

I. The Context of Augustine (354-430)

1. Other notable contemporaries

1. Athanasius 293-373 (Alexandria)
2. Jerome 347-420 (Bethlehem, various travels)

3. **Ambrose 339-397 (Milan)**

4. Cappadocian Fathers (Constantinople)

1. Gregory of Nazianzus 329-389
2. Gregory of Nyssa 335- 394?
3. Basil the Great 330- 379

5. John Chrysostom 347–407

2. Hippo Regius (Algerian coast near Tunisia, southwest of Italy across the Sea)

1. Near Carthage,
2. Not a backwater, but not prominent, Augustine more famous than the city

3. Life

1. Born in Mother Monica devout Christian, Father Patricius possible “deathbed catechumen”
2. Classical pagan education in Madaurus (age 11) and Carthage (age 17)
3. Fathered Adeodatus out of wedlock in Carthage
4. Manichaeism (dualist, compare to Marcion and gnosticism) 374-383
5. Goes to Rome 383, Milan 384, Studies Neoplatonism, Plotinus
6. Converted 386, largely due to Ambrose, baptized in 387 (*Life of St. Anthony*)
7. 391 Ordained at Hippo, 395 Bishop
8. 410 Rome sacked
9. 413-26 Composes City of God
10. 430 Death

II. Major Controversies

1. Donatists (centered in Carthage, Donatus flourishes 313-355)

1. “Ultra-purists” (reaction to capitulation by bishops during Diocletian persecution)

1. Schismatic

1. Response: Church is a mixed multitude not all Christians are Christians

2. Claimed that baptism was invalid if performed by a corrupt priest

1. Response: Sacrament belongs to Christ, not the minister

2. Pelagians (Pelagius c. 354-420)

1. Denial of generational transmission of Adam's original sin: Men sin by choice

1. Response: Dead in sin. Men sin by nature.

2. Emphasis on free will and ability to essentially save yourself

1. Salvation by grace through faith

III. The Major Works of Augustine

1. Confessions
2. City of God
 1. Antithesis
3. On Christian Teaching (De Doctrina Christiana)
 1. Started c. 395, breaks off 397, resumes 426
 2. 4 Books (3 on discovery, 1 on presentation)
 1. Book 1 Things
 1. Use vs. Enjoyment
 1. God the only proper object of enjoyment
 2. Temporal things to be used only as a means to enjoying God
 2. Love in terms of use and enjoyment (God, self, neighbor) p 18 (44)
 2. Book 2 Signs
 1. Natural and given
 2. Literal and figurative
 3. Human institutions of study v. Divine
 4. Legitimate subjects for study p 63 (139)
 3. Book 3 Signs applied to scripture study
 1. Hermeneutic influence on classical Protestantism
 1. Clear passages explain obscure passages
 2. Literal v. Figurative interpretation
 3. Seven rules of Tyconius the Donatist
 4. Book 4 Presentation and Rhetoric
 1. Need for use of Christian rhetoric p 101 (4)
 2. Relationship between wisdom, eloquence, and the speaker
 1. Speaker is servant of wisdom and master of rhetoric
 3. Examples from scriptures (especially Paul) and later Christians
 4. Style: Restrained, mixed, grand
4. Retractions

IV. The Legacy of Augustine

1. Much more influential in the West than the East
2. Most influential figure in the Middle Ages in Western Europe
3. The reformation “Augustine's doctrine of grace vs. Augustine's doctrine of the Church” (oversimplification, magisterial reformers weren't that far from Augustine's doctrine of the church)