

Augustine of Hippo: A Biography, by Peter Brown Study Guide

**Augustine of Hippo: A Biography, by Peter Brown by
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Plot Summary

This is a biography of Augustine of Hippo. This is the story of a man who lived during a special "epoch" in history, during the change over from when the Roman Empire was distinctively pagan into when the same Empire turned Christian. While it may not have seemed extraordinary at the time, for readers today, this is an exciting time period. It was probably not foreseen at that time that the Catholic Church would proliferate and survive as a kind of cultural descendant of the Roman Empire, but like the Roman Empire, it would be divided in "half" - the Roman, Western side and the Eastern, Orthodox side, which is closer to Arabia in the South and Russia in the North. The book describes Augustine's development, both in terms of the course of events in his life and in the cultivation of his thinking. The brief overview of his early life then progresses through his education. He was educated in Carthage and in Rome. While the norm would have been for him to return to Thagaste and remain there for the rest of his life, he instead went all the way to Milan. He "abandoned" both his mother Monica, and his beloved concubine to do this. The impression is that he found the separation from each difficult, but that the women found it much harder. He deceived them and ran away in the night, just to have the courage to part, not out of malice.

Augustine secured the necessary educational components to fulfill his life mission. His first famed work was as a professor. He went into a kind of seclusion after this. Following that, he was led into the priesthood. This only occurred after some reflection and after spending time among a group of intellectual friends who endeavored to live as *Servei Dei* (servants of God). Then, having become familiar with a congregation he was vigorously recruited by that congregation to be their new priest. Years later, he was chosen by the people once again to become a bishop. He migrated within Numidia to the port town of Hippo. He was not from Hippo, but this was not such a distant relocation as his journeys to Rome. He exhibited some reluctance about this, but they insisted. Those who chose Augustine felt he really did want the role they were putting him in, but he denied this. During his decades as a bishop, Augustine learned to assert what he believed to be most true and best for the people in his region. His work in Hippo was more of a political position than would be allowed in modern America. He ended his life working as a bishop. Augustine's life ended as Roman Africa was collapsing and Germanic tribesmen were growing in power in the region.



Book 1, Augustine of Hippo : Chapter 1, First Half of Part 1

Book 1, Augustine of Hippo : Chapter 1, First Half of Part 1 Summary and Analysis

The book starts in Africa. North African Rome was the native home of Augustine. Latin was actually spoken in the area. Peter Brown informs readers that Thagaste, Augustine's home town had a 300 year history when he was born there. He explains that most people farmed. This location was noticeably separated from the Mediterranean Sea by ranges of beautiful pine forest. The land was changed when people took to growing olive trees. Roman pride is a psychological feature of the people in the region, including Augustine. This man was to be a bishop. The local North Africans, of which he was one, were passionate in their respect for education and for the legal system. Men of the area were apt to be familiar with the law and with the court system. Augustine chose to be a schoolmaster in an era and locale where education was, according Mr. Brown, "worshipped,"(p. 23). Peter Brown informs readers that in the 20th century, there are 2 pieces of literature surviving from the Latin, Roman world. These are The Golden Ass of Apuleius, and The Confessions, written by the subject of this biography - Augustine. Augustine was one of a set of 5 clergymen, native to provincial North Africa. North Africans were treated dismissively by the Romans even when they went to Italy and their lot in life was to do their best in their own provincial way. Rome, as an Empire was preoccupied with matters such as guarding itself against the Northern and Eastern threats. Christianity has a triumph when a Roman provincial governor is ordained as a Catholic bishop. Augustine's lines of work were schoolmaster for 17 years, then bishop for 44. Chapter 2, Monica, begins with Brown writing that Augustine cultivated a unique perspective that was not always easy. Monica is Augustine's mother, while he was not the only child, he was still able to have a strong relationship with her. She was what is called 'a good woman'. His mother's love for him was so inclusive that Augustine ran away at age 28, just to avoid distress about his parting. Paganism and Christianity mingled in this cultural context. Wild dancing and drunkenness were often integral, not simply to pagan religious practices, but to CHRISTIAN religious practice. The 'high gods' of the North Africans were relatives of Jehovah. The planet Saturn was viewed as a patron deity and was often called 'The Old Man' in Latin and the local language. A 'Queen of Heaven' also emerged in North Africa. Chapter 3 is titled: Education. This begins by observing that the child is anxious to avoid being beaten by an adult at school. He was upset with his parents for having not arranged a marriage for him. Brown calls Augustine's 15 year long cohabitation as both a 'second class marriage' and as a 'form of concubinage' which was viewed as respectable in the culture in which they lived. Becoming a father was described as "sobering," (p. 39); later, he actually recommends this to other young men.



Book 1, Augustine of Hippo : Part 1, The Second Half of Part 1

Book 1, Augustine of Hippo : Part 1, The Second Half of Part 1 Summary and Analysis

This summary section covers the second half of Part 1, which is chapters 4,5 & 6. The first of these is Wisdom. Augustine began to feel the passionate interest in this during his adolescent crisis. Augustine's home life was definitely Christian within a pagan-rich environment. Christian rites could protect against demons as effectively as immunizations guard against diseases for the modern people. Monica tended to be devout and to instruct the children in religion, whereas Patricius, the father was not even discernibly a believer. He practiced Catholicism in Carthage. Christian Scriptures were relied upon as the basis for the local laws and were used in trials. People endeavored to keep to 'the word' quite precisely and accurately. The Manichees are the first religion other than Christianity that Augustine delved into to some depth. A leader named Mani had a hand in creating some writings based upon the ability to directly experience the divine. This was intended to be a universal religion. The distinction between Evil & Good lie at the root of it. Brown calls them extreme dualists who cannot accept that evil has the same source as the good - that is God. The bifurcation between the Christian and Manichean beliefs are then emphasized. Jehovah is viewed by Manicheans, negatively as are his primary followers. Jehovah seems to be viewed as a god in a pagan world, and therefore, in a fact 'a god of his people, the Jews' in a way that is really culturally foreign to most readers of today.

Chapter 5 explains more about Manicheanism. Light and the Good are equated. Evil, which is also termed the Kingdom of Darkness rather than the Kingdom of Light, invades and affects the passive Good. Darkness transforms the Light like invaders that cannot be attacked. In this sense it resembles ideas of innocent children and kindly women faced with, not their kind and benevolent men, but with fierce invaders. Gnosis is the next section. In it, Augustine is denied lodging by his own mother because of his practice of Manicheanism. Romanianus supported Manicheanism although it was illegal and he simultaneously continued to serve in the law courts of a Catholic dominated region. Chapter 6 is Friends. His mother often lived with them during his marriage. Brown admits that contemporary readers are often quite curious about her, but the attitudes of the day prevented much about her to be disclosed. He returns to Carthage to further his career. His family performs a Christian ceremony upon him while he is sleeping. He warns Augustine to not attempt to Catholicize him when he is awake. The man dies just a few days later. Augustine goes to Carthage and has written admissions to the effect that it is due to how upset he is by the death of his friend.



Chapter 3, Part 1, Chapter 7 &

Chapter 3, Part 1, Chapter 7 & Summary and Analysis

Success is the final chapter of Part 1 of the biography. It begins just after Augustine has returned to Carthage. Here he begins to deal with being an instructor rather than a student. Peter Brown claims that the open rhetoric lessons with only a roof and a curtain for shelter would have been 'too public' for Augustine's taste. The character of the student body is examined further. Some are young aristocrats but others come from humbler backgrounds. Rome was a military autocracy at the time when Augustine was at this stage of development. There is no avoiding his occasional remark undervaluing women. He would prefer a same gender companion for friendship. In truth, even today, many women feel this way, and should only be viewed as much or as little of an insult as women preferring other women for companionship and friendship. Augustine succeeded in making friends in 'higher places'. This was thanks to the community valuing 'men of letters' highly, along with his own efforts to meet the right people. He also wrote a poem that won an award. Brown gives a few details about two of Augustine's male friends and reports that each represented a different aspect of his whole personality. Augustine is hired by Symmachus the Prefect of the City of Milan to serve as the city's official propagandist. This is an important post, but not with the same visibility as that of Prefect. Augustine writes about enforcing separation from his mother and from Monica. He lied to them, and then ran off, in order to pursue his own interests without them. They would find out after he had left, that he had in fact snuck off and boarded a ship that had left port.

The writing in the book is quite clear. It is based upon scholarly research. This shows in the impeccable notes made as part of the text. The work is intended to be able to function as a textbook or as a reliable nonfiction biography for those interested in the life and times of Augustine. The extent to which the contents have had to be sorted through for priority in order to select what appears in the summary should not be underrated. There are a number of facets about Augustine have been left unmentioned because of the need to be concise. Up to this point a few features of the work are evident. The biography is being cast in chronological order. This allows for readers to see the development of Augustine, the subject. The author has made himself quite discrete; the only way to know whether or not any aspect of the work was 'him' would be to read The Confessions and then Brown's biography in order to get a sense of Brown's literary 'voice' and presence. Part 1 is now complete, with Part 2 to follow as expected.



Chapter 4, Part 2 - Chapters 8, 9, & 10

Chapter 4, Part 2 - Chapters 8, 9, & 10 Summary and Analysis

The first awareness is to see that Augustine's mother at this point is working to arrange a marriage match for Augustine. She is handling this for him. Augustine meets Ambrose and is taken under the elder's protective wing. The people of Milan have Augustine switch from being a provincial governor to being a bishop for the city of Milan. Brown writes this quite explicitly that it was at the behest of the populace rather than the politician forcing this on the people. Ambrose is 14 years older than Augustine and helps him come to terms with political religious roles. The relationship was rather one-sided in that Ambrose was busy and had barely met Augustine, but Augustine was very influenced by Ambrose- due to the former's receptivity and the latter's position. The competition between religions is very real and rather fierce. Brown points out that the military activities were at a high during this time period, for Rome. Ambrose would 'use pagan stuff' it would benefit the congregation's spiritual life. Brown gives more details about the formation and development of the friendship between Ambrose and Augustine. Monica, Augustine's mother showed up. Ambrose recommends that people abide by the local worship customs within their church.

Chapter 9: The Platonists is the title here. Here it matters a great deal whether or not the translator has been precise. He writes about what causes adultery of the heart and what does not. He mentions how social class plays significantly into marriage. There is an inconsistency here, because Augustine was actually a middle class man who married an upper class woman - an heiress. Augustine left out a woman who he genuinely loved- albeit perhaps a bit too selfishly, to whom he was not married, to marry a wealthy woman. The rest of the chapter is devoted to describing Augustine's intellectual friendships; their thoughts and writings during 380 -390 AD. Porphyry is cited as the prominent pagan philosopher of the location and time - he was a formally trained academic. Plotinus also had students but was an amateur who would pursue lines of questioning instead of setting up and teaching a system. Chapter 10: Philosophy is the title and the subject matter. Cicero's writings were a main source of Augustine's education prior to his time in Milan surrounded by professors and more eminent men. Augustine's thought is clearly rooted in the seamless meshing of Plotinus and Porphyry, even though he was not literate in Greek. Augustine- the provincial African philosopher shared much of his thinking in his autobiography *The Confessions*. Brown asserts that from this point on Augustine is really a philosopher. The effect of Plato & Aristotle on Christian thought and vice versa takes hold here.



Chapter 5, Part 2 - Chapters 11, 12, 13

Chapter 5, Part 2 - Chapters 11, 12, 13 Summary and Analysis

When Augustine retires to Cassiciacum he has grown accustomed to living as a philosopher within Christianity. He has also left his wife, the heiress, which caused a reduction in the degree of wealth in which he lived. Plato, Plotinus, Porphyry and Ambrose are his great influences, but so too has been his mother Monica.

Chapter 11: Pagans and Christians intermingling in society and in the religious practices is a quality of the time and location. Augustine's retirement leads to a permanent separation from his wealthy wife, in addition to having left public office and being one of Milan's professors. Here, Augustine dwells with a small, and somewhat peculiar assemblage of students. From his work with these people he finds his inspiration for important philosophical writings and publications. Brown emphasizes that Augustine was an amateur philosopher. At this point, the translator reports that Augustine is working from the philosophical perspective of a 'universal religion'. Augustine was with his mother and brother for a time; his mother became one of his students. Many Christians did not receive baptism until just before they died. Augustine has been humbled, reduced and forced back into a different configuration of family to find financial and other support upon retirement and with an ailment. He teaches and writes during his convalescence. He recovers, and carries on for some time. Out in Cassiciacum, he has a 'conversion' experience.

Chapter 12: Ostia. Augustine and the other North Africans were brought to a halt by political-military actions. A General Maximus, who was a usurper, and Emperor Theodosius were in conflict over the ability to use ports between Milan and Rome, both of which are in modern day Italy. Ostia happened to boast some kind of philosophical salon. Monica died in Ostia, to the grief of her two sons, and her grandson - Adoetus, by her son's premarital concubine of 15 years. Those remaining went to Rome, and waited out the military action.

Chapter 13: In 388 Augustine, his brother and the few others were in Carthage. Augustine's circle of friends was heavily into philosophy. Letters were exchanged, and an anthology was assembled. "Some shall speak to me of Christ, some of Plato, some of Plotinus," (p. 133). Augustine's philosophical life continued to include both pagan and Christian elements. In 391 AD/CE, Augustine headed down from the hills to a sea port town called Hippo. There he already had the idea to found a monastery; he was not an ordained priest at that time, but had increasingly dedicated to God as a servant through philosophy.



Chapter 6, Part 2 - Chapters 14, 15 & 16

Chapter 6, Part 2 - Chapters 14, 15 & 16 Summary and Analysis

Popular election of leadership is modeled in Chapter 14, when Augustine is found and selected by the bishop Valerius and his local congregation. They do not make him a bishop - a role he was afraid of, but they force him into being one of their priests. Valerius was more than happy to take Augustine under his wing, and was accepting of Augustine's wish to found a monastery. In fact, he helped the new order get established, albeit humbly. This controlled much of Augustine's life, after the beginnings of his life as a Servant of God ; the symbolic form of servitude chosen intentionally was that of a slave. Valerius and Augustine were both considered eccentric. The Manichee and the Catholic had the reserve political situation in Hippo, where the Catholics were actively persecuted by the law as exemplified in the rule that none were to supply Catholics with bread. Augustine preached and was able to have a preliminary and temporary monastery right there at a congregational garden. This caused him to function as both a cleric and a monk, but the performance of each was more limited than usual. There was a unique quality strangely common to the servi Dei [servant of God] types near Hippo. It's that many of them had been members of the secret police of the region. Augustine recruitment monastic members, at first one at a time. Initially there were three of them - all 'housemates'. Augustine and four of his friends become bishops within the same province. They are all competent which proves to be highly significant, more so than one might predict.

Chapter 15: the Lost Future. By this time, Augustine has become a bishop in North Africa, serving the town of Hippo, by the Sea. There is discussion of the effect of habit; here the negative attributes of habit are described, but fortunately good habits form the structure of a well disciplined and contented spirit. Bad habits cause sin or forms of self abuse or transgression against others one way or another. The bishops of the local are acutely aware of the weaknesses of mankind. The other main feature of the chapter is that Augustine preaches and studies the teachings of St. Paul, especially the Epistle to the Romans. Chapter 16: When Augustine wrote The Confessions it was an act of intimacy. He felt relieved that he could be read by people who would not view him with contempt but would, to some degree at least, have interest and sympathy for his situation and his life journey. The distance of books can be deceiving at times in this very regard. Augustine continued to yearn for companionship and for a philosopher's Utopia, which he now regarded as being the same as a City of God on Earth. For a time he felt he had found it, and then he disparaged over feeling that he was not living it. The remainder of the chapter is a more detailed description of The Confessions.



Chapter 7, Part 3 - Chapters 17, 18 & 19

Chapter 7, Part 3 - Chapters 17, 18 & 19 Summary and Analysis

Chapter 17: Hippo is described. When Augustine turned up, it had already been an established town for a good millenium. Originated by Phoenicians who really did worship some god called Baal, their architecture continued to give definition to the town. Along with the Phoenician influence, but much more recent, was the Roman modification. With their arrival, the Romans brought great architecture and urban improvements including -probably sewers, a public stadium and at least one temple with a good hundred statues that provided, to those in the know, quite a clear history of Rome up to their arrival. The region was wealthy - meaning there was plenty of food. The area was dependent mainly on corn as a 'cash crop'. Brown writes that the ebb and flow of the corn market can "ruin a small man" and yet others can easily become very rich from the same kind of crop. The townspeople were passionate and turned lethally dangerous when confronted with bad leadership that involved taking corn for the military. The Roman garrison was attacked by and angry locals lynched their commanding officer. Culturally, Augustine was better suited to the bastion of the Roman town itself, and preferred the shadow cast as an effect of the security of the presence of the wealthy class of the area. Augustine had to make a special effort to find other priests who could speak the local dialect to service the surrounding villages and plains people. While he was in office, the town was Christianized. Augustine was able to make his religion dominant in Hippo and he did chase off the most threatening rival religions. He cared for his people, but was left with no choice but to actively endeavor to establish himself as a man of importance there in Hippo. Augustine displeases the pagan clergy of the region. He brings in his sister to lead the lay women of his parish, and he secludes monks at a larger monastery. Chapter 18: Augustine has done enough things to give shape to what he was like as a bishop. *Saluberrima Consilia* begins once Augustine has established himself. Five years after having abruptly left the career lifestyle of being a minor public official, he had become one again, as the bishop of Hippo. He adjusts to the demands of the task, the contours of which have everything to do with the location. That he was an African Catholic was integral to his situation. As he made progress the truth grew clearer, that he was adjusting to his new role, and that included adjusting to the others in the local environment. Chapter 19: *Ubi Ecclesia?* The role of bishop was harder than Augustine had foreseen. Confrontations with other community leaders and the activities he performed caused him revelations. He wrote to a superior requesting leave; the reason was that he felt a bit overwhelmed, especially by his own limitations. For his revelations had mainly been about that - his own limitations. Christianity was the only religion that was successfully spreading in the Roman Empire.



Chapter 8: Part 3 - Chapters 20, 21 & 22

Chapter 8: Part 3 - Chapters 20, 21 & 22 Summary and Analysis

Chapter 20: Instantia; The truth is that bishop Augustine subjected himself to listening to numerous arguments about inheritances as an arbitrator. Religious conflicts for dominance in the area had led to legislation that drove wedges through many families. The culture changed from one that allowed for many mixed-marriages, to one that did not. Discord over inheritances were worsened, in at least some cases by this further division. People seemed aware and to openly acknowledge that "...these differences are the result of other peoples' conflicts"(p. 227). The reality of the history of violence between the various rival religious denominations is marked and laid out in some detail during the rest of the chapter. Chapter 21: Disciplina. The competition between the Donatists and the Catholics grew so vicious that in the most extreme case, a congregational minister who converted was later murdered by the congregation he had served prior to his religious conversion. The main opposition denomination was outlawed, which caused a very large minority of them to show up as new members of Catholic congregations. This was recognized as a challenge for the bishop. Augustine was criticized voraciously; he found a way to defend his present policies. Brown writes that ten years of practice as a bishop had changed him a great deal. His ideas of faith and of grace were stronger; his willingness to create public policies favoring the religion which he practiced grew stronger. The Edict of Unity delivered by Rome in 405 AD helped the bishop and 'his flock'. Bad events continued to be viewed as active punishment by God for bad behavior. Punishment, including floggings, were part and parcel of Roman life, and as such, Catholic beliefs and practices on this same topic were mainly in line with Roman attitudes.

Chapter 22: Populus Dei. Here, the Earth is viewed as a battleground where the faithful Christian through God, and his angels with the help and protection of Mother Church are faced with a lifetime of struggle with the forces of the Devil, which are dominant on the planet Earth. This was a worldview, which Augustine was accustomed to and that had not changed when he had made it through his first decade as a bishop. The local paganism was esoteric in that rather than the personalities of Olympian or Roman deities with personalities, and rather than the clarity of planets and stars, there were mysterious powers. Difficulty clarifying poorly answered or unaddressed philosophical concerns was one reason people went to Church - to get these matters cleared up by someone who actually knows what he [or she] is talking about.



Chapter 9: Part 3 - Chapters 23 & 24

Chapter 9: Part 3 - Chapters 23 & 24 Summary and Analysis

Chapter 23: *Doctrina Christiana*. Brown writes of Augustine's tendency towards interpretation through an allegorical method. He uses this system to bring together great meaning from even the most complex portions of The Old Testament. Augustine was a strong proponent of The Bible, including to pagans. He claimed that it is as potent as the classics by Homer and Virgil. Augustine's ability to devise The Bible for use with a curriculum would prove profound. This very method allowed the knowledge to be preserved for centuries, all the way through the Dark Ages of Europe, and hence, it has managed to come to us in the dawn of the New Millennium. Augustine created extensive writings about the Roman Empire in which he separated the role of the laws from the old gods. He did this in order to rid the readers of the idea that the pagan deities were integral to understanding the state. This does not conflict with the creation of Rome. While some pre-established belief in the gods was there - Rome was founded by a demigod; the bulk of the religion of Rome was formulated by the same people who had devised the political foundations for the organization. It is surmised that many of the gods were not so much true as personified beings as they were ways for some very clever leaders to provide a short hand explanatory description to the populace of 'how it works'. Such a conclusion is the Christian's ideal interpretation; from such an angle Augustine has simply cleared the way for the progression of man beyond that. The pagans of the pre-Christian world ran up against the influx of Christianity and to a lesser degree Mani prior to the advent of Mohammed. Augustine knew paganism, not as some charming new fangled retro-religion but as a powerful, entrenched and incorrect set of forces. The basic 10 numerals of mathematics were treasured by educated men, and often interpreted and 'delved into'. Both pagans and Christians used them.

Chapter 24: Augustine read and wrote extensively on these subjects. He flourished during his middle age. He cherished the Catholic intellectual community of which he was able to be a part. He defended and actively advocated for the strength of the Catholic Church as a major authority in the region. This was partially simply a defense mechanism against the pagans of the area and set against the Donatists. Brown notes Augustine's limitations - again, his lack of knowledge of Greek controlled his access to information, just as those who do not read Latin and Greek today will find. Augustine had famous arguments with Jerome- both are considered greats and their discourse shows that they are reliant upon the combined forces of their own minds and different mighty works of the theological and philosophical tradition. Augustine wrote 33 books and numerous letters during these years.



Chapter 10: Part 4 - Chapters 25, 26 & 27

Chapter 10: Part 4 - Chapters 25, 26 & 27 Summary and Analysis

Part IV begins. Augustine was unusual in the extent of his philosophical training, his commitment to reason, and the persistence of his interest in and pursuit of answers to challenging metaphysical questions. There is a preamble to this Part, it is a time table, with a few events selected. Most of them reflect political and religious changes in the region in which Augustine lived his life. In Chapter 25 Brown shows that Augustine was amongst those men who believed that all true Christians had their spiritual home in the city of Jerusalem - the "Heavenly City of Jerusalem". The Goths under a leader named Alaric marched into the city of Rome - but not until Rome was no longer the capital city of the Empire. That happened on 24 August 410 AD. If I can do you that you; then you should grant me a high position in your government was really what Alaric and his army were saying. Ravenna was the capital of Rome - the Empire, at the time. The city of Rome was still strangely plagued by the power, mystique and puzzle of its own pagan religious foundations. While Augustine had been away from his flock, many of those the Catholic Church had successfully brought in were lost when some of the more traditional Catholics socially ostracized those who had more recently converted into it. Brown shares the incident of one of the Catholicized Donatists reverting to Donatism during his absence. This is interpreted as showing how needed Augustine was, by those over whom he presided as bishop. It was normal for congregations to select their own leaders.

Chapter 26: This chapter focuses upon the relationship of the vigorous pagan tradition within the Empire of Romans, and the growing, spreading Christian religion within the same region. Politicians were frequently involved: the religious practice of high level officials, and of ruling families were viewed as relevant. Augustine's book *The City of God* - as the title appears when translated into English, provides a detailed account of Augustine's philosophical and theological beliefs at the time and the description of how he had reached. Here he asserts that the Roman love of praise, of receiving praise led to every virtue of the entire civilization. Brown does not expound on any relationship between this observation and the effect of Judaic and Christian teachings rooted in God's need for constant praise. Chapter 27: Augustine garnered the courage to engage with Porphyry on the matter of pagans and Christians in the world of his time and place. Brown writes that Porphyry was a superior historian and that Augustine was able to counter-argue Porphyry but largely on the grounds that Christianity and its new, different rites, was a case of spiritual progression. Here, the term pagans gives the false impression that there were neither clarity nor specificity of beliefs.



Chapter 11, Part 4 Chapters 28, 29, 30

Chapter 11, Part 4 Chapters 28, 29, 30 Summary and Analysis

Chapter 28: Unity Achieved. Emperor Honorius repeals laws protecting the Catholics from the Donatists. Support for the Roman regions in Africa is withdrawn, mainly due to the fact that Alaric the Goth and his military adventures throughout Italy gained the majority of the Emperor's attention. There was a meeting set up so that the Catholics and Donatists could debate before a crowd. There had been a precedent, a century earlier that had caused Roman laws to support the one over the other. Brown writes that the Christian Roman Empire came to be ruled by a small number of 'corrupt, petty and violent men' [Brown's choice, not order, of words]. Brown cites one leader's killing/murder? of a political prisoner en route to the capital of Ravenna as proof of the corruption. The tide turned in North Africa, and the situation for Augustine changed dramatically as a direct consequence of his actions. Conditions worsened, until he left Carthage with the intention of staying away for a very long time. Some would judge that Augustine acted as a coward for doing so, while others would judge him as having been prudent and wise by making the same choice.

Chapter 29: This is the beginning of a new phase of Augustine's life. Strangely, now that the Roman Empire and the Catholic Church have consolidated their alliance, Augustine is less happy. Augustine has some kind of public relationship with Pelagius. Brown gives some explanation. Pelagius was a monk - which is technically a special type of layman. He was originally from Britain. Unlike Augustine - who was a rare case of a man who functioned for years as both a priest-cleric, who doubled as a monk-layman, Pelagius was purely a layman. He was so well known that Augustine heard of him in Rome. Debates regarding the nature of the soul, human nature and sin continued to influence the timing for the rite of baptism. At the beginning of Augustine's life, most baptism was performed near the time of death. Decades later, it began to be done during the lifetime. After the Gothic sacks of the city of Rome, the rite of baptism was brought, after great wrangling with the most pertinent issues, closer to the time of birth.

Chapter 30: Augustine determines to reply to his critics by revealing his plan to write a book that includes criticisms of his own with respect to his major previous writings. He admits that writing helped him to clarify his own thinking a great deal. By the end of the chapter, as an elderly man, Augustine is confronted with a younger man, a younger bishop in fact, who exhibits behavior that the elder man feels he needs 'to correct'. Brown writes that the poignancy of this will be carried on in their relationship to the end of the elder man's days.



Chapter 12: Part 4 Chapter 31

Chapter 12: Part 4 Chapter 31 Summary and Analysis

This summary chapter covers the final chapter of Part IV. This gives the 'breathing room' to provide some analysis. Here, readers have clearly seen how true it is that the context of the time and place greatly influenced this man. What was most needed and how to go about it were themselves influenced by his era. Unlike readers of today, the people of God of the time, as far as he knew, aspired to Heavenly Jerusalem. One common contemporary Christian interpretation of Heaven is that it is somehow 'another dimension' just as real, not merely mental. The city of Jerusalem as she stands on Earth today, and by these miracles of politics and religion, she does stand today. As a supremely Jewish city, Augustine's view seems discordant. It is as if he should have dusted off his shoes and made a pilgrimage to Jerusalem and been a Christian from there, for the rest of his life. However, Peter Brown shows that Augustine never even tried to really go to Jerusalem.

The tone of the author continues to be instructive, with academic rigor. Readers can also clearly discern that the author holds the subject in great esteem. It is not until Part IV of the book that Augustine even arrives in Hippo, the location for which he is named in the title. Early in this final chapter of the Part, Brown states clearly that Pelagius and Augustine are clearly both religious geniuses.

He also declares that the arguments and debates between this layman from Britain and the bishop from North Africa were to display the true state of Christianity in the 4th century with a richness for which it behooves all who have come after to be grateful.

This chapter is entitled: *Fundatissima Fides*, and it appears in some editions in all capital letters. There is a description of 'the Pelagian'; this is a type of figure that emerged as an effect of that monk from the British Isles. Such people were to be treated respectfully. There was to be fear of punishment, but likewise, Pelagius argued that the protection of a good environment could and would prevent all manner of evils. For Augustine, love, healing and knowledge are often necessary and result in spiritually improved conditions for the Christian. The advice to stay away from the astrology and its astronomy is that it tended to demoralize people with 'Fate' when it came to matters of their lives, including their capacity for self-improvement, or even improvement through God as His son Jesus. Augustine claims that the healthy man is the one who has integrated knowledge and feeling. Strikingly, this essential life lesson has also been advocated in a variety of cultures and religions.



Chapter 13: Part 5 Chapters 32 - 36

Chapter 13: Part 5 Chapters 32 - 36 Summary and Analysis

This final Part of the book covers the years 421 - 430. These are last 9 years of Augustine's life. The character of a man named Julian becomes very important near here. He was inspired by Pelagius and Caelestius. He was the son of a bishop, his wife of adulthood was the daughter of a different bishop and he became a bishop himself. Brown writes that these people set the set the new situation in place- their town had switched from pagan to Christian and these were personnel of their town's new Christian era. Next, Brown describes more of what Julian was really like. He was one of those people who cows to the authorities publicly but resents feeling silenced, and suffers from feeling 'unheard'. In other respects, Brown describes him as having had the nature of many a young adult critic. Much of his writings in relation to published 'greats' in the same field, are along the lines of criticism. Within this limitation he was able to be effective.

Brown suggests that the people of Italy may have been terrorized and brow beaten by this disagreement between Julian and Augustine. Julian was better designed for the so called 'high brows' - the intellectuals, whereas Augustine had mastered being bishop for the completely provincial 'middle brow' or even 'low brow' people of Africa. Brown emphasizes that the two were so divergent in their development that one could say they were from so-called different worlds than each other. Augustine came from a generation that revered men who came before and who believed in a social caste for the clergy. This attitude shows clearly in his writings. In section II of Chapter 36 Julian argues against Augustine's claim that there is 'original sin' as obviously fallacious since it underrates and undermines the wholehearted belief in the power and willingness of God to create mankind in His own image- that of perfection, not some organism rife with and trapped or entrapped by sin. They even argued about sex: during this time there was no ban on the marriage of Catholic bishops. These regulations have shown some variance - when understood in context, they may have made sense under the prevailing conditions of the time and place that they are found. Brown finishes the book by explaining how Christianity began to seep out through Northern Rome into Northern and Western Europe. Meanwhile, Augustine aged and met his end. He won out over Pelagius, the British monk, whether forever or for a time seems to have been decided. Nowhere in the book is it suggested that Augustine sensed his greatness and foresaw that he would be canonized - the technical term for 'Sainted' by the insistence of supporters through the Catholic Church system. He may have known; he may not have. He left an extensive library of writings.



Chapter 14, Concluding

Chapter 14, Concluding Summary and Analysis

This biography is quite educational. It could be used as a textbook for university or seminary students but that does not seem to be the intended audience. Through it one learns a great deal about the history of religion and especially of both Catholicism and Manicheism during the time of Augustine's life. The writing is quite clear. The author Peter Brown has clearly gone out of his way to describe many of Augustine's inner workings as well as giving impressive schematic descriptions of the presiding culture of the time locations in which he lived. Included in this is awareness that the education of the Saint, and his own beginnings were somehow both humble and quite triumphant in their own right. This is most dramatically noted when the author shows that Augustine was treated 'differently' when he went to Rome's center. Whilst others became drawn in and accepted by the other Romans, Augustine was treated as someone who had been expected to grow a little more worldly from the experience and then just 'go back' to his native turf where he was expected to remain to help 'his own people'.

Peter Brown also shows the good fortune that Augustine had, if only that his father went to the trouble to help his son receive more education. The man's own ambitions led him along much of his journey. In this regard an almost painfully realistic portrait is drawn. This man was imbued with profound humility in many ways yet his ambition was undeniable when he abandoned a concubine of 15 years in order to marry a woman of a higher class in an arrangement he had asked his mother to find for him during his long concubinage. These characteristics, while not always the most ideal, show the depth that Peter Brown has been able to reach with his writing.

This book is valuable reading for more than one type of individual. It makes an excellent encapsulation of some Church history. It is also fantastic as a biography especially for others who may feel 'provincial' or as though their world views have been 'marginalized'. This work could also be used for an African history course, or a Roman history course. Naturally, it is also impressive in that it shows the real life story of a man who has become beloved as one of the Saints of the Catholic world. He is also one of the earliest of the Roman Catholics, since the conversion of the Romans into Catholics had only just begun. Given that Christianity had been a new and bizarre sect of Judaism, this development really was rather spectacular.



Characters

Augustine

This is the subject of the book. The life and times of this North African have proven to be important, not only in the communities in which he directly participated during his life but also as part of a much larger tradition. This man exemplified how a man of humble beginnings could, with the help of his family, his community, and funding, prove to be a powerhouse. Although his education resulted in his being 'provincial' it still stood him in good stead for making progress in the world. He was transformed into someone 'less provincial' by heading off for further education and career placements. He traveled from the Carthaginian town of Thagaste to Rome and then to Milan.

He had two major careers, that of a teacher, sometimes called by Peter Brown and instructor, at other times a schoolmaster and later that of a Catholic bishop. During the interim, the subject continued to devote much of his energy to studious self-improvement. He had two major periods of seclusion during his adult life. The first of these was between his time as a student and his time teaching. During this time he became a *Serve Dei*. Then, after he has served as a priest and as a public official he went into seclusion again. This was prior to his establishment of a monastery in Hippo and of his time as a bishop.

Patricius

This is Augustine's father. He was not often mentioned. As has often been the trouble for men as fathers and husbands, their role as a provider has disadvantages. A main disadvantage has often been that they are less emotionally engaged with their spouse and offspring in a good way. Children do not necessarily understand or appreciate how much what they do for the family as a financial provider helps, but rather have numerous negative reactions to the relative lack of affectionate attention from the father and so forth. This was precisely the case in Augustine's family. It was thanks to the persistent efforts of Patricius that Augustine was able to receive an education. There was at least one gap in Augustine's education because Patricius needed another year to come up with enough money to send his son on to the next level of education. While easy to underrate, this support was vital to Augustine's success as far as anyone can tell from 1700 years later.

Patricius was not a perfect man, and like many other men, he suffered from being viewed by his wife and offspring as rather frightening and less emotionally responsive and available as they would prefer. The only woman of significance mentioned in the book about one of his son's life is their mother, who was his wife. When he died he was survived by his wife and his children.



Monica

This is Augustine's mother. She was an extremely significant influence upon Augustine. She was a Catholic Christian there in Thagaste. She raised her children to be Catholics. She was the family's religious leader. Her husband, who did financially provide for them, did not manage the religious life of the family. She was a very close mother who was very attached to Augustine. There is less information about whether or not she behaved the same way towards her other children.

She was so intent regarding her religious beliefs and those of her offspring that she shut her own son Augustine, out of the house when he went through a relatively non-Christian phase of life. She did not open her doors to him again until she came to believe that the influence of Ambrose, the Catholic priest, would succeed in bringing her son back to Catholicism. She also followed her son on some journeys, including the one shortly prior to her death at Ostia.

There were occasions when her son Augustine ran away from her during his adult life because separating was so incredibly difficult for them. She was not able to voluntarily let him go and he was unable to part directly and honestly but only through deceitful machinations.

Between his main career phases, after his divorce, Augustine became temporarily dependent upon his mother again, for both nursing and other practical supports. He may have relied on her to take care of his only son by his concubine of 15 years and he had depended upon his mother to find him a wife- even though he had this long-term concubine at the time, who he loved. She did this because Augustine wanted her to take care of this for him.

Vindicianus

This is one of Augustine's primary educators of his adult life. He was able to cultivate a powerful reputation as a healer in part by curing others without the use of invasive and painful surgical procedures. Vindicianus had been crowned by others at the Court of Rome. This was a part of Augustine's development when he went to Rome to enhance his worldly opportunities. He appears early on in the book and nowhere else.

Porphyry

This was a great pagan thinker prominent during Augustine's lifetime as one of the living greats. Porphyry was able to draw from both pagan and Christian sources and did so. He was renowned during his own lifetime and was very influential to Augustine. He comes up in many locations during the book, but it needs to be understood that his influence was very marked upon Augustine. Porphyry's thought became an entrenched part of Augustine's. It must be understood that Augustine was not merely a carrier of the other man's thinking, but that all of his own formulas were built using this other man's



thought as integral, just as the Christian influence of Monica was an underpinning to Augustine's thought. More than just a reader, Porphyry was known for trying numerous methods to pursue spiritual enlightenment.

Plotinus

This is another of the great thinkers who was integral to understanding Augustine. He was a Christian not one of the many great pagan thinkers. He lived in an age and location when the paganism of the pre-Christian worldview was still strong in the region around the Mediterranean Sea. At this time in history large portions of the populace were still worshipping celestial bodies - meaning in fact the stars and planets observable from the ground. From their perspective worship of the Sun and the Moon were both extremely high class, and not something everyone would dare to do. This is extraordinarily alien to the contemporary American worldview, but is actually how it was. Even under those conditions, Plotinus was able to do some great thinking and to share his profound insights with others. Given his location: in the 4th century Roman Empire, readers will see how 'advanced' he really was. His thought, have been integrally blended in with Porphyry's in Augustine's philosophical and theological viewpoint.

Plato

This Greek thinker preceded Augustine by a few hundred years. He was a pre-Christian pagan. He continues to be recognized as one of the world's greatest philosophers, at least within the so-called 'Western' worldview. His doctrines are not laid out in full during the book, but are brought up for the first time in Part 1. The main points of Plato's are that immaterial things - what we call thoughts, or ideas, can be understood to have being in their own right. Plato did not believe that 'principles' only existed in consciousness but not in the world. He asserted that even though they do not have reality in the same way that other objects do, it is more truthful to say that the principles - he calls them 'ideas' are the reality, and examples of how they manifest in objects and events are equally or less real than the ideas which they reveal upon inspection. Plato did not use the term 'principle' but rather 'idea'. Knowledge of Plato influenced Augustine's thought a great deal, but meshed with Porphyry's who came centuries after both Plato and Christ, and Mani.

Mani

This is the founder of the Manichee religion. It came along after the pre-crucifixion part of the life of Christ, but prior to Augustine. It was also part of the general religious efforts to come out of the greater Mediterranean region. This was a dualistic religion in terms of ethics. They strongly believed in two spiritual Kingdoms, that of Light and that of Darkness. In their view the Light and the Good go together, whereas the Dark and the evil go together. An element of this remains today in that more crime is committed in the dark than in broad daylight, or, when in daylight, only with the darkness of others'



ignorance can it even take place. Augustine actively practiced the Manichee religion for sometime, to his mother's horror. The Manichees seek to cultivate all that is Good within themselves but suffer a great deal from their awareness of evil and how this relates to feeling that the opposing forces stem from two different sources. It is described in the first half of Part 1 of the book.

Ambrose

This was a great leader with respect to Augustine during much of his life. This man a contemporary of Augustine's. He was already a prominent Catholic when Augustine first went closer to the heart of the Roman Empire. Ambrose is a quintessential example of how Christianity was Romanized, coterminously with precisely how the Romans were Christianized. Ambrose, and later Augustine are examples of some of the first Roman Catholics, meaning precisely that they are Catholic Romans, as opposed to being either the nonRoman Catholics and in contrast to being the nonCatholic Romans of which there were hordes. Ambrose is a mentor of Augustine's but much of the time, the relationship has the appearance of one-sidedness or lopsidedness where Augustine resembles being 'a fan' of Ambrose.

Navigius

This is one of Augustine's siblings. He comes up here and there during the book. When Augustine has divorced and retired to Cassiciacum, Nebridius is there with his brother, his mother, and his nephew by Augsutine's known other lover of 15 years.

Nebridius

This man enters into Part 2 of the book, where he is shown to be an important philosophical companion to Augustine.



Objects/Places

Thagaste

This is the name of Augustine's home terrain. It is located in North Africa in the general sense. It was in the region that had been the Kingdom of Numidia for some time, but at the time of Augustine's life it was part of Carthaginian lands. That noted, it was also the Southern edge of the Roman Empire.

Numidia

This is a North African kingdom, that sometimes coexisted with Carthage and other times came under the jurisdiction of Carthage. It is one way of defining where Augustine comes from and is only referred to in relation to this during the biography.

Writings of Cicero

These were extremely influential in the education of Augustine. He learned a great deal of his philosophy through reading the works of the great Cicero. These were made all the more important due to the fact that Augustine was not adept with Greek, the other main language of educated people in that region at that time. They are mentioned in Part 1 of the biography.

Pagan Clasp Brooch

These are mentioned as an important bit of the classy attire of Roman senators of the 4th century. These were used to hold together the flamboyant across the shoulder cape portion of the garment. At this time in history, the Roman Senate tended to be very well dressed. Pagan religions continued to flourish but fell on both sides of the law, in that some pagans were barbarian enemies whereas other pagans were an integral part of the Roman Empire. Rome had become so Christianized by this time, that Peter Brown describes the pagan clasp brooch as a stylish reminder of the minority pagan senators there in the Roman legislature.

The Fleet of Maximus

This is a naval fleet that was particularly troublesome during the 380s. Maximus was viewed as a usurper by Rome, but he was so powerful that he was able to forcibly block the Romans from using a number of harbors. Naturally, this warranted a response. The Emperor Theodosius responded to the insubordination, and take over attempt by the other General, showing that there are times when this type of fear in Emperors is not mere paranoia.



Hippo

This is a port town of North Africa. This is where Augustine became a bishop; prior to that he went to the area endowed with a desire to open a monastery. This location is a port town. While part of the title, it does not come up until the final third of the book.

Old Testament

This is the Judaic and Christian Scriptures. These were preserved by the Jews then used by Christians. They are referred to in a number of places in the book, including the chapter 'Populus Dei'.

The City of God

A book written by St. Augustine. It is mentioned more than once, including in Civitas Peregrina. He wrote this when approaching his middle years.

Confessions

This is one of Augustine's most famous books. It is mentioned in various locations of the book, mainly during the first half.

Astrology

This is a method of interpreting astronomical information with direct respect to a given individual, or group, or institution. It is referred to more than once, typically negatively as something to be avoided or left.

Words

Here, words are referred to as special objects, during Populus Dei when the significance of language is a subject of the writings.



Themes

Pagans and Christians

The situation for the world at the beginning of the biography of Augustine is that forms of paganism, often polytheistic religions are still prevalent throughout the region of the Mediterranean Sea. Christianity has come along as a very altered form of Judaism which, amongst other things offers this one God. During Augustine's life, the dominant political force in the society in which he lived actually changed over from localized types of paganism into Christianity.

The era covered by the book was long before the extensive telecommunications systems available to us today. One natural side effect of this was that local area religions would develop. With the exception of international great thinkers within a nation as well as cross cultural exchange the local people had to face imposing metaphysical questions on their own. The way this was handled was not the same in every location. Just as everyone living upon the surface of the Earth is apt to come to many of the same understandings, other types of thinking will be quite divergent. This is the underlying justification for erroneous gods, and false gods. Overwhelmed by the need to come up with an answer, ill equipped people did the best they could. Now and then, individuals would have great insights into the truth and would share this with others. Localized religions emerged this way. This meant that there one preoccupation for Augustine and those like him is the capacity to discern the truth. Severing truth from error is a part of the process which logic and science have both endeavored to facilitate. In the more general sense this is one of the underlying hopes of education to achieve in any given individual. Augustine's work in philosophy and in religion, in terms of his studies, are efforts to do just this- to come to knowledge of the truth. This same man's work as a teacher, then later as a priest and a bishop positions him well to share what he has learned and also to practice what he knows.

Once installed as a professional cleric, Augustine was faced with a kind of challenge from pagans that readers of North America will find extremely foreign. Rome was in the process of becoming Christian during this time. The religion was well known enough in parts of the region to have made 'headway' in terms of growth. At the same time, the predecessors of Christ and his new strange brand of Judaism, had held sway for a great many centuries, in some cases for millenia. This came to involve very staunch political maneuvers within the district he served. The closest thing to this in North America in most cases nowadays would be the Catholic jostling with the Protestants over the region.

The Life of a Saint

This is the story of man named Augustine. The author presents it clearly, accurately and from a rather secular perspective. This lends credence to the idea that the purpose is to



transmit accurate information. This will show readers how it is that Saints have spent time as living mortals, and gives an account based in fact rather than in fanciful vision. One point is that in the case of Augustine there are no stories surrounding him having any knowledge of his importance early in his life. That does not guarantee that he was unaware of his great destiny, but it means that unlike Jesus, who was greeted by foreign Magi, presents and a family cheerfully recognizing him as an incarnate god from the beginning, Augustine was treated as though he were a perfectly normal boy in a rather regular family. As such, he really might not have known whether or not he had this 'great destiny'.

The book sets out the main phases of his life. He was fortunate in that he was able to obtain an education, through the benefit of his parental connections and the availability of books and schools. The first part is dedicated to the main features of his youth. This includes the first stage of his career; now this would be called 'his first career'. The next part covers the first portion of his career as a bishop in North Africa.

Augustine's Development as a Philosopher

Augustine is a perfect example of how much a fertile mind can benefit from a strong education. He first gained his active interest in formal philosophy through the works of Cicero. Augustine could not read Greek, which made him very limited in what greats he could study. Through practice, family and experience in his early life he was exposed to 4th century Christianity, a Catholic form. He was also exposed to Manicheanism and to the local variety of paganism. Through reading Cicero he was first introduced to the very best of the preserved Greek thinkers. The same classic thinkers continue to be included today, Plato, Aristotle and Christ as a first major progression. These three alone cross several centuries, the former two having lived circa 350BC, Christ being the very mark of the Western man's calendar, and Augustine, the subject of this summary, 3 centuries after Jesus the Christ of the Jews.



Style

Perspective

The author takes the majority of his information about this historical figure from an autobiography, quite possibly from an English translation of a work originally produced in Latin. The author writes the Preface with a clear and intentional subjectivity. However, during the main body of the text he keeps his own personality as only a subtle influence, or altogether 'aside'. Peter Brown writes about Augustine from a secular perspective. While he does not remotely deny that this Augustine is a Roman Catholic - he is a Roman and a Catholic, he indicates those who have been canonized as Saints with a clear S. However, it is left without any further ado.

There is a high probability that the author expects the audience to either be university educated people, or clerics. He may predict that the bulk of readers will be professionals or people who are in training for becoming professional clergy. Most of the others, are probably in universities - he writes as though he intends it be able to function within an academic atmosphere, including as a text for advanced students- meaning undergraduate level or higher. The remainder of the target audience are people who are passionately interested in the subject.

Tone

The tone of the work is instructive. It is informative, and clear. The narrative voice is direct in that it comes across as secular rather than being strongly aligned with any of the religions. It might be so, but the reader is not assumed to be a Catholic. Some awareness of the history of religion and an interest in an academic rigor and precision are built into the tone of the work. The author presents the work rather objectively, but with a built-in 'Western' filter. In fact, much of the early part of the work is devoted to helping readers see through the proverbial mists of time, in an effort to grasp what their context was actually like, albeit merely conceptually. Compared with the empirical scientific way of writing, there is an upbeat softness, albeit a subtle one, to this writing- it certainly 'dry' by contrast, but to compare it to a colorful novel is like the difference between a brick wall and the curtain of a theatre stage. Within this limited framework, the work is conducted like a beneficial scholarly piece. If nothing else, it is a vessel through which historical wisdom has been well preserved, so that knowledge of Christianity and Augustine can move through another several centuries in this form, and is of high enough quality that if future scholars need to rely upon it, they can.

Structure

The book is divided into 5 Parts and has a total of 36 chapters. The parts have been divided according to main shifts in the lifestyle and focus of the subject matter, who is Augustine. They are also clearly divided by the year. Part I covers 354 -385 AD. The



date is configured according to the Julian Solar calendar using the life of Jesus the Christ as mark of time. AD is for Anno Domini, meaning after the first life of Christ - prior to his crucifixion. Because of this, and the reality that Latin is only rarely used nowadays, CE meaning Christian Era may be used instead of AD. Part II covers 386 - 389 AD. Part III covers 395 - 410 AD. Part IV covers the years 410 - 420 AD. Finally Part V describes the life of Augustine as it occurred during the years 420 - 430 AD. The reason the calendar is mentioned is to remind readers that this is not the only calendar currently used on planet Earth, so giving the year itself is only useful within the basis of contextualized interpretation. The over all system has been to set the man's life out in chronological order. This has allowed for a number of main streams of significance to emerge and the most vital of these appear in the section devoted to themes.



Quotes

"The Later Roman Empire was a military autocracy," (p. 66).

"Not only did Augustine live in an age of rapid and dramatic change; he himself was constantly changing," (p. 9).

"Augustine will never be alone. When he returned to Thagaste he formed a core of abiding friendships," (p. 61).

"He might appear to worship the Sun, like a pagan,...A Pagan, however, would have felt himself far below the Sun," (p. 56).

"In...384[CE]...the certainty of his youth had dissolved," (p. 79).

"In such a mood, he turned, yet again, to Cicero," (p. 79).

"These differences...were only symptoms of an even more profound tension over an issue that coincided only partially with the confessional division between pagans and Christians," (p. 102).

"He was told how a doorkeeper of the Basilica was healed by the body of S. Gervasius," (p. 125).

"A sense of intractable obstacles to perfection will lead Augustine to a new humility, perhaps even to a measure of tolerance," (p. 150).

"Augustine was forced to take up this challenge...Now, these themes had to be set against a different background," (p. 316).

"In his attitude to history, Augustine claimed to have gone further than the pagan Platonists," (p. 317).

"Laymen who pontificated to the clergy would be well to remember this 'tonic' of authority," (p. 364).



Topics for Discussion

What did it mean to be a Roman during Augustine's youth?

Who is Plotinus and why is he so important to Augustine?

Why is Porphyry so significant to Augustine?

Write out the major phases of Augustine's thought on philosophy and religion in their stages of development during this book.

What is a *Servei Dei*?

When did Augustine teach a very small group of students including his mother, and a couple of boy children in a rural setting?

How did Augustine found a monastery? Include what he did and how he was helped.