



CONVERGENCES

Convergences

London Mathematical Society



Convergences:

Convergence Foundations Of Topology Szymon Dolecki, Frederic Mynard, 2016-05-13 This textbook is an alternative to a classical introductory book in point set topology. The approach however is radically different from the classical one. It is based on convergence rather than on open and closed sets. Convergence of filters is a natural generalization of the basic and well known concept of convergence of sequences so that convergence theory is more natural and intuitive to many perhaps most students than classical topology. On the other hand the framework of convergence is easier, more powerful and far reaching which highlights a need for a theory of convergence in various branches of analysis. Convergence theory for filters is gradually introduced and systematically developed. Topological spaces are presented as a special subclass of convergence spaces of particular interest but a large part of the material usually developed in a topology textbook is treated in the larger realm of convergence spaces.

Convergences Hans Urs Von Balthasar, 2014-08-04 In an age of theological fragmentation Hans Urs von Balthasar urges a reintegration of theology. The increasing specialization and compartmentalization to which theology has been subjected leads to confusion and disunity. *Convergences To the Source of Christian Mystery* begins by showing the unity between Christian thought, theology and Christian living spirituality. Then Balthasar turns to the specializations and divisions of theology and shows how the unity of dogma governs and directs the specializations. Next he examines the dreadful multiplicity of churches and its pseudo justification through the alleged variety of theologies in the New Testament. Finally Balthasar has the reader focus on himself, challenging him to consider where the integrated simplicity of his own existence might lie. Balthasar argues against an imprudent simplification of theology which seeks to return to the simplicity of ancient Christian thought by throwing away allegedly useless accretions. It is thought says Balthasar in the Foreword that liberating unity is achieved by ridding oneself of superfluous amassed goods. One cannot remain true to theology argues Balthasar by throwing parts of the tradition overboard in an attempt to find a lost, longed for theological unity. A prior experience of the unity of theology is required to make sound judgments about what is useless and what is helpful.

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