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Dostoevsky and the Christian Tradition edited by George ...

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DOSTOEVSKY AND THE CHRISTIAN TRADITION

Christian Tradition and the New Revelation Dostoevsky 's traditionalism, which is a radical rejection of post-Enlightenment modernity, asserts that often, rather than an effective guide to an improved world, rationality is

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on Dostoevsky's major novels, Crime and Punishment, The Idiot and
The Brothers Karamazov, there are also discussions of lesser known
works such as The Landlady and A Little Boy at Christ's Christmas
Tree.

Amazon.com: Dostoevsky and Christian Tradition (Cambridge ...
The one basic choice placed before modern man is that between the man-god of the atheists and the God-man of Christian revelation.
Dostoevsky had faced that choice himself and made it in favor of Christ and the faith of the Church. He saw the same choice placed before every man. Many atheists pass across the pages of Dostoevsky's novels.

The Christian Response to Atheism: Dostoevsky

Dostoevsky had a gift, virtually unique among modern writers, for making Christianity dynamic, for subtly forcing the ideological challenges of the modern age to interact dialogically with his Christian vision and for embodying this vision in psychologically compelling characters.

Introduction: Reading Dostoevsky religiously - Dostoevsky ...

Dostoevsky was an Orthodox Christian who was raised in a religious family and knew the Gospel from a very young age. He was influenced by the Russian translation of Johannes H ü bner's One Hundred and Four Sacred Stories from the Old and New Testaments Selected for Page 4/6

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Children (partly a German bible for children and partly a catechism).

Fyodor Dostoevsky - Wikipedia

Dostoevsky and the Christian tradition. [George Pattison; Diane Oenning Thompson;] -- Dostoevsky is one of Russia's greatest novelists and a major influence in modern debates about religion, both in Russia and the West.

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The aim of this collection is not to abstract Dostoevsky's religious 'teaching' from his literary works, but to explore the interaction between his Christian faith and his writing. The essays cover such topics as temptation, grace and law, Dostoevsky's use of the gospels and hagiography, Trinitarianism, and the Russian tradition of the veneration of icons, as well as reading aloud, and dialogism.

Dostoevsky and the Christian Tradition: George Pattison ...

George Pattison and Diane Oenning Thompson (eds), Dostoevsky and the Christian Tradition (Cambridge University Press, 2001)

Richard Peace (ed.), Fyodor Dostoevsky 's Crime and Punishment: A ...

BBC Radio 4 - In Our Time, Crime and Punishment

Dostoevsky 's personal credo, his tumultuous assent to the Christian dogmatic tradition, gave rise to the architectonics of his novels. His uses of Christian symbology are usually far less obvious or systematic than are many other religious writers, like Dante, for example.

Dostoevsky and the Doctrinal Imagination - Transpositions
Chateaubriand and Dostoevsky incarnated their defense of
Christianity through their women characters, Atala and Amelia in
Chateaubriand's stories Ataia and Rene, and Sonia in Dostoevsky's
novel Crime and Punishment embody the Christian faith.
Chateaubriand and Dostoevsky's symbolization of women as
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redemptive figures can be explained partially because women played a major role in their own conversion to Christianity.

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