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 *Confessions*

399 Starts writing *On the Trinity*

410 Alaric’s Goth’s sack Rome

413 Starts writing *The City of God*

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.

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

Church History Core Seminar | Class 3 of 13

### Setting: The Church and Roman Empire (Late 4th 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”