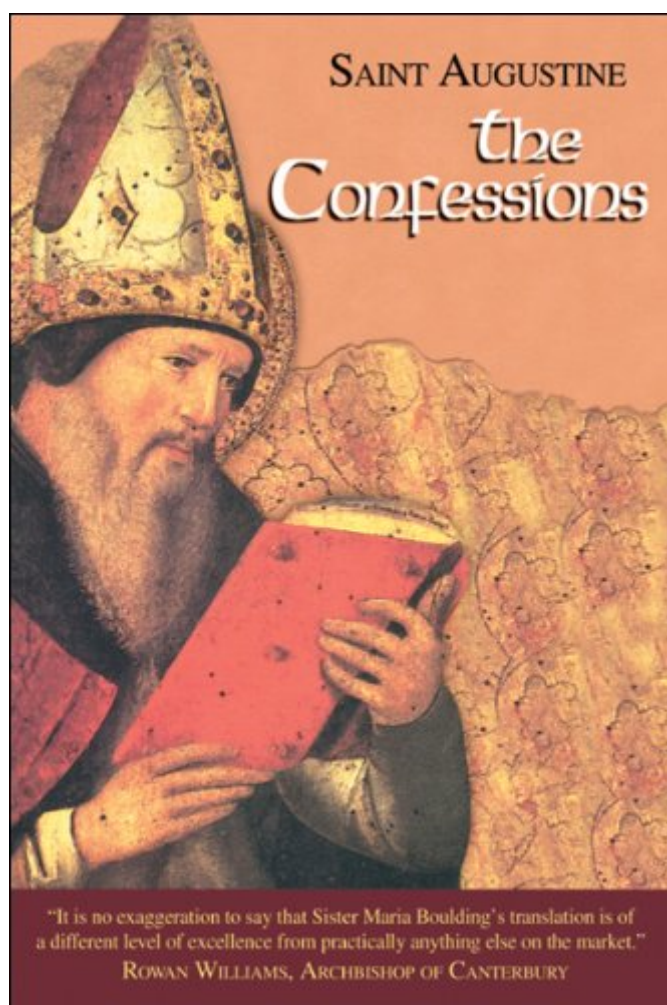


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The Confessions (I/1) 1st Edition (The Works Of Saint Augustine: A Translation For The 21st Century)



Synopsis

1st Edition Boulding's fresh new translation of this classic captures the essence of Augustine's struggle to integrate faith and understanding as his heart seeks to rest in God. Publishers Weekly, RBL Augustine's Confessions has been much translated: but it is no exaggeration to say that Sister Maria Boulding's version is of different level of excellence from practically anything else on the market. Rowan Williams Archbishop of Canterbury

Book Information

File Size: 1623 KB

Print Length: 416 pages

Publisher: New City Press (April 1, 2007)

Publication Date: April 1, 2007

Sold by: Amazon Digital Services LLC

Language: English

ASIN: B004D4YOWE

Text-to-Speech: Enabled

X-Ray: Not Enabled

Word Wise: Enabled

Lending: Enabled

Screen Reader: Supported

Enhanced Typesetting: Enabled

Best Sellers Rank: #43,736 Paid in Kindle Store (See Top 100 Paid in Kindle Store) #14 in Kindle Store > Kindle eBooks > Religion & Spirituality > Religious Studies & Reference > Theology #21 in Kindle Store > Kindle eBooks > Religion & Spirituality > Christian Books & Bibles > Christian Living > Faith #88 in Books > Religion & Spirituality > Worship & Devotion > Faith

Customer Reviews

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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