

In my paper I analyze the correspondence of Augustine and Volusianus. It consists of three preserved letters (*ep.* 132, 135 and 137) in the corpus of Augustine's correspondence. In the first of these letters Augustine invites Volusianus to read Scripture and to become Christian, and states that he is reluctant to take part in any philosophical agons. In his answer (*ep.* 135) Volusianus provokes Augustine to defend Christianity by indirectly criticizing the Christian concept of incarnation and Christ's achievements as a miracle worker and establishes a situation in which Augustine's answers will be read as a part of philosophical agon. In *ep.* 137 Augustine answers this criticism, my paper, however, focuses on the issue of incarnation. Here, I demonstrate how Augustine operates within *status coniecturae* to prove that if we come to the right idea of God's omnipresence, we will have to accept the possibility and factuality of Christ's incarnation. Augustine argues through the argumentative pattern *a minori ad maius* within the comparative argument to show that if we accept the platonic idea of the soul's omnipresence, we have to view the idea of incarnation as even more feasible. I point at the textual factors suggesting that Augustine consciously built his thesis on Plotinus, *En.* 6.4., "On the Presence of Being, One and the Same, Everywhere as a Whole", where the discussed being was a soul.

The plethora of dialectical devices used by Augustine throughout *ep.* 137, read as a sort of a school exercise called *thesis*, make it, on the one hand, a conscious effort to demonstrate his skills as philosopher. On the other, I posit, that this exercise serves him to demonstrate the limits of dialectic. This useful discipline ultimately cannot help us establish axioms for our arguments, as it is the domain of faith. Hence *ep.* 137 can be read as another touchstone of his change of thought from *De ordine* to *De Doctrina Christiana* and *Retractationes*.