



GLOBAL JOURNAL OF ADVANCED RESEARCH
(Scholarly Peer Review Publishing System)

STUDENT'S SHADY LOVES AND THEIR CLIMACTIC AWARENESS ON TRANSFORMATION FROM CARNAL TO SPIRITUAL

Maria Imelda Pastrana Nabor, Ph.D.

Aklan State University
Banga, Aklan
Philippines
nabormip@yahoo.com

ABSTRACT

This research study was conducted through personal one on one conversation and immersion. There are 50 respondents, all students from Aklan State University-Philippines. This study aims to analyze the experiences of the students shady loves that impels them to little by little behoove into a state of moral degeneration and their climactic awareness on transformation from carnals to spiritual. This study is an exploration of Augustine's stages of conversion.

St. John distinguishes three kinds of covetousness or concupiscence: lust of the flesh, lust of the eyes and pride of life. The 9th commandment forbids carnal concupiscence. Concupiscence is about any intense form of human desire. It is the movement of the sensitive appetite contrary to the operation of the human reason. St. Paul identifies it with the rebellion of the flesh against the spirit. Concupiscence stems from the disobedience of the first sin. It unsettles man's moral faculties. It inclines man to commit sin.

Augustine ascribes all evil, both moral and natural, directly or indirectly to the unfavorable choices of free rational beings. Free will is the cause of our doing evil and that thy just judgment is the cause of our having to suffer from its consequences. The journey of the soul locates the biblical model of fallen mankind and then experiences metanoia, renewal or conversions. The stages of conversion, first, spiritual matter as formless and fluid (wandering thoughts); second, fiat lux – divine calling and grace to certain responsibility; third, disposition to accept the divine invitation (transformation from carnals to spirituals). It is the restoration of the image of God in the person. It is interiority with the mystery of Christ living in us. Conversion means allowing the mind of Christ to transform our mentality. The new mind allows us to discern the profound meaning of what is the will of God, what is good and right, what is the right thing to do and what is our destiny. Other elements of conversion includes the presence of the word and friends, the immediacy of the conversion, freedom (demanding constant turning to Christian life from death and decay, to life and freedom), metanoia, public profession, arising and returning, further action on the part of the converted, contrast between pride and humility, rejoicing and reaction of the convert.

Keywords: shady loves, concupiscence, sexual abuse, sexuality, virtues

1. INTRODUCTION

There are 50 Aklan State University students who are respondents to this study. 32 of the respondents experienced



quite a normal student life experience. They are dedicated to their studies and have parents actively monitoring their situation. Their only problem is monetary as they really wanted to finish their studies and grateful that they were accepted at Aklan State University. The sharings of the 18 remaining students diverged from the rest.

This study aims to analyze the experiences of the 18 students shady loves that impels them to little by little behove into a state of moral degeneration and their climactic awareness on transformation from carnals to spiritual. Some students honestly expressed their experience of maltreatment and sexual abuse by dirty disoriented men. One student is struggling from a possession of an impure suicidal spirit, a paranormal case. Another student started to have a conscience that bothers her that much. She grow up wanting boys to notice her. In her taste, boys were so sexy. Her habitual desire for boys' attention made her really look so sensual and gorgeous. She desires all of them. She started flirting with boys and had sexual intercourse with them, just sex trip. But it was not enough, she wanted to go beyond that. She wanted to feel so sexy in front of boys. This time, she wanted to dance in front of them. Later, she wanted more than that, this time, to strip off her clothes in front of them and for fun charged each boys with 20 pesos each. Later, she wanted more than that, she wanted to seat down in their lap, seduce them and have sexual intercourse. Later, she wanted it really unique, so she changed the location, this time to dance and stripped off naked and seat down in the lap of boys seducing them in the cemetery in the grave. She's known as "a twenty pesos it girl." Until, she discovered herself so crazy about this inordinate sexual pleasure. She started to feel shame. She decided to quit doing such shameful act. This time to focus on her studies and let bygones be bygones. Other students struggled to the so-called inclination toward evil, specifically the Augustinian conception of concupiscence. To understand some student's disorientation and moral contradictions within their soul as well as their awareness to conversion, I have chosen Augustine's paradigm of the human will and profound conversion.

2. AUGUSTINE'S PARADIGM OF THE HUMAN WILL

Augustine ascribes all evil, both moral and natural, directly or indirectly to the unfavorable choices of free rational beings. An "improba voluntas" or defection of the will is the cause of all evils. *Free will* is the cause of our doing evil and that thy just judgment is the cause of our having to suffer from its consequences (Conf. Vii 3,5). The efficient cause of the evil will is not efficient but deficient. Defection commences to have an evil will. The will could not become evil, were it is unwilling to become so. Its defections are not to evil things, but are themselves evil. It is contrary to the order of nature. The primary sin, which makes angels and man evil, leads to further punitive evils of pain and sorrow.

The will which turns, from the unchangeable and common good, to its private good: when it wills to be governed by its own authority; to what is exterior, when it is eager to know what belongs to others and not to itself; to inferior things, when it loves bodily pleasures. In these ways a man becomes proud, inquisitive, licentious, and when compared with the righteous life we have just described, is really death.

What makes free beings perversely turn to the private conception of evil? In Augustine's "doctrine of deficient causation," the evil will have no affirmative or efficient cause but only a deficient cause. Evil willing is a self-originating act; it lies concealed within the mystery of finite freedom. Avarice is not a defect inherent in gold but in the man who ordinally loves gold, to the detriment of justice, which ought to be maintain in incomparably greater consideration than gold. Neither is luxury the fault of lovely and alluring objects, but of the heart that excessively loves sensual pleasures, to the neglect of temperance, which attaches us to objects lovelier in their spirituality, and more delectable by their incorruptibility. Nor yet it is bragging the fault of human approbation, but of the soul that immoderately prefers the applause of men, and that makes light of the voice of conscience. Pride is not the fault of him who commissions power, nor of power itself, but of the soul that is excessively enamoured of its own power, and abhors the more just dominion of a higher authority. Consequently, he who excessively loves the good which any nature possesses, albeit he procure it, himself becomes evil in the good, and wretched because deprived of a greater good.

In Augustine's explorations of a paradigm of the human will in action, the first feature that emerges is the power of the will to form "consuetudines." An act of the will brings the "consuetudo" into existence and "consuetudine non resistitur, facta est necessitas." An act of the will, habit, and necessity – in this way is the chain of habit, which is forged link by link by his "mea ferrea voluntate." This is a "dura servitus" when "libido" becomes a habit because of a "voluntas perversa." These aqueous analogies on old shady loves present the consequence of incapacity to resist the very powerful burgeoning passions within. This enforced subjugation is discordant because there is a "voluntas nova" taking shape, yet the new will is not able to overcome the "vetus." This gives rise to a compulsion between the two. Thus it is incongruous.

"Thus did my two wills, the old one, the other new
, the first carnal, and the second spiritual, contend



with one another, by their conflict they laid waste my soul.” – Gal. 5:17

Thus Augustine posits a “moral contradiction” within the human soul, not an encounter of opposing substances. In Rm 7:22-23 (Cf. Confessiones viii, v, 12), Augustine identifies the law of his members with “violentia consuetudines,” and this force of habit drags the “animus” and holds it fast. This occurs unwillingly (*invitus*) and, more strongly, by its “eo merito,” since by willing the soul has fallen into this habit. Thus, first, the will is efficacious in shaping habits “at will,” but not to alter or exclude them so easily. Second, this elevates to the contradiction of the will with itself that Augustine first describes in Pauline concepts / language as the flesh at war contrary to the Spirit, from which Augustine infers that “to will and be able are not the same.” Third, Augustine transposes the Pauline entire detachment with in the will itself in terms of *uelle and nolle*. Fourth, the contradiction of the will with itself emerges because the will does not will completely or totally, thereby allowing “space” for the emergence of the counter-will (the will by its own power, subverts its power, that is, the impotence of the will arises from the incomplete exercise of the will). Fifth, the resolution of this paradox comes about through love. Love is considered by Augustine to be the binding power of the will (Confession xiii, ix, 10). At a crucial point of suspension, Augustine argues on his “old shady loves” still holding him back, while he is being beckoned by the vision of continence, his new love. Here, Augustine realizes that he’s in a purgative state. The power of the will can be practice fully and completely when Augustine wills “to put on the Lord Jesus Christ, making no provision for the flesh and its desires.” With this act of the will, Augustine loves his “new love” more fully and completely than his “old shady loves” whose voices he still hears.

3. CONCUPISCENCE

The 9th commandment: “You shall not covet your neighbor’s house, you shall not covet your neighbor’s wife, or his maidservant, or his ox, or his ass, or anything that is your neighbor’s. Everyone who looks at a woman lustfully has already committed adultery in his heart.” St. John distinguishes three kinds of covetousness or concupiscence: lust of the flesh, lust of the eyes and pride of life. The 9th commandment forbids carnal concupiscence [CCC 3514]. Concupiscence is about any intense form of human desire. It is the movement of the sensitive appetite contrary to the operation of the human reason. St. Paul identifies it with the rebellion of the flesh against the spirit. Concupiscence stems from the disobedience of the first sin. It unsettles man’s moral faculties. It inclines man to commit sin [CCC3515].

Because man is a composite being, spirit and body, there already exists a certain tension in him, a certain struggle of tendencies between ‘spirit’ and ‘flesh’ develops. This struggle belongs to the heritage of sin. It is a consequence of sin and simultaneously a confirmation of it. It is part of the daily experience of the spiritual battle: the apostle envisions it not as a matter of despising and condemning the body which with the spiritual soul constitutes man’s nature and personal subjectivity. Rather he is concerned with the morally good or bad works, or better, the permanent dispositions – virtues and vices – which are the fruit of submission (in the 1st case) or of resistance (in the 2nd case) to the saving action of the Holy Spirit. For this reason the apostles writes: If we live by the Spirit, let us also walk by the Spirit [CCC 2516]. Any action not in accord to the will of God are sinful. It belongs to the realm of the flesh. Augustine formulated a technical term “shady loves” when he refers to the sinful realm of the flesh.

4. AUGUSTINE’S PROFOUND CONVERSION

Etymologically, “conversion”¹ is deduced from the Latin verb, *convertere* meaning, “to turn back”. The term “conversion” translates two Greek words: *metanoew*, to change (meta) one’s mind (nous), to adopt another view, to repent and *epistrephw*, to turn or return. In Hebrew, “shub”, it signifies return. It signifies repentance and is anchored with ‘remorse’. It is turning away¹ from wicked acts, violence, abomination, sin and backsliding from God such as in the form of ingratitude, unfaithfulness and disobedience. The turning away leads one back to the right path in one’s engagement with God and one’s neighbor. This act involves a change of mind, which implies an abandonment of an old worldview and the acceptance of a new one. It entails a new allegiance, a new trust, and a new life commitment. It is the beginning of a new journey. It is surrounded by the redemptive love of God as disclosed in Jesus Christ and witnessed by the Holy Spirit. It is consciousness raising and it is the work of the Holy Spirit. It is a moment and a process. It makes new commitment to society. It is an ecclesial reality and a commitment to mission.

My personal definition of the term “Conversion” constitutes an indispensable criterion for the transformation of a person into a new creation. Transformation happens when new people are converted to Christ. Augustine himself experienced a profound conversion. As a result of his transformation to the Image of God, Augustine’s response is to share his great discovery in the Scriptures that made him a new creation and undergo a spiritual revolution. What then is “conversion” to Augustine?



4.1. Analysis

Augustine's appropriated Platonic thought and its fundamental metaphysical insight that the spiritual transcends the material and the eternal transcends the temporal.

"Great art thou, O Lord, and greatly to be praised, Great is thy power, and thy wisdom infinite...thou dwellest us to delight in thy praise; for thou madest us for thyself, and our heart is restless, till they find rest in thee..."²

This is the great religious discovery of Augustine. *The theme of rest and restlessness* appears elsewhere in the *Confessions*. Such restless heart symbolizes his human desire for God. The compulsion is consistent between vanity and cupidity, between the other world and this world, between the source of all good things and pleasures of this world. Augustine alludes to the intoxication, which causes him to forget God his Creator. Thus, he experienced a disorientation, reminiscence of his past life, compassion and forgiveness for his failures, divine intervention and his calling to a holy life. And at last, in his humble and contrite prayers, God responded to purify the aspirations of his soul and transformed him into a new creation. His interior conversion takes the form of a journey, a pilgrimage of his soul seeking rest in God. The ethical consequence is that living a good life is synonymous to conscious turning from temporal to the spiritual. Such desire is a call to happiness which is reserved for those who loved God.

To understand Augustine's spiritual studies, a flash back in his life poses the reader a question as to prior knowledge about God.

As a boy...I had already heard of an eternal life...I was signed with the sign of the Cross and was seasoned with his salt. *Confessions 1.11.17*

Augustine tries to recall the abominable things he did in the past such as the value of classical civilization particularly atheistic humanism [*Confessions 2.1.1*]. He tries to discover when and how the bondage to sin originates [*Confessions 1.7.11*]. Frederick Van Fleteren in his article *St. Augustine's Theory of Conversion*³ teaches us fifteen elements in Augustine's conversion account.

4.1.1. Description of events leading up to conversion

Fleteren emphasizes the vagueness of the nature of these events. Augustine's epistemology is too difficult to analyze. Majority of his text in the *Confessions*, from the viewpoint of ecclesiology and authority, contains highly artistic literary taste. His background on figurative language can attest to this. He presented this style of writing to penetrate and arouse the soul of the reader through the ritualized kinesthetic act of reading and participating. Ambrose taught him to construe the Scripture allegorically.

His appreciation of figurative language becomes an indispensable factor in interpreting the conversion scene as a metaphorical expression of an extraordinary transformation, which has undoubtedly occurred in his life.⁴

Henry Chadwick narrates to us the scene in the Milan Garden.

Critical comparison with the Cassiciacum dialogues, exhibits a credible narrative, though clothed in quasi-poetic dress.⁵

At first, there is a contrast between the stormy and passionate Confessions and the serene inquiring atmosphere of the Cassiciacum dialogues.

He drew his attention to the difference of mood, remarking that he found the urban tone of Cassiciacum too secular and scholastic spirit.⁶

Augustine presents the moment of his conversion as a **symbolic element of the fig-tree** in the *Confessions* [*Confessions 8.12.28; Genesis 3:7; Jn 1:48*]. Ferrari traces this symbolic element of the fig-tree to Genesis 2:9. There are two trees, the tree of knowledge of good and evil in paradise and the tree of the Cross.³⁵

Man was a living being before the tree of life. Man is totally dependent upon God.⁷

Although man was saved objectively, there is still a necessity to respond subjectively. If triumphant, they will be awarded the tree of life found in the garden of God. It anticipates the image of the new Jerusalem.



GLOBAL JOURNAL OF ADVANCED RESEARCH
(Scholarly Peer Review Publishing System)

In the Synoptic, a tree is a symbol of life, a biblical symbol of beatitude. A barren fig-tree is a symbol of blighted promise and failure. It represents the failure of the Pharisees and the Sadducees to renew the life of the people.

Lk 13:6-9; Gn 3:7; Jn 1:48

In the parable of the Fig-tree (Luke 13:6-9), repentance as an essential element before the crisis of the final judgment is accentuated again. Executions and accidental deaths are not definitive signs of God's judgment but if a person is not bearing fruit, then judgment is certain.

This parable merges the twin aspects of Jesus' call to repentance. Confession for the sinner and insistence on conversion. The narrative of the fig-tree is both consoling and disturbing.⁸

Apparently, the tree failed to produce fruit. God, however, patiently waits for fruit to appear, giving people every possible chance to produce fruit. Nevertheless, people cannot delay the day of judgment forever, idly thinking that it will never come.

If the tree will not bear fruit, then, it would be cut down. The loving gardener is prepared to lavish more attention on it. His excessive patience has limits.⁹

The tree of the Cross prefigures a promise of freedom, of liberation, of cleansing, of renewal, of strengthening and rejuvenation, of transformation and illumination and of life everlasting. This hope is rooted in the powerful reality of God and God's love. The affirmative side of seeing the Cross of Christ in the darkness of Calvary could be presented as:

“Christ suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God. He was put to death in the flesh, but made alive in the Spirit.”¹ Pt 3:18-22

Thus, the tree of the Cross contains the Christological and soteriological foundations for apprehending the excruciating suffering of Christ. His suffering and death saved the unjust. Thus, it gives objective salvation to mankind. The Cross of Christ was indeed a difficult and obscure situation that begins to visualize something new about God in the gloom and darkness of Calvary. The apocalyptic darkness surrounding the cross of Christ is an illumination shining and encompassing the mystery of God in the world. Struggling with the mystery of God is a configuration of experiencing darkness.

That darkness is bearable in the view of the Cross of Christ. This darkness can be reversed. The Cross of Christ gives a way of seeing in the dark, of struggling with the God of Jesus against the human forces of darkness.

It was this struggle with the darkness that prompted Augustine to contemplate the face of darkness and death. His persistence is encapsulated in the notion of the garden of life. He thinks that this grace of God is his last chance to be saved. For Augustine, the Cross of Christ is a kind of Sacrament of Darkness overflowing him with grace, his only hope in the darkness of his sinfulness to see beyond the darkness of life. It discloses the depths towards destruction and the heights to which God can soar in God's capacity to redeem.

Baptism into Christ's death and resurrection brings about a new beginning for Augustine. He envisions the logic of resurrection and the hope it inspires is the logic of creativity, imagination and new praxis.

His resonant recall of the teaching of the Cross revitalizes him to follow Christ in self-renunciation, bearing the cross of sufferings in the midst of the differing contingencies of the changing world with an intensified realization to be united with God and to share in his eternal glory. In addition, the fig-tree in *Confessions* 8.12.28 symbolizes Augustine's climactic awareness wherein Augustine's tears of repentance became an acceptable sacrifice. The symbolic tree of salvation describes how Christ will die on the cross. The tree of knowledge of good and evil symbolizes the original sin and as a consequence for Adam and Eve taking the forbidden fruit in paradise. Augustine prefers the setting of a garden because he pictures that the garden is very significant where he compares it to his own experience of original fall from grace. This extends up to the point of presenting the wilderness of sinfulness.

TeSelle¹⁰ gives us an overview of Augustine's stages of conversion:



GLOBAL JOURNAL OF ADVANCED RESEARCH
(Scholarly Peer Review Publishing System)

The first stage is a description of spiritual matter as formless and fluid. Christians have the capacity to contemplate the message of the word but we're living in reality wherein our thoughts are wandering and preoccupied with so many things. He calls the next stage "Fiat lux".

Fiat lux is a divine calling and a grace given to a person as a promise to his destiny to accomplish a certain responsibility.¹¹

The third stage is through the disposition to accept the divine invitation. It is essential to have finite will conversion. Teske¹² calls this a transformation from carnals to spirituals. This means that animal man cannot grasp spiritual substance that the spirituals have. On the threshold of manhood, a person can have overwhelming passions like surging waters.¹³ Augustine exhibited this with vivid metaphors. As Ferrari puts it: aqueous analogies and the comparisons to wild vegetation. What is this vegetation all about? Isaiah's poem about the vineyard is parabolic. Isaiah raises a rhetorical question concerning a friend who could have done something for the vineyard. The prophet argues that the vineyard represents the people of Israel and Judah.

The Lord takes good care of the vineyard. He lavishes the people with love. Despite the overflowing grace the people are receiving, they wandered into a far country and turned away from God. Here, the punishment of man is climactic.¹⁴

In Genesis 3.17-18, man is not cursed. The earth is cursed because of man's disobedience. Thorns and thistles are expected to grow in the ground. Man will have his sustenance for his basic needs from the ground. Thus, he will do laborious works and will endure a hard life on earth. Augustine envisions this as a thorn in the flesh.

This means a wound indeed, but visually, it is not connected with thorns. It means "concupiscence" that left his body wounded. Augustine taking the notion of Paul's picturesque image has led to an amplified range of interpretations concerning the thorn.¹⁵

Figuratively, thorn penetrates in man's life through the thought of sin gaining entrance to his mind. Thorns and briars can rob the land of productivity. This can destroy the fruit of righteousness and bankrupt the city morally, leaving the destitute's and the forsaken. Augustine realizes that in his life experience, he wasted his first thirty years. He visualizes his life as like the vines that were infested with pests and like the figs and olives that were devastated by locusts. These serious afflictions gained him no repentance.

Augustine employs expressive metaphors from the bible to describe his need of conversion. He says: "I dared to return to woods by my various and shady loves."¹⁶ These aqueous analogies he always accentuates present the consequence of his incapacity to resist the very powerful passions within himself. He talks about luxurious vegetation. He compares it to a barren land. The different types of soils represent the various ways of man's replies to God's invitation. As discussed earlier, this could also mean losing wealth and man's productive homeland will be covered with thorns. In the Synoptic [Mk 4:3-9; Lk 8:5-8] we can read the resistant reply that depicts unyielding opposition to Jesus teaching. The soil along the path is hard wherein the seed cannot penetrate the surface.

Christians in their shallow reply to the call of God have fallen away because they cannot afford the costly demands of discipleship. These are being compared to roots that cannot penetrate the thin layer of topsoil and therefore, the plants wither under sunshine.¹⁷

Christian's distracted response are being tricked by the murderous thorns. Augustine affirms this in his life wherein he was carried by the currents of pride, power of money, talents and other earthly treasures. He wants attention. This becomes an impediment to his fidelity to Christ. In his contemplation, he realizes, he needs God. His productive response amidst devastating cyclone and bankruptcy of an abundant harvest is starting to achieve its purpose.

He turned away from all those obstacles through the grace of God. He was converted from a barren to a productive soil. The love and grace of God is more powerful than his burgeoning sexual passions. This productive soil elucidates the deeper meaning of discipleship.

For Augustine, the evidence that a person has really grasped the gospel is in the way he/she lives (productive soil). This is the last stage of conversion, TeSelle contends.



GLOBAL JOURNAL OF ADVANCED RESEARCH
(Scholarly Peer Review Publishing System)

It is a good exercise of the will wherein the person can say yes to the invitation of God. Augustine says: Let your will be done, O Lord.

Here, the audience must participate if the parable is to have its effect. The seed is either divine revelation or the kingdom of God. Despite some failures, the sower's work ultimately succeeds for the most part. The sign of success is the fruit bearing of the recipients. The narrative gives hope and encouragement.

The parable intends to give a lesson on how to respond favorably. This is what Augustine had been striving, with the aid of God's grace, to gain.¹⁸

Augustine teaches the readers to read Scripture allegorically, to let them discover the hidden meaning. This is how Augustine is using Scripture to describe what he means by conversion.

In *De Doctrina Christiana*, Augustine focuses on the obscurity of figurative language, parables, and signs. The obscurity is operative in those who have replied negatively to Jesus message.¹⁹

In short, barren land remains barren if not cultivated. If once cultivated and soon neglected it is a metaphor description for the process of getting worse. If compared to a person, it could mean the outcome of insufficient moral background.

Augustine applied this analogy to his own experience. The jungle of indulgence is similar to a gardener cultivating the land, planting seeds, watering/pruning plants, etc. He employs the sower metaphor to explicate Jesus' exhortation to sell and give the money so obtained to the poor. Augustine extends this viewpoint to the sphere of detachment to the world. In contrast, thorns and briars extend up to the sphere of concupiscence wherein a person so immersed in worldly passions becomes wounded and excruciatingly suffers accordingly.

4.1.2. *the Presence of admonition*

Fleteren²⁰ sees the parallel effect of admonition in both Antony and Augustine (Mt 19:21 and Rm 13:13). Before the impasse is resolved, Augustine's debilitating health forces him to abandon his teaching post and secular career ambitions.

The renunciation of wealth by Antony challenges his will power to embrace continence. This time, he succeeded in overcoming skepticism, materialism, rationalism, and naturalism.²¹

He continues to read the Scriptures. There is probably no more transforming instrumental means of grace than reading, studying, meditating and living the scripture. His dramatic thirst for the word of God increased. Habitual, systematic, and meditation upon the Bible touches his affective sphere and mind. His heart and soul are molded over more contiguously to God.

His intensifying vitality to the thorough study of the Bible reinforces him to perform credible rules of interpretation, as Alberto Pincherle reminded us of the insufficiency of proof.²²

In the Confessions,

Augustine discloses his sincere searching for God by questioning earth, sea, sun, moon and stars. In his unceasing reflection, he, then, recognizes the Scripture, tradition, and the teaching power of the Church.²³

He believes that canonical scriptures are an infallible norm for him. Scripture and tradition are the living authority of the Church. Because of this authority, the style and obscurities of Scripture became clearer but this demands involvement of the whole person. He accepted the biblical text to be the Word of God. Thus, the word of God has the power to create, convict, forgive, heal and empower.

Such a transformation is an ongoing process, an upward spiral that continually enlarges our horizons. He recommends not only to read Scripture but to pray, reflect and live/practice it.²⁴



The Word of God is the source of Augustine's spirituality. This alludes to an interiorized construal of the Scriptures to visualize the very heart of the design of God as it is realized in Christ. The word of God influences Augustine's conversion. It is inconceivable whether his conversion's motivation was merely the consequence of his excruciating experience of uncertainties of philosophical skepticism.

What permeates his conversion account is his usage of some metaphors such as the downward movement of being bound to earth in opposition to the upward movement of being relieved of a heavy burden and the complex of metaphors of sleep, drowsiness, and awakening [*Confessions* 8.5.12; Rm 7:22]. Thus, it is better to be awake. His analysis of his conversion experience discloses the features of his active and passive actions [Eph 5:14].

As a consequence, this revitalizes him to commit himself totally to God.

For you had converted me to yourself (God), so that I would seek neither wife nor ambition in this world.

Confessions 8.12.30; Ps 29:12

At an epistemological plane, Augustine locates Scripture within authority.

He exhorts us to follow authority. He sees the relevance of Scripture in the totality of our net resources. God is our great provider. If Scripture is not a constitutive part of the Church, it has no real meaning [*Confessions* 3.11.19-20; Lam 1:13, Ps 9b:38, Lk 15:2,4; Ps 25:8].

There are three rules of faith for Augustine: Scripture, tradition, and the teaching power of the Church. The canonical Scriptures are an infallible norm for him. Everything is not contained in Scripture, for tradition alone has transmitted to us many of the revelations made to the Apostles. Above Scripture and tradition is the living authority of the Church. She alone certifies the validity of Scripture. For Augustine, authority is impotent without the concomitant conversion of the will through the operation of grace. He reiterates that without the divine activity he can do nothing.

Augustine recognizes the grace of God's personal providential care for man. We are free but must be aware of the plan of God, which reaches its fulfillment in Christ [*Confessions* 13.26.40-44; Col 3:10; Phil 4:14, 17; Ps 7:21; Mt 10:41-42; 1 Kgs 17:4-18].

In the *Confessions*, he expanded this notion on admonition to a thirst to be perfect by describing a rich man asking Jesus on how to gain eternal life. The extension of charity to others attracted Augustine.

He sees his past life claiming ignorance of loving others. He trembles and fears that his good work will be inadequate for inheriting eternal life. This awakens Augustine's desire to love God. He says: too late, Lord, have I learned to love thee [Augustine's rhymes, poetic and rhythms were fused from the Song of Solomon. *Confessions* 10.27.38]

4.1.3. Knowledge of God and ignorance of man

Fleteren anticipates the notion that God foreknew Augustine's destiny. It is the will of God to redeem the most desperate souls [*Confessions* 3.3.5; 3.11.19-20; Ps 58:18, 85:13; 143:7; Rm 7:19-25]. To express what he means by conversion, he uses the Parable of the Prodigal Son, a sign of a classic paradigm. One of the main themes of this parable has been **the end of the old and the threshold of the new**. There are several endings and beginnings, which impel the narrative along.



Like the younger son, he ends his dependence on Monica and strikes out on his own. His independence ends in misery and he seeks a new beginning with his own mother, crying for the misery of her son *Confessions* 3.11.19, 3.12.21; Ps 85:13; 118:76; 143:7; Gal 5:5; Lam 1:13].

Without repentance, he cannot be reconciled to God and fellow man until the Father in heaven overflows them with his forgiving love. This parable is a reflection on God's overflowing grace and love for his children. The other theme of the parable is **the theme of wandering and homecoming**. This parable is one of the longest and most intricate of the narratives told by Jesus. Its length and complexity allows room for many approaches to interpreting it. In the case of Augustine,

Having been lured away and immersed in an evil milieu, he holds on to a fugitive freedom. He wandered into the far country. The tides of temptation were so intensified that he glorified the god of betrayal and lust.

Confessions 3.3.5; Ps 58:18; Rm 7:5

Augustine confused eroticism with sensuality. His lust for epistemological and erotic competition betrays a further misconstrual of eroticism with sexuality. This materialistic dualism impedes him from grasping anthropomorphic texts in the Scripture as figurative allusions to God. In his sincere reflection, Phenomenologically, he continues to employ a philosophical examination of his temporal life, his experiences of the world, and engagements with others. His purpose is to grasp indubitable signs, i.e., to know the existence of God who is the Creator of the soul and to know who he is.

As a fallen sinner, Augustine prayed like a fugitive begging God [*Confessions* 1.2.2] to accept him back. "Let your door be opened to me as I knock" [*Confessions* 1.5.5; Ps 34³; 26:9] suggests hope. The mind of Augustine struggles for many years.

There was a time of academic philosophy and discouraged skepticism. He moves on to an enthusiastic Neoplatonism and finally, his anguish and struggle in his quest for grasping the Scripture.²⁵

Hence, it was extremely difficult for Augustine to combat and overcome many uncertainties concerning the truth of the faith, the reality and skepticism that surrounded him in an evil milieu. His heart did not belong to the Manicheans. The singular difficulty, which beset him, was the weak focus of his consciousness and will power that he would rather mingle with them. After having contemplated platonic natural philosophy as platonic logic and ethics, Augustine aspired to have a guiding principle such as pure life, celibacy without honors, fortune or pleasures. He catalogues the jeopardy of his burgeoning sexual life and his incapacity to give it up. In Luke's Parable of the Prodigal Son, the prodigal must eventually be led to a self-realization, to listen, inculcate and interiorized the word of God.

The compulsion between lust and chastity was externalized in St. Anthony's friends who dedicated to God their virginity [*Confessions* 8.6.15; continence and charity, Lk 14:28].

In his thirst for an increase of spiritual perfection [*Confessions* 8.7.16], he saw his weaker self in a derogating way. He was embarrassed by his compulsion between the polarities of lust and chastity. He describes this as:

The compulsion between the good that one wills and ought to will and the evil that he actually does. *Confessions* 8.7.18; Rm 7: 19-25; Jn 11:4

Through the grace of God, Augustine opened his eyes and saw some people leading him to the right path. This providential guidance revitalized him undergo epistemological and psychological straight-line progress. God purifies and make a good use of his evil wills. *Confessions* 8.2.3; Mt 11:25, 13:46; Col 2:8

Augustine's discretion to return home is an articulation of repentance, but it is incomplete. It leaves out any consideration of the Father's attitude. It is repentance but not yet reconciliation with someone else. Augustine neither notices the Father in heaven nor considers the Father's love. He closes his little world and thinks only of himself.

Authentic reconciliation involves two partners, thinking and loving the other. This is the reconciliation Jesus discloses in his life and in his teachings in the parables. This parable has its roots in the traditional biblical narratives of



the two brothers. It is a narrative in which the younger son triumphs over the elder through his wit and ingenuity. Example: Genesis 25:22-23

4.1.4. *the Presence of oral or written word*

In his spiritual crisis, God effects his conversion by means of a personal sign.

In the Milan garden, Augustine heard a child singing “pick up and read: “tolle, lege”. The imagery is that of event, sound, interruption, hearing and heart.

Confessions 8.12.29; Mt 19:21; Rm 13:13-14

He heard this as a divine command to read the Bible exhorting him to resist concupiscence and put on the Lord Jesus Christ. This is indicative to hear the word of God explicitly alludes to conversion by integrating and hearing, seeing and the mind. This means grasping the faith by converging in the account of his conversion. It says:

Not in rioting and drunkenness, not in chambering and impurities, not in strife and envying, but put on the Lord Jesus Christ, and make not provision for the flesh and its concupiscence. Rm 13:13-14

Augustine construed this text as a command not to follow the uncovenanted practices of orgies, drunkenness, sexual immorality, debauchery, and dissension, jealousy that can destructively center on rebellious self. For Augustine, drunkenness is a moral warning.

Drunkenness brings about forgetfulness. It is a symptom and image of lassitude and incoherence. He realized he has abandoned his Christian faith.²⁶

The spiritual creatures are created, called, converted and then finally enjoy the peace of Jerusalem. *Confessions* 13.9.10

4.1.5. *the Presence of friends*

Fleteren²⁷ highlights the presence of friends such as Alypius, Simplicianus, the friends of Ponticianus, Antony, Monica, Ambrose, etc. It is conceivable that the conversion of man cannot be a purely private matter. With the proper guidance of the community despite such conditions Christians can have transformation through the cross and resurrection of Christ.²⁸

4.1.6. *the Immediacy of the conversion*

Right after reading Rm 13:13, Augustine experienced a sudden transformation. This is the climax of his long search for God. For Augustine,

Conversion means allowing the mind of Christ to transform his mentality. This new mind allows him to discern the profound meaning of what is the will of God, what is good and right, what is the right thing to do and what is his destiny.

The mind of Christ reinforces his will to turn away from actions that are self-destructive or injurious to others. Jesus requires him to struggle against the fundamental sin of death and turn instead towards God.

Jesus insists on a transformation in his way of seeing God. After this immediacy of his conversion, he experiences an on-going process of an authentic conversion.

Confessions 8.12.30;29; Ps 41:5; 50:15

In this perspective, He is transformed through an integral intellectual activity, emotional motivation, increasing ethical vigor and sensitivity, intensifying and interiorizing of the love of God and humanity.

4.1.7. *Freedom*



Fleteren pictures Augustine's illuminating experience upon reading of Rom 13:13 wherein all skepticism that surrounded Augustine was eliminated.

To pursue goodness actively is to exercise reason for the restoration of his authentic human nature. This is not within the realm of freedom but could be possibly aided by God's grace.²⁹

This grace frees man from enslavement such as inherent weakness of the will. It frees the mind from the faulty premises and inadequate conclusions of philosophy and science.³⁰

The Holy Spirit is moving Augustine to desire to have his fugitive freedom dissipate through the grace of God. Theologically, it is inconceivable to know what God desires and does without reflection. God is giving him back again his authentic freedom, his eagerness for liberty, his enthusiasm for a Christian community. Thus, for Augustine,

The imperative of the movement of the Holy spirit in his conversion, i.e., conscientizing/convicting him of his sins, leading him to repentance, and empowering him to accept God's pardon and to begin a new life 1 Cor 4:3

This new life is called freedom. Maturity in freedom can only be attained by those who love and mindful of God. Freedom in solitude from others is an impossible metaphysical task.

For Augustine, the grace of freedom that is to become godlike. *Confessions* 10.4.6

Augustine concludes that the one who loves has the key to freedom. Love builds the city of God where freedom blooms because it is made up of persons whose intellect is purified by God, and where will is reformed by the freedom of the Holy Spirit gift of charity.

4.1.8. *the Total involvement of the whole person*

Augustine holds on to this wandering-homecoming theme of the Prodigal Son. Philosophically, the fragmentation and division of his failures could have him either accept or reject God's calling.

4.1.9. *Metanoia*

Metanoia suggests a change of mind. It is not just sorrow for sin but a fundamental reorientation of his life. The antithesis of a repentant heart is an attitude of self-righteousness and presumption. In the Synoptic, Jesus repudiates the proud Pharisees and scribes. Jesus demands not only a change of convictions but also a change of practice in social and political structures.

4.1.10 *Arising and returning*

4.1.11. *Public profession*

4.1.12. *Further action on the part of the converted*

Interiority inspires outward action through its social attestations. This is a process to start exercising solidarity, i.e., seeing the needs of others.³¹ Conversion means knowledge and living the Scripture. Without further action, there is no authentic conversion. It is a continuous process, a volitional turning to Christ and a gradual transformation to the likeness of Christ. Further action means ecclesial conversion.

Augustine aspires to have a Christian community patterned from an early Christian community.³²



4.1.13. *Contrast between pride and humility, the learned and the unlearned*

Fleteren³³ argues on the contrasting elements concerning conversion:

First, these are the unlearned who arise and seize heaven and the learned who remain involve in flesh and blood. Second, there are celibate Christians and Augustine who has not yet achieved celibacy. Third, there is the will divided against itself, a contrast between tongue and breast, between worldly and unworldly, between pride and humility, between genuine virtue of Christians and superficial virtue of Manicheans.

4.1.14. *Rejoicing among friends of the converts*

With Augustine's conversion, Monica rejoices. This theme is closely tied to the Prodigal son's **homecoming**.

4.1.15. *Reaction of the convert*

After Augustine's conversion, his attention is now directed to a specific goal and that is to find rest in God. Devoting his life more to contemplation, Augustine with Monica is given a foretaste of beatific vision.³⁴ They experienced ecstasy. In his spiritual life, he goes through the purgative, illuminative and unitive stages. The journey of his soul locates the biblical model of fallen mankind and then experiences *metanoia*, *aggiornamento*, or renewal in the Catholic Church.

Conversion (Post conversion) means conforming his mind through interiorization. What is left on his mind is the memory impression, the internal memory image, and the focusing and the strengthening of the will.³⁶

Confessions, book 10

This gives his mind knowledge, understanding and a memory of love and the mind as remembering, knowing and loving God.

Conversion means the restoration of the Image of God in the person. It is interiorizing dogmatic formulas and revelations and experience of the invisible reality of the self as the image of God, i.e., interiority with the mystery of Christ living in us.³⁷

Confessions, book 10

Augustine's conversion is highlighted in Augustine's viewpoint on the Trinity of the Mind. When man is conformed to the Image of God, the Trinity dwells in the mind of man not as a Creator to creature but as a friend to a friend. The will of man is conformed to the will of God. Such divine activity is unknown to him. The grace of God reinvigorated him to have a safety A.journey and a happy ending. His restless heart finds rest in God.

5. CONCLUSION

The *Confessions* is a perfect vehicle to present Augustine's conversion experience. It is grounded in his experiential moment of conversion as an outcome of using/reading the Scriptures and thus, finding the meaning of his life, theological reflection, psychological balance as well as his engagement to God and fellow man.

Students Shady Loves, before it happened, they were overwhelmed by their passions and spent little time revitalize their relationship with the Lord. It is concupiscence, more of an inclination toward bad habits/carnal shadows. This is the testimony of Augustine. It explains the various shady loves of the students. In his humble and contrite prayers, God responded to purify the aspirations of his soul and transformed him into a new creation. His interior conversion takes the form of a journey, a pilgrimage of his soul seeking rest in God. Our restless heart symbolizes our desire for God. The ethical consequence is that living a good life is synonymous to conscious turning from temporal to the spiritual. Such desire is a call to happiness which is reserved for those who loved God.

The competence to discern is indispensable in moments of impasse and community life. It involves a keenness of perception, sensitivities, affectivities, and capacities for empathy, subtlety and imagination. It assist a person to assess his



faithful response to God. It is the point of convergence of the moral life and the spiritual life. Discernment of spirits is carried out in faith by shifting through various interior spirits (such as feelings, attractions, hunger, intuitions, impulses, resistances, or inclinations) which arise within us when we confront a situation calling for discretion. Discernment is a matter of the heart. It is an aesthetic judgment of affectivity and virtue. It demands the fuller use of the virtues and the moral conscience.

6. RECOMMENDATION

- a) Augustine advocated that those who are caught in the habit of carnal shadows could be saved. He upholds the incarnation as a pattern of human purification. Our journey involves transition on our affections. We ought to love others for the sake of God. We must live and love in the real world of daily life. Our restless heart symbolizes our desire for God. It drives us to seek God in whom alone our spirits can find rest. As Augustine said: Love and Do what you will. It is simply focusing on the intention of human actions. It is commendable to order life in a proper way and you can follow your heart in moral discretion making. Actions must stem from a heart filled with love for God and fellow human beings.
- b) Augustine advocated that those who are caught in the habit of carnal shadows could be saved. He upholds the incarnation as a pattern of human purification. Our journey involves transition on our affections. We ought to love others for the sake of God. We must live and love in the real world of daily life. Our restless heart symbolizes our desire for God. It drives us to seek God in whom alone our spirits can find rest. As Augustine said: Love and Do what you will. It is simply focusing on the intention of human actions. It is commendable to order life in a proper way and you can follow your heart in moral discretion making. Actions must stem from a heart filled with love for God and fellow human beings.
- c) The indispensability of discernment, spirituality especially in moments of impasse and community life. Pray unceasingly. The competence to discern involves a keenness of perception, sensitivities, affectivities, and capacities for empathy, subtlety and imagination. It assist a person to assess his faithful response to God. It is the point of convergence of the moral life and the spiritual life, both of which share the common concern of living one's faith in response to hearing the Word of God. Discernment of spirits is carried out in faith by shifting through various interior spirits (such as feelings, attractions, hunger, intuitions, impulses, resistances, or inclinations) which arise within us when we confront a situation calling for discretion. Discernment is a matter of the heart. It is an aesthetic judgment of affectivity and virtue. It demands the fuller use of the virtues and the moral conscience. Prudence, for example, is the virtue and imagination. It assist a person to assess his faithful response to God. It is the point of convergence of the moral life and the spiritual life, both of which share the common concern of living one's faith in response to hearing the Word of God. Discernment of spirits is carried out in faith by shifting through various interior spirits (such as feelings, attractions, hunger, intuitions, impulses, resistances, or inclinations) which arise within us when we confront a situation calling for discretion. Discernment is a matter of the heart. It is an aesthetic judgment of affectivity and virtue. It demands the fuller use of the virtues and the moral conscience. Prudence, for example, is the virtue which enables a person to discover the best way in the right action. It listens to experience, one's own and others, it seeks counsel and looks into the future to anticipate difficulties and to size up consequences. With God as the center of value for us, we need to see all things in relation to God and to integrate all things into our love of God. As we become more serious about our relationship with God, we give more importance to discernment so that we can bring more and more of life under the influence of God.
- d) The human person must learn, from childhood, how to dominate strong desires and establish genuine love relationships. This calls for educating the person in genuine love and the right use of sexuality. Also important is investigating the psychological and sociological causes of this phenomenon to find a proper remedy.
- e) Maintain Deliverance, guarding thoughts, sharing, self-offering, sacrifice, preferential option for the poor,



- powerlessness and active non-violence. Conversion and transformation (metanoia) are relevant.
- f) Practical Liturgical Praxis - In such a disoriented existence is a life in search of a story, in need of reception, in need of justice and in need of healing. In telling the story of the suffering God, we find it possible if not imperative to tell our own stories of pain and reconciliation. Through practical liturgical praxis, it is possible for us to name God and to truly bestow the language of testimony. We possible if not imperative to tell our own stories of pain and reconciliation. Through practical liturgical praxis, it is possible for us to name God and to truly bestow the language of testimony. We are transformed by an encounter with human others and their story telling. What is practical liturgical praxis I am alluding to? This requires surrendering our speech, words, thoughts, actions and deeds to God, practical, concrete and narrative with the Liturgy and the Sacraments as the very core. It is a kind of onto-theology or practical theology, praxeology, pastoral theology and liberation theology. Living a truthful life requires more than simply correlating words and reality, matching our words against what we consider to be the facts. It requires, in addition, a judgment concerning the fittingness, appropriateness or fidelity of our actual discourse to the situation at hand. In short, telling the truth is coextensive with moral discernment and both demand a life of integrity and ethical wholeness.
- g) Join church organization, outreach, school activities and sports.

In treating the respondents, I applied the psychotherapy commended by Glasser's Reality Psychotherapy, Ellis' Rational-Emotive Psychotherapy and Lonergan's Conversion.

7. ACKNOWLEDGEMENT

¹Orlando Costas, **Conversion as a Complex Experience: A Hispanic Case Study: Occasional Essays**, No. 5, vol. 1 (June 1978) 21-40.

²_____, "The Confessions" in **A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church**, Vol. 1: The Confessions and Letters of St. Augustine, with a sketch of his life and work. ed. Schaff (Grand Rapids, Michigan: Eerdmans Publishing Co., 1956), 45.

³Frederick Van Fleteren, "St. Augustine's Theory of Conversion" in **Augustine, Second Founder of the Faith**. ed. Joseph Schnaubelt and Frederick Van Fleteren (**Collectanea Augustiniana**) New York: P. Lang, 1990, 67-72.

⁴Leo Charles Ferrari, "The Conversion of St. Augustine" in **The St. Augustine Lecture Series: St. Augustine and The Augustinian Tradition**, 1982 (Villanova, 1984), 70.

⁵Henry Chadwick, "Confessions in Augustine" in **Augustine** (Oxford: Oxford University Press, 1986), 67.

⁶Ibid.

⁷Leo Charles Ferrari, "Symbols of Sinfulness in book 11 of Augustine's Conversion" in **Augustinian Studies**, V. 2, (1971), 93.

⁸Ibid.

⁹I think, the symbolism of the fig-tree could also mean productivity.

¹⁰Augustine is more interested in community life and praxis (contemplation). See also F. Van der Meer, "Augustine's Liturgical Practice" in **Augustine the Bishop**. Trans. Battershaw and Lamb (London & New York: Sheed & Ward, 1961), 317-346. See also pp. 347-402 esp. **A Sunday in Hippo** (Praising God).



¹¹ Ibid.

¹² Eugene TeSelle, "Exploration" in **Augustine the Theologian** (London: Burns & Oates, 1970), 202.

¹³ Ibid.

¹⁴ Roland Teske, "Spirituals and Spiritual Interpretation in Augustine" in **Augustinian Studies**, V. 15 (1984), 65-81.

¹⁵ Leo Charles Ferrari, "The Barren field in Augustine's Confessions" in, v. 6-9, (1975-78), 56.

¹⁶ Ibid.

¹⁷ Leo Charles Ferrari, **The Barren Field**, 56-67. See also **Symbols of Sinfulness**, 93-104.

¹⁸ TeSelle, **Exploration**, 202.

¹⁸ It's not only Augustine who contemplated this parable. Even Alphonsus Mary Juan Antonio Liguori did it too. They diverged, however, when St. Alphonsus went to the countryside himself. He noticed what the farmers were doing. It was so inspiring for him that he decided to serve the Lord and establish a congregation called The Redemptorist (CSSR).

²⁰ St. Augustine, **De Doctrina Christiana/Christian Instruction**, Trans. John Gavigan (The Fathers of the Church, 2), New York: CIMA Publishing Co., Inc. 1947, 2.10.5, p. 72; 2.12.18, p. 75; 2.13.20, p. 78; 2.16.23, p. 81; 2.16.24, pp. 82-83.

²¹ Frederick Van Fleteren, "St. Augustine's Theory of Conversion", 67-72.

²² In the Confessions, Augustine was so impressed by Antony's charity. Trape, **St. Augustine: man, pastor, mystic** (New York: Catholic Book Publishing Co., 1986), 99-104. See also Confessions 8.6.15; Mt. 5:3.

²³ Alberto Pincherle, "The Conversion of St. Augustine: a Reappraisal" in **Augustinian Studies**, v. 6-9, (1975-78), 119-133 esp. 131.

²⁴ Saint Augustine, **Confessions**, Trans. Henry Chadwick (Oxford: Oxford University Press, 1991), 252-253. Eugene Portalie, "Religious Knowledge" in **A Guide to the thought of St. Augustine**, Intro. Bourke, Trans. Bastian (Chicago: H. Regnery, 1960), 119.

²⁵ Ibid.

²⁶ This is how I express Augustine's happiness in reading Scripture. It penetrated his inner being; he can't help but share and recommend it to others. See Schrama's "Prima Lectio Quae Recitata Est. The Liturgical Pericope in Light of St. Augustine's Sermons" in **Augustiniana**, Annus 45, Fasc. 1-2 (1995), 145-168.

²⁷ This time, Augustine was inspired listening to Ambrose. But he could not understand the Scriptures. His knowledge of rhetoric seemed to impede his mind from interpreting the Scripture allegorically.

²⁸ Augustine was not a drunkard but he realized that his life was like a drunkard.

²⁹ Frederick Van Fleteren, **St. Augustine's Theory of Conversion**, 68-72.

³⁰ Joanne Dewart in her article *Augustine's Developing Use of the Cross* asserts that Augustine



first introduced his theology on the Cross in the year 391, in a context of example in his article On True Religion. This gives a pedagogy of conversion. Augustine sees Christ's death as an allusion in the model of courage. Christ's humility nullifies human pride.

³¹Forhan, "The Not so divided Self: Reading Augustine in the 12th Century," in **Augustiniana**, (Annus 42, 1992), Fasc. 1-2, pp. 104-105.

³²Geroge Lawless, "Cave, Cinema, and the Church: Augustine of Hippo and Walker Percy" in **Augustinian Studies** – 26 (1995), 7-36, p. 27.

³³The accentuation here is on the fall of Adam and Eve in Genesis.

³⁴William Collinge, "The Role of Christian community Life in Augustine's Apologetics" in **Augustinian Studies**, 14-17 (1983-86), 63-73.

³⁵Charles Brockwell, Jr., "Augustine's Ideal of Monastic Community: A Paradigm for his Doctrine of the Church" in **Augustinian Studies** v. 8 (1977), 91-108.

³⁶Frederick Van Fleteren, **St. Augustine's Theory of Conversion**, 71-72.

³⁷Book 10 of the Confessions on memory. Vision at Ostia – confessions 9.10.23-26; Ps. 35:10; 79:3,5; Rm 8:23; Mt 25:21; 1 Cor 15:51.

8. REFERENCES

- [1] 1956. "The Confessions" in **A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church**, Vol. 1: The Confessions and Letters of St. Augustine, with a sketch of his life and work. ed. Schaff. Grand Rapids, Michigan: Eerdmans Publishing Co.
- [2] Brockwell, Jr., Charles. 1977. "Augustine's Ideal of Monastic Community: A Paradigm for his Doctrine of the Church" in **Augustinian Studies** v. 8.
- [3] Chadwick, Henry. 1986. "Confessions in Augustine" in **Augustine**. Oxford: Oxford University Press.
- [4] Collinge, William. 1983-86. "The Role of Christian community Life in Augustine's Apologetics" in **Augustinian Studies**, 14-17.
- [5] Costas, Orlando. June 1978. **Conversion as a Complex Experience: A Hispanic Case Study: Occasional Essays**, No. 5, vol. 1.
- [6] Ferrari, Leo Charles. 1971. "Symbols of Sinfulness in book 11 of Augustine's Conversion" in **Augustinian Studies**, V. 2.
- [7] Ferrari, Leo Charles. 1982. "The Conversion of St. Augustine" in **The St. Augustine Lecture Series: St. Augustine and The Augustinian Tradition**, (Villanova, 1984)
- [8] Fleteren, Frederick van. 1990. "St. Augustine's Theory of Conversion" in **Augustine, Second Founder of the Faith**. ed. Joseph Schnaubelt and Frederick Van Fleteren (**Collectanea Augustiniana**) New York: P. Lang.
- [9] Forhan, 1992. "The Not so divided Self: Reading Augustine in the 12th Century," in **Augustiniana**, (Annus 42, Fasc. 1-2
- [10] Lawless, George. 1995. "Cave, Cinema, and the Church: Augustine of Hippo and Walker Percy" in **Augustinian Studies** – 26.
- [11] Pincherle, Alberto. 1975-78. "The Conversion of St. Augustine: a Reappraisal" in **Augustinian Studies**, v. 6-9.
- [12] Portalie, Eugene. 1960. "Religious Knowledge" in **A Guide to the thought of St. Augustine**, Intro. Bourke, Trans. Bastian Chicago: H. Regnery.



GLOBAL JOURNAL OF ADVANCED RESEARCH
(Scholarly Peer Review Publishing System)

- [13] Saint Augustine, 1991. **Confessions**, Trans. Henry Chadwick. Oxford: Oxford University Press.
- [14] Saint. Augustine, 1947. **De Doctrina Christiana/Christian Instruction**, Trans. John Gavigan (The Fathers of the Church, 2), New York: CIMA Publishing co., Inc.
- [15] Schrama. 1995. "Prima Lectio Quae Recitata Est. The Liturgical Pericope in Light of St. Augustine's Sermons" in **Augustiniana**, Annus 45, Fasc. 1-2.
- [16] TeSelle, Eugene. 1970. "Exploration" in **Augustine the Theologian** (London: Burns & Oates.
- [17] Teske, 1984. "Spirituals and Spiritual Interpretation in Augustine" in **Augustinian Studies**, V. 15.
- [18] Trape, 1986. **St. Augustine: man, pastor, mystic** (New York: Catholic Book Publishing Co.
- [19] Van der Meer, 1961. "Augustine's Liturgical Practice" in **Augustine the Bishop**. Trans. Battershaw and Lamb (London & New York: Sheed & Ward.