

## Table of Augustine's Life

Date	Event
303-305	Diocletian Persecution
312	Conversion of Constantine
354	Augustine born in Thagaste
371	Studies in Carthage
372	Takes a concubine; Becomes a Manichee
373	Reads Cicero's exhortation to seek wisdom
383	Moves to Rome to teach rhetoric
384	Moves to Milan, meets Ambrose
386	Converts to Christianity
387	Monica dies
388	Returns to Thagaste for life of philosophical contemplation
391	Forcibly ordained
395	Appointed bishop of Hippo Regius
397	Starts writing <i>Confessions</i>
399	Starts writing <i>On the Trinity</i>
410	Alaric's Goth's sack Rome
413	Starts writing <i>The City of God</i>
430	Dies in Hippo

### Recommended for Further Reading:

- Augustine. *Confessions*. Oxford ; Oxford University Press, 1991.
- Bray, Gerarld. *Augustine on the Christian Life: Transformed by the Power of God*. Wheaton, IL: Crossway, 2015.
- Brown, Peter. *Augustine of Hippo: A Biography*. Berkeley, CA: University of California Press, 1967.
- Chadwick, Henry. *Augustine: A Very Short Introduction*. Very Short Introductions 38. Oxford ; New York: Oxford University Press, 2001.
- . *Augustine of Hippo: A Life*. Oxford: Oxford University Press, 2010.
- Piper, John. *The Legacy of Sovereign Joy: God's Triumphant Grace in the Lives of Augustine, Luther, and Calvin*. The Swans Are Not Silent, v. 1. Wheaton, Ill: Crossway Books, 2000.
- Wills, Garry. *Saint Augustine: A Life*. New York: Penguin, 2005.

joseph.thigpen@capbap.org  
 caleb.morell@capbap.org  
 nick.gardner.29@gmail.com

## Augustine & the Fall of Rome (303-430)

### Setting: The Church and Roman Empire (Late 4<sup>th</sup> Century)

#### Church Affairs

Influence of Bishops

Regional Feuds

#### The Roman Empire

Decline & Confusion

The Christian Problem

#### Crisis in the West

Fall of Rome (410)

### Augustine (354 - 430)

#### Overview of His Life

Born: November 13, 354 in Thagaste, North Africa (now Souk Ahras, Algeria)

"...For instantly, as the sentence ended, there was infused in my heart something like the light of full certainty and all the gloom of doubt vanished away (*Confessions* 8.11.29)."

"I feared the office of a bishop to such an extent that, as soon as my reputation came to matter among the 'servants of God,' I would not go to any place where I knew there was no bishop. I was on my guard against this: I did what I could to seek salvation in a humble position rather than be in danger in high office. But, as I said, a slave may not contradict his Lord. I came to this city to see a friend, whom I thought I might gain for God, that he might live with us in the monastery. I felt secure, for the place already had a bishop. I was grabbed. I was made a priest...and from there, I became your bishop."

## Some Major Works

### *Confessions* (~397)

“Witty and polished?” “I had not yet been in love and I was in love with loving...I set about finding an occasion to fall in love, so much in love was I with the idea of loving.”

“You stir man to take pleasure in praising you, because you have made us for yourself, and our heart is restless until it rests in you.”

### *On the Trinity* (399-428)

“For to this His words come, “That they may be one, even as we are one;” namely, that as the Father and Son are one, not only in equality of substance, but also in will, so those also may be one, between whom and God the Son is mediator, not only in that they are of the same nature, but also through the same union of love. And then He goes on thus to intimate the truth itself, that He is the Mediator, through whom we are reconciled to God, by saying, “I in them, and Thou in me, that they may be made perfect in one.”

### *The City of God* (413)

“The glorious City of God is my theme in this work, which you, my dearest son Marcellinus, suggested, and which is due to you by my promise. I have undertaken its defense against those who prefer their own gods to the Founder of this city—a city surpassingly glorious, whether we view it as it still lives by faith in this fleeting course of time, and sojourns as a stranger in the midst of the ungodly, or as it shall dwell in the fixed stability of its eternal seat, which it now with patience waits for, expecting until “righteousness shall return unto judgment,” and obtain, by virtue of its excellence, final victory and perfect peace.” (*City of God* 1.1)

## Controversies

The Donatists (399 - 415)

Pelagianism (405-430)

## Assessment & Critique

Baptism & Justification

Church & Catholicity

Augustine’s Enduring Influence

## Conclusion

Consequences of Rome’s Fall

Relationship with the East

On to the “Middle Ages”