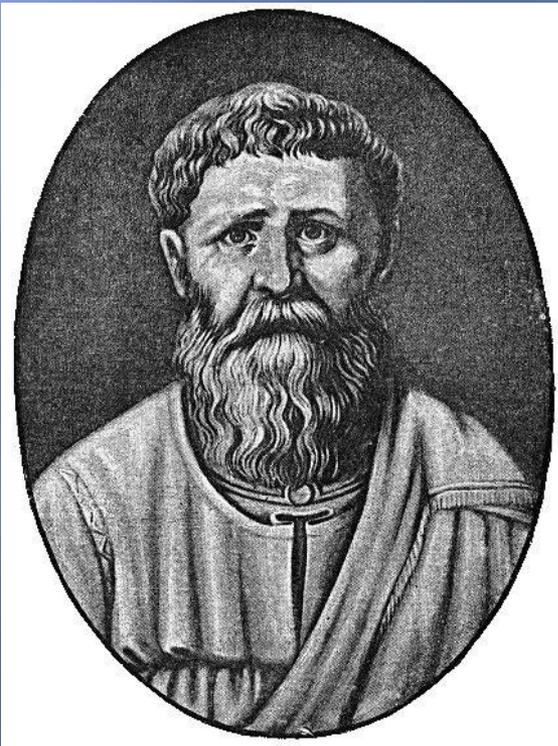


AUGUSTINE OF HIPPO

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Cindy Ausec



Learning Objectives

- ▣ Know the basic events of Augustine's life
- ▣ Know the basic arrangement of his book *Confessions*
- ▣ Know his philosophy on the nature of time (*Confessions* Book XI)
- ▣ Know his belief of the "Trinity" and his notion of (filioque)
- ▣ Understand his philosophy of the City of God vs. the City of the World and his philosophy of "predetermination"

Augustine (354-430)

- ▣ Born in Roman north Africa – Thagaste
- ▣ Christian mother/pagan father
- ▣ Intellectual promise recognized early
- ▣ Continued education in Carthage
- ▣ Had a concubine for 13 yrs – Had a Son
- ▣ At age 29 moved to Milan Italy
 - Prestigious post as a teacher of rhetoric
 - Became engaged
- ▣ Augustine Manichean for 9 yrs

Augustine Conversion



- ▣ Ambrose bishop in Milan
 - Christian message more sophisticated than North African
- ▣ Child's voice in the garden

“Take up and read”

Returned to Africa

- ▣ Intended to open a monastery
- ▣ 391 Unwillingly made a priest
- ▣ 395 Consecrated as Valerius co-bishop

Augustine's Writings

- ▣ Very prolific
 - Books
 - Lectures
 - Sermons
 - Letters

- ▣ In old age reread 93 of his works – *Retractiones*
 - Defended
 - Corrected
 - Admitting – no longer agreed with what he had written

Augustine's *Confessions*

- ▣ Autobiography – Written to *God* speaking directly to him
 - The paths by which God had led him to Orthodox Christianity
 - Story of every human – unaware that divine providence is guiding his steps
 - Dealt seriously with the thoughts and feelings of childhood

- ▣ Book XI – Philosophic inquiry into the nature of time

But, lord, since You are in eternity, are You unaware of what I am say to You? Or do You see in time what takes place in time? But if You do see, why am I giving You an account of all these things? Not, obviously, that You should learn tem from me; but I excite my own love for You and the love of those who read what I write, that we all may say: The Lord is great, and exceedingly to be praised.

(Confessions Book XI:I)

Confessions Book XI

Nature of Time

- ▣ Begins with the question: what was God doing before the world began?
- ▣ Man's mind bounces between the past and future
- ▣ Before the Creation there was no time – it was created by God through his voice
- ▣ In God there is only the eternal present - he does not change
- ▣ Eternity has no past nor a future

Confessions Book XI

Nature of Time

- ▣ Time is continually passing from the future, through the present, and to the past
- ▣ The present – how long can it be:

“If we conceive of some point of time which cannot be divided into even the minutest parts of moments, that is the only point that can be called present” (*Confessions XI:XV*)

Confessions Book XI

Nature of Time

- ▣ Experience the past through memories
- ▣ Experience the future as expectation
- ▣ Can see things in the future by their causes or signs that foretell their coming
- ▣ There are three times
 - The present of things past is memory
 - The present of things present is sight
 - The present of things future is expectation

Confessions Book XI

Measuring Time

- ▣ The mind expects, attends and remembers

“What it expects passes, by way of what it attends to, into what it remembers” (*Confessions XI:XXVII*)

- ▣ A long future is a long expectation of time
- ▣ A long past is a long memory of time

Augustine on God

- ▣ God is near and very real
- ▣ God in form of Jesus and the Holy Spirit broke into history
- ▣ Neo-Platonist tinge
 - God is the one eternal Being, alone, absolutely real and absolutely good
 - God is the source of all things
 - Physical universe – derived reality

Trinity

- ▣ God is “one in three”
- ▣ No subordination of one member to another
- ▣ Suggested that the Holy Spirit proceed from the Father and from the Son (filioque)

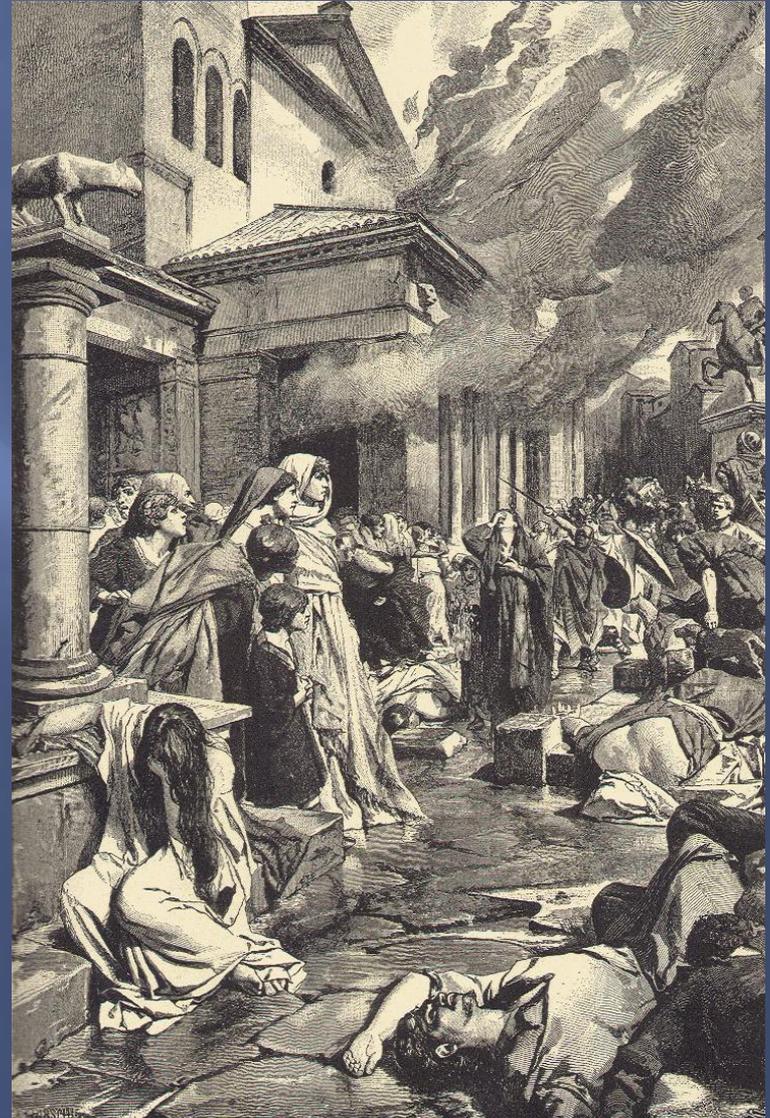
Trinity

- ▣ “Since, then, these three, memory, understanding, will, are not three lives, but one life; nor three minds, but one mind; it follows certainly that neither are they three substances, but one substance” (*On the Trinity* 10.11)

Alaric Sacks Rome

- ▣ Visigoth King Alaric's capture of Rome in 410
 - Respected the basilicas
 - Sacked the city

- ▣ Pagans blamed the Christians



Augustine's *On the City of God*

▣ 22 Books

- First five attempt to answer the pagan charge that world was worse in “Christian times”
 - ▣ Showed empires earlier invasions, military defeats, famines and plagues
- 6-10 Directed at prevailing philosophies of 4th century – inadequate to bring true happiness and salvation
- 11-22 Discussed the intertwined invisible communities:

A City of God and a City of the World

City of God / City of the World

- ▣ City of God – consisted of those who were predestined by god
- ▣ City of World – motivated by the search for power, wealth, and worldly pleasure

God Is Merciful

- ▣ Chooses whom he will save by divine grace
- ▣ Entirely free gift
- ▣ When divine grace comes – no one can resist it
- ▣ The sinner is changed, justified, sanctified

Not Everyone is Chosen

- ▣ Some people lifted out of the “Lump of Sin”
- ▣ The saved should be grateful
- ▣ Damned should not complain – just punishment
- ▣ Member of the church – not identical with saved
- ▣ Points to predestination to Salvation

Summary

- ▣ *Confessions* – Autobiography
 - Book XI – Nature of time
- ▣ Combined Neo-Platonist notions of God with Christian concepts
- ▣ Trinity and *filioque* – Holy Spirit also from the Son
- ▣ City of God versus City of the World – God chooses who will be saved