

Augustine



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St. Augustine dates 354-430 AD. St. Augustine description Bishop of Hippo,, Doctor of the Church and Early Church Father. birthplace of Augustine Thagaste, Numidia (modern day Algeria in North Africa) mother of Augustine St. Monica father of Augustine Patricius. He was a pagan that later converted. faith of Augustine although Augustine was a catechumen as a child and was given a good academic education, Augustine did not have a rigorous upbringing with regards to the faith. It took many years of searching before he found his faith and converted summary of the Confessions St. Augustine's account of his wanderings and his eventual discovery of and return to God. theme of the Confessions The central theme of the confessions is the return of the soul to God through conversions audience of the Confessions St. Augustine addressed the Confessions to God. This makes his work both spiritual and autobiographical Manichaeism a religion founded by a man who maintained that there were two forces of principles that battled and opposed each other. They were the light and the dark (good and evil). As they fought the good and evil mixed, which they believed was the source of the evil in the world. Because of this, the founder rejected the Virgin Birth and the Crucifixion, as well as other physical acts such as eating. St. Augustine's journey St. Augustine went from Christian to Manichaeism to NeoPlatonism to Christianity. This journey was not only spiritual but also philosophical founder of Manichaeism Mani. He claimed that he was the paraclete. He was a Persian mystic. the Confessions' identity the entirety of the Confessions is a prayer. At the time of St. Augustine, prayer and philosophical inquiry could (and did) go hand in hand. This is because faith and reason together can give modern students and philosophers more accurate insights into existence, the soul, and God. reason for the

composition of the ConfessionsThe primary reason for this was for Augustine to defend himself from lingering suspicions over the authenticity of his Catholic conversion and to placate those who disapproved of his bishop Valerius' decision to consecrate him as a coadjutor, an auxiliary bishop. He also did this to provide an account of the Church in North Africa in general and his correspondent Alypus in particular to his friend Paulinus of Nola (a bishop). purpose of the Confessionsbooks in the Confessions13. This was determined by Augustine himself. However, he was not responsible for any other divisions of the work. three main works of St. AugustineThe Confessions, The City of God, and On the TrinityAugustine's reason for interest in ManichaeismBishop Ambrosebaptism of AugustineHoly Saturday. April 24, 387. Took place in the Milaese Cathedral after a retreat in the countryside. He was baptized by Ambrose along with his mother, son, brother, and 5 friendsson of AugustineAdeodatusbrother of AugustineNavigusAugustine and objective realityAugustine stressed that the only objective reality is the present (now) while the past only exists cognitively in the memory, and the future only exists in the soul's anticipation of what will eventually become the present. apex of creationThe Church is the apex of God's creation, that all else is brought into existence for the sake of unified and collective praise--the Body of Christ, constituted by all the faithful, all the good angels, and all of God's saints. message of the ConfessionsThe Confessions were written to help us see that the life each of us has lived has been perhaps never easy and probably not always enjoyable, but it is the very life God uses to convey his singular and unequalled love for each restless heart. St. Augustine in the Confessionsdefends Christianity to the schools of philosophy (some of which

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he participated in). He points out their flaws. He spends a lot of his Confessions refuting the Manicheans. He not only accounts his journey to god but also points out the philosophical schools and their drawbacks. dualism of Manichaeism Anything earthly or bodily was bad and anything spiritual or immaterial was considered good. This was a form of materialism because you wanted light particles in you and to expel all the dark particle. Everything was divided into light and dark particles. These represented good and evil. Two deities fighting. Believed immoral things could be done to the body since it was not connected to the soul. Referenced Our Lord for appearance with vague terms, since they were ultimately a heresy and upheld their doctrine of dualism and . There was no necessity of the incarnation (similarly to the Platonists). early heresies often concerned the Incarnation and were against the idea that Christ is true God and True Man. roots of Manichaeism The Manicheans were most prominent in the Eastern areas such as Asia Minor and Persia. That was where it was strongest (and ideas of dualism). roots of government Rome roots of philosophy Greece east the eastern countries did not contribute as much. Studies on this portion are mostly secular and deny liberal arts. figs were used to expel "dark particles" from the body to confess primarily to pray. an oration between creature and creator, only secondarily in the usual sense is it a "going to confession" praising the Lord Those who seek him will praise him, for as they seek they will find him, and on finding them they will praise him. on being filled with the Lord To what place outside heaven and earth could I travel, so that my God could come to me there, the God who said, "I fill heaven and earth"? Are you not everywhere in your whole being, while there is nothing whatever that can hold you entirely? Augustine describes <https://assignbuster.com/augustine/>

God most high, excellent, supremely merciful and just, most hidden but supremely present, infinitely beautiful and strong, steadfast yet elusive, unchanging despite controlling the change in all things... who is Augustine to God? What indeed am I to you, that you should command me to love you, and grow angry with me if I do not, and threaten me with enormous woes? unity and division

A constant theme in the early Christian theology was the idea that goodness unifies while evil scatters. Consequently, diabolical literally means to throw or break apart. Augustine seeks to show that a life with God has coherence and integrity, while a life of sin is never focused, never stable, never at rest.

calling upon God

Augustine insists that if we are going to love God properly, we must be able to call upon him rightly, and the religious language we use therefore is ultimately a matter of worship and praise.

Christianity

More than having the right data and speaking the right words. It is a matter of being transformed by God's action upon the soul, and when the Lord of all Life draws near, only then do we begin to act and see differently. This is why we hear that Augustine's heart is listening, as encountering God is always a matter of external senses as well as internal renewal.

the soul as a house

Augustine compares his soul to a house, saying: "The house of my soul is too small for you to enter, make it more spacious by your coming. It lies in ruins: rebuild it." CS Lewis also compares the soul to a house that God transforms into a palace.

the heart

The heart is a place for God. No one but God can fully see the internal movements of the soul and of one's joy and fear. Regardless of how intimately close one might be to his beloved, a creature will always be "outside" of one's heart, a "space" reserved for God alone.

existence of God

You exist before the dawn of the

ages, before anything that can be called " before" ONAUGUSTINE
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