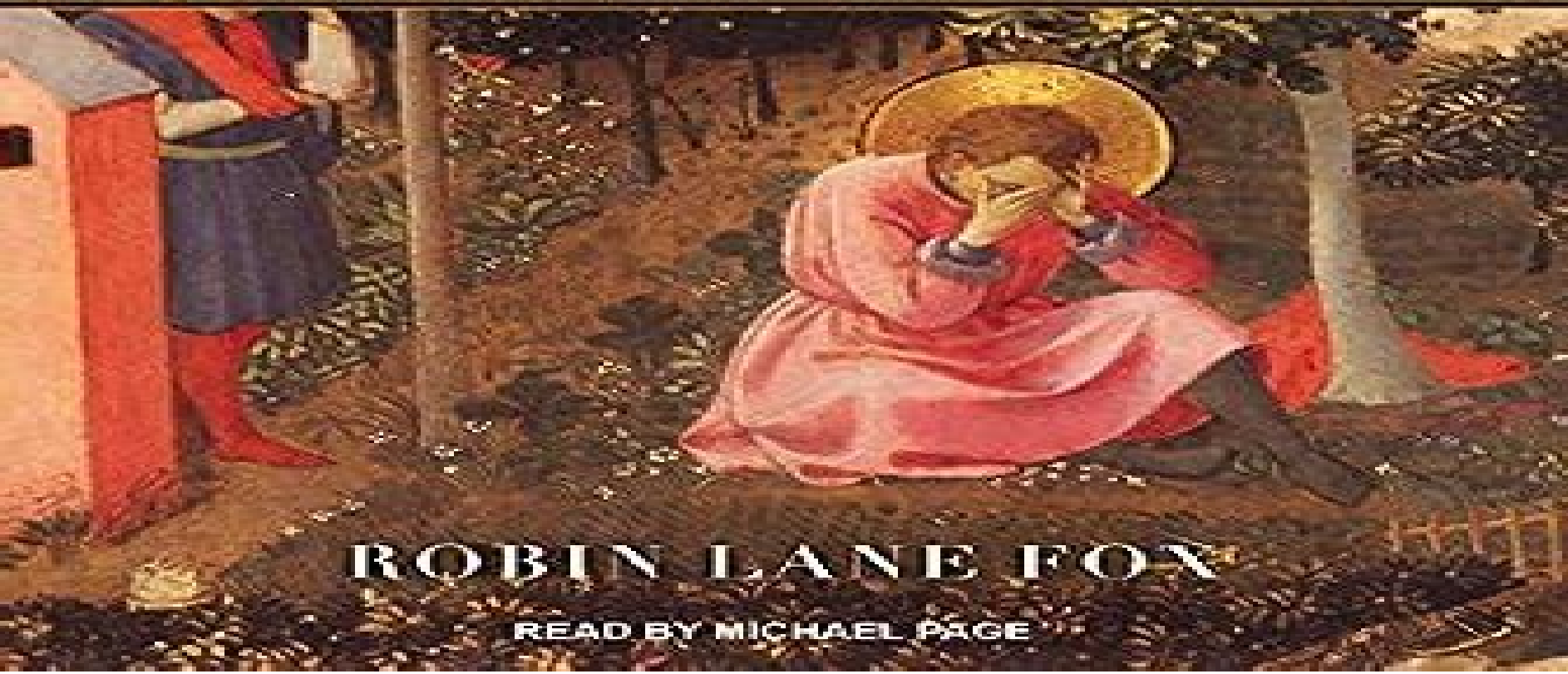


AUGUSTINE

CONVERSIONS TO CONFESSIONS



ROBIN LANE FOX

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Augustine Conversions To Confessions

Chloe Taylor



Augustine Conversions To Confessions:

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 **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 Manichaean 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 illumine 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 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 Conversion Colin Starnes, 1990 Colin Starnes teaches Patristics in the Classics Department at Dalhousie University in Halifax In addition to publishing numerous articles on the transition from antiquity to the medieval period he is the author of The New Republic A Commentary on Book I of More's Utopia Showing Its Relation to Plato's Republic WLU Press 1990 *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 **Encounters with God in Augustine's Confessions** Carl G. Vaught, 2004-07-15 This reappraisal of the middle section of Augustine's Confessions covers the period of Augustine's conversion to Christianity. The author argues against the prevailing Neoplatonic interpretation of Augustine

The Culture of Confession from Augustine to Foucault Chloe Taylor, 2010-05-26 Drawing on the work of Foucault and Western confessional writings this book challenges the transhistorical and commonsense views of confession as an innate impulse resulting in the psychological liberation of the confessing subject. Instead, confessional desire is argued to be contingent and constraining, and alternatives to confessional subjectivity are explored **The Confessions** Augustine of Hippo, 2010-12-30 Boulding's fresh new translation of this classic captures the essence of Augustine's struggle to integrate faith and understanding as his heart seeks to rest in God. Augustine's Confessions has been much translated, but it is no exaggeration to say that Sister Maria Boulding's version is of a different level of excellence from practically anything else on the market *Augustine's Intellectual Conversion* Brian Dobell, 2009-11-05 This book examines Augustine's intellectual conversion from Platonism to Christianity as described in 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 **Images of Conversion in St. Augustine's Confessions** Robert J. O'Connell, 1996 In his preceding work *Soundings in Augustine's Imagination*, Father O'Connell outlined the three basic images Augustine employs to frame his view of the human condition. In the present study, he applies the same techniques of image analysis to the three major conversions recounted in the Confessions. Those conversions were occasioned first by Augustine's youthful reading of Cicero's Hortensius, then by his reading of what he calls the books of the Platonists, and finally, most decisively, by his fateful reading in that Milanese garden of the explosive capitulum or chapterlet from St. Paul's Epistle to the Romans. Dissection of Augustine's imagery discloses a chain of striking connections between these conversions. Each of them, for instance, features a return to a woman, now a bridal, now a maternal figure, and finally, a mysterious stand-in for Divine Wisdom, both bridal and maternal. 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. Perhaps most arresting of all is Father O'Connell's analysis showing that the text that Augustine read from Romans consisted of not only two but four verses, hence the dramatic procession of images which make up the structure of the Confessions, Book VII, hence too the presence, subtle but real, of those same image complexes in the Dialogues Augustine composed soon after his conversion in A.D. 386.

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