

# St. Augustine's Early Theory of Man, A.D. 386–391

Robert J. O'Connell



Harvard University Press

# Saint Augustines Early Theory Of Man Ad 386 391

**Calvin L. Troup**



## **Saint Augustines Early Theory Of Man Ad 386 391:**

St. Augustine's Early Theory of Man, A.D. 386-391 Robert J. O'Connell, 1968 Based on the author's thesis Sorbonne  
Bibliographical footnotes      **Saint Augustine's Early Theory of Man, A.D. 386-391** Robert J. O'Connell, 1968

**Augustine's Early Theology of Image** Gerald Boersma, 2016 This book examines Augustine's early theology of the imago dei prior to his ordination 386-391. The book makes the case that Augustine's early thought is a significant departure from Latin pro-Nicene theologies of image only a generation earlier. The book argues that although Augustine's early theology of image builds on that of Hilary of Poitiers, Marius Victorinus, and Ambrose of Milan, Augustine was able to affirm in ways that his predecessors were not that both Christ and the human person are the image of God. Augustine's Latin pro-Nicene predecessors understood the imago dei principally as a Christological term designating a unity of divine substance. According to the book, Augustine's early theology of image has its initial departure not in the controversy of Nicaea but rather in the philosophical engagement of Plotinian metaphysics in which all finite reality is an image of ultimate reality. For this tradition, an image need not imply equality; an image can be more or less like its source. The book maintains that Augustine's early writings describe Christ as an image of equal likeness while the human person is an image of unequal likeness. A Platonic and participatory evaluation of the nature of image enables Augustine's early theology of the image of God to move beyond that of his Latin predecessors and affirm the imago dei both of Christ and of the human person.      **The**

**Mysticism of Saint Augustine** John Peter Kenney, 2005-09-19 Augustine's vision at Ostia is one of the most influential accounts of mystical experience in the Western tradition and a subject of persistent interest to Christians, philosophers, and historians. This book explores Augustine's account of his experience as set down in the Confessions and considers his mysticism in relation to his classical Platonist philosophy. John Peter Kenney argues that while the Christian contemplative mysticism created by Augustine is in many ways founded on Platonic thought, Platonism ultimately fails Augustine in that it cannot retain the truths that it anticipates. The Confessions offer a response to this impasse by generating two critical ideas in medieval and modern religious thought: firstly, the conception of contemplation as a purely epistemic event in contrast to classical Platonism; secondly, the tenet that salvation is absolutely distinct from enlightenment.      **Temporality, Eternity, and Wisdom** Calvin L. Troup, 1999 Temporality, Eternity, and Wisdom invites readers into the text of Augustine's most widely read book to consider if rhetoric conflicts with Christianity and if Christians should condemn and abandon its use. In the Confessions, Augustine seems to answer such questions with an emphatic yes. Through a comprehensive review of the classic text, Calvin L. Troup argues that Augustine does indeed reject the dominant rhetorical tradition of the late Roman Empire known today as the Second Sophistic. Troup notes, however, that Augustine's rejection of that rhetoric dates from long before his conversion. Troup argues that when Augustine converts, the semiotic integration of time and eternity in the incarnate Christ motivates him to espouse a substantial practical alternative to the Second Sophistic that is nonetheless a form of

rhetoric a Christian rhetoric      *The Conversion and Therapy of Desire* Mark J Boone, 2017-08-31 The first fruits of the literary career of St Augustine the great theologian and Christian philosopher par excellence are the dialogues he wrote at Cassiciacum in Italy following his famous conversion in Milan in AD 386 These four little books largely neglected by scholars take up the ancient philosophical project of identifying the principles and practices that heal human desires in order to attain happiness renewing this philosophical endeavour with insights from Christian theology Augustine's later books such as the Confessions would continue this project of healing desire as would the writings of others including Boethius Anselm and Aquinas Mark J Boone's *The Conversion and Therapy of Desire* investigates the roots of this project at Cassiciacum where Augustine is developing a Christian theology of desire informed by Neoplatonism but transformed by Christian teaching and practices

**On the Happy Life** Saint Augustine, 2019-06-25 A fresh new translation of Augustine's inaugural work as a Christian convert The first four works written by St Augustine of Hippo after his conversion to Christianity are the Cassiciacum dialogues which have influenced prominent thinkers from Boethius to Bernard Lonergan In this second brief dialogue expertly translated by Michael Foley Augustine and his mother brother son and friends celebrate his thirty second birthday by having a feast of words on the nature of happiness They conclude that the truly happy life consists of having God through faith hope and charity

**Against the Academics** Saint Augustine, 2019-06-25 A fresh new translation of Augustine's inaugural work as a Christian convert The first four works written by St Augustine of Hippo after his conversion to Christianity are the remarkable Cassiciacum dialogues In this first dialogue expertly translated by Michael Foley Augustine and his interlocutors explore the history and teachings of Academic skepticism which Augustine is both sympathetic to and critical of The dialogue serves as a fitting launching point for a knowledge of God and the soul the overall subject of the Cassiciacum tetralogy

Augustine's City of God Gerard O'Daly, 2020-10-22 The most influential of Augustine's works *City of God* played a decisive role in the formation of the Christian West Augustine wrote *City of God* in the aftermath of the Gothic sack of Rome in AD 410 at a time of rapid Christianization across the Roman Empire Gerard O'Daly's book remains the most comprehensive modern guide in any language to this seminal work of European literature In this new and extensively revised edition O'Daly takes into account the abundant scholarship on Augustine in the twenty years since its first publication while retaining the book's focus on Augustine as a writer in the Latin tradition He explores the many themes of *City of God* which include cosmology political thought anti pagan polemic Christian apologetic theory of history and biblical interpretation This guide therefore is about a single literary masterpiece yet at the same time it surveys Augustine's developing views through the whole range of his thought As well as a running commentary on each part of the work O'Daly provides chapters on the themes of the work a bibliographical guide to research on its reception translations of any Greek and Latin texts discussed and detailed suggestions for further reading

Ancient Philosophy Lorenzo Perilli, Daniela P. Taormina, 2017-12-12 We are all Greeks Our laws our literature our religion our arts have their root in Greece the poet Percy

Bysshe Shelley once wrote It is in Greek that the questions which shaped the destiny of Western culture were asked and so were the first attempts at an answer and the search for a method of investigation This book tries to rediscover the propulsive force that for over two millennia spread and still lives in our system of thought By systematically quoting the very words of the leading actors and by tracing their sources it leads the reader along a path where they will be able to observe the establishment of philosophical ideas and language in an updated and balanced picture of archaic lore of the thought of the classical and hellenistic ages and of the philosophy of late antiquity The book looks closely at the progress of scientific thought and at its increasing autonomy while following the evolution of the fruitful yet problematic relationship between the Greek world and the Near East

*On Order* Saint Augustine, 2020-10-27 A fresh new translation of Augustine's third work as a Christian convert The first four works written by St Augustine of Hippo after his conversion to Christianity are dialogues that have influenced prominent thinkers from Boethius to Bernard Lonergan Usually called the *Cassiciacum* dialogues these four works are of a high literary and intellectual quality combining Ciceronian and neo Platonic philosophy Roman comedy and Vergilian poetry and early Christian theology They are also arguably Augustine's most charming works exhibiting his whimsical levity and ironic wryness *On Order* is the third work in this tetralogy and it is Augustine's only work explicitly devoted to theodicy the reconciliation of Almighty God's goodness with evil's existence In this dialogue Augustine argues that a certain kind of self knowledge is the key to unlocking the answers to theodicy's vexing questions and he devotes the latter half of the dialogue to an excursus on the liberal arts as disciplines that will help strengthen the mind to know itself and God

**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

**Overcoming Our Evil** Aaron Stalnaker, 2006-07-26 Can people ever really change Do they ever become more ethical and if so how Overcoming Our Evil focuses on the way ethical and religious commitments are conceived and nurtured through the methodical practices that Pierre Hadot has called spiritual exercises These practices engage thought imagination and sensibility and have a significant ethical component yet aim for a broader transformation of the whole personality Going beyond recent philosophical and historical work that has focused on ancient Greco Roman philosophy Stalnaker broadens ethical inquiry into spiritual exercises by examining East Asian as well as classical Christian sources and taking religious and seemingly aesthetic practices such as prayer ritual and music more seriously as objects of study More specifically Overcoming Our Evil examines and compares the thought and practice of the early Christian Augustine of Hippo and the early Confucian Xunzi Both have sophisticated and insightful accounts of spiritual exercises and both make such ethical work central to their religious thought and practice Yet to understand the two thinkers recommendations for cultivating virtue we must first understand some important differences Here Stalnaker disentangles the competing aspects of Augustine and Xunzi's ideas of human nature His groundbreaking comparison of their ethical vocabularies also drives a substantive analysis of fundamental issues in moral psychology especially regarding emotion and the complex idea of the will to examine how our dispositions to feel think and act might be slowly transformed over time The comparison meticulously constructs vivid portraits of both thinkers demonstrating where they connect and where they diverge making the case that both have been misunderstood and misinterpreted In throwing light on these seemingly disparate ancient figures in unexpected ways Stalnaker redirects recent debate regarding practices of personal formation and more clearly exposes the intellectual and political issues involved in the retrieval of classic ethical sources in diverse contemporary societies illuminating a path toward a contemporary understanding of difference

**Feminist**

**Interpretations of Augustine** Judith Chelius Stark, 2010-11-01

**Augustine's Intellectual Conversion** Brian Dobell, 2009-11-05 This book examines Augustine's intellectual conversion from Platonism to Christianity as described at Confessions 7 9 13 21 27 It is widely assumed that this occurred in the summer of 386 shortly before Augustine's volitional conversion in the garden at Milan Brian Dobell argues however that Augustine's intellectual conversion did not occur until the mid 390s and develops this claim by comparing Confessions 7 9 13 21 27 with a number of important passages and themes from Augustine's early writings He thus invites the reader to consider anew the problem of Augustine's conversion in 386 was it to Platonism or Christianity His original and important study will be of interest to a wide range of readers in the history of philosophy and the history of theology

Augustine Frederick Van Fleteren, Joseph C. Schnaubelt, 2001 This book contains a group of essays by internationally recognized scholars on Augustine's hermeneutical theory and practice of

biblical exegesis attempting to understand Augustine 1 against his own intellectual background 2 within his own works and 3 in relation to traditional and contemporary discussions of biblical hermeneutics and exegesis In the discussion of Augustine s theological works and pastoral sermons consideration is given both to the science of hermeneutics and the art of exegesis Ancient rhetoric ancient philosophy and earlier Christian exegetes are studied as they relate to Augustine as is Augustine s own synthesis Augustine Biblical Exegete sheds light on the continuity between the exegesis of earlier ages and our own

**Augustine's Conversion** Colin Starnes,2006-01-01 Augustine s Conversion A Guide to the Argument of Confessions I IX by Colin Starnes *Reason, Authority, and the Healing of Desire in the Writings of Augustine* Mark J. Boone,2020-01-14 In *Reason Authority and the Healing of Desire in the Writings of Augustine* Mark Boone explains Augustine s theology of desire in a cross section of his writings He shows that Augustine s writings consistently teach a Platonically informed yet distinctively Christian theology of desire *The T&T Clark Companion to Augustine and Modern Theology* C.C.

Pecknold,Tarmo Toom,2013-07-18 The T T Clark Companion to Augustine and Modern Theology is both a theological companion to the study of Augustine and a resource for thinking about Augustine s importance in modern theology Each of the essays brings Augustinian depth to a broad range of contemporary theological concerns The volume unveils cutting edge Augustinian scholarship for a new generation and at the same time enables readers to see the timely significance of Augustine for today Each of the essays not only introduces readers to key themes in the Augustinian corpus but also provides readers with fresh interpretations that are fully conversant with the theological problems facing the church in our world today Designed as both a guide for students and a reference point for scholars it will seek both to outline the frameworks of key Augustinian debates while at all times pushing forward fresh interpretative strategies concerning his thought

*Rhetorical Economy in Augustine's Theology* Brian Gronewoller,2021-04-02 Augustine of Hippo AD 354 430 studied and taught rhetoric for nearly two decades until at the age of thirty one he left his position as professor of rhetoric in Milan to embark upon his new life as a Christian This was not a clean break in Augustine s thought Previous scholarship has done much to show us that Augustine integrated rhetorical ideas about texts and speeches into his thought on homiletics the formation of arguments and scriptural interpretation Over the past few decades a new movement among scholars has begun to show that Augustine also carried rhetorical concepts into areas of his thought that were beyond the typical purview of the rhetorical handbooks In *Rhetorical Economy in Augustine s Theology* Brian Gronewoller contributes to this new wave of scholarship by providing a detailed examination of Augustine s use of the rhetorical concept of economy in his theologies of creation history and evil in order to gain insights into these fundamental aspects of his thought This study finds that Augustine used rhetorical economy as the logic by which he explained a multitude of tensions within and answered various challenges to these three areas of his thought as well as others with which they intersect including his understandings of providence divine activity and divine order

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