge Organiser – Augustine and Human Nature

| Key Vocabulary | | | |
|--|---|--|---|
| Alacritas Greek meaning "weakness of will" | The state of acting against one's better judgement. Aristotle (384-322 BCE) describes the opposite form of moral life as <i>enkrateia</i> , meaning self-control. Augustine (354-430 CE) argues the tension between the two is caused by sin. | Libido Manichaeism 3rd-century followers of Mani (216-274 CE) | Ineffective sex drive (the drive towards pleasure). A form of gnostic Christianity. Beliefs include soul dualism: human beings have two souls – one good and one evil – creating internal struggles for people between doing good and being tempted by "lower" impulses. |
| Concordia Latin for "harmony" (lit. "with one heart") | The easy, comfortable and understanding relationship between good friends. Augustine viewed it as highest form of human relationship. | Neoplatonism 3rd-century followers of Plato (429-347 BCE) | Refers to school of philosophical thinking arising from the work of Platonists, notably Plotinus (205-270 CE). Beliefs include the soul/body dualism. Links with Philosophy of Religion unit. |
| Continence | Self-restraint, especially from sexual pleasure. Augustine describes it using the image of a chaste woman. | Original Sin | Christian doctrine that human beings are born with the tendency to sin. This condition is transmitted from Adam and Eve to subsequent generations via sexual intercourse. |
| Concupiscence | Tendency to sin. Uncontrollable desire for physical pleasure, incl. sexual lust, and material things. | Post-Lapsarian Means "after the Fall" | Term used to describe the state of things after humanity lapsed from their perfect state. |
| Cupiditas and Caritas | Key terms (Latin) used by Augustine to mean love of oneself and of others. After the Fall, cupiditas becomes selfish love, in tension with caritas. | Redemption | The action of saving or being saved from sin, error, or evil. In Christianity, being saved from sin by the sacrifice of Christ through the Grace of God. |
| Dualism/Dualistic Terms to describe the condition of being dual (two). | Dualistic belief systems are founded on two fundamental concepts, entities or principles (e.g. soul/body dualism), or on two opposing powers or gods in the universe. | Sin | Any thought or action which goes against God's will, wishes or commands. Sin (disobeying God) separated humanity from Him. Can be understood as a word for humanity's failure to love God and to love other people. |
| Gnosticism From Greek, Gnosis ("having knowledge") | Term for ancient religious ideas and systems of thought, in which the truth can only be understood by those with special knowledge. | Summum Bonum Latin meaning "the highest good" | In Christianity, usually a life led in relationship with God, in accordance with God's will, and/or the state of eternal happiness which comes from being in the presence of God. |
| Grace | God's generous, undeserved and free acts of love and favour, e.g. in Jesus' sacrifice so humans can be reconciled with God, or the gift of faith itself. | The Fall | Refers to the moment described in Genesis 3 when Adam and Eve disobeyed God's command and were punished by being expelled from the Garden of Eden. |
| Human Nature | Characteristics and behavioural traits shared by all | Will | The part of human beings that makes free choices. |
| Key Ideas | | | |
| Influences | Interest in the problem of evil led Augustine to Manichaeism . Evil is caused not by God but by lower power (Satan), with whom God is in cosmic battle (light v. dark). Humans have two souls: the higher desires God; the lower desires evil. Higher soul can be liberated from body to return to Greater Light (God) through asceticism. But Augustine came to think this was no more than superstition. | Became interested in Neoplatonism . The body/soul dualist means they ought to work in harmony but soul can't control body, leading to unhappiness, suffering and evil. Truth, wisdom and happiness can only be achieved once soul has separated itself from all material influences. Through virtuous practices and ascetic disciplines, some human minds can ascend different levels of reality from material world to where soul can merge with God ("the One"). For Neoplatonists, Christ was an example of enlightened human who had pure knowledge of God. Neoplatonism led Augustine to view evil not as a separate power or thing (as in Manichaeism) but as the absence of a thing: good. Evil is caused by people freely choosing to not do good (link to Philosophy of Religion unit on problem of evil). But he came to doubt the Neoplatonist view that intellect could understand the nature of goodness on its own; only God's Grace can overcome evil. | Wrote about his own moral behaviour in Confessions (written 397-400) and drew conclusions about human nature in general. Recorded evil deeds and sinful acts committed during childhood to early middle age – e.g., stealing pears from neighbour's orchard as a teenager, not because of hunger but because it wasn't allowed. Struggled with demands of Christian life until death. |
| The Fall | Augustine's mother was a devout Catholic, but he didn't share her faith. Studied Bible as a form of literature, but found it full of contradictions, unable to deal with philosophical questions. Ambrose (340-397), Bishop of Milan, led him to read OT as symbolic. He was converted to Christianity in 386 CE, aged 32, whilst sitting under a fig tree in his garden. Heard a child's voice ("Take it and read"), returned to letters of Paul and saw Romans 12:13-14 as key to resolving guilt and unhappiness. Believed gift of God's Grace was needed to bring people to wisdom and salvation; it couldn't be achieved through own efforts (as in Manichaeism and Neoplatonism). | Argued against literal interpretation of Creation in six 24-hour days (The Literal Meaning of Genesis, completed 415 CE). Everything in universe was created simultaneously by God (who is outside time and space) and contains "seeds" of all subsequent generations and future creations. We should be willing to change our interpretations in light of new knowledge, so Genesis is a metaphorical story to help us understand Creation. Genesis 3 isn't the story of the first two human beings rebelling against God, but accurate description of human nature in general – about the change in humanity's relationship with God and with each other, because of sin. It is historical but not literal. | Humans are created in the image of God (the Imago Dei) and share some of the characteristics of God: rationality, freedom of choice and a moral nature. But Adam and Eve wanted to be like God, to have the power to decide what was right for themselves instead of trusting and obeying God. They freely chose to disobey God (by eating forbidden fruit) – a tendency inherited by their descendants (Original Sin). Evil isn't caused by God; it's the result of human desire to do what is prohibited (like stealing a pear). It's not the body that is evil and corrupt (as in Manichaeism and Neoplatonism), but the Will, which can freely choose to disobey God. |
| Human Relationships | Before the Fall , Adam and Eve lived in a perfect state of love and friendship (concordia), friends with each other as partners and with God. Friendship between men and women included reproduction as well as the pleasure of sex. But sexual relationships were based on love and obedience to God rather than lust. Humanity became aroused through an act of will because the mind was in complete harmony with and in control of the body. | After the Fall , the rational soul is no longer able to control the body, especially sexual desires, and human relationships are dominated by a tendency towards sin, especially lust (concupiscence). The concupiscence present in all sexual intercourse (both marital and non-marital) is the means by which the Original Sin of Adam and Eve is transmitted from generation to generation so that every human is "born in sin." This isn't just a description of human behaviour on occasion, but the condition or state of human existence. | |
| Effects of Original Sin on the Will and on Society | Before the Fall , the human will was driven by love: love of self (cupiditas), love of others (caritas) and love of God (amor Dei). After, it becomes impossible (without God's Grace) to choose caritas – the Latin equivalent of Greek agape (link to Christian Moral Principles unit). Humans choose cupiditas, which becomes selfish love and love of impermanent, changeable earthly things, which can never lead to the Summum Bonum. Humans still have God-given rational ability to recognise right from wrong, but after the Fall the will is weakened and divided: we want to do right but also want to do wrong (Romans 7:15). Acting against our better judgement (enkrateia) is still a free choice, so evil is result of free will corrupted by sin (not God's fault). Sin is only overcome by Grace, not by human will (e.g. contemplating Lady Continence). | Before the Fall , people lived harmoniously. Leaders were like shepherds, guiding and protecting people. But in their post-Lapsarian state, humans are unable to control their greed, violence, lust, and libido dominandi (desire to dominate). "Earthly peace" can only be achieved through social structures and political authorities that force a precarious compromise between sinful human wills in order to serve everyone's own material interests. In <i>The City of God</i> (written 413), Augustine argued earthly societies are only partial reflections of heavenly society, "the city of God," which can only be known fully after death through God's Grace. Christians are "pilgrims in a foreign land," their real home and final destination is heaven – the true Summum Bonum (link to Death & the Afterlife). | |
| God's Grace | Grace is the love and mercy of Pelagius (364-440 CE) didn't believe | Augustine argued that, if people could achieve goodness through their | |

Nature Of Religious Knowledge

Biderman



Nature Of Religious Knowledge:

The Process and Nature of Religious Knowledge Winston Lee King, 1940 The Nature of Religious Knowledge Yakub Masih, 1971 *The Nature of Religious Knowledge* Norman MacLeish, 1938 Religious Knowledge Philip Whitman Walker, 1930 **Faith and Knowledge** John Hick, 2009-08-01 In this revision of his widely read study John Hick has taken advantage of constructive comments on the first edition to make the book more useful New material has been added and the overall structure of the volume has been changed to strengthen it both as an introduction to the problem of religious knowledge and as an exposition of the view of faith that seems to him most adequate There is a new chapter on the Thomist Catholic view of faith a new treatment of the controversial notion of eschatological verification taking account of various published critiques of the concept and a new section on the way in which the Christian faith awareness of God expresses itself in a distinctive way of life Scripture and Knowledge Biderman, 1995-11-01 At the core of Scripture and Knowledge lies the problem of the nature of religious knowledge The author argues that religion is a particular framework rather than a particular content or defined set of performances He sees this framework as epistemological that is as one that furnishes believers with a conception of knowledge alternative to that of philosophical reasoning The thesis on the epistemological nature of religion will be developed by the examination of the concept of scripture as a body of authoritative and even infallible texts The concept of scripture is presented as one of the constitutive concepts of the epistemological framework of religion The author argues that the various scriptures and their commentaries should be understood as the arena within which the epistemological process of religion takes place and the central epistemological means by which religious knowledge is made possible **The New Schaff-Herzog Encyclopedia of Religious Knowledge** Johann Jakob Herzog, Albert Hauck, Samuel Macauley Jackson, Charles Colebrook Sherman, George William Gilmore, 1910 **The New Schaff-Herzog Encyclopedia of Religious Knowledge** Albert Hauck, Samuel Macauley Jackson, Charles Colebrook Sherman, George William Gilmore, 1911 **The New Schaff-Herzog Encyclopedia of Religious Knowledge: Goar-Innocent** Albert Hauck, Samuel Macauley Jackson, Charles Colebrook Sherman, George William Gilmore, 1909 *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 1908 **A Concise Cyclopedia of Religious Knowledge** Elias Benjamin Sanford, 1890 The nature of religious knowledge and its role in the life of the individual and the community, with special reference to the content, aims and methods of Bible teaching Aviva Schein, 1976 *The New Schaff-Herzog Encyclopedia of Religious Knowledge* Samuel Macauley Jackson, Lefferts Augustine Loetscher, 1964 **Scepticism, Relativism, and Religious Knowledge** Michael G Harvey, 2014-09-25 Scepticism Relativism and Religious Knowledge shows where responses to scepticism and relativism by Karl Barth and Reformed epistemology have led to impasses and reconstructs their insights in a robust response that does not depend on making excessive claims about our epistemic capacities This response is based on a nuanced conception of the relationship between trust doubt faith and reason and a

Kierkegaardian perspective on religious knowledge that stresses the role of the will and the intellectual and theological virtues This book will appeal to those with an interest in the deep and often difficult questions of religion and philosophy particularly regarding matters of truth doubt and belief Concise Dictionary of Religious Knowledge Samuel Macauley Jackson,1890 Scientific Models for Religious Knowledge Andrew Ralls Woodward,2018-08-14 Most comparisons of science and religion are really comparisons of science and Christianity or science and Islam and so forth In Scientific Models for Religious Knowledge the author aims to get outside typical polarized debates between traditional a priori theism and radical scientistic naturalism Instead a new science and religion compatibility system between a scientific study of religion and a religious epistemology is our new elusive problem Moreover we shall look at a comparison and contrast of modern science with the simple deference of the human mind to the actions of culturally postulated superhuman agents This book pays critical attention to the contributions of scholars in the philosophy of religion the philosophy of science and the scientific study of religion Scientific Models for Religious Knowledge is useful for readers looking to expand their learning in the philosophies of science and religion as these subjects are taught and analyzed in modern research universities **A Study of the Nature of Religious Knowledge and Its Role in the Life of the Individual and the Community, with Special Reference to the Content, Aims and Methods of Bible Teaching** Aviva Schein,19?? **The Theory of Human Progression and Natural Probability of a Reign of Justice** Patrick Edward Dove,1895 **Encyclopaedia of Religion and Ethics** James Hastings,John Alexander Selbie,Louis Herbert Gray,1917 *The Philosophical Review* Jacob Gould Schurman,James Edwin Creighton,Frank Thilly,Gustavus Watts Cunningham,1913 An international journal of general philosophy

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Table of Contents Nature Of Religious Knowledge

1. Understanding the eBook Nature Of Religious Knowledge
 - The Rise of Digital Reading Nature Of Religious Knowledge
 - Advantages of eBooks Over Traditional Books
2. Identifying Nature Of Religious Knowledge
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Nature Of Religious Knowledge
 - User-Friendly Interface
4. Exploring eBook Recommendations from Nature Of Religious Knowledge
 - Personalized Recommendations
 - Nature Of Religious Knowledge User Reviews and Ratings
 - Nature Of Religious Knowledge and Bestseller Lists
5. Accessing Nature Of Religious Knowledge Free and Paid eBooks
 - Nature Of Religious Knowledge Public Domain eBooks
 - Nature Of Religious Knowledge eBook Subscription Services
 - Nature Of Religious Knowledge Budget-Friendly Options
6. Navigating Nature Of Religious Knowledge eBook Formats

- ePub, PDF, MOBI, and More
 - Nature Of Religious Knowledge Compatibility with Devices
 - Nature Of Religious Knowledge Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Nature Of Religious Knowledge
 - Highlighting and Note-Taking Nature Of Religious Knowledge
 - Interactive Elements Nature Of Religious Knowledge
 8. Staying Engaged with Nature Of Religious Knowledge
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Nature Of Religious Knowledge
 9. Balancing eBooks and Physical Books Nature Of Religious Knowledge
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Nature Of Religious Knowledge
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Nature Of Religious Knowledge
 - Setting Reading Goals Nature Of Religious Knowledge
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Nature Of Religious Knowledge
 - Fact-Checking eBook Content of Nature Of Religious Knowledge
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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