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This user-friendly guide will help students of the 'Star' to be able to discuss at a basic level what, at least conceptually, Rosenzweig intended to say and how all that he says is interrelated. Reprint of the original, first published in 1875. Reprint of the original. The publishing house Anapitopi publishes historical books as reprints. Due to their age, these books may have missing pages or inferior quality. Our aim is to preserve these books and make them available to the public so that they do not get lost. Of all the enormous monuments throughout Egypt and Nubia that Ramesses II (the Great; ca. 1279-1212 BCE) left behind, his temple at Abydos, built early in his reign, stands as one of his most elegant, with its simple architectural layout and dramatic and graceful painted relief scenes. Though best known for its dramatic reliefs depicting the battle of Kadesh, the temple also offers a wealth of information about religious and social life in ancient Egypt. It reflects, for example, the strenuous efforts of the early Ramessides to reestablish the Osiris cult in Egypt-and particularly at Abydos-in the aftermath of the Amarna period. Building on the comprehensive photographic and epigraphic documentation of the temple presented in The Temple of Ramesses II at Abydos volumes 1 (Wall Scenes) and 2 (Pillars, Niches, and Miscellanea), volume 3 (Architectural and Inscriptional Features) offers a detailed analysis of the overall architectural layout and decorative program of the temple and its symbolism. This discussion approaches the religious history of the site through its archaeology, its inscriptions-both planned and secondary (graffiti)-and its situation in the complex religious landscape of Abydos. Of particular interest are the temple's role as a staging point for the great Osiris Festival and its procession, among the most important of all ritual events in the Egyptian religious calendar during the Ramesside period; the promotion of an active, unbound form of Osiris; and the evidence for important cult activities that took place on the rooftop of the temple, the presence of which is documented today by the staircase that accessed it from Court B. Summa Theologica Part I-II (Pars Prima Secundae) Thomas Aquinas - The Summa Theologiae (Latin: Compendium of Theology or Theological Compendium; also subsequently called the Summa Theologica or simply the Summa, written 1265-1274) is the best-known work of Thomas Aquinas (c.1225-1274), and although unfinished, "one of the classics of the history of philosophy and one of the most influential works of Western literature." It is intended as a manual for beginners in theology and a compendium of all of the main theological teachings of the Church. It presents the reasoning for almost all points of Christian theology in the West. The Summa's topics follow a cycle: the existence of God; Creation, Man; Man's purpose; Christ; the Sacraments; and back to God. (courtesy of wikipedia.com). This is part 1-2, 'Pars Prima Secundae'. In a chain of acts of will, man strives for the highest end. They are free acts, insofar as man has in himself the knowledge of their end (and therein the principle of action). In that the will wills the end, it wills also the appropriate means, chooses freely and completes the consensus. Whether the act be good or evil depends on the end. The "human reason" pronounces judgment concerning the character of the end; it is, therefore, the law for action. Human acts, however, are meritorious insofar as they promote the purpose of God and his honor. By repeating a good action, man acquires a moral habit or a quality which enables him to do the good gladly and easily. This is true, however, only of the intellectual and moral virtues (which Aquinas treats after the manner of Aristotle); the theological virtues are imparted by God to man as a "disposition", from which the acts here proceed; while they strengthen, they do not form it. The "disposition" of evil is the opposite alternative. An act becomes evil through deviation from the reason, and from divine moral law. General textbook on Catholic doctrine, arranged by topics. "The Summa Theologica is the best-known work of Italian philosopher, scholar, and Dominican friar SAINT THOMAS AQUINAS (1225 1274), widely considered the Catholic Church's greatest theologian. Famously consulted (immediately after the Bible) on religious questions at the Council of Trent, Aquinas's masterpiece has been considered a summary of official Church philosophy ever since. Aquinas considers approximately 10,000 questions on Church doctrine covering the roles and nature of God, man, and Jesus, then lays out objections to Church teachings and systematically confronts each, using Biblical verses, theologians, and philosophers to bolster his arguments. In Volume II, Aquinas addresses: happiness good and evil love and hatred hope and despair anger virtue sin and grace and much more. This massive work of scholarship, spanning five volumes, addresses just about every possible query or argument that any believer or atheist could have, and remains essential, more than seven hundred years after it was written, for clergy, religious historians, and serious students of Catholic thought."

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