

CHAPTER 3

The Christian Platonism of St Augustine

Janet Coleman

The writings of St Augustine (AD354–430) exercised a massive influence not only on the Western literary imagination but also on the development of medieval scholastic philosophy and theology, and the emergence of the Western mystical tradition. His doctrines also became central to the Renaissance and the Reformation. As the product of the Roman education system of the fourth century, he was one of a generation that absorbed in a highly eclectic fashion the themes that had been on the philosophical and theological agenda of pagan and Christian thinkers for more than four centuries and which stretched back to pre-Christian Stoicism and Hellenistic Judaism. During this period a kind of Platonism continued to be developed roughly contemporaneously with the rise and development of Christianity. Indeed, the early history of Christianity and the evolution of Christian asceticism can be described as the story of a selective incorporation of a range of Platonic insights into a Christian doctrine that explained the relationship between man and the created world and man and God.¹ But we must be aware of the eclectic nature of both Christianity and Platonism in this period. Just as what scholars now call Neoplatonism was not a fixed quantity, neither was Christianity from its inception to c.AD600. Indeed, the term ‘Christian Platonism’ for the first 1000 years AD covers so wide a variety of differences that it is difficult to define it accurately as a single thing.² By focusing on Augustine’s Platonism, which was only one kind of Platonically influenced Christian

¹ Werner Jaeger, *Early Christianity and Greek Paideia* (Oxford, 1961).

² A.H. Armstrong, *St Augustine and Christian Platonism* (Villanova, 1967), reprinted with corrections in *Augustine, A Collection of Critical Essays*, ed. R.A. Markus (New York, 1972), pp. 3–37, p. 3.

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Saint Augustine And The Augustinian Tradition

John Francis Callahan



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St. Augustine and Christian Platonism Arthur Hilary Armstrong,1967 **Library of Congress Catalog** Library of Congress,1965 A cumulative list of works represented by Library of Congress printed cards **Subject Catalog** Library of Congress,1965 *Saint Augustine Lecture Series* ,1959 *Religious Books, 1876-1982* R.R. Bowker Company. Department of Bibliography,R.R. Bowker Company. Publications Systems Department,1983 Prepared by the R R Bowker Company s Department of Bibliography in collaboration with the Publications Systems Department Page opposite t p Includes indexes Author Index 3901 4069 Title Index 4071 4389 **The Saint Augustine Lecture Series** ,1964 *Saint Augustine and the Augustinian Tradition* Robert P. Russell,1979 **The Saint Augustine Lectures, 1959** Paul Henry (S.J.),1960 **The Saint Augustine Lecture** ,19?? **Saint Augustine and the Western Tradition of Self-knowing** Edward Booth,1989
Saint Augustine and the Saints Robert B. Eno,1989 *Saint Augustine's Platonism* Robert J. O'Connell,1984

Augustine and the Greek Philosophers John Francis Callahan,1967 *Inner Grace* Phillip Cary,2008-03-26 This book is along with *Outward Signs* OUP 2008 a sequel to Phillip Cary s *Augustine and the Invention of the Inner Self* OUP 2000 In this work Cary traces the development of Augustine s epochal doctrine of grace arguing that it does not represent a rejection of Platonism in favor of a more purely Christian point of view a turning from Plato to Paul as it is often portrayed Instead Augustine reads Paul and other Biblical texts in light of his Christian Platonist inwardness producing a new concept of grace as an essentially inward gift For Augustine grace is needed first of all to heal the mind so it may see God but then also to help the will turn away from lower goods to love God as its eternal Good Eventually over the course of Augustine s career the scope of the soul s need for grace expands outward to include not only the inner vision of the intellect and the power of love but even the initial gift of faith At every stage Augustine insists that divine grace does not compromise or coerce the human will but frees heals and helps it precisely because grace is not an external force but an inner gift of delight leading to true happiness As his polemic against the Pelagians develops however he does attribute more to grace and less to the power of free will In the end it is God s choice which makes the ultimate difference between the saved and the damned and we cannot know why he chooses to save one person and not another From this Augustinian doctrine of divine choice or election stem the characteristic pastoral problems of predestination especially in Protestantism A more external indeed Jewish doctrine of election would be more Biblical Cary suggests and would result in a less anxious experience of grace Along with its companion work *Outward Signs* this careful and insightful book breaks new ground in the study of Augustine s theology of grace and sacraments **Augustine's Strategy as an Apologist** Eugene TeSelle,2010-08-01 In this *Saint Augustine Lecture* Professor TeSelle draws together from the various writings of Augustine the major themes in his approach to non Christians Highlighting Augustine s emphasis upon the moral and personal attractions of the Christian life that go beyond mere argumentation he examines three successive concerns During the years following his conversion Augustine appealed to

those who had some philosophical knowledge and tried to show how Christianity fulfills and puts into effect their highest aspirations Then during the period between 399 and 410 he joined in the Empire's attack upon pagan religion adding to his moral and intellectual claims a fateful justification of religious persecution And at the last in *The City of God* he discovered that he must acknowledge the shortcomings and not merely celebrate the glories of Christian times It is here Professor TeSelle suggests that Augustine's apologetics comes to its appropriate climax and perhaps speaks most eloquently to our contemporary situation

Augustine's Invention of the Inner Self Phillip Cary, 2000-07-06 In this book Phillip Cary argues that Augustine invented the concept of the self as a private inner space a space into which one can enter and in which one can find God Although it has often been suggested that Augustine in some way inaugurated the Western tradition of inwardness this is the first study to pinpoint what was new about Augustine's philosophy of inwardness and situate it within a narrative of his intellectual development and his relationship to the Platonist tradition Augustine invents the inner self Cary argues in order to solve a particular conceptual problem Augustine is attracted to the Neoplatonist inward turn which located God within the soul yet remains loyal to the orthodox Catholic teaching that the soul is not divine He combines the two emphases by urging us to turn in then up to enter the inner world of the self before gazing at the divine Light above the human mind Cary situates Augustine's idea of the self historically in both the Platonist and the Christian traditions The concept of private inner self he shows is a development within the history of the Platonist concept of intelligibility or intellectual vision which establishes a kind of kinship between the human intellect and the divine things it sees Though not the only Platonist in the Christian tradition Augustine stands out for his devotion to this concept of intelligibility and his willingness to apply it even to God This leads him to downplay the doctrine that God is incomprehensible as he is convinced that it is natural for the mind's eye when cleansed of sin to see and understand God In describing Augustine's invention of the inner self Cary's fascinating book sheds new light on Augustine's life and thought and shows how Augustine's position developed into the more orthodox Augustine we know from his later writings

Augustine: On the Trinity Books 8-15 Saint Augustine (of Hippo), Agustín (Santo, Obispo de Hipona.), 2002-07-04 An appropriate motto for Augustine's great work *On the Trinity* is faith in search of understanding In this treatise Augustine offers a part theological part philosophical account of how God might be understood in analogy to the human mind *On the Trinity* can be fairly described as the first modern philosophy of mind it is the first work in philosophy to recognize the problem of other minds and the first to offer the argument from analogy as a response to that problem Other subjects that it discusses include the nature of the mind and the nature of the body the doctrine of illumination and thinking as inner speech This volume presents the philosophical section of the work and in a historical and philosophical introduction Gareth Matthews places Augustine's arguments in context and assesses their influence on later thinkers

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.

St. Augustine and Plotinus: the Human Mind as Image of the Divine Laela Zwollo, 2018-11-26

In *Augustine and Plotinus: the Human Mind as Image of the Divine*, Laela Zwollo provides an inside view of two of the most influential thinkers of late antiquity: the Christian Augustine and the Neo-Platonist Plotinus. By exploring the finer points and paradoxes of their doctrines, of the image of God, the human soul, intellect, the illustrious church father's complex interaction with his most important non-biblical source, comes into focus. In order to fathom Augustine, we should first grasp the beauty in Plotinus' philosophy and its attractiveness to Christians. This monograph will contribute to a better understanding of the formative years of Christianity as well as later ancient philosophy. It can serve as a handbook for becoming acquainted with the two thinkers as well as for delving into the profundity of their thought.

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.

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