

***The Confessions* – The Journey to the Intellectual and Spiritual Maturity of St. Augustine**

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Abstract: *The Confessions* is one of the books that have been used by philosophers and theologians for over a millennium as a source for intellectual, moral, and spiritual guidance. It contains the accounts on the life of one of the greatest ecclesiastical figures and well-known Doctors of the Roman Church—St. Augustine. The entire work is written in such a meditative way that has influenced many intellectuals as a source for the intimate relationship of man with the Divine. It also gives the reader a view on the philosophy and theology of St. Augustine that has been one of the reasons for the development and acted as one of the pillars for Christian philosophy and theology. Further, the life of St. Augustine exposes the reader to the examination of oneself as one can see in the intellectual and spiritual conversion and ascent of the saint. The thought of St. Augustine can be summarized into this treatise and one will see the union of the two dimensions in his mind: the intellectual, and the spiritual realm that has been the topic for most of his discourses. He used the dominating philosophy of his time in order to present a systematized body of thought and bound the realms of reason and faith together and made it to complement and harmonize each other. Due to that effort done by him, it contributed to his later title: “Doctor of Grace.” Bearing that in mind, the paper contains a critical analysis on *The Confessions* (how crucial the said text is for the study) as it aims to give an exposition on the importance and relevance of the philosophical and theological theories of St. Augustine especially during this time of the modern era.

Keywords: St. Augustine, *The Confession and* Theology

The philosophy of St. Augustine, it should be noted, does not only have a pure philosophical content but it has, at the same time, theological elements on it. It is the mixture of both fields that was made by him to complement each other. Through that combination, he has made it possible to produce a system of thought that became one of the main pillars of Christian belief and teachings. If one may notice, most of his works

contain topics that are highly religious in nature and can be classified as theological. Further, it might be questioned whether he is ever conscious and intends to write his works in the manner that they were written and composed. In other words, does St. Augustine know what genre his works will fall under? This question does not only apply in *The Confessions* but to all of his works. The answer that the researcher can give is that yes, he is conscious of addressing it

in a philosophical and at the same time, theological manner. The reason is that, for St. Augustine, there is no boundary between philosophy and theology because for him according to one of his works entitled *Of True Religion*, he stresses that “So it is thought and believed as a chief point in man’s salvation that philosophy, i.e., the pursuit of wisdom, cannot be divorced from religion...”¹ In there he has proven that the object of philosophy (pursuit of wisdom) is also the object of religion. In a book by Eugene Portalie entitled, *A Guide to the Thought of St. Augustine*, he stated there in support:

Clearly, then, there is a philosophy of St. Augustine, but so intimately is it linked with his theology that the two cannot be separated. Therefore no separate study will be made of Augustine the theologian and Augustine the philosopher. Augustine is not the kind of man you can cut in two.²

Further, in support to that claim, it was said in an article by Joseph Rivera entitled, *Figuring the Porous Self: St. Augustine and the Phenomenology of Temporality*, he stated there that “Augustine’s work is therefore both philosophically suggestive and theologically fertile without insisting on a conceptual rift between philosophy and theology.”³ One of the most notable of his works is his work entitled, *The Confessions*. What the most catching feature of *The Confessions* is that, it holds the position of touching different topics and discussions. *The Confessions* also appeals to the reader as one can read the history of the life of the saint: from his childhood to his adult life. What makes it distinct is that *The Confessions* is made in such a way that it is seen as a person in communication of the Divine. Religious Language holds the position as that the use of words which pertain to God. *The Confessions* on that part is written in that constant manner. The said work also appeals to the intellect, the emotions, and the

spiritual life of the reader on ground of being an inspiration that has been evident on those other notable figures in Church history as well as the history of the development of philosophy. Those are the elements to be seen in the main source of the entire study that in general terms, *The Confessions’* contents and areas is diverse that it can be a source of study in other related fields. Through *The Confessions*, the researcher aims to show the reader the essentials of Religious Language found from the conclusions and generalizations from the preceding discussions in each chapter.

In an article by Andrew Ryder entitled, *Led by the Spirit: St. Augustine*, he states there that the “work records his long drawn-out struggle to find God.”⁴ As one will read thoroughly in this masterpiece, it can be analysed that the work contains most of his philosophy and theology. One might be asking what those confessions are all about. To give an answer to that it is very obligatory to give a brief overview of the book. The said book contains three kinds of confessions namely: “the confession of sins, confession of faith, and a confession of praise.”⁵ It also holds the three positions that embody what religious language is and those that are mostly questioned by the critics of religious language. Further, as it also explores the ascetical life, it also gives man a view of union with God through “by God’s grace he finds God, and by God’s grace he is united to God.”⁶ Being a confession in manner, it pushes its reader into threefold conversion as well: “philosophical, moral, and religious.”⁷ As in St. Augustine’s journey in life, he corrects all his errors and deficiencies that can be attributed as a helpful source to the study of Ethics and as well as on Existentialism. Further, it includes St. Augustine’s hermeneutic of the exegesis on the *Book of Genesis* namely, the story of creation. In the same article by Andrew Ryder, he says that: “this combination of speculation and experience

gives his writings a unique on-going relevance.”⁸ Not all writers in history possess such magnitude for it requires a lot of experience and knowledge for a person in order for him to write a book that can be said as a summary of all his teachings and philosophy. At the same time, *The Confessions*, due to it having an autobiographical nature, can be said that it allows its readers to look directly to what the Bishop of Hippo has in his mind and all along his journey in life. That is why it can also be classified as a psychological examination of one’s consciousness. It can be noted also that the book is written on a meditative manner for “the book is an extended prayer.”⁹ It is further argued that “his book is not only a most penetrating psychological study and a unique document for understanding the spiritual and ascetical life, but it is also a storehouse of thought for the philosopher and the theologian, and for others as well.”¹⁰

From there, the objective of this article is to show what the nature and characteristic of *The Confessions* is that makes it unique and to show its usefulness as a source for different related fields of study. Also, its on-going relevance that makes it as a classic will be explored. This will be shown as the researcher critically excavates *The Confessions*, revealing its basic features and characteristics together with the exposition of manuscript’s author particularly the language of his writing style. This study will pave way to the basic understanding of *The Confessions* and the philosophy and theology of St. Augustine.

St. Augustine: His Philosophy and Works

In reading St. Augustine, one must always put into his mind the basic features of his philosophical theology:

- (1.) “His agonizing effort leading to his conversion,

- (2.) His need as a pastor to explain the Church’s doctrines,

- (3.) His awareness that the action of grace is the love of the Holy Spirit dwelling in our hearts.”¹¹

Those are the basic elements that must be understood by his reader first and foremost because those reasons provide an overview of his writing style and influences.

Bearing that in mind and before the discussion will proceed; the researcher finds it very necessary to include a brief account of the life and contributions of St. Augustine. Who is this person? St. Augustine (Aurelius Agustinus) was born on November 12, 354 A.D. in Thagaste, Numidia Proconsularis (now in the modern day Algeria). He was the son of Patricius, a pagan, and Monica, a devout Catholic who herself later became a saint. The early years of his life is noted by having a life of pleasure seeker, continually satisfying his earthly desires until one day, he came upon the teaching of St. Ambrose, Bishop of Milan, and having read the *Hortensius* (now a lost work) of Cicero and being exposed to the philosophy and theology of his time that eventually led to his conversion.¹² The reigning philosophical inclination of the time is Neo-Platonic philosophy which holds the philosophical belief adapted from Platonism that can be summed up as:

the visible world is but a manifestation or reflection of the “spiritual world,” and the world of Ideas (spirit), which, in turn, is the creation of the Absolute (*Unum*), through the instrumentality of the Word (*Logos*).¹³

This philosophical belief will be the foundation of his writing of his treatises and will soon be developed in his formulation of the “Theory of Divine Illumination” that was fully exposed in his work entitled, *The Teacher*. He also served as

an instructor of rhetoric and because of this; he was able to exercise that skill in writing his works and manuscripts, particularly *The Confessions*. Because of that characteristic, it can be said that it also paved way for making it as an enduring source for literary studies that focuses on Classical Literature as it was said in a book by Bernard Knox entitled, *The Norton Book of Classical Literature*: "... he is one of the masters of Latin prose."¹⁴ And also, of course, as a representative of early Catholic writing as it was further said in the same book by Bernard Knox: "He was a prolific writer, an ecclesiastical controversialist on the grand scale (with ninety-three titles to his credit), and an eloquent upholder and mainstay of the authority of the hierarchy of the Church."¹⁵ His later life was allotted to the service of the Church as he has served as the Bishop of Hippo until his death on August 28, 430 A.D.¹⁶

Throughout his life, he has written many works on both philosophy (inspired by Neo-Platonism) and theology (on doctrines and apologetics in defence to the teachings of the Catholic Church) that has been used by many philosophers and theologians in later years as a foundation of their teachings. In a book by Eugene Portalie entitled, *A Guide to the Thought of St. Augustine*, he stated the way into which one must read St. Augustine as he said: "To study his teaching is at the same time to study his influence on the world."¹⁷ It is because his teachings have contributed greatly in the development of human civilization that was exemplified in his teachings preserved in his writings. His contemporaries, influenced by him, have carried on the tradition of his thought that was incorporated in the respective philosopher or theologian's own works and mindset. Further, in the same book by Eugene Portalie, he stresses the characteristic of the saint that he was able to make it possible to make his works still sound new even though it

was written for almost two thousand years ago. He said: "Augustine collects and condenses in his writings the intellectual treasures of the old world and transmits them to new."¹⁸ He has shown his influence in totality as it was evident in history, particularly speaking of the development of philosophy and theology.

Due to his teaching regarding the need of grace coming from God for the conversion of man, he later obtained the honorary title of "Doctor of Grace." This teaching of his was fully exposed in *The Confessions* as he said: "So totally is it a matter of grace that the searcher is not only invited to see you, who are ever the same, but healed as well, so that he can possess you."¹⁹ Stressing his title as Doctor of Grace, St. Augustine believed "that to overcome temptation we are in absolute need of the grace of God."²⁰ It can be noted and can be vividly seen that most of the philosophies of St. Augustine mentions the vital role of God in the life of man and argues that the said guiding grace did not just come out of man's own efforts but it is first and foremost from the generosity of God and has given it as a blessing and gift in order for his creations to know Him and adore Him.²¹ From there, it can be concluded that the aim of the philosophy of St. Augustine is to establish the fact that God is the sole source of all goodness, beauty, and perfection and that man should understand that God must be the one to search for in order to attain the fulfilment of contentment. On an article by Macario Mina entitled *St. Augustine: Philosophy, Religion, and Mysticism*, he states that "God is the stimulus for the search of truth, for the philosophical search"²² and as St. Augustine himself said it on one of his works entitled *Soliloquies*: "God to whom we have committed ourselves will doubtless lend his aid and deliver us from these difficulties. Only let us believe and ask him with the greatest devotion... now our plan was, I believe, to proceed peaceably

and agreeably in our search for truth, with God's help."²³ St. Augustine fully believes on the idea of God's light shining deep within man and illuminating him in order to attain knowledge of certain truths that again was fully addressed in his *The Teacher*. The late Pope Paul VI on one of his letters addresses St. Augustine in this manner:

For us, St. Augustine is an always productive mind, or better yet, an ever flowing fountain. One never finishes admiring or drawing from his words, his insights, and the richness of his spirit, treasures which can be of great importance, not only for scholarship and for the religious life..., but also for that of the modern world. Really he is the one who has spoken for the interior Master better than anyone else.²⁴

Pope Paul VI has set the standards on which St. Augustine, particularly his magnificent contributions in the philosophical, theological, and literary world has never faded and remains to be interesting and delightful to read and investigate even by the people of the modern era despite of the many transitions and development of man to cope up with the trend in the society.

With that in mind, it is further stressed and argued by thinkers of St. Augustine of today that among the many contributions in philosophy and theology, what needs more attention is:

His subtle accounts of belief and authority, his account of knowledge and illumination, his emphasis upon the importance and centrality of the will, and his focus upon a new way of conceptualizing the phenomena of human history.²⁵

On an article entitled *St. Augustine: Philosophy, Religion, and Mysticism* by Macario Ofilada Mina, he cites Agostino Trape on his book entitled,

Saint Augustine: Man, Pastor, Mystic, as he said that:

Augustine was ... philosopher, theologian, mystic, and poet in one, and this is an eminent degree. His lofty powers complemented each other and made the man fascinating in a way difficult to resist. He is philosopher, but not a cold thinker; he is theologian, but also a master of the spiritual life; he is a mystic, but also a pastor; he is poet, but also a controversialist. Every reader thus finds something attractive and even overwhelming depth of metaphysical intuition, rich abundance of theological proofs, synthetic power and energy, psychological depth shown in spiritual ascents, and a wealth of imagination, sensibility, and mystical fervour.²⁶

From there, Saint Augustine was described as having all those characteristics making him one of the people in history to have possessed all those qualities and have exercised it properly into almost perfection. Most of his works has inspired different thinkers in history and has adapted the kind of his philosophy like St. Anselm of Canterbury, Rene' Descartes, G.W. Leibniz, Nicolas Malebranche, to name a few.

The Confessions: The General Features

The combination of many experiences and a mind that has pondered upon many questions in the life of man, it made it possible for the Doctor of Grace to compose *The Confessions*. He wrote the said work when he was already consecrated and serving as the Bishop of Hippo at around the year 397 until year 400.²⁷ It is a work that is acclaimed over the ages by philosophers, theologians, litterateurs, and historians as the only source in which one can have a view on the life of the saint and at the same time to have a look on the birth and the development of Christian philosophy and theology during the late ancient period. In the modern age, it has still maintained its prominence for its content holds the

characteristics of being captivating, inspiring, and spellbinding.²⁸ It is written in thirteen books ranging from the author's childhood down to his hermeneutic and meditation of the first chapter of the Book of Genesis. It can be noted by the reader that *The Confessions*, based on how it was written, was a product of a man who has a very strong sense of memory having remembering the accounts of his life. St. Augustine does not only possess that kind of ability of having a good memory but more important is the fact that he has showed what the ability to "reflect" is all about. To reflect on one's own mind and life is the sign of intellectual maturity. From the exegesis from the Holy Scriptures, St. Augustine used his understanding of it as a way in his analysis of his own life and evaluating it. What makes the work so superb is the fact that he has connected all the chapters properly and he never swayed from his style of writing. The book started on a meditative manner and it ended on it as well. His outstanding rhetorical abilities made the work more attractable for the reader. In order to link the books into one another, he used the philosophy of age—Neo-Platonism; as it was said in a related article: "what unifies these books is the extensive use of Neo-Platonic philosophy as a means of coming to some understanding of the Christian faith, specifically an understanding of the origin, present state, and destiny of human beings."²⁹ As a product of more than a millennium of study, it later led to the translation of the work together with his other works into different languages in the modern age for the people to have an access to the life and mind of the Doctor of Grace.

***The Confessions* as a mirror of human condition**

The Confessions, as already said, is the autobiography of the life of Saint Augustine and at the same time a masterpiece of meditative

literature for having it written in a prayerful manner. Further, if one may look deeper into its contents; surveying his life, it can be said that the "the story of Augustine's conversion exemplifies the human condition. Only by turning back to the Creator can the creature find happiness and fulfilment."³⁰ It is one of the very rare books that can serve as a mirror for the reader to see and evaluate his life as a rational and moral human being. By that, it means that the life journey of St. Augustine can be seen as that of a life of an individual who is in search for meaning and purpose in his life and the aim of the Bishop of Hippo in writing *The Confessions* is such because he is in search for what is the ultimate answer to all the questions that bothers him, what will ultimately satisfy his thirst for wisdom and certitude. One can see the transition and the maturity of the mind of the young Augustine as he ages and became a Christian and later an ecclesiastic. He describes this transition in *The Confessions* as he says: "...into that error too I had formerly blundered, but your right hand grasped me, they plucked me out of it and put me in a place where I could be healed."³¹ Here, he stresses his signature doctrine of Divine grace as a way in remodelling the life of man into a truly moral and spiritual being.

Having borrowed the dominant ideas during his time, Saint Augustine has also made it possible that his classical masterpiece will serve as a source not only for philosophical and theological issues but for psychological investigations as well for in *The Confessions*, St. Augustine also offered ways in which one can manage his life properly through the exploration of one's self and consciousness in a way that can be called as a "spiritual exercise"³² that Andres Niño argues in his article entitled *Spiritual Exercises in Augustine's Confessions*. *The Confessions*, in this sense, is not just an abstract philosophical, theological, and literary work but

can be used as a guide and inspiration for the intellectual, spiritual, and physical development and maturity of an individual. *The Confessions* can be classified as a way of life—a way that a person can get some hints on how he should live his life accordingly. The said work can be considered as an authority on this sense because it is the experience of the author whom has evaluated life in his struggles for conversion from his attachment for the mundane out of his desire for something good that is far greater than man can ever have and that is no other than God.

The basic philosophical content of *The Confessions*

It is analysed that the aim of *The Confessions* lies on how one can achieve the greatest good in life, and that is, God. It is the product of his earlier writings that are heavily influenced by the early Christian thinking. He said in the introductory part of *The Confessions*: “Let me seek you, then Lord, even while I am calling upon you, and call upon you even as I believe in you; for to us you have indeed been preached.”³³ Further, on an article by Carol Harrison entitled *Augustine and Religious Experience* it is said there that:

In order to exist, to literally stand out from nothingness, his life must be a continual turning towards the source of his existence, an endless willing of God, in other words, an unceasing search for the truth, obedience of the good and delight in the beautiful.³⁴

For St. Augustine, God is the ultimate source of all goodness as was shown in *The Confessions* and in his other works. The only goal that man should follow is the path toward God for if this path is not chosen by an individual, he will be led to moral and intellectual disintegration. In a deeper sense, there is something in the work that does not just end with the reading of the

accounts in the life of St. Augustine; of knowing his person through his established work, by learning the essentials of the products of his brilliant mind, and by learning the historical background of his time but moreover, the fact that a person can have the idea of putting himself into the shoes of St. Augustine. In other words, one will be able to see himself and have an inspiration from the hurdles that St. Augustine needed to overcome in his life toward his intellectual (due to the many heresies that are dominant during his time) and spiritual life (his conversion to Christianity and fulfilling its demands).

For the life of an individual who has read *The Confessions*, it does not literally mean that there is a complete sameness with one's life with St. Augustine's but it only serves as a medium in which man will be able to evaluate himself whether he, over the years in his life have really been on the right path or was often swayed by other things irrelevant and violating in the true nature of man. What a person will be able to see here is the fact that the path toward the conversion of the mind and spirit at the same time is not a very easy but a daunting task to do. It would require a lot of effort and total submission from a person who intends to change for the better. That is why, the saddening part, there are many people that are still on the path of intellectual and spiritual degradation in the society due to the lack of moral and religious guidance and supervision especially from the people who are supposed to sustain those needs. St. Augustine is fully aware of that fact when he says: “And so the two wills fought it out—the old and the new, the one carnal, the other spiritual—and in their struggle tore my soul apart.”³⁵ He does not evade saying that there will always be a challenge for a person that he needs to pass in order to attain what he wills for.

The Confessions also feature the longing for God. It can be said that among many works, it embodies this kind of thinking and experience for it possess such a mystical approach that makes the reader think about on how can be it possible to do attain such but the author himself have attained it and have shared his accounts on his said masterpiece. St. Augustine establishes his theory that the entire happiness that man wants rests in God as he says in the introductory part of *The Confessions*; "... and our heart is restless until it rests in you."³⁶ St. Augustine, holding the belief that God is the ultimate end of man, shows that man's goal is to return home from its origin. It can also be linked to that of what is said in the *Book of Genesis* of the Holy Bible: "For you are dust, and to dust you shall return."³⁷ It is God who created man and therefore man should return to whom he came from. But the way to that is not easy for, as mentioned earlier, there are many hurdles that need to be crossed and passed in order to return to that original state.

Since the true home of the spirit or soul is the realm of the spiritual, it is but natural that creatures should yearn and search for their origin. Man, particularly, a rational creation, enjoys privilege, though interior illumination, of having power to communicate with or contemplate this *Unum* (God) in this life.³⁸

In his work *Of True Religion*, St. Augustine reiterates as a support for the belief that man's nature is positioned toward his inclination on his origin; his creator—God, and that everything came from the efforts of God and it is essential for man to have knowledge of this when he said: "All that exists receives existence from God, and that which does not as yet exists but may do so, receives its potential existence from God."³⁹ Such extracts from his earlier works will usher his creation of *The Confessions* and his later works like *The City of God* and *Retractions*. The earlier philosophies will greatly

help the Doctor of Grace himself for him to be able to construct his classical epitome work and at the same time guide his readers that will serve as a supporting pre-requisite not only for the study of the philosophy of St. Augustine alone but for the whole of the history of philosophy as a ground for the development of Scholastic philosophy and Mystical theology as it was said in classification in the book of Eugene Portalie: "... Augustine was the inspiration of two seemingly antagonistic currents of thought in the bosom of the Church, Scholasticism and Mysticism."⁴⁰

Conclusion

The works prior to *The Confessions* can be viewed as it was all summarized into one volume as exhibited in the said work. The intellectual and spiritual struggle of St. Augustine has been the highlight of *The Confessions* that has remained to be unequalled because there is no other person in history that has written in the manner that *The Confessions* was written by its author. To let another person know one's private life is a very serious matter for it can be the cause of the destruction of a person's image and position on the society but despite of those possibilities, St. Augustine have not fallen into that pit but instead, he became the victor in his struggle for conversion. His inner desire to put an end to his hedonistic self and his decision to put on the "armour of light" that eventually led to the maturity of his past feeble mind and spirituality. For the modern people, this is a timeless experience for the life of St. Augustine also mirrors the life of a typical common person whose true goal in life is both the development of the rational capacity in order to fulfil one's life to the fullest and the battle for the entry through the "narrow gate" that needs complete submission of faith, mind, and body that will lead to the ultimate end of man; his true home

and origin and that is no other than God Himself.

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- ¹ Saint Augustine, "Of True Religion" in *Augustine: Earlier Writings*, ed. by J.H.S. Burleigh. (Kentucky: Westminster John Knox Press, 1953), 225.
- ² Eugene Portalic, *A Guide to the Thought of St. Augustine*. (Chicago: Henry Regnery Company, 1960), 90.
- ³ Joseph Rivera, "Figuring the Porous Self: St. Augustine and the Phenomenology of Temporality" in *Modern Theology Vol. 29*. (2013), 84.
- ⁴ Andrew Ryder. "Led by the Spirit: St. Augustine" in *Review for Religions v. 64 no 4*. (2005), 411.
- ⁵ Saint Augustine, *The Confessions*, trans. by John K. Ryan. (New York: Doubleday, 1960), 29.
- ⁶ Ibid.
- ⁷ Ibid.
- ⁸ Ryder, *Led by the Spirit: St. Augustine*, 410.
- ⁹ Ibid. 411.
- ¹⁰ Saint Augustine, *Op. Cit.*, 17.
- ¹¹ Ryder, *Led by the Spirit: St. Augustine*, 410.
- ¹² Saint Augustine, *The Confessions* (trans. by John K. Ryan), 18-27.
- ¹³ Eusebio B. Berdon. "Augustine's Conversion: A Key to Understanding His Spirituality" in *A Tribute to St. Augustine*, compiled by Felicisima Torres-Campos. (Iloilo City: University of San Agustin, 1999), 5-6.
- ¹⁴ Bernard Knox, *The Norton Book of Classical Literature*. (London: W.W. Norton and Company, Ltd., 1993), 833.
- ¹⁵ Ibid.
- ¹⁶ Saint Augustine, *The Confessions* (trans. by John K. Ryan), 18-27.
- ¹⁷ Portalic, *A Guide to the Thought of St. Augustine*, 81.
- ¹⁸ Ibid, 84.
- ¹⁹ Saint Augustine, *The Works of St. Augustine: A Translation for the 21st Century (Part 1- Books: The Confessions)*, trans. by Maria Boulding, OSB, ed. by John E. Rotelle. (New York: New City Press, 1990), 181.
- ²⁰ Ryder, *Led by the Spirit: St. Augustine*, 417.
- ²¹ Ryder, *Led by the Spirit: St. Augustine*, 416.
- ²² Macario Mina. "St. Augustine: Philosophy, Religion, and Mysticism" in *Philippiana Sacra v. 36 no. 108*. (September-December 2011), 499.
- ²³ Saint Augustine, "Soliloquies" in *Augustine: Earlier Writings*, ed. by J.H.S. Burleigh. (Kentucky: Westminster John Knox Press, 1953), 46, 48-49.
- ²⁴ Berdon, *Augustine's Conversion: A Key to Understanding His Spirituality*, 2.
- ²⁵(<http://plato.stanford.edu/entries/augustine/#ReaCon>) accessed last December 2, 2013.

²⁶ Mina, *St. Augustine: Philosophy, Religion, and Mysticism*, 496; Agostino Trape. *Saint Augustine: Man, Pastor, Mystic*, trans. by M. J. O'Connell. (New York: Catholic Book Publishing, 1986), 335.

²⁷ Saint Augustine, *The Confessions* (trans. by John K. Ryan), 40.

²⁸ Andres G. Niño. "Spiritual Exercises in Augustine's Confessions" in *Journal of Religion and Health Vol. 47 Issue 1*. (New York: Blanton-Peale Institute, 2007), 88.

²⁹ Roland Teske. "The Heaven of Heaven and the Unity of St. Augustine's Confessions" in *American Catholic Philosophical Quarterly v. 74 no. 1*. (USA: Philosophy Documentation Center, 2000), 44.

³⁰ Ryder, *Led by the Spirit: St. Augustine*, 414.

³¹ Saint Augustine, *The Confessions* (trans. by Maria Boulding, OSB), 185-186.

³² Niño, *Spiritual Exercises in Augustine's Confessions*, 89.

³³ Saint Augustine, *The Confessions* (trans. by Maria Boulding, OSB), 39.

³⁴ Carol Harrison. "Augustine and Religious Experience" in *Lowain Studies v. 27 no. 2*. (2002), 104.

³⁵ Saint Augustine, *The Confessions* (trans. by Maria Boulding, OSB), 193.

³⁶ Saint Augustine, *The Confessions* (trans. by John K. Ryan), 43.

³⁷ Gn. 3:19.

³⁸ Berdon, *Augustine's Conversion: A Key to Understanding His Spirituality*, 6.

³⁹ Saint Augustine, *Of True Religion* (ed. by J.H.S. Burleigh), 242.

⁴⁰ Portalic, *A Guide to the Thought of St. Augustine*, 88

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