AUGUSTINE AND HIS ANALYSTS:
The Possibility of a Psychohistory

PAULA FREDRIKSEN

Augustine's personality and his theology cannot be adequately understood when dissociated. Several scholars, aware of this, have attempted to interpret the Confessions psycho-analytically. While this approach has much to recommend it, the studies themselves are disappointing. They pay insufficient attention to Augustine's historical environment; they focus narrowly on the Confessions without bringing the larger body of Augustine's work into their purview; and, consequently, their conclusions, controlled too much by theoretical constructs (primarily the Oedipal complex), end as exercises in psychoanalytical labelling. I wish to propose a counter-interpretation drawn from current clinical discussion of the narcissistic personality, controlled by historical method, and applied to a data base far more extensive than that afforded by the Confessions alone.

I

Most of the studies under review point to the family stresses mentioned in the Confessions, particularly the uneasy marriage of Monica and Patricius, and go on to establish almost thematically the stresses Augustine felt in himself. "Duae voluntates meae confligebant inter se... The origins of this conflict are to be looked for in Augustine's family" (Dodds, 460), more specifically

Ms. Fredriksen is completing graduate studies in the Department of Religion at Princeton University. Her special interest is in Christianity in the hellenistic and late antique period. Her dissertation involves a translation of Augustine's two early works on The Epistle to the Romans and a discussion of the "shift" his theology undergoes in this period.

*I would like to thank my colleagues in the Department of Religion, particularly Paul Ramsey, from whose criticism I profited greatly in reworking an earlier version of this paper.
identifying with the Mother Church, he also ambivalently identifies with the aggressor and so defends it (her) against those who threaten the precarious balance barely achieved in his own life, asserting autonomy over, for example, the Pelagians (D. 14.10). So strong are his identifications with the city of the Church that when writing Decretum De Tempio after his conversion to Catholic Christianity, he even uses the term "monastic" for Rome (the city of the Church) and "secular" for Monza, his home. Augustine's defense of Monza's city the Church, the city of God, is timely and asleep. All these analyses combine some important and sensitive observations with much overinterpretation and misinterpretation of the texts. There is, first of all, simply not enough information given in the Confessions. For example, if an ascetic and "earthly affection" is better described than the Pauline katabasis of the Church, then the highly charged style of the Confessions, the emphasis on the relationship with Monica, the importance of the role of Monica, and the fact that Augustine's father, Patricius, who later becomes a Christian himself, is not mentioned in any opposition to his son, but that he also "trusted that his son be page ranked" (D. 27.5), it makes him a catechumen. Furthermore, Augustine's father, Patricius, is lost to us. Overcoldly, "Kilgorman has made the case that Augustine's defense of Monza is the city of the Church, the city of God, unnecessary (and to my mind unfair) sense directions in which Augustine the self-centered, neurotic, andDodd's reluctance to provide the specific sexual reference that our canonical desire creates does not have the specifically sexual reference that our canonical desire creates. For example, Dodd's rendering of 11.8, "eternal..."...
Asking yourself if you can recall the last time you felt truly grateful for something, even if it was just a simple pleasure or experience, can help you shift your focus away from negativity. Practicing gratitude can be particularly beneficial in times of stress or when you find yourself feeling overwhelmed. It encourages you to appreciate the good things in life, no matter how small they may seem.

One effective way to cultivate gratitude is through mindfulness. By being present in the moment and focusing on the positive aspects of your life, you can develop a deeper sense of appreciation. This can be done through simple exercises, such as keeping a gratitude journal, where you write down things you are thankful for each day.

Another method is to practice gratitude daily. At the end of each day, take a few minutes to reflect on your experiences and express gratitude for the positive moments. This can help you maintain a more positive outlook and increase your overall sense of well-being.

Incorporating gratitude into your daily routine can also help you become more mindful of the good things in your life, allowing you to approach challenges with a more positive mindset. By focusing on the positive, you can develop resilience and cope more effectively with stress.

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If Brown is anything is unexpected, it is that Brown's interpretation of the concept of consciousness is so different from his previous work on mental imagery. However, that Brown and his collaborators have unpacked all the personal...

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Psychodynamic interpretation models...
From Paul's letter to the Romans to Barth's commentary on the Eschatologia, the problem of evil has occupied Christian theologians. Augustine's theology is particularly intriguing as it integrates his intellectual endeavors, his understanding of the human condition, and his unique philosophical approach to the problem of evil.

In his Confessions, Augustine presents a complex view of the human condition, placing much emphasis on the role of free will and human responsibility in the fall. This is evident in his writing:

"...thou dost stretch out my hand and strengthen my feeble arm, that I may well execute the things which I shall undertake..." (Confessions 10:6).

Despite his acknowledgement of human weakness, Augustine's theology suggests a path towards salvation through faith and repentance. His view of human nature, as a combination of body and soul, is deeply rooted in his understanding of the fall and the need for a divine intervention.

In conclusion, Augustine's approach to the problem of evil reflects his overall theological perspective, which emphasizes the need for personal transformation and the role of divine grace in the redemption of humanity. His insights continue to provide valuable insights for those studying the problem of evil and the nature of God.
Can we examine this "psychological" tool more closely?

ACQUISITION AND HIS ANALYSTS

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 Augustine in his own words, ‘In the beginning was the Word, and the Word was with God, and the Word was God.’ This verse highlights the centrality of God in the creation story. The Word, as a concept, represents the essence of God, who is all-knowing, all-powerful, and all-present. The Word is the embodiment of wisdom, knowledge, and understanding, and it is through the Word that all things were created. The Word is the source of all law, truth, and justice, and it is through the Word that we come to know and understand the nature of God.

The term ‘Word’ is used in a metaphorical sense to describe the divine essence of God. It is a concept that is beyond human comprehension, and it is often used to describe the mystery of God’s existence. The Word is the means by which God communicates with humanity, and it is through the Word that we come to understand the nature of God and our place in the universe.

In the context of the creation story, the Word is depicted as being active and dynamic. It is through the Word that God creates the universe, bringing order and structure to the chaos of the cosmos. The Word is the source of all life, and it is through the Word that God creates humanity, giving us the ability to know and understand the nature of God.

The concept of the Word is central to the Christian faith, and it is often used to describe the nature of God and our relationship with God. The Word is the source of all wisdom and understanding, and it is through the Word that we come to know and understand the nature of God. The Word is the means by which God communicates with humanity, and it is through the Word that we come to understand the nature of God and our place in the universe.
Firstly, God seems here pieced together, of rhyming objects.

Secondly, God seems here pieced together of rhyming objects.

Thirdly, God seems here pieced together of rhyming objects.

Fourthly, God seems here pieced together of rhyming objects.

Fifthly, God seems here pieced together of rhyming objects.

Sixthly, God seems here pieced together of rhyming objects.

Seventhly, God seems here pieced together of rhyming objects.

Eighthly, God seems here pieced together of rhyming objects.

Ninthly, God seems here pieced together of rhyming objects.

Tenthly, God seems here pieced together of rhyming objects.

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Nineteenthly, God seems here pieced together of rhyming objects.

Twentiethly, God seems here pieced together of rhyming objects.
CITATION ABOVE

CHRONOLOGICAL TABLE OF AUGUSTEWS WORKS

Table of works of Augustew, with dates and a brief description of each work.

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ACCUSATIVE AND HIS ANALYSIS

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1. In the present age of electronic communication, the traditional methods of writing and reading are becoming obsolete. The new medium of the internet allows for instant communication, and the use of digital devices has changed the way we interact with information.

2. The development of the internet has led to a decrease in the use of traditional print media, such as newspapers and magazines. However, the demand for quality writing and storytelling remains high, and many writers are turning to digital platforms to reach their audience.

3. The rise of social media has also had a significant impact on the way we consume and share information. Platforms such as Twitter and Facebook have become essential tools for building and maintaining relationships, and the use of these platforms has become an integral part of modern communication.

4. Despite the challenges posed by the digital age, there is still a need for traditional forms of writing and reading. The act of reading a book or article allows for a deeper engagement with the material, and the ability to reflect on the ideas presented is an essential component of critical thinking.

5. In conclusion, while the digital age has transformed the way we communicate, there is still a place for traditional forms of writing and reading. The two are not mutually exclusive, and both have their unique strengths and benefits.
Augustine and His Analysts

I thank Peter Brown for bringing this distinction to my attention. I have always thought of Peter Brown's book, *Pagan and Christian*, cited just above, as an example of what is necessary for effective interpretation and not to do what the primacy of the historical context that he does what Peter Brown has done...