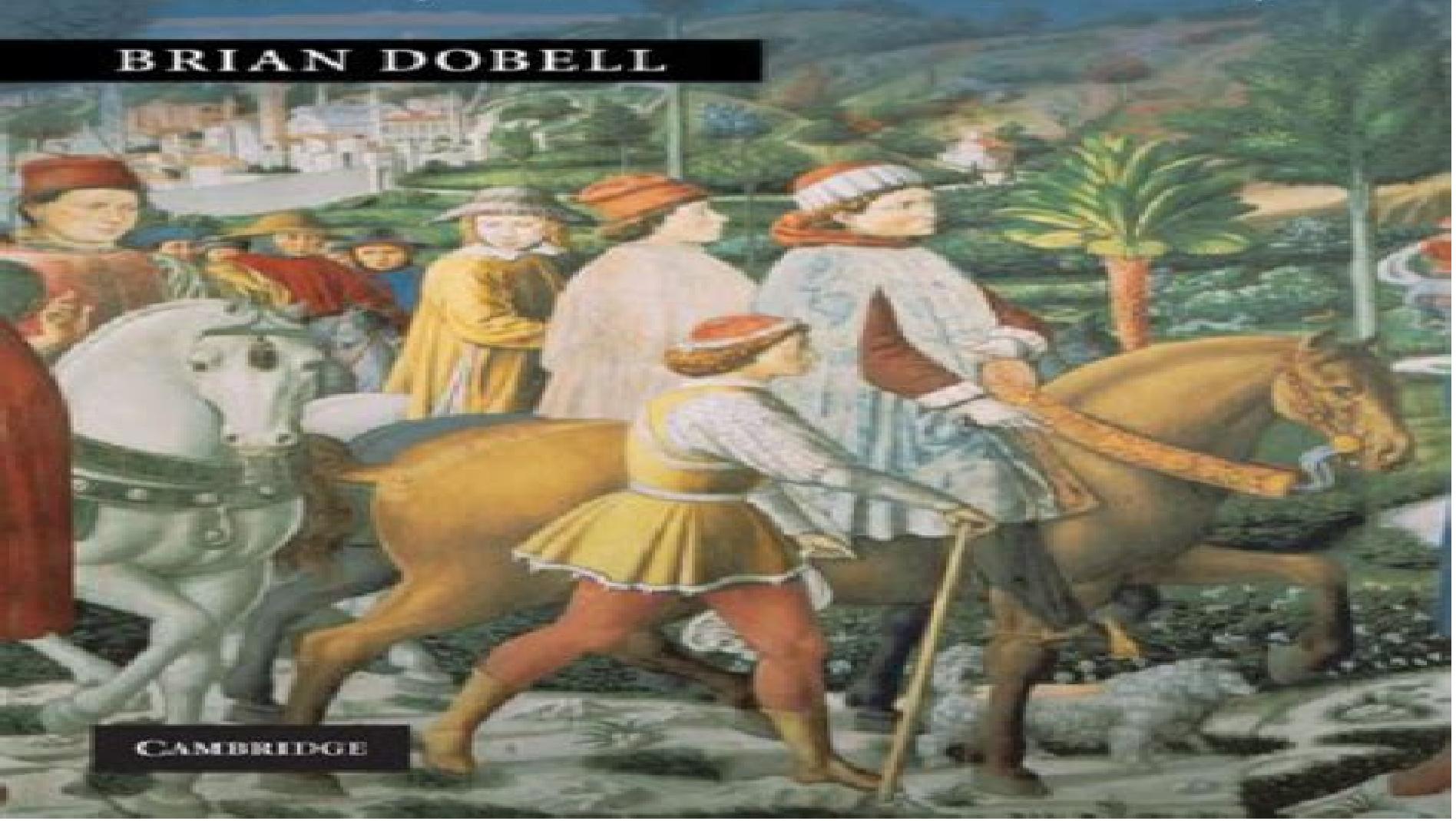


# AUGUSTINE'S Intellectual Conversion

The Journey from Platonism to Christianity

BRIAN DOBELL



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# Augustines Conversion

**Karl Frederick Morrison**

## **Augustines Conversion:**

*Images of Conversion in St. Augustine's Confessions* Robert J. O'Connell, 1996 Unsurprisingly conversion imagery also provokes a fresh estimate of the sexual component in Augustine's religious biography but the sexual aspect is balanced by Augustine's insistent stress on the vanity of his worldly ambitions    **Saint Augustine's Conversion** Saint Augustine (of Hippo), Garry Wills, 2004 Final volume in a series of translations of Augustine's *Confessiones* Discusses the structure of the work the controversies surrounding who was responsible for Augustine's conversion and the questions Augustine raises about the nature of conversion itself    **Understanding Religious Conversion** Dong Young Kim, 2012-07-20

**Understanding Religious Conversion** begins with emphasis on the value of respecting religious theological interpretations of conversion while coordinating social scientific studies of how personal social and cultural issues are relevant to the human transformational process It encourages us to bring together the perspectives of psychology sociology anthropology and religious studies into critical and mutually informing conversation for establishing a richer and more accurate perception of the complex phenomenon of religious conversion The case of St Augustine's conversion experience superbly illustrates the complicated and multidimensional process of religious change By critically extending the contributions of the literature within Lewis Rambo's interdisciplinary framework Dong Young Kim presents a more integrated picture of how personal social cultural and religious theological components interact with one another in the process of Augustine's conversion In doing so he has struggled with how to relocate more effectively and practically the conversion narrative of Augustine within the context of pastoral care and ministry and the field of the academy in order to facilitate a better understanding of the conversion stories of the church members as well as to enhance the experiences of religious conversion within the Christian community    **Augustine's Conversion** Colin Starnes, 2006-01-01 Augustine's Conversion A Guide to the Argument of *Confessions I-IX* by Colin Starnes    **Augustine's Intellectual Conversion** Brian Dobell, 2009-11-05 Of the many excellent books written on Augustine's intellectual conversion in the last half century Brian Dobell's is one at the top of my list He argues that *Confessions 7-9-27* describes a period of ten years following the garden scene and his baptism in Milan when Augustine gradually realized the difference between Platonism and Christianity and made the latter thoroughly his own This is an excellent book for any serious student of Augustine's thought Roland J. Teske S.J. Professor of Philosophy Emeritus Marquette University    **Archetypes of Conversion** Anne Hunsaker Hawkins, 2014-03-07 This sensitive and imaginative study explores the phenomenon of conversion in three major religious autobiographies the *Confessions of Saint Augustine* Grace Abounding by John Bunyan and Thomas Merton's *The Seven Storey Mountain* These three religious figures could hardly be more different and yet as Hawkins shows their conversion narratives are remarkably similar in patterns of theme figure and action This archetypal approach is particularly appropriate to spiritual autobiography which is less concerned with self than with soul and which seeks to relate the individual to a divine reality that is universal and timeless Hawkins approach to these

texts is sophisticated yet free of jargon and doctrinaire psychologizing. Here archetypal analysis becomes not an end in itself but also a means to investigate the complexity of the individual text. Hawkins' archetypal analysis serves not only to discern continuities but also to explore cultural, ideological and psychological variations. Adapting William James' s distinction between crisis and lysis conversion, Hawkins shows that the conversion paradigm central to each autobiography determines its religious meaning, its formal structure and its archetypal emphases. The author approaches the phenomena of conversion with a blend of critical detachment and imaginative sympathy. She is always careful to honor the authenticity of religious experience and for this reason her commentary succeeds in illuminating it. The result is an interdisciplinary study that will appeal to the psychologist and literary critic as well as the student of religion. But these narratives of conversion offer paradigms that apply to any deeply significant change for they are of interest and concern to all readers seeking to find meaning in their lives. Hawkins makes us feel both the immediacy and the permanence of these texts for What is human in them speaks to what is human in us. [Augustine's Conversion from Traditional Free Choice to "Non-free Free Will"](#)

Kenneth M. Wilson, 2018-05-25 The consensus view asserts Augustine developed his later doctrines ca 396 CE while writing *Ad Simplicianum* as a result of studying scripture. His early *De libero arbitrio* argued for traditional free choice refuting Manichaean determinism but his anti-Pelagian writings rejected any human ability to believe without God giving faith. Kenneth M. Wilson's study is the first work applying the comprehensive methodology of reading systematically and chronologically through Augustine's entire extant corpus works, sermons and letters 386-430 CE and examining his doctrinal development. The author explores Augustine's later theology within the prior philosophical religious context of free choice versus deterministic arguments. This analysis demonstrates Augustine persisted in traditional views until 412 CE and his theological transition was primarily due to his prior Stoic, Neoplatonic and Manichaean influences. **Augustine** Robin Lane Fox, 2015-11-03 This narrative of the first half of Augustine's life conjures the intellectual and social milieu of the late Roman Empire with a Proustian relish for detail. New York Times In Augustine celebrated historian Robin Lane Fox follows Augustine of Hippo on his journey to the writing of his *Confessions*. Unbaptized Augustine indulged in a life of lust before finally confessing and converting. Lane Fox recounts Augustine's sexual sins, his time in an outlawed heretical sect and his gradual return to spirituality. Magisterial and beautifully written, Augustine is the authoritative portrait of this colossal figure at his most thoughtful, vulnerable and profound. **The Conversion of Augustine** Romano Guardini, 2007-01-01 This book is a meditative unfolding of a defining moment in the history of Western civilization: the conversion from paganism to Christianity of St. Augustine, the last Father of the Church who was also the first medieval. Provided by publisher **A Reader's Companion to Augustine's Confessions** Kim Paffenroth, Robert Peter Kennedy, 2003-01-01 This book is a tool for teaching and studying the great Christian classic Augustine's *Confessions*. It is a unique venture in which thirteen different scholars look at each of the thirteen books in the *Confessions* and interpret their chapters in light of that book and in light of the rest.

of Augustine's work. The result is that the richness and ambiguity of Augustine's work shines through as well as the richness and ambiguity of different readings of the *Confessions*. **St. Augustine's Conversion** William John Sparrow-Simpson, Church Historical Society (Great Britain), 1930. **Augustine Through the Ages** Allan Fitzgerald, John C. Cavadini, 1999. This one volume reference work provides the first encyclopedic treatment of the life, thought, and influence of Augustine of Hippo. A.D. 354-430, one of the greatest figures in the history of the Christian church. The product of more than 140 leading scholars throughout the world, this comprehensive encyclopedia contains over 400 articles that cover every aspect of Augustine's life and writings and trace his profound influence on the church and the development of Western thought through the past two millennia. Major articles examine in detail all of Augustine's nearly 120 extant writings from his brief tractates to his prodigious theological works. For many readers, this volume is the only source for commentary on the numerous works by Augustine not available in English. Other articles discuss Augustine's influence on other theologians from contemporaries like Jerome and Ambrose to prominent figures throughout church history such as Gregory the Great, Aquinas, Luther, Calvin, and Harnack. Augustine's life, the chaotic political events of his world, and the church's struggles with such heresies as Arianism, Donatism, Manicheism, and Pelagianism. Augustine's thoughts about philosophical problems, time, the ascent of the soul, the nature of truth, theological questions, guilt, original sin, free will, the Trinity, and cultural issues, church-state relations, Roman society.

**Conversion and Text** Karl Frederick Morrison, 1992. Interpreting three conversion accounts, Morrison accents the categorical difference between the experience of conversion and written narratives about it. He explains why experience and text can only be related to each other in fictive ways. **Augustine's Confessions** Robert Hunter Craig, 2020-10-29. *Augustine's Confessions: Conversion and Consciousness* argues two original positions concerning the structure and meaning of the *Confessions* by Augustine. The structure is found to be a tool used by Augustine in his earlier pre-*Confessions* writings in which he uses the Allegory of the Cave in book VII of the *Republic* by Plato to both describe human consciousness and as a structural framework for his own life story. As with Plato's allegory, Augustine then uses Books X-XIII to do what the author calls Scriptural Philosophical analysis of the allegorical prayer previously given. The author shows that the *Confessions* is really an allegorical quasi-prayer that shows Augustine's state of mind or disposition through space, time, and at the same time uses different personas, schools of thought, and metaphysical constructs to show the inadequacy of Plato's consciousness model of the cave to truly describe human ratiocination within consciousness in its totality. Synchronic Synthetic Triplex (SST) or body-mind-God Will substance. Instead, Augustine demonstrates the superiority of the Christian conversion to that of the Platonic as described both by Platonic books and the books of the Platonists. The Christian conversion is based on the incarnate Wisdom of Christ Jesus within the Cave World. **The Conversion of Augustine** Romano Guardini, 2020-04-23. Penned by Romano Guardini (1885-1968), one of the most profoundly insightful minds of the 20th century, this unique text is a meditative unfolding of a defining moment in the history of Western civilization. A professor of religion and theology at the

University of Munich as well as a religious humanist and an accomplished man of letters Guardini wrote numerous influential works in several fields This book is no exception to the Guardini rule lucid explication of ideas and events central to the creation of Western culture The merit of Guardini's beautiful book writes Louis Dupre consists in having restated Augustine's eternal insight in the light and darkness of contemporary existence This title is therefore an unequaled aid for educators students and general readers wishing to understand the perennial issues embodied in the conversion from paganism to Christianity of the last Father of the Church Goodreads Those who know and love the Confessions can expect to be amazed at how much more the personality and the conversion of this great religious genius will mean to them seen through the eyes of the author of this penetrating and beautiful study Virginia Kirkus For all libraries concerned with theology philosophy and the spiritual giants of our Christian era this book is a rare find Library Journal    **Augustine** Robin Lane Fox, 2016-12-27 A major new interpretation of how one of the great figures of Christian history came to write the greatest of all autobiographies Augustine is the person from the ancient world about whom we know most He is the author of an intimate masterpiece the Confessions which continues to delight its many admirers In it he writes about his infancy and his schooling in the classics in late Roman North Africa his remarkable mother his sexual sins Give me chastity but not yet he famously prayed his time in an outlawed heretical sect his worldly career and friendships and his gradual return to God His account of his own eventual conversion is a classic study of anguish hesitation and what he believes to be God's intervention It has inspired philosophers Christian thinkers and monastic followers but it still leaves readers wondering why exactly Augustine chose to compose a work like none before it Robin Lane Fox follows Augustine on a brilliantly described journey combining the latest scholarship with recently found letters and sermons by Augustine himself to give a portrait of his subject which is subtly different from older biographies Augustine's heretical years as a Manichaeans his relation to non Christian philosophy his mystical aspirations and the nature of his conversion are among the aspects of his life which stand out in a sharper light For the first time Lane Fox compares him with two contemporaries an older pagan and a younger Christian each of whom also wrote about themselves and who illuminate Augustine's life and writings by their different choices More than a decade passed between Augustine's conversion and his beginning the Confessions Lane Fox argues that the Confessions and their thinking were the results of a long gestation over these years not a sudden change of perspective but that they were then written as a single swift composition and that its final books are a coherent consummation of its scriptural meditation and personal biography This exceptional study reminds us why we are so excited and so moved by Augustine's story    *The Young Augustine* John Joseph O'Meara, 1954    **Saint Augustine of Hippo** Miles Hollingworth, 2013-05-20 St Augustine was undoubtedly one of the great thinkers of the early church Yet it has long been assumed and not without reason that the main lines of Augustine's thought have been more or less fixed since his death That insofar as we should be aware of him in the twenty first century he is a figure described if not circumscribed by his times A major revisionist treatment of Augustine's life

and thought Miles Hollingworth's Saint Augustine of Hippo overturns this assumption **Encounters with God in Augustine's Confessions** Carl G. Vaught, 2012-02-01 This book continues Carl G. Vaught's thoroughgoing reinterpretation of Augustine's *Confessions* one that rejects the view that Augustine is simply a Neoplatonist and argues that he is also a definitively Christian thinker. As a companion volume to the earlier *Journey toward God* in Augustine's *Confessions* Books I-VI it can be read in sequence with or independently of it. This work covers the middle portion of the *Confessions* Books VII-IX. Opening in Augustine's youthful maturity Books VII-IX focus on the three pivotal experiences that transform his life: the Neoplatonic vision that causes him to abandon materialism, his conversion to Christianity that leads him beyond Neoplatonism to a Christian attitude toward the world and his place in it, and the mystical experience he shares with his mother a few days before her death which points to the importance of the Christian community. Vaught argues that time, space and eternity intersect to provide a framework in which these three experiences occur and which give Augustine a three-fold access to God. *Augustine's Manichaean Dilemma, Volume 1* Jason David BeDuhn, 2012-01-31 Augustine of Hippo is history's best known Christian convert. The very concept of *conversio* owes its dissemination to Augustine's *Confessions* and yet as Jason BeDuhn notes conversion in Augustine is not the sudden dramatic and complete transformation of self we likely remember it to be. Rather in the *Confessions* Augustine depicts conversion as a lifelong process, a series of self discoveries and self departures. The tale of Augustine is one of conversion, apostasy and conversion again. In this first volume of Augustine's *Manichaean Dilemma* BeDuhn reconstructs Augustine's decade long adherence to Manichaeism, apostasy from it and subsequent conversion to Nicene Christianity. Based on his own testimony and contemporaneous sources from and about Manichaeism the book situates many features of Augustine's young adulthood within his commitment to the sect while pointing out ways he failed to understand or put into practice key parts of the Manichaean system. It explores Augustine's dissatisfaction with the practice-oriented faith promoted by the Manichaean leader Faustus and the circumstances of heightened intolerance anti-Manichaean legislation and pressures for social conformity surrounding his apostasy. Seeking a historically circumscribed account of Augustine's subsequent conversion to Nicene Christianity BeDuhn challenges entrenched conceptions of conversion derived in part from Augustine's later idealized account of his own spiritual development. He closely examines Augustine's evolving self-presentation in the year before and following his baptism and argues that the new identity to which he committed himself bore few of the hallmarks of the orthodoxy with which he is historically identified. Both a historical study of the specific case of Augustine and a theoretical reconsideration of the conditions under which conversion occurs this book explores the role religion has in providing the materials and tools through which self formation and reformation occurs.

## Unveiling the Magic of Words: A Review of "**Augustines Conversion**"

In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**Augustines Conversion**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound affect on the souls of its readers.

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