The Confessions of Augustine was a dual conversation—on the one side, between Augustine and God; on the other between Augustine and his reader. This thesis seeks to make a connection to the inner-struggles openly exposed by St. Augustine in his writing Confessions and the inner-struggles we (and I in particular) face in today's search for inner peace.

In Chapter 1, I introduce Augustine's search for inner peace through his intellectual, emotional, spiritual and authentic analysis of (a) his affiliation with different philosophies and (b) his own conscious and unconscious behaviour in daily upheavals, challenges and struggles. In doing so Augustine challenged me to emulate his search since it has been, and still is, my life long passion to find answers to the questions life presents me with. In Chapters 2-9 I challenge the reader and myself with topics that were relevant then and are relevant now. The topics discussed are all open to personal interpretation, never the less intended to make the reader aware of the need for self reflection since ultimately we are all responsible for our own choices and actions (or non-actions).
Typically inner healing prayer is done in conversation with a counselor or other prayer minister who offers God’s compassion and discernment under the leading of the Holy Spirit. The key to benefiting from this process is opening your mind and heart to Jesus to allow him to enter into the memory or hurt place to minister his grace and truth. Many people experience significant breakthroughs into personal freedom or healing by connecting profoundly with Jesus through this kind of inner healing prayer. (Here are some more Soul Shepherding articles on “Healing Prayer.”) Another way that we have in That said, healthy spiritual disciplines are an important part of the healing and recovery from these problems. If you search patristic material you may wonder where the references to depression and anxiety are. They are hidden in a word that is quite common: acedia (sometimes spelled “accidie”). It is described as the most difficult of all the passions and garnered the nickname “the noonday devil.” Acedia manifests itself, then, as a type of slackening of the natural powers of the soul. Evagrius defines it in exactly the same way: Spiritual despondency is a slackness (atonia) of the soul, namely a limpness of the soul, which does not possess what is appropriate to its nature. Furthermore, Augustine's personal life, so painfully and honestly depicted in his Confessions, shows him in a strange and disturbing way to be very similar. to our late twentieth century selves. Using current psychological jargon to. contemporaries, he found himself on a relentless course in search of healing and happiness. I have set forth these reminders about Augustine in order to propose that. certain aspects of his thought might be worthy of contemporary consideration. they might relate to our contemporary situation. St. Augustine's Concept of Disordered Love. Thesis 1. One of St. Augustine's main contributions concerns the self-con-sciousness and self-knowledge of the human soul as the starting point in the search for truth.