

<<"和平的保卫者"和"帝国的变迁">>

图书基本信息

书名：<<"和平的保卫者"和"帝国的变迁">>

13位ISBN编号：9787562024224

10位ISBN编号：7562024227

出版时间：2003-7

出版时间：中国政法大学出版社

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页数：92

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### 内容概要

《剑桥政治思想史原著系列（影印本）：“和平的保卫者”和“帝国的变迁”》旨在使学生能够获得从古希腊到20世纪初期西方政治思想史方面所有最为重要的原著。

它囊括了所有著名的经典原著，但与此同时，它又扩展了传统的评价尺度，以便能够纳入范围广泛、不那么出名的作品。

而在此之前，这些作品中许多从未有过现代英文版本可资利用。

只要可能，所选原著都会以完整而不删节的形式出版，其中的译作则是专门为本丛书的目的而安排。

《剑桥政治思想史原著系列（影印本）：“和平的保卫者”和“帝国的变迁”》的最终目的是，为西方政治思想的整个发展脉络提供一个清晰的轮廓。

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作者简介

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And once again , others infer from the above mentioned authority of the keys , and the plenitude of power owed especially to the bishop of Rome , the conclusion that the same bishop , and the rest of the bishops and priests to whom the Roman bishop wishes to concede or entrust it , can absolve any one of the faithful from a vow or the uttering of a vow , so that he is not at all bound to the observation of the vow. From the above , others infer on the basis of the aforementioned authority the conclusion that individual bishops or presbyters or the single assembly of bishops can excommunicate each one of the faithful for committing sin , such that they can deprive each one of these excommunicates and the communicates themselves of the decision of whom shall , by offering prayer in church , be present before God. They say that priests can deprive the disobedient sinner not only of this but also of other things and , in so far as their word prevails , they in fact deprive him of all civil association , since they deny the company of the faithful themselves to those not obediently performing the divine offices. They call the deprivation or denial of these and other sacraments of the church 'ecclesiastical interdicts'. In all these and in the remaining spiritual powers , they say that the Roman bishop above all others , by reason of succession to Saint Peter , has a plenitude of power. Modern Roman bishops along with their clerics who are called cardinals have proclaimed that what is owed to them on the basis of this plenitude of power extends to lordship over all principalities and as a consequence over all civil acts and also over all temporal goods. It is therefore the first conclusion which some people infer from the power of the keys previously claimed for and owed to priests that anyone faithful to Christ is bound out of the necessity of eternal salvation to confess to a priest the commission of mortal sins by himself. They ascribe this to what is said by the Holy Scripture in the last chapter of James which states : 'Confess your sins to one another'. Moreover , they assert this on the authority of Augustine and certain other holy men and learned teachers , whose words the Master of the 'Sentences' presents in Book 4 , Distinction 17 , Chapter 4 This set of quotations is omitted for reason of brevity and because those who might care can look at the same text. They also endeavour to demonstrate the same conclusion by an argument derived from absurdity or impossibility according to Scripture , for if the confession of such sins should not be necessary , then the authority or power of the sacerdotal keys would have been handed without reason to the apostles and their successors; this view is to be shunned as heretical. We say , however , that according to the Holy Scripture , one can never prove that such confession of sins is to be made out of necessity of eternal salvation , but only out of utility and perhaps expedience , as a counsel rather than a precept of Holy Scripture. Rather , it is sufficient to confess one's sins to God alone , namely , to acknowledge them and to pay a penalty for them with the intent of not committing such sins again in the future. ....

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