

Chapter 1 : St. Augustine of Hippo - ReligionFacts

Augustine moved to Carthage twice: once for further studies in rhetoric after finishing grade school in Thagaste, and once after the death of his close friend (again in Thagaste) left him too stricken with grief to stay in his hometown.

What qualities distinguish curiositas, and what actions does it include? Why does Augustine view it as a source of sin? Analyze the character of Monica. Describe her relationship with Augustine and her role within the Confessions. What are her distinguishing characteristics? To what extent is she a stereotypical mother figure, or does she have realistic qualities? What are the qualities of true friendship? How do friends influence one another? Does friendship have any negative qualities? Language is an important topic in the Confessions. What issues revolve around the use and abuse of language for Augustine? What are the values and shortcomings of language? How do these issues impact Augustine as an author? To what degree are human beings really free to make their own choices? How is the problem of evil connected with the human will? Create a chart or diagram illustrating the plot structure of the Confessions, and then discuss the structure you see. Based on your analysis, do the 13 books of the Confessions form a unified whole or not? Does he portray it as good or bad? What appeals or temptations does it hold? Where do women appear and not appear in the text? What does Augustine see as the proper relationship between men and women? How might his view of sexuality influence his ideas about women? How does he envision God at the different stages of his spiritual journey? What qualities does Augustine ascribe to God?

Chapter 2 : St. Augustine Confessions - Book Seven

Happy All Saints Day! To celebrate, we're talking about The Confession of Saint Augustine, Bishop of Hippo! Leave your thoughts down below [OPEN ME] Here is a free link to the full text the The.

The dualism of Manichaeism, in which the physical world was ruled by evil and In order for us to understand why Augustine turned his back on Manichaeism, we need to understand why he followed that dogma in the first place, and the answer is really fairly simple: The dualism of Manichaeism, in which the physical world was ruled by evil and the spiritual by good, made more sense to him. It also allowed Augustine to justify his debauched lifestyle: But Augustine also had trouble reconciling the dualism of Manichaeism with all the beauty he saw in the world. If the physical world was inherently evil, why did he see so much good? This question eventually led to his rejecting Manichaeism. It would be easy to simply say that Augustine then turned to Christianity, but his conversion was a long process that began with reading the works of Plato, one of whose central ideas is that the material world is simply a representation of reality. Although Augustine later rejected this notion, as well, reading Plato got Augustine thinking about the transcendent Hart, and helped him make sense of some of the more ethereal ideologies in the Bible. Later, Augustine began to follow the words of Bishop Ambrose of Milan. Because Ambrose was a man of superior intellect, Augustine reasoned that Christianity must not be a religion for the ignorant, and he began studying the Bible. Augustine came to the conclusion that his lifestyle was not something over which he had no control but that it was caused by sin. However, he did not seem able to give it up. Tolle, lege [Take up and read. He grabbed his Bible and it fell open to Romans At this point, Augustine immediately and completely renounced his sinful lifestyle and turned completely toward God. Sexual desire, because it operates independently of the human mind and will, became for Augustine a privileged symptom of the sinful human attempt to assert autonomy against God. The result of the original sin, Augustine argued, was that human beings lost control even over themselves. He presented marriage as a legitimate way to manage the difficulties presented by unrestrained desires. For the Church, there is still a call to sexual holiness, to not be bound to and controlled by sexual desire. The converted and repentant Augustine would approve. The second lens through which we must examine the question is, of course, a secular one. They belong to a time that is past. Although the converted and repentant Augustine would be grieved, the young one would wholeheartedly agree.

Chapter 3 : Admission notice session | theinnatdunvilla.com

theinnatdunvilla.com's *Confessions: Book study guide by lundins* includes 62 questions covering vocabulary, terms and more. Quizlet flashcards, activities and games help you improve your grades.

In constitutional democracies, people tend to think in terms of dichotomies—“faith and reason, church and state, public and private, executive and legislature. They are spontaneously wary of conceptual unification, and their wariness makes for divided powers and limited pretensions. In tyrannies—“particularly when they are ideological and totalitarian—“people tend to ignore or repudiate such dichotomies. Such habits of conceptual unification make for the concentrated power and unchecked pretensions that lead to the horrors so common in these regimes. Saint Augustine is arguably the greatest exemplar and major source of the dichotomous habit of mind, with Locke, Montesquieu, and Burke merely his heirs. And yet, though he is as important in the development of modern democratic civility as any figure in the canon of political philosophy, he is often thought to exemplify religious extremism and intolerance. His thought admittedly is not entirely free of such qualities. Nonetheless, he manifested a stubborn suspicion of unifying concepts and was in this way on the side of moderation and tolerance. These societies and governments, like Augustine himself, look in a very guarded way at worldly powers and realities. Augustine thus contributed more than is generally realized to what is best in the modern political world. Ironically, however, he may have contributed also to what is worst. If so, his contribution was unintentional, for it stemmed from his doctrine of election, which is not explicitly either social or political. But in his handling of the doctrine he may inadvertently have helped to stimulate the modern passion for unification. The Augustinian dichotomies are familiar. Some pertain to the outward world: Other dichotomies pertain to the mind. There are other dichotomies. And of special note is the dichotomy of universality and particularity, the former inherent in the assumption that God and morality can be known in some part through the rational categories available to all human beings, the latter implied by the central Christian idea that God is not fully comprehensible in terms of general qualities but is a particular God, the God of Abraham, Isaac, and Jacob, who became incarnate in Jesus Christ. Above all other dichotomies is the famous antithesis of the City of God and the City of Man. He habitually refrained from fusing antithetical social institutions, mental faculties, temporal periods, and the like. He tolerated, and even emphasized, polarities and tensions. The dichotomies reflect a broken universe; they testify to human fallenness. Only because of our radical imperfection must there be a division, for example, between political and ecclesiastical authorities. Only for this reason is there history in all of its temporality, and only because we are fallen does history—“ending without having eradicated the alienation and disorder in which it originates—“call forth eschatology. The brokenness of the universe is manifest in the brokenness of historiography; the past falls into separate epochs, such as Hellenic and Christian, that we strive in vain to understand through a single narrative. We see our brokenness in other intellectual operations as well, divided as they are between introspection and observation, and between reason and faith. Were it not for our captivity to sin, freedom would simply be equivalent to righteousness, neither in tension with the moral law nor dependent at every moment on divine grace. And were we sinless we would behold, in the beatific vision, the absolute unity of divine particularity and divine universality. Both poles, it should be noted, are fully legitimate, although not necessarily equal in dignity or logical rank. It is legitimate, for example, to adhere both to faith and reason, although faith outranks reason, so to speak, in the attainment of understanding and the ordering of life. It follows that the dichotomies are not merely stubborn facts. In some way and degree they are norms, and observing these norms is essential both to a balanced understanding of the human world and to the orderly conduct of human life. The dichotomy of church and state, for example, is a maxim of human wisdom recognized recurrently over a period of fifteen centuries or more, and ignoring it exposes societies to elemental disorder. Likewise, to identify the conclusions of faith and reason would throw all discourse into confusion, and to merge the Hellenic and Christian epochs would render history incomprehensible. Ignoring the dichotomies undermines civilized life. The scandal of totalitarianism lies in its unification of the mind and of all human existence. The distinctions and balances that underlie civilized human order are violently erased, and the consequence is unprecedented

inhumanity. Yet observing the dichotomies is not a task for which mere common sense suffices. Even the civilization of the Greeks was seriously flawed by an imperfect grasp of the dichotomies, along with an insufficiently restrained passion for unity. This is dramatically illustrated by the ideal Plato delineated in the Republic—an ideal at once spiritually inspiring and politically dismaying. Perceiving and respecting the dichotomies thus depends on more than the decency that refrains from brutal projects of unification such as those undertaken by Nazis and Communists in our time. It depends on understanding of a kind that is far from universal and, before dichotomous ways of thinking had been established, must have been rare. His sense of the overpowering spiritual significance of history did not lead him to the deification of history that Marx and his followers later carried out; rather, his vision of history was balanced by a vision of the end of history—a vision presupposing the tragic and inconclusive character of the historical drama. His intense consciousness of freedom did not blind him to the ways in which freedom is nullified by sin, necessarily checked by law, and dependent altogether on grace. And his commitment to the Catholic Church did not render him unaware of the imperfections of the Church or of the necessity that humankind be ruled by two swords, not one alone. How can it be explained that this fiery African became a thinker of such uncommon poise and range? It can be explained rather easily, I think, if we are looking for a theological, not merely psychological or historical, explanation. Augustine after his conversion found himself simultaneously under two divine imperatives: To love God rightly was to fulfill every passion; to avoid idolatry was to eschew extremism of every kind. For Augustine, then, God was the center that made it possible for him at once to set apart and to affirm the dichotomies. The love of God enabled him to be both an absolutist and a relativist—an absolutist in relation to the only reality that is absolute, a relativist in relation to the multitudinous realities that are finite and corruptible. In the totalitarian dictatorships, the Augustinian dichotomies have been ruthlessly assaulted. In many other modern situations—among intellectuals in the Western democracies, for instance—they seem to have utterly decayed. Only in the common sense remaining in many ordinary democratic citizens do they remain intact. Some of the clearest examples of the modern disintegration of the dichotomies concern the inner world. Certain forms of existentialism insist that reality is accessible only through subjectivity; it is a striking sign of the imbalance of modern minds, however, that the era of existentialism is also that of positivism, which insists that reality is accessible only through objectivity. Modernity saw as well the polarization of faith and reason—a polarization dramatically evident at the outset of the modern period in the juxtaposition of the Reformation and the Renaissance. And three hundred years later the inability of the modern intellect to hold reason and faith in balance was dramatized by Hegel and Kierkegaard. All around us, in place of the defeated dichotomies, we see political idols. No longer is there tension between spiritual authorities and temporal authorities; rather, society is under the simultaneously spiritual and temporal authority of one master race, one inspired leader, one legitimate party. Human beings are not members at once of two more or less discordant societies, one oriented toward eternity, the other toward the earth. All are members of a single society—perhaps a social class destined by history to represent perfectly the interests of all humanity, perhaps a state ostensibly serving the will of a superior race. History is not envisioned as a mysterious and tragic course of development finally engulfed by eternity; it is reduced to a Thousand Year Reich or a mere temporal process, trailing off triumphally into an era of endless earthly satisfactions. The state has perhaps been the chief idol of modern man. Such entities as race and class are vague and intangible. They need the concrete embodiment that the state provides. Similarly, an idolized leader or party needs the apparatus of power that the state also provides. But the state is never a self-effacing servant of other gods. In its overwhelming power, its omnipresence, and its seeming immortality, it is the most enthralling of all idols. One of the most decisive contributions to the development of modern liberty occurred in ancient times with the rise of the Church, which relativized the state. With the Church standing alongside, superior in dignity if not in earthly power, the state could not be regarded, as it was in the Periclean Age, as the uniquely suitable sphere for any life that is fully and distinctively human. The most bewitching of all idols was reduced to the status of a servant—a servant of Christian life in the Augustinian and medieval view, a servant of all legitimate private and public concerns in the modern view. If this relativization had not occurred, stable liberty could not have been achieved. But such relativization makes sense only in the context of the dichotomies. This is why the

fading of the dichotomies has led to the rise of the absolute state and, in consequence, to the decline of liberty. It is not difficult to see the cause of this process of disintegration: One aspect of this sovereignty was the idea of divine providence. God was held to govern the unfolding of human events in every detail. A righteous human being, a member of the City of God, was one whose whole life was focused, through love, on the universal sovereign who provides assurance that beneath the seeming chaos of history there is a meaningful order. To begin with, the idea that every occurrence in history and every detail in human lives accords with the will of God has "for secular minds" become implausible. Expressions of charity of the kind poured out in the Confessions are scarcely comprehensible to the twentieth-century secular mind. If modern doubt about the concept of divine historical sovereignty is not due to our having discovered that the concept is false, to what is it due? This is a question we can reflect on but probably cannot answer. It is true that our time has seen unique evils, such as the Holocaust. Augustine and his contemporaries witnessed, after all, one of the most stunning tragedies of world history—the sack of Rome by barbarians in a. While Augustine was writing his great treatise on divine providence, *The City of God*, the Roman Empire was visibly crumbling under barbarian assaults. Yet, for Augustine, the idea that history in every detail was ordered by God was overwhelmingly plausible. As God has lost historical sovereignty in modern eyes, He has lost the power to call forth human love. Life is wonderfully simplified. Not every twentieth-century horror is explained altogether by it; the destructiveness of modern wars, for example, is due in part simply to advances in technology. Still, many of the forces that trouble our times can be related, directly or indirectly, to the rise of idolatry. Revolutionary leaders such as Lenin and Mao have been able to claim godlike powers of historical reconstruction; wars have been encouraged by the chaos necessarily prevailing among competing idols; liberty, idolized and thus made absolute, is at the source of the moral anarchy evident in the Western nations; religion, no longer able to balance faith and reason, has in many places fallen back, as a desperate expedient, on a blind and angry faith. But one of the most fateful consequences of idolatry comes from granting absolute authority to reason. Since the ancient Greeks, Western society has placed considerable reliance on reason, which was seen as a light enabling us to understand both the actualities of the universe and the requirements of the moral law. But the Western confidence in reason had a corollary that concerns the fundamental nature of life and reality. This corollary declares that the power and significance of reason derive from the fact that there is an ordered reality outside the mind. This reality might be seen from one standpoint as simply the way things are—as the structure summarily described in scientific law. Belief in such foundations has endured so long in Western history and has been so firmly implanted in our minds that for most people it is virtually synonymous with common sense. It has undergirded both the moral life and the scientific investigations of Western peoples.

Confessions study guide contains a biography of Saint Augustine, literature essays, a complete e-text, quiz questions, major themes, characters, and a full summary and analysis.

He recalls the beginning of his youth, i. Dead now was that evil and abominable youth of mine, and I was passing into early manhood: I thought not of You, O God , under the form of a human body. Since the time I began to hear something of wisdom, I always avoided this; and I rejoiced to have found the same in the faith of our spiritual mother, Your Catholic Church. But what else to imagine You I knew not. And I, a man , and such a man , sought to conceive of You, the sovereign and only true God ; and I did in my inmost heart believe that You were incorruptible, and inviolable, and unchangeable; because, not knowing whence or how, yet most plainly did I see and feel sure that that which may be corrupted must be worse than that which cannot, and what cannot be violated did I without hesitation prefer before that which can, and deemed that which suffers no change to be better than that which is changeable. Violently did my heart cry out against all my phantasms, and with this one blow I endeavoured to beat away from the eye of my mind all that unclean crowd which fluttered around it. And lo, being scarce put off, they, in the twinkling of an eye, pressed in multitudes around me, dashed against my face, and beclouded it; so that, though I thought not of You under the form of a human body, yet was I constrained to image You to be something corporeal in space, either infused into the world, or infinitely diffused beyond it " even that incorruptible, inviolable, and unchangeable, which I preferred to the corruptible, and violable, and changeable; since whatsoever I conceived, deprived of this space, appeared as nothing to me, yea, altogether nothing, not even a void, as if a body were removed from its place and the place should remain empty of any body at all, whether earthy, terrestrial, watery, aerial, or celestial, but should remain a void place " a spacious nothing, as it were. I therefore being thus gross-hearted, nor clear even to myself, whatsoever was not stretched over certain spaces, nor diffused, nor crowded together, nor swelled out, or which did not or could not receive some of these dimensions, I judged to be altogether nothing. For over such forms as my eyes are wont to range did my heart then range; nor did I see that this same observation, by which I formed those same images, was not of this kind, and yet it could not have formed them had not itself been something great. In like manner did I conceive of You, Life of my life, as vast through infinite spaces, on every side penetrating the whole mass of the world, and beyond it, all ways, through immeasurable and boundless spaces; so that the earth should have You, the heaven have You, all things have You, and they bounded in You, but Thou nowhere. For as the body of this air which is above the earth prevents not the light of the sun from passing through it, penetrating it, not by bursting or by cutting, but by filling it entirely, so I imagined the body, not of heaven, air, and sea only, but of the earth also, to be pervious to You, and in all its greatest parts as well as smallest penetrable to receive Your presence, by a secret inspiration, both inwardly and outwardly governing all things which You have created. So I conjectured, because I was unable to think of anything else; for it was untrue. For in this way would a greater part of the earth contain a greater portion of You, and the less a lesser; and all things should so be full of You, as that the body of an elephant should contain more of You than that of a sparrow by how much larger it is, and occupies more room; and so should Thou make the portions of Yourself present unto the several portions of the world, in pieces, great to the great, little to the little. But You are not such a one; nor had Thou as yet enlightened my darkness. It was sufficient for me, O Lord, to oppose to those deceived deceivers and dumb praters dumb, since Your word sounded not forth from them that which a long while ago, while we were at Carthage , Nebridius used to propound, at which all we who heard it were disturbed: So that should they affirm You, whatsoever You are, that is, Your substance whereby You are, to be incorruptible, then were all these assertions false and execrable; but if corruptible, then that were false, and at the first utterance to be abhorred. This argument, then, was enough against those who wholly merited to be vomited forth from the surfeited stomach, since they had no means of escape without horrible sacrilege, both of heart and tongue, thinking and speaking such things of You. But I also, as yet, although I said and was firmly persuaded, that Thou our Lord, the true God , who made not only our souls but our bodies, and not our souls and bodies alone,

but all creatures and all things, were uncontaminable and inconvertible, and in no part mutable: And yet, whatever it was, I perceived that it must be so sought out as not to constrain me by it to believe that the immutable God was mutable, lest I myself should become the thing that I was seeking out. I sought, therefore, for it free from care, certain of the untruthfulness of what these asserted, whom I shunned with my whole heart; for I perceived that through seeking after the origin of evil, they were filled with malice, in that they liked better to think that Your Substance did suffer evil than that their own did commit it. And I directed my attention to discern what I now heard, that free will was the cause of our doing evil, and Your righteous judgment of our suffering it. But I was unable clearly to discern it. So, then, trying to draw the eye of my mind from that pit, I was plunged again therein, and trying often, was as often plunged back again. But this raised me towards Your light, that I knew as well that I had a will as that I had life: But what I did against my will I saw that I suffered rather than did, and that judged I not to be my fault, but my punishment; whereby, believing You to be most just, I quickly confessed myself to be not unjustly punished. But again I said: Was it not my God, who is not only good, but goodness itself? Whence came I then to will to do evil, and to be unwilling to do good, that there might be cause for my just punishment? Who was it that put this in me, and implanted in me the root of bitterness, seeing I was altogether made by my most sweet God? If the devil were the author, whence is that devil? And if he also, by his own perverse will, of a good angel became a devil, whence also was the evil will in him whereby he became a devil, seeing that the angel was made altogether good by that most Good Creator? By these reflections was I again cast down and stifled; yet not plunged into that hell of error where no man confesses unto You, to think that You allow evil, rather than that man does it. For I was so struggling to find out the rest, as having already found that what was incorruptible must be better than the corruptible; and You, therefore, whatsoever You were, did I acknowledge to be incorruptible. For never yet was, nor will be, a soul able to conceive of anything better than You, who art the highest and best good. But whereas most truly and certainly that which is incorruptible is to be preferred to the corruptible like as I myself did now prefer it, then, if Thou were not incorruptible, I could in my thoughts have reached unto something better than my God. Where, then, I saw that the incorruptible was to be preferred to the corruptible, there ought I to seek You, and there observe whence evil itself was, that is, whence comes the corruption by which Your substance can by no means be profaned. For corruption, truly, in no way injures our God "by no will, by no necessity, by no unforeseen chance" because He is God, and what He wills is good, and Himself is that good; but to be corrupted is not good. Nor are You compelled to do anything against Your will in that Your will is not greater than Your power. And what can be unforeseen by You, who know all things? Nor is there any sort of nature but You know it. And what more should we say why that substance which God is should not be corruptible, seeing that if it were so it could not be God? And I sought whence is evil? And sought in an evil way; nor saw I the evil in my very search. And I set in order before the view of my spirit the whole creation, and whatever we can discern in it, such as earth, sea, air, stars, trees, living creatures; yea, and whatever in it we do not see, as the firmament of heaven, all the angels, too, and all the spiritual inhabitants thereof. But these very beings, as though they were bodies, did my fancy dispose in such and such places, and I made one huge mass of all Your creatures, distinguished according to the kinds of bodies "some of them being real bodies, some what I myself had feigned for spirits. And this mass I made huge" not as it was, which I could not know, but as large as I thought well, yet every way finite. But You, O Lord, I imagined on every part environing and penetrating it, though every way infinite; as if there were a sea everywhere, and on every side through immensity nothing but an infinite sea; and it contained within itself some sponge, huge, though finite, so that the sponge would in all its parts be filled from the immeasurable sea. And I said, Behold God, and behold what God has created; and God is good, yea, most mightily and incomparably better than all these; but yet He, who is good, has created them good, and behold how He encircles and fills them. Where, then, is evil, and whence, and how crept it in hither? What is its root, and what its seed? Or has it no being at all? Why, then, do we fear and shun that which has no being? Or if we fear it needlessly, then surely is that fear evil whereby the heart is unnecessarily pricked and tormented "and so much a greater evil, as we have naught to fear, and yet do fear. Therefore either that is evil which we fear, or the act of fearing is in itself evil. Whence, therefore, is it, seeing that God, who is good, has made all these things good? He, indeed, the

greatest and chiefest Good, has created these lesser goods; but both Creator and created are all good. Or was there some evil matter of which He made and formed and ordered it, but left something in it which He did not convert into good? But why was this? Was He powerless to change the whole lump, so that no evil should remain in it, seeing that He is omnipotent? Lastly, why would He make anything at all of it, and not rather by the same omnipotency cause it not to be at all? Or could it indeed exist contrary to His will? Or if it were from eternity, why did He permit it so to be for infinite spaces of times in the past, and was pleased so long after to make something out of it? Or if He wished now all of a sudden to do something, this rather should the Omnipotent have accomplished, that this evil matter should not be at all, and that He only should be the whole, true, chief, and infinite Good. Or if it were not good that He, who was good, should not also be the framer and creator of what was good, then that matter which was evil being removed, and brought to nothing, He might form good matter, whereof He might create all things. For He would not be omnipotent were He not able to create something good without being assisted by that matter which had not been created by Himself. Such like things did I revolve in my miserable breast, overwhelmed with most gnawing cares lest I should die ere I discovered the truth; yet was the faith of Your Christ, our Lord and Saviour, as held in the Catholic Church, fixed firmly in my heart, unformed, indeed, as yet upon many points, and diverging from doctrinal rules, but yet my mind did not utterly leave it, but every day rather drank in more and more of it. Now also had I repudiated the lying divinations and impious absurdities of the astrologers. Let Your mercies, out of the depth of my soul, confess unto you for this also, O my God. For Thou, Thou altogether "for who else is it that calls us back from the death of all errors, but that Life which knows not how to die, and the Wisdom which, requiring no light, enlightens the minds that do, whereby the universe is governed, even to the fluttering leaves of trees? Thou, therefore, provided a friend for me, who was no negligent consulter of the astrologers, and yet not thoroughly skilled in those arts, but, as I said, a curious consulter with them; and yet knowing somewhat, which he said he had heard from his father, which, how far it would tend to overthrow the estimation of that art, he knew not. Upon this he told me that his father had been very curious in such books, and that he had a friend who was as interested in them as he was himself, who, with combined study and consultation, fanned the flame of their affection for these toys, insomuch that they would observe the moment when the very dumb animals which bred in their houses brought forth, and then observed the position of the heavens with regard to them, so as to gather fresh proofs of this so-called art. And so it came to pass that the one for his wife, and the other for his servant, with the most careful observation, calculating the days and hours, and the smaller divisions of the hours both were delivered at the same moment, so that both were compelled to allow the very selfsame constellations, even to the minutest point, the one for his son, the other for his young slave. For so soon as the women began to be in travail, they each gave notice to the other of what was fallen out in their respective houses, and had messengers ready to dispatch to one another so soon as they had information of the actual birth, of which they had easily provided, each in his own province, to give instant intelligence. Thus, then, he said, the messengers of the respective parties met one another in such equal distances from either house, that neither of them could discern any difference either in the position of the stars or other most minute points. Upon hearing and believing these things, related by so reliable a person, all that resistance of mine melted away; and first I endeavoured to reclaim Firminius himself from that curiosity, by telling him, that upon inspecting his constellations, I ought, were I to foretell truly, to have seen in them parents eminent among their neighbours, a noble family in its own city, good birth, becoming education, and liberal learning. But if that servant had consulted me upon the same constellations, since they were his also, I ought again to tell him, likewise truly, to see in them the meanness of his origin, the abjectness of his condition, and everything else altogether removed from and at variance with the former. Whence, then, looking upon the same constellations, I should, if I spoke the truth, speak diverse things, or if I spoke the same, speak falsely; thence assuredly was it to be gathered, that whatever, upon consideration of the constellations, was foretold truly, was not by art, but by chance; and whatever falsely, was not from the unskillfulness of the art, but the error of chance. An opening being thus made, I ruminated within myself on such things, that no one of those dotards who followed such occupations, and whom I longed to assail, and with derision to confute might urge against me that Firminius had informed me falsely, or his father him: I

turned my thoughts to those that are born twins, who generally come out of the womb so near one to another, that the small distance of time between them " how much force soever they may contend that it has in the nature of things " cannot be noted by human observation, or be expressed in those figures which the astrologer is to examine that he may pronounce the truth. Nor can they be true ; for, looking into the same figures, he must have foretold the same of Esau and Jacob, whereas the same did not happen to them. He must therefore speak falsely ; or if truly , then, looking into the same figures, he must not speak the same things. Not then by art, but by chance, would he speak truly. For Thou, O Lord, most righteous Ruler of the universe , the inquirers and inquired of knowing it not, work by a hidden inspiration that the consulter should hear what, according to the hidden deservings of souls , he ought to hear, out of the depth of Your righteous judgment, to whom let not man say, What is this?

Chapter 5 : St. Augustine Biography

Study Guide for St. Augustine's Confessions This study guide contains all the questions on the quiz for St. Augustine's theinnatdunvilla.com you read the text, read through the questions in this study guide.

Augustine of Hippo as pictured during the Renaissance The College is named in honour of the 4th century saint , St. Two of his many surviving works, namely " The Confessions " his autobiography and " The City of God " are Western Classics, and are read and studied by Christians of many denominations around the world. Augustine is also considered to be one of the theological fountainheads of Reformation , because of his teaching on salvation and grace ; Martin Luther himself also having been an Augustinian friar. Augustine was not a Biblical fundamentalist. Demographics[edit] The school is located in the Northern Beaches Council area. Over the past couple of years the college has begun to offer the opportunity for international students usually from Asian countries such as China , Taiwan or South Korea to study at the school; usually with the hope of progressing on to an Australian University and then returning to their homeland, being educated in both Australian and Augustinian culture. The fees are often significantly higher for a student coming from overseas compared to a local student because the Australian Government does not subsidise their tuition fees. The College also produces numerous sporting professionals and state and national selected players in rugby union , rugby league , football soccer , basketball , Swimming , athletics , cricket , AFL and water polo. Rugby is the most popular sport among students at the college. On 24 May St. The college also had one player, Kotoni Ale, earn himself a place in the Australian Schoolboys side; making the first time the school has had an Australian Schoolboy in its history. The 1st XV is coached by John Papahatzis, former coach of the Australian Schoolboys rugby side, and currently the sports and co-curricular co-ordinator at the college. The college has produced several first grade players, some of whom transferred to rugby league after playing rugby union at the school. During the rectorship of Kevin Burman, the school fielded rugby league teams in the local Manly-Warringah Junior Rugby League competitions and mid-week inter-school competitions winning some premierships, Sea Eagle Shields and Cameron Cups. The yearly sporting events include an Athletics Carnival, where students compete in many track and field events, a Swimming Carnival, where students compete in swimming races and the Easter Road Race, a race relay run at Brookvale Oval where each house has a representative from each year. The school aims to honour Augustinian heritage and history within its customs and traditions; and all houses are named after former Augustinian Bishops of Australia: Murray red , named after James Murray, former Bishop of Cooktown , Reville yellow , named after Stephen Reville, second Bishop of Sandhurst , Heavey light blue , named after John Heavey, OSA Co-curricular[edit] Co-curricular sports and clubs at St Augustines each are designated points depending on time required to participate. The most popular choice among current students is to take part in two medium-high point score sports usually one sport in Summer and one in Winter. Music, art, design, drama, chess and debating as well as Tae Kwon Do , ceramics , public speaking and tennis are also popular student choices. Rod Cameron had long established extensive personal relationships with Indigenous Elders throughout Australia. The Red Land group specifically fostered a sense of connection and understanding with Indigenous Australians. It did this through poetry, drama, music, performance, meetings, seminars, regular Aboriginal elder guest speakers such as Mum Shirl Smith , as well as travel into indigenous communities and Dreaming sites through Australia. Patrick Fahey OSA on staff It toured Queensland in , and The performance was held in the presence of the composer. The choral repertoire and general musicianship of students were extended and promoted by musicians including the Rev. Instrumental and secular music[edit] This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. The full-time music staff included Ronald Bopf O. Recorders and classroom music, on staff , Paul Whelan O. Under Ann Sutcliffe, the college taught Early Music through its madrigal group, and its brace of recorders in the recorder group. Most recently the school produced "The Musical, The Musical",written by college staff, in the s and again in In the school produced the musical Little Shop of Horrors. The school is also involved in the production of short films by students. A disused tram terminus in the northern suburbs of

Sydney was picked. In accordance with Augustinian tradition, the friar who was head of the school was styled "Rector". The title "Principal" is now used for the lay headmaster. New school emblem incorporating 50th year celebration From its founding, like many Australian Catholic schools of its time, a significant proportion of its staff were professed religious - in this case Augustinian friars - until the order withdrew professed teaching staff in the s, and the school moved to a fully lay Catholic cf. The school taught the curriculum of the NSW Board of Studies as well as traditional Catholic values and the Catholic approach to ethics and the moral life. All students of the school in were given a "Jubilee Medallion" to commemorate this occasion. In recent years the college has undertaken further refurbishments and expansion meaning many facilities located within the buildings have been moved multiple times. The main buildings in the school are as follows: Augustine Wing The Augustine Wing is the oldest of the buildings at the college. It was initially built as a single story building, but as the years went on was expanded and refurbished and is now a double story building used to hold the main office and several classrooms. It was officially blessed and opened by Norman Cardinal Gilroy on 17 March , despite already being used for almost a year before. It is three stories high and was initially named the medel wing after the Augustinian geneticist , Gregor Mendel. Mendel was Abbot of the Abbey of St. The building also holds offices and formally senior commonrooms. It is named after the Augustinian Saint, Nicholas of Tolentino. The commonrooms have refurbished to become extra classrooms as the senior commonrooms have been moved to the Old School Chapel, later to be moved to Clancy following upgrades. Goold Wing The Goold Wing was added to the school in In the second and third floors of the building underwent refurbishment, aimed to coincide with the construction of the new "Lecceto Arts Centre". The building is used primarily for Languages and Design and Technology. Brimson Centre The Brimson Centre was constructed in to provide the school with excellent gymnasium facilities. The gymnasium, because of its large stage area and internal size, is also used as a place to hold school assemblies and productions. This area of the Brimson Centre was designed to be the new library the old library was located in the "T-Block". The Brimson Centre is also home to many offices, a weights room and a large industrial-sized kitchen. The room has been reformed into the Monica Chapel, named after the mother of St augustine. The building has a large landing which is often used by the school to hold casual lunches and presentations as well as classrooms adjoining to the Goold Wing that are primarily used for software and engineering classes. This area of the school was used primarily and exclusively by the juniors of the college years and consisted of six classrooms. These facilities were opened in Old School Chapel The Old School Chapel is a building located at the front of the school, alongside the main driveway. It was one of the first buildings constructed by the college. It also houses the only teacher toilet not located inside a building. The study rooms also contained a kitchen area for the students to use fitted with microwaves, fridges and ovens but has been refitted for staff uses. Chalets P Block brought the introduction of four new demountable classrooms located behind the current Tolentine wing. As two of the class rooms are located more than 1. Mendel wing brought the introduction of two new builds of which Mendel was one. The clancy block was previously called the mendel wing. The new mendel wing contains 6 science classrooms, 6 Laboratories, has 2 seminar rooms and features a large storage facility for scientific equipment as well as a staff room. The building is organised so that staff car park is on the ground floor and there are two levels of classrooms and an outdoor area above. The classrooms open out onto a paved area that is located directly above the carpark. The building is joined to the Clancy wing via a two-storey bridge. Rectors of the College[edit] This section does not cite any sources. April The 40 Augustinian friars at St. Rector David Austin â€”93, Anthony Banks â€”90,

Chapter 6 : CHURCH FATHERS: Confessions, Book VII (St. Augustine)

Saint Augustine of Hippo was born on November 13, , in the town of Thagaste, on the northern coast of Africa, in what is now Algeria. North Africa was part of the Roman Empire, though it was considered something of a backwater, far from the centers of imperial power.

But his thought is still bound by his materialistic notions of reality. He rejects astrology and turns to the study of Neoplatonism. There follows an analysis of the differences between Platonism and Christianity and a remarkable account of his appropriation of Plotinian wisdom and his experience of a Plotinian ecstasy. From this, he comes finally to the diligent study of the Bible, especially the writings of the apostle Paul. His pilgrimage is drawing toward its goal, as he begins to know Jesus Christ and to be drawn to him in hesitant faith. Dead now was that evil and shameful youth of mine, and I was passing into full manhood. For I could not conceive of any substance but the sort I could see with my own eyes. I no longer thought of thee, O God, by the analogy of a human body. Ever since I inclined my ear to philosophy I had avoided this error -- and the truth on this point I rejoiced to find in the faith of our spiritual mother, thy Catholic Church. Yet I could not see how else to conceive thee. And I, a man -- and such a man! In my inmost heart, I believed that thou art incorruptible and inviolable and unchangeable, because -- though I knew not how or why -- I could still see plainly and without doubt that the corruptible is inferior to the incorruptible, the inviolable obviously superior to its opposite, and the unchangeable better than the changeable. My heart cried out violently against all fancies,[] and with this one clear certainty I endeavored to brush away the swarm of unclean flies that swarmed around the eyes of my mind. But behold they were scarcely scattered before they gathered again, buzzed against my face, and beclouded my vision. I no longer thought of God in the analogy of a human body, yet I was constrained to conceive thee to be some kind of body in space, either infused into the world, or infinitely diffused beyond the world -- and this was the incorruptible, inviolable, unchangeable substance, which I thought was better than the corruptible, the violable, and the changeable. Being thus gross-hearted and not clear even to myself, I then held that whatever had neither length nor breadth nor density nor solidity, and did not or could not receive such dimensions, was absolutely nothing. For at that time my mind dwelt only with ideas, which resembled the forms with which my eyes are still familiar, nor could I see that the act of thought, by which I formed those ideas, was itself immaterial, and yet it could not have formed them if it were not itself a measurable entity. So also I thought about thee, O Life of my life, as stretched out through infinite space, interpenetrating the whole mass of the world, reaching out beyond in all directions, to immensity without end; so that the earth should have thee, the heaven have thee, all things have thee, and all of them be limited in thee, while thou art placed nowhere at all. As the body of the air above the earth does not bar the passage of the light of the sun, so that the light penetrates it, not by bursting nor dividing, but filling it entirely, so I imagined that the body of heaven and air and sea, and even of the earth, was all open to thee and, in all its greatest parts as well as the smallest, was ready to receive thy presence by a secret inspiration which, from within or without all, orders all things thou hast created. This was my conjecture, because I was unable to think of anything else; yet it was untrue. For in this way a greater part of the earth would contain a greater part of thee; a smaller part, a smaller fraction of thee. All things would be full of thee in such a sense that there would be more of thee in an elephant than in a sparrow, because one is larger than the other and fills a larger space. And this would make the portions of thyself present in the several portions of the world in fragments, great to the great, small to the small. But thou art not such a one. But as yet thou hadst not enlightened my darkness. But it was not sufficient for me, O Lord, to be able to oppose those deceived deceivers and those dumb orators -- dumb because thy Word did not sound forth from them -- to oppose them with the answer which, in the old Carthaginian days, Nebridius used to propound, shaking all of us who heard it: If, on the other hand, the dark could have done thee no harm, then there was no cause for any battle at all; there was less cause for a battle in which a part of thee, one of thy members, a child of thy own substance, should be mixed up with opposing powers, not of thy creation; and should be corrupted and deteriorated and changed by them from happiness into misery, so that it could not be delivered and cleansed without thy help. This offspring of

thy substance was supposed to be the human soul to which thy Word -- free, pure, and entire -- could bring help when it was being enslaved, contaminated, and corrupted. But on their hypothesis that Word was itself corruptible because it is one and the same substance as the soul. And therefore if they admitted that thy nature -- whatsoever thou art -- is incorruptible, then all these assertions of theirs are false and should be rejected with horror. But if thy substance is corruptible, then this is self-evidently false and should be abhorred at first utterance. This line of argument, then, was enough against those deceivers who ought to be cast forth from a surfeited stomach -- for out of this dilemma they could find no way of escape without dreadful sacrilege of mind and tongue, when they think and speak such things about thee. But as yet, although I said and was firmly persuaded that thou our Lord, the true God, who madest not only our souls but our bodies as well -- and not only our souls and bodies but all creatures and all things -- wast free from stain and alteration and in no way mutable, yet I could not readily and clearly understand what was the cause of evil. Whatever it was, I realized that the question must be so analyzed as not to constrain me by any answer to believe that the immutable God was mutable, lest I should myself become the thing that I was seeking out. And so I pursued the search with a quiet mind, now in a confident feeling that what had been said by the Manicheans -- and I shrank from them with my whole heart -- could not be true. I now realized that when they asked what was the origin of evil their answer was dictated by a wicked pride, which would rather affirm that thy nature is capable of suffering evil than that their own nature is capable of doing it. And I directed my attention to understand what I now was told, that 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. But I could not see this clearly. So then, trying to draw the eye of my mind up out of that pit, I was plunged back into it again, and trying often was just as often plunged back down. But one thing lifted me up toward thy light: When, therefore, I willed or was unwilling to do something, I was utterly certain that it was none but myself who willed or was unwilling -- and immediately I realized that there was the cause of my sin. I could see that what I did against my will I suffered rather than did; and I did not regard such actions as faults, but rather as punishments in which I might quickly confess that I was not unjustly punished, since I believed thee to be most just. Who was it that put this in me, and implanted in me the root of bitterness, in spite of the fact that I was altogether the handiwork of my most sweet God? If the devil is to blame, who made the devil himself? And if he was a good angel who by his own wicked will became the devil, how did there happen to be in him that wicked will by which he became a devil, since a good Creator made him wholly a good angel? By these reflections was I again cast down and stultified. Yet I was not plunged into that hell of error -- where no man confesses to thee -- where I thought that thou didst suffer evil, rather than that men do it. For in my struggle to solve the rest of my difficulties, I now assumed henceforth as settled truth that the incorruptible must be superior to the corruptible, and I did acknowledge that thou, whatever thou art, art incorruptible. For there never yet was, nor will be, a soul able to conceive of anything better than thee, who art the highest and best good. When, therefore, I saw that the incorruptible was to be preferred to the corruptible, I saw then where I ought to seek thee, and where I should look for the source of evil: For it is obvious that corruption in no way injures our God, by no inclination, by no necessity, by no unforeseen chance -- because he is our God, and what he wills is good, and he himself is that good. But to be corrupted is not good. Nor art thou compelled to do anything against thy will, since thy will is not greater than thy power. But it would have to be greater if thou thyself wert greater than thyself -- for the will and power of God are God himself. And what can take thee by surprise, since thou knowest all, and there is no sort of nature but thou knowest it? And what more should we say about why that substance which God is cannot be corrupted; because if this were so it could not be God? And I kept seeking for an answer to the question, Whence is evil? And I sought it in an evil way, and I did not see the evil in my very search. I marshaled before the sight of my spirit all creation: And I pictured to myself thy creation as one vast mass, composed of various kinds of bodies -- some of which were actually bodies, some of those which I imagined spirits were like. I pictured this mass as vast -- of course not in its full dimensions, for these I could not know -- but as large as I could possibly think, still only finite on every side. But thou, O Lord, I imagined as environing the mass on every side and penetrating it, still infinite in every direction -- as if there were a sea everywhere, and everywhere through measureless space nothing but an infinite sea; and it contained within itself some sort of sponge, huge but still finite, so that the

sponge would in all its parts be filled from the immeasurable sea. And I said, "Behold God, and behold what God hath created! But yet he who is good has created them good; behold how he encircles and fills them. Where, then, is evil, and whence does it come and how has it crept in? What is its root and what its seed? Has it no being at all? Why, then, do we fear and shun what has no being? Or if we fear it needlessly, then surely that fear is evil by which the heart is unnecessarily stabbed and tortured -- and indeed a greater evil since we have nothing real to fear, and yet do fear. Therefore, either that is evil which we fear, or the act of fearing is in itself evil. But, then, whence does it come, since God who is good has made all these things good? Indeed, he is the greatest and chiefest Good, and hath created these lesser goods; but both Creator and created are all good. Whence, then, is evil? Or, again, was there some evil matter out of which he made and formed and ordered it, but left something in his creation that he did not convert into good? But why should this be? Was he powerless to change the whole lump so that no evil would remain in it, if he is the Omnipotent? Finally, why would he make anything at all out of such stuff? Why did he not, rather, annihilate it by his same almighty power? Could evil exist contrary to his will? And if it were from eternity, why did he permit it to be nonexistent for unmeasured intervals of time in the past, and why, then, was he pleased to make something out of it after so long a time? Or, if he wished now all of a sudden to create something, would not an almighty being have chosen to annihilate this evil matter and live by himself -- the perfect, true, sovereign, and infinite Good? Or, if it were not good that he who was good should not also be the framer and creator of what was good, then why was that evil matter not removed and brought to nothing, so that he might form good matter, out of which he might then create all things? For he would not be omnipotent if he were not able to create something good without being assisted by that matter which had not been created by himself. Such perplexities I revolved in my wretched breast, overwhelmed with gnawing cares lest I die before I discovered the truth. And still the faith of thy Christ, our Lord and Saviour, as it was taught me by the Catholic Church, stuck fast in my heart. As yet it was unformed on many points and diverged from the rule of right doctrine, but my mind did not utterly lose it, and every day drank in more and more of it. By now I had also repudiated the lying divinations and impious absurdities of the astrologers. Let thy mercies, out of the depth of my soul, confess this to thee also, O my God. For thou, thou only for who else is it who calls us back from the death of all errors except the Life which does not know how to die and the Wisdom which gives light to minds that need it, although it itself has no need of light -- by which the whole universe is governed, even to the fluttering leaves of the trees? The former declared vehemently and the latter frequently -- though with some reservation -- that no art existed by which we foresee future things. And thou also providedst a friend for me, who was not a negligent consulter of the astrologers even though he was not thoroughly skilled in the art either -- as I said, one who consulted them out of curiosity. He knew a good deal about it, which, he said, he had heard from his father, and he never realized how far his ideas would help to overthrow my estimation of that art. His name was Firminus and he had received a liberal education and was a cultivated rhetorician. It so happened that he consulted me, as one very dear to him, as to what I thought about some affairs of his in which his worldly hopes had risen, viewed in the light of his so-called horoscope. He then told me that his father had been very much interested in such books, and that he had a friend who was as much interested in them as he was himself. They, in combined study and consultation, fanned the flame of their affection for this folly, going so far as to observe the moment when the dumb animals which belonged to their household gave birth to young, and then observed the position of the heavens with regard to them, so as to gather fresh evidence for this so-called art. This could not be hidden from her master, who kept records with the most diligent exactness of the birth dates even of his dogs. And so it happened to pass that -- under the most careful observations, one for his wife and the other for his servant, with exact calculations of the days, hours, and minutes -- both women were delivered at the same moment, so that both were compelled to cast the selfsame horoscope, down to the minute: For as soon as the women began to be in labor, they each sent word to the other as to what was happening in their respective houses and had messengers ready to dispatch to one another as soon as they had information of the actual birth -- and each, of course, knew instantly the exact time.

Chapter 7 : SparkNotes: Confessions

This Study Guide consists of approximately 45 pages of chapter summaries, quotes, character analysis, themes, and more - everything you need to sharpen your knowledge of Confessions. The Confessions of St. Augustine is the story of Augustine's transformation from a young man driven by ambition and.

North Africa was part of the Roman Empire, though it was considered something of a backwater, far from the centers of imperial power. The position was far from glamorous, however, because a decurio was required to act as a patron for his community and to make up any shortfalls in taxes collected from the region. Augustine had at least one brother, Navigius, and at least one sister, but little information is available about his siblings. Patricius was a pagan, an adherent of the Roman civic religion. Augustine showed early promise in school and, consequently, his parents scrimped and saved to buy their son a good Roman education, in the hope of ensuring him a prosperous career. He was sent to the nearby town of Madaura for further studies, but a lack of money forced him back home to Thagaste for a year, while his father tried to save more money for tuition. Augustine describes himself as a dissolute young man, unrestrained by his parents, who were more concerned with his success in school than his personal behavior. When Augustine was about 16, his parents sent him to the university at Carthage, the largest city in the region. There he studied literature and poetry, in preparation for a career as a rhetor, a professional public speaker and teacher of rhetoric. Soon after Augustine came to Carthage, his father died, leaving Augustine as the nominal head of the family. In Carthage, he set up a household with a concubine, the mother of his son, Adeodatus, born about 412. During this period, he read the book that began his spiritual journey: In Carthage, Augustine also encountered Manichaeism, the religion that dominated his life for the following decade. After Augustine finished his studies, he briefly returned to Thagaste to teach, but soon went back to Carthage, where opportunities were more plentiful. Augustine became a successful public speaker and teacher. Encouraged by wealthy Manichee friends, he moved on to Rome in 430, hoping to advance his career. In 431, Augustine moved to Milan, where he heard the preaching of Bishop Ambrose. Augustine read the works of the Neo-Platonists himself, and this reading revolutionized his understanding of Christianity. His mother had followed him to Milan, and she arranged an advantageous marriage to a Christian girl from a good family, requiring Augustine to send his concubine away. In the fall of 431, he had a conversion experience that convinced him to renounce his career and his marriage prospects in order to dedicate his life to God. He spent the winter with a group of like-minded friends, withdrawn from the world, reading and discussing Christianity. At Easter 432, he was finally baptized by Bishop Ambrose. On their way back to Africa, his group of friends and family was delayed at the coastal city of Ostia, where Monica fell ill and died. In 433, Augustine returned to Thagaste, where he lived on his family estate in a small, quasi-monastic community. In 435, he visited the city of Hippo Regius, about 60 miles from Thagaste, in order to start a monastery, but he ended up being drafted into the priesthood by a Christian congregation there. In 436, he became the bishop of Hippo. He spent the next 35 years preaching, celebrating mass, resolving local disputes, and ministering to his congregation. He continued to write, and he became famous throughout the Christian world for his role in several controversies. During this period, the Christian church in north Africa was divided into two opposing factions, the Donatists and the Catholics. In the early 400s, the African church had suffered Imperial persecutions, and some Christians had publicly renounced their beliefs to escape torture and execution, while others accepted martyrdom for their faith. After the persecutions ended, the Catholics re-admitted those Christians who made public repentance for having renounced their faith. But the Donatists insisted that anyone wanting to rejoin the church would have to rebaptized. Furthermore, they refused to recognize any priests or bishops except their own, believing that the Catholic bishops had been ordained by traitors. By the 400s, the conflict had erupted into violence, with Donatist outlaws attacking Catholic travelers in the countryside. At first, Augustine tried diplomacy with the Donatists, but they refused his overtures, and he came to support the use of force against them. Augustine, the former rhetor, eloquently argued the position of the Catholics, and Marcellinus decided in their favor. Donatism was suppressed by severe legal penalties. While the Donatist controversy was in full swing, a catastrophe struck the Roman world. In the year 476, Rome, the symbolic capitol

of an empire that had dominated the known world for hundreds of years, was looted and burned by the armies of the Visigoths, northern European barbarian tribes. Many people throughout the empire believed that the fall of Rome marked the end of civilization as they knew it. In response, Augustine began writing his greatest masterpiece, *The City of God Against the Pagans*, which he worked on for 15 years. In *The City of God*, Augustine places the heavenly and eternal Jerusalem, the true home of all Christians, against the transitory worldly power represented by Rome, and in doing so, he articulates an entirely new Christian world view. About the time of the fall of Rome, a movement called Pelagianism began in the church, calling for a fundamental renewal of spiritual and physical discipline. Pelagius argued that human beings could choose to achieve moral perfection through sheer force of will and not only that they could, but that they must. Augustine, on the other hand, argued that no human being could expect to achieve anything like moral perfection; human will was irrevocably tainted by original sin. Christians could and should strive toward goodness, but they must also recognize their fallen state and their dependence upon the grace of God. Once again, Augustine presented the argument that won: Pelagius was officially condemned in and sent into exile. But Pelagianism remained influential, and Augustine spent his final years locked in a long-distance debate with an intelligent and articulate advocate of Pelagianism, Julian of Eclanum. Among other matters, Augustine and Julian clashed on the nature of human sexuality. Julian, however, could not accept the idea of original sin. He insisted that sexual desire was simply another of the bodily senses, and that the justice of God would not inflict punishment on the entire human race for the disobedience of one person. In his debates with the Pelagians, Augustine broached another difficult issue, that of predestination. Because Augustine had argued that only the grace of God could move human beings toward salvation, the issue of how God chose those who would be saved became paramount. Augustine asserted that only a few people were saved, and only God knew who was saved and who was not. This assertion provoked a sort of revolt among several French monastic communities during the 5th century. If one could undertake heroic acts of self-denial and spiritual commitment, as the monks had done, but still not know if one was saved, then what was the point of trying? In response to letters from the monks, Augustine acknowledged that predestination was a difficult issue, but he refused to yield the point. In 455, north Africa was invaded by the Vandals, another barbarian tribe from Europe. The Vandals besieged the city of Hippo during the summer of 455; Augustine fell ill during August. According to his biographer, Possidius, Augustine spent the last days of his life studying the penitential psalms, which he had posted on the walls of his room, and weeping over his sins. He demanded that no one visit him, giving him uninterrupted time to pray. Augustine died on August 28, 430, at the age of 75, so he did not live to see the Vandals overrun Hippo in 455. The world Augustine had known, the old Roman Empire that had educated him even while he deplored it, was genuinely coming to an end. Augustine had an enormously influential role in shaping the world that replaced it, the Christianized civilization of Medieval Europe. Major Works Augustine was a prolific writer, producing more than 100 sermons, letters, and numerous other works on a wide variety of topics. Many of these works have yet to be translated into English, although a massive translation project is currently underway. Conscious that he was leaving behind a large and influential body of work, Augustine set about organizing and revisiting his writings toward the end of his life, in his *Retractiones* Retractions,

Chapter 8 : Mumbai University “ English ” Distance & Open Learning

Augustine of Hippo, also known as Saint Augustine, is one of the most important and well-known theologians in the history of the Christian religion. Augustine has one of the most dramatic conversions ever in the Church, a change of belief and behavior, which led to his most influential written works, Confessions and the City of God.

The Confessions of St. Augustine comes from a humble background. Through his intellectual gifts, he becomes a leading teacher of rhetoric. As he becomes more learned, he wonders how one knows what the truth about God and the world is. After Augustine faces his shortcomings, he eventually is transformed through his study of philosophy and faith. When Augustine goes to Rome, he is more controlled in his bodily lust, but is even more consumed with a desire for worldly success as a teacher of Rhetoric to rich young men and as a rhetorician. This begins to make him unhappy with his life and gives him a desire to change it. After learning about the example of the translator of platonic philosophy, Victorinus, and his public conversion to Christianity, Augustine begins to desire to change himself too. Augustine so desires to seek and promote the truth that he is not satisfied with merely being baptized a Christian, but decides to devote his whole life to the church. At first he thinks that this is impossible, but after he hears of the monk Antony, Augustine realizes that he can adopt this way of life as well. Augustine feels that he can best serve the church as a public advocate and teacher, and does not choose to go off into the wilderness to worship God. He and his companions decide to go back to Africa, and on the way his faithful mother passes away. As a baby he does not know how to speak, and later he cannot know the will of God. Augustine remembers his difficulty to know truth and to know God, and the many errors he fell into. He contemplates the difficulties of adults to comprehend the Christian Scriptures and the wisdom and power of God, like babies learning to talk. When one learns scholastic or other knowledge, one does not know what its use will be later in life. Augustine had to learn many things to become a great debater and theologian. He spends many hours studying the books and theories of the Manichean sect, but later uses this knowledge to argue against that sect and its heretical beliefs. Augustine studies many of the great philosophers of the Greek and Roman world, including Cicero, Plato and the Platonists, and Aristotle. While he finds Aristotle distasteful and a hindrance to his attempts to know God, the Platonists actually help lead Augustine to God. After Augustine converts to Catholic Christianity, he describes his theology of God as a commentary on the beginning of the Book of Genesis, the first book of the Scriptures. The Confessions is a theological work in two senses. He sees people help him by accident and Augustine wishes to wed deed to intention. In that sense, the Confessions is also a search by Augustine for his own identity as a self-conscious man of God. This section contains words approx.

Chapter 9 : St Augustine's College (New South Wales) - Wikipedia

St Augustine's College is an Independent Roman Catholic School for boys in Year 5 to Year The distinctive ethos of the College is Augustinian. It is conducted [clarification needed] and was founded by the Order of St. Augustine. [1].

The number stands for Book 1, chapter 1. This system will be used throughout this commentary. Here A shows a deep appreciation of something that is nearly lost in most people today, a sense of the majesty of God. There are two poles in our relationship to Him: Yet we can get a picture that is sick, because unbalanced. So many today cultivate the aspect of warmth, and almost if not entirely ignore the other. Hence religion means little to many. If someone told you: Why should I be interested? This loss of the one pole today is not really accidental. So there is a desperate casting around to find a kind of liturgy which is not only intelligible But this was not enforced in the English texts. We your servants slaves and We your people and your also your holy people, mindful ministers recall his passion of the passion of the same Christ Bending down, we beg you, Almighty God, we pray that bid these things to be carried your angel may take this by the hands of your sacrifice to your altar holy angel to your altar on high in heaven in the sight of your Divine Majesty The only expression of our lowliness that was not removed was the "nobis quoque peccatoribus famulis tuis" "also to us sinners your servants slaves ". But it was cut down, and put in the middle of the paragraph, to be less prominent. So Callahan was right. Augustine and other Fathers of the Church understood much better, as the following quotes show: Arnobius, Against the Nations 1. God is best known by unknowing. Gregory of Nyssa, Life of Moses: For the One Sought is beyond all knowledge. Augustine, On Christian Doctrine 1. Plato in his Republic 6. Thomas Aquinas had a revelation. He never could bring himself to work on his Summa after that. Seneca reports that Epicurus himself in view of this principle lived rather frugally. Detachment in general promotes more happiness. This is really rhetoric, yet with solid truth in it. What does it mean for God to come within us? Spirits do not take up space. We say they are present wherever they produce an effect. For God to come means He begins to cause an effect He did not produce before. He is greater than heaven and earth. Aristotle in Physics 8. Since God is pure actuality He is without limit potency is limit. The word Lord is ambiguous in Latin and Greek and Hebrew. But in context, A means God. Note the series of seeming contradictions oxymoron: These urge the reader to think. Within the divine nature, mercy and justice are identified. Scripture often does this. You repay debts, owing no one. From my hidden faults cleanse me. When he finds out, must offer a sacrifice: A probably did not understand. He does not know origin of individual souls. Wrote Jerome in Ep. Jerome did not know either. Was concerned with Romans 5. We now know orig. Rather, is non-transmission of grace. A says in Ep whatever theory is adopted, it must not oppose the damnation of unbaptized infants. Much was artificial in his day, but yet useful. Later he would feel he had to give up teaching rhetoric when he was to be baptized. There must be rearing under good laws, as in Sparta. I kept asking you, as a little one Teresa of Avila, Way of Perfection 1 asked her sisters not to pray for worldly things. She wishes people would entreat God to enable them to trample worldly things under their feet. She does pray for such when asked, but does not think God ever hears such prayers. The world is on fire [Lutheran revolt]. Are we to waste time on things which if God would grant them, might perhaps bring one soul less to heaven? This is not the time to ask God for things of little importance. The Hebrew probably means: But the parallel is not really parallel, for tortures are grave harm, spanking is not. The permission is contained in His decision to create the human race, which must be free or is not human. The false fables refer to Virgil etc. Normally the first grace is the grace to pray for grace. Signed with His cross and In Africa salt was given to the catechumens throughout the year. But his mother puts baptism off. This was common in 4th century, shifted by 5th century. They dreaded more the unworthy reception of Baptism than risk of missing it by death. Was regarded in practice by many as the completion of the Christian state rather than as initiation into it. Yet the Fathers did teach infant baptism. See Declaration of Doctrinal Congregation of Oct 20, As if it were necessary [inescapable] that I become still more filthy if I lived Shepherd of Hermas, Mandate 4. Clement of Alexandria speaks somewhat like Hermas in Stromata 2. For certain, the more light one has and the more advantage, the worse are sins if committed. In the [case of the] health of the body we do not say: Let him, go,

he has not yet been healed. Doctors do not have divine effectiveness as Baptism does. And nothing can rise from potency to actuality without His movement. Every disordered soul is its own punishment: Yet there is a feeling of warmth etc. To make it concrete: But now we see the possibilities in the very nature of things again: This is splendid for character, for real happiness. His crimes and wickedness had rebounded to torment him. How right was the wisest of men [Socrates, in Plato, Gorgias who said that the souls of despots, if we could see them, would show wounds and mutilations, like lash-marks on a body, from the cruelty, lust, malevolence they have. Why did he not like Greek literature too? His poor control of Greek was the real reason, which he did not know about, or was he just posing? He may mean to tie it to original sin, which he makes too positive, probably. A spirit that walks Xerxes looks over the Hellespont with his vast fleet, and is elated, but then weeps. Emperor Marcus Aurelius, To Himself 2. Its length is momentary, its substance in constant flux. Its senses dim, its physical organism is perishable, its consciousness is a whirlpool, its destiny is dark What can see us through? Attitude resembles that of St.