

Saint Augustine

Man of His Time and Our Time

Saint Augustine

- **Timeline of Augustine's Life**
- **The Confessions – Highlights**
- **City of God – Highlights**
- **Words to Live By – St. Augustine Quotes**
- **Some Impacts of St. Augustine Today**

Timeline of Augustine's Life

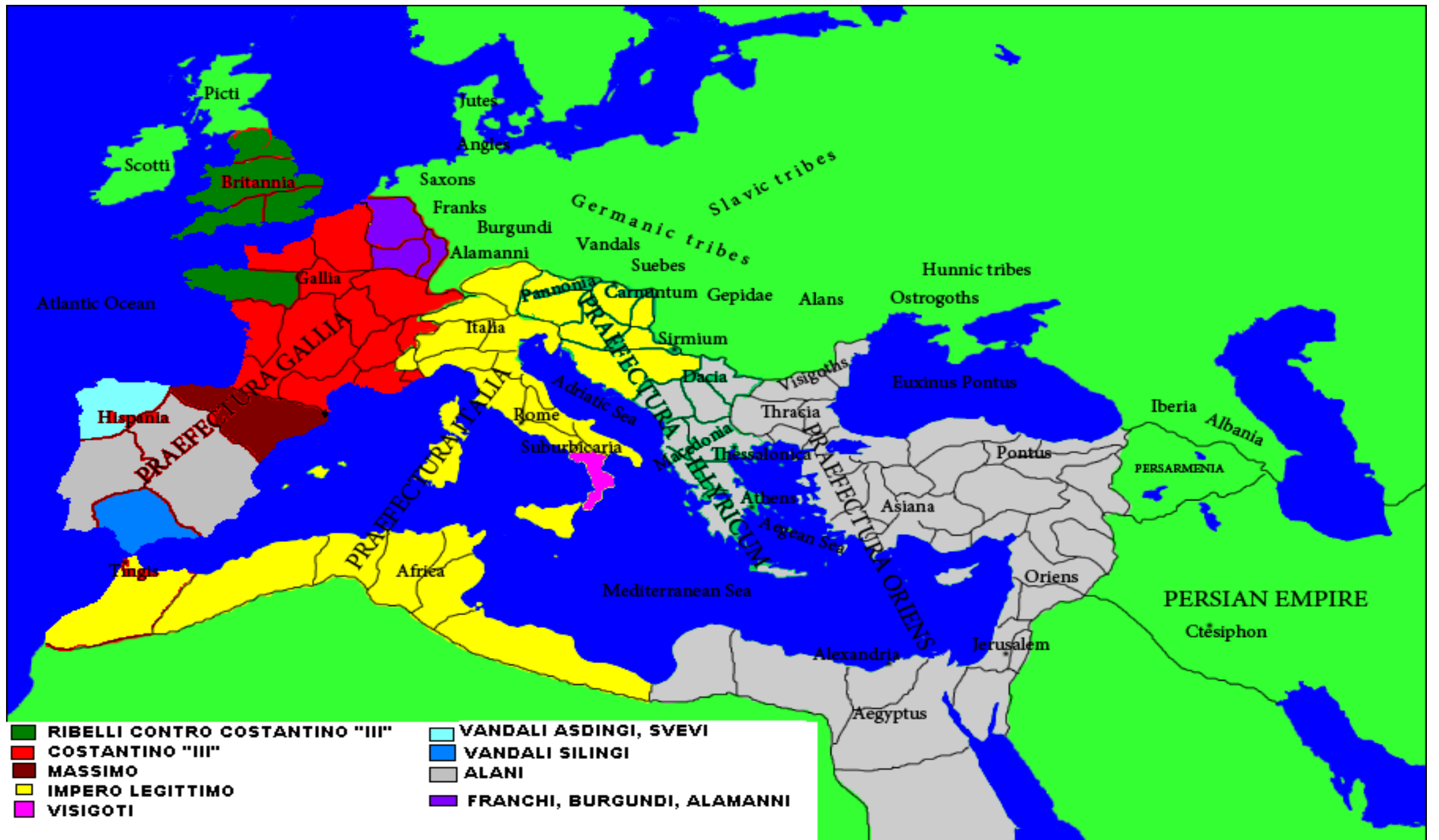
Augustine –

Born November 13, 354 AD in Thagaste in North Africa, a town in an area inhabited by Berber tribes

- Mother, Monica, a Christian**

- Father, Patricius, a pagan but later converted to Christianity**

Died August 28, 430 AD at age 75 in Hippo, North Africa where he was bishop for 34 years



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| ■ RIBELLI CONTRO COSTANTINO "III" | ■ VANDALI ASDINGI, SVEVI |
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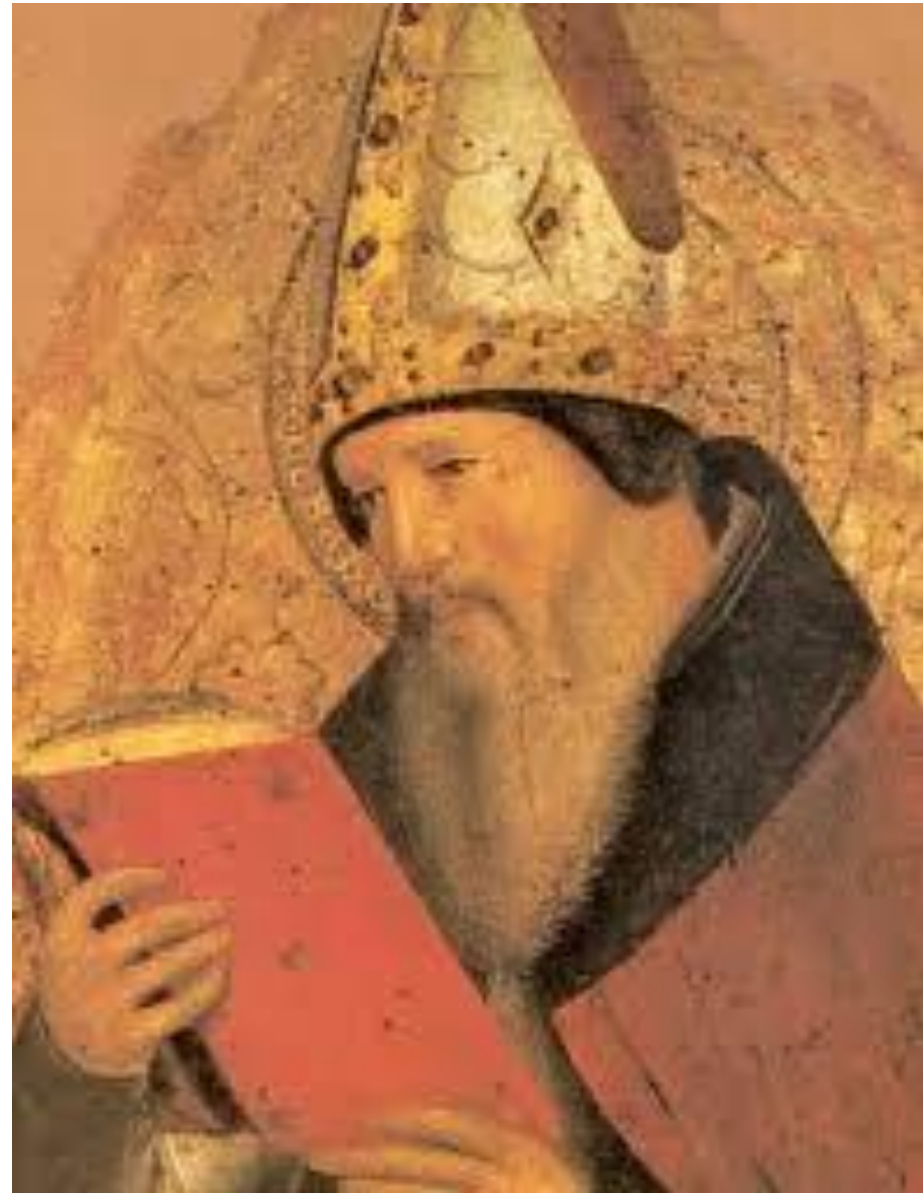
A BIOGRAPHICAL TIME LINE OF AUGUSTINE OF HIPPO

354	Birth (November 13) and early years at Thagaste in North Africa (in the northern province of Numidia)	(Book I)
365-9	His schooling at Madaura (twenty miles from Thagaste)	(Book II)
369-70	Augustine's year at home while his father saved money for Augustine's further education in law	(Book II)
370	Augustine's father's conversion	(mentioned in Book IX)
371-4	Augustine's move to Carthage, the second city of the western Roman empire, to complete his education in law	(Book III)
372	Augustine's father's death; birth of Augustine's son, Adeodatus	(Book III)
372	Reading of Cicero's <i>Hortensius</i> , which led to an intense search for the truth and a deep interest in philosophy	
373-5	Teaching rhetoric at Thagaste	(Book IV)
376-83	Teaching in Carthage	(Book V)
383	Establishing his own school of rhetoric in Rome	(Book V)
384	Teaching rhetoric in Milan, reading "platonic" books, meeting Ambrose	(Books V-VII)
385	Monica's arrival in Milan	(Book VI)
386-August	Conversion in the garden and travel to Cassiciacum	(Book VIII)
387	(April 24, Holy Saturday) Baptism, along with his friend, Alypius, and his son, Adeodatus	(Book IX)

A BIOGRAPHICAL TIME LINE OF AUGUSTINE OF HIPPO

387	The decision to return to Africa, autumn in Ostia en route to Africa, Monica's death in Ostia End of events recorded in <i>Confessions</i>	(Book IX)
388	Returned home to Thagaste (August)	
389	Adeodatus died (at age 17)	
396	Appointed assistant bishop to Valerius	
397	Valerius died and the care of the diocese fell to Augustine	
397–8	The <i>Confessions</i> written (397–400)	
400–19	Anti-Donatist writings	
410	Alaric and the Goths sacked Rome	
412–30	Anti-Pelagian writings	
413	Began writing <i>City of God</i>	
426	Completed <i>City of God</i> (in 22 books)	
430–1	Hippo under siege by the Vandals	
430	August 28, Augustine died in the fourth month of the Vandal attack.	

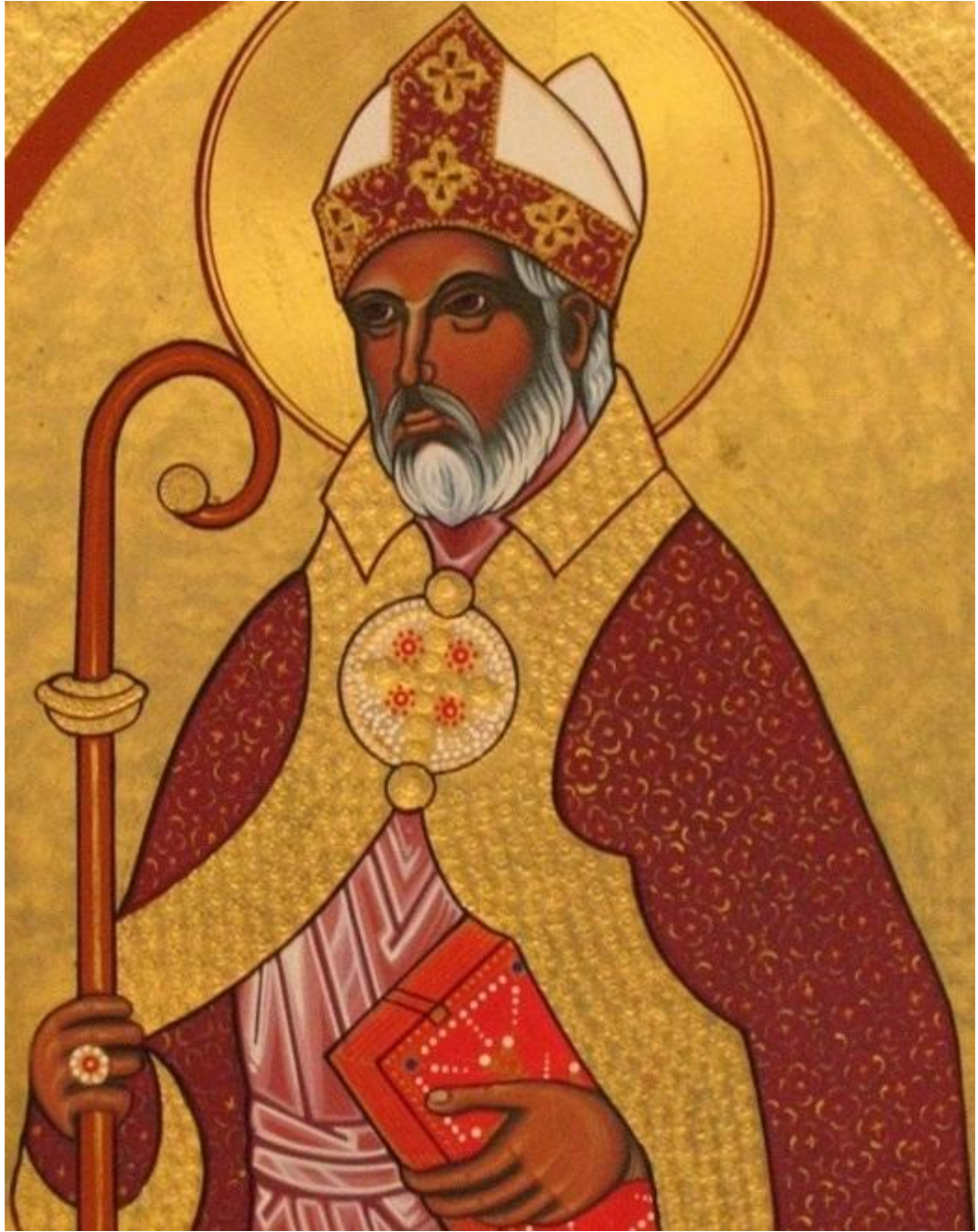
















Confessions - Highlights

Written 397-401 A.D. in his mid 40's



Confessions – 13 Chapters

- **First 9 chapters cover Augustine’s conversion and what during his early years lead up to it**
- **Next the Book jumps to the four years immediately before his conversion**
- **Scholars believe the last 4 chapters were added in his later life based on requests and questions to him on particular topics concerning *Confessions*. Per scholars, the last 4 chapters are not “cohesive” meaning they stand alone addressing the issues and ideas presented in that chapter and not related to other chapters of the book.**
- **In all, Augustine in his *Confessions* uses examples from his own life to sing his praise of the grace of God (in Latin, *gratia*) to himself.**
- **Confessions is a series of prayers and dialogue with God.**

First Line of Confessions:

“You have made us for yourself, and our heart is restless until it rests in you.” (*Confessions* 1:1)

Early Life – Casanova

Augustine wrote:

“The bubbling impulses of puberty befogged and obscured my heart so that I could not see the difference between love’s serenity and lust’s darkness. Confusion of the two things boiled within me.”

And guess who stood by his side through all his youthful shenanigans?

Monica, his Christian mother



Augustine wrote in Confessions:

“But you sent down your help from above and rescued my soul from the depths of this darkness because my mother, your faithful servant, wept to you for me, shedding more tears for my spiritual death than other mothers shed for the bodily death of a son.”

Confessions -

- **There may be a lesson in Confessions for our own personal plans for the reform of self – plans which all too often assume the form of a "project" of our own devising. Augustine uses his own life as an example for the life of all human beings.**
- **He frequently presents difficult ideas of philosophy and theology in deceptively simple language and in examples of familiar life experiences.**

- Augustine certainly did not want readers to treat his *Confessions* lightly. They might be attracted to pick up the book out of curiosity or interest (and, skilled both in rhetoric and the psychology of human nature, he knew how best to entice them to do so).
- But Augustine wanted the *Confessions* to lead them to "make Truth" in their own lives, to make their own interior journey in search of themselves and their God.
- This educational purpose was not his primary one in writing this book, yet it was a motive that crossed his mind. To Darius he wrote, "Join me in praising Him to whom, and not to myself, I desire praise to be given." (*Letter 231, 6*)

To Augustine the word “Confess” has 2 meanings:

1) *Confessions* is the act of **confessio** (a Latin word for "admitting") that Augustine uses to explain his need to become an orthodox Christian, and then to write about it for all to read. This act is thus the spiritual rooting out of the pride that caused the fall of his soul in the first place.

The free acknowledgment before God of the truth that one knows about oneself. For Augustine, this meant the admitting of personal evil.

2) The Latin word, **confiteri** means to acknowledge to God, the truth one knows about God. To confess, then, also means to praise and glorify God.

Confessions –

- **“One of the great literary treasures of the Western World” for the last 15 centuries.**
- **The book by Augustine most read of all his works.**
- **Reveals that it was not solely by intellectual achievement that Augustine found God and sanctity. It reveals a soul entrapped by bad habits. It shows a soul struggling to free itself from sin while at the same time being stirred by the silent voice of God.**
- **Constitutes perhaps the most moving diary ever recorded of the journey of a soul towards God.**

- **When his soul is bathed in the light that comes from the one true God, "it listens to sound that never dies away." It "breathes fragrance that is not borne away on the wind." His soul "tastes food that is never consumed by the eating."**
- **This love frames other loves. The love of God is a love that draws us out of ourselves towards others rather than imprisoning us in a cage of self-enclosed identity. When a person loves only himself or herself, love turns into selfishness. – Aug.net**

Confessions –

- Also, **it is a story of doubt**, an account of a human being becoming "a question to myself" and struggling with that question.
- The understanding that is finally achieved (in grappling with the doubts) is never perfect, and can never be perfect in this life.
- **The *Confessions* record a dialogue with God in which the first word comes always from the other side (the side of God).**

Confessions –

- He did not choose to include - or exclude - various incidents in his life because of their relative significance to the chronology of his first thirty years.

Instead,

- Augustine consciously focuses on those crucial episodes and events that he chose in hindsight. **His plan was to select powerful instances of the grace of God in his life.**

Augustine wrote:

“I intend to remind myself of past foulnesses and carnal corruptions, not because I love them but so that I might love you, my God. It is from the love of your love that I make the act of recollection. The recalling of my wicked ways is bitter in my memory, but I do so that you might be sweet to me, a sweetness touched by no deception, a sweetness serene and content.

You gathered me together from the state of disintegration in which I had been fruitlessly divided. I turned from unity in you to be lost in multiplicity.”

- Throughout the *Confessions*, Augustine intends that his readers do not focus on himself as a sinner like themselves, but rather marvel at the great gift of grace (in Latin, *gratia*) that God gave to him and to all other human beings.
- As well as the excellent spiritual goals of praising the grace (in Latin, *gratia*) of God, there were also more mundane incentives for his composing the *Confessions*.
- Augustine proclaims to anyone who is listening that the grace of God can gently touch even the most proud or obstinate soul.



Parting Words from Augustine re Confessions –

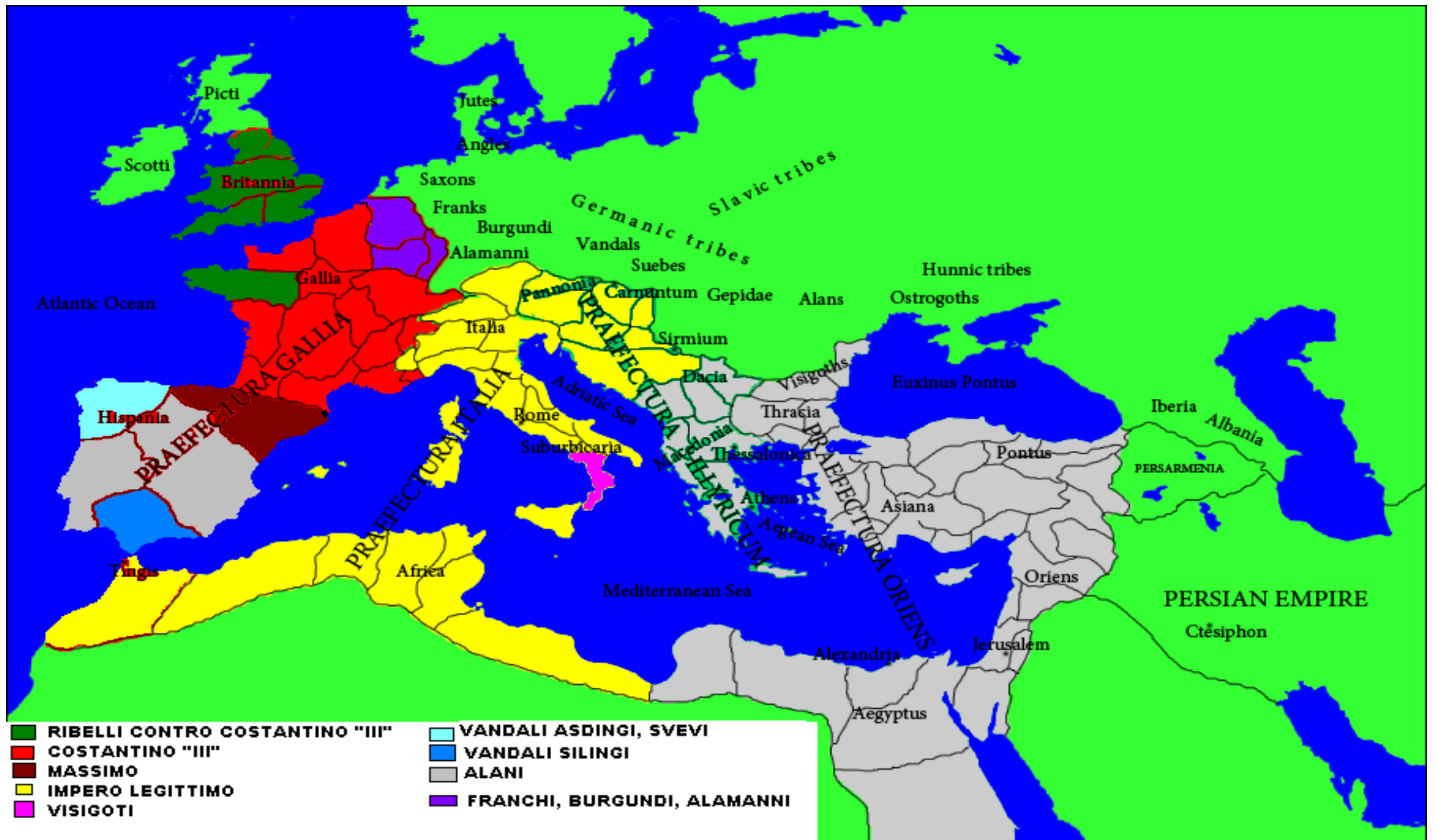
Augustine wrote the *Confessions* for "a people curious to know the lives of others, but careless to amend their own." He clearly wished to demonstrate the providence and mercy of God as shown in the life of one sinner, and to make sure that no one should think any better of him than he really was.

In his *Retractations*, Augustine stated, "My Confessions, in thirteen books, praise the righteous and good God as they speak either of my evil or good, and they are meant to excite the minds and affections of people towards God. At least as far as I am concerned, this is what they did for me when they were being written and they still do this when read. What some people think of them is their own affair but I do know that they have given pleasure to many of my brethren and still do so."

City of God - Highlights

**Current Events in 410 AD that Led to
Augustine's Writing of **City of God****

**The Unimaginable...the Unthinkable...Rome
Itself Captured and Pillaged by Barbarians –
the Visigoths – in August 410 A.D.**

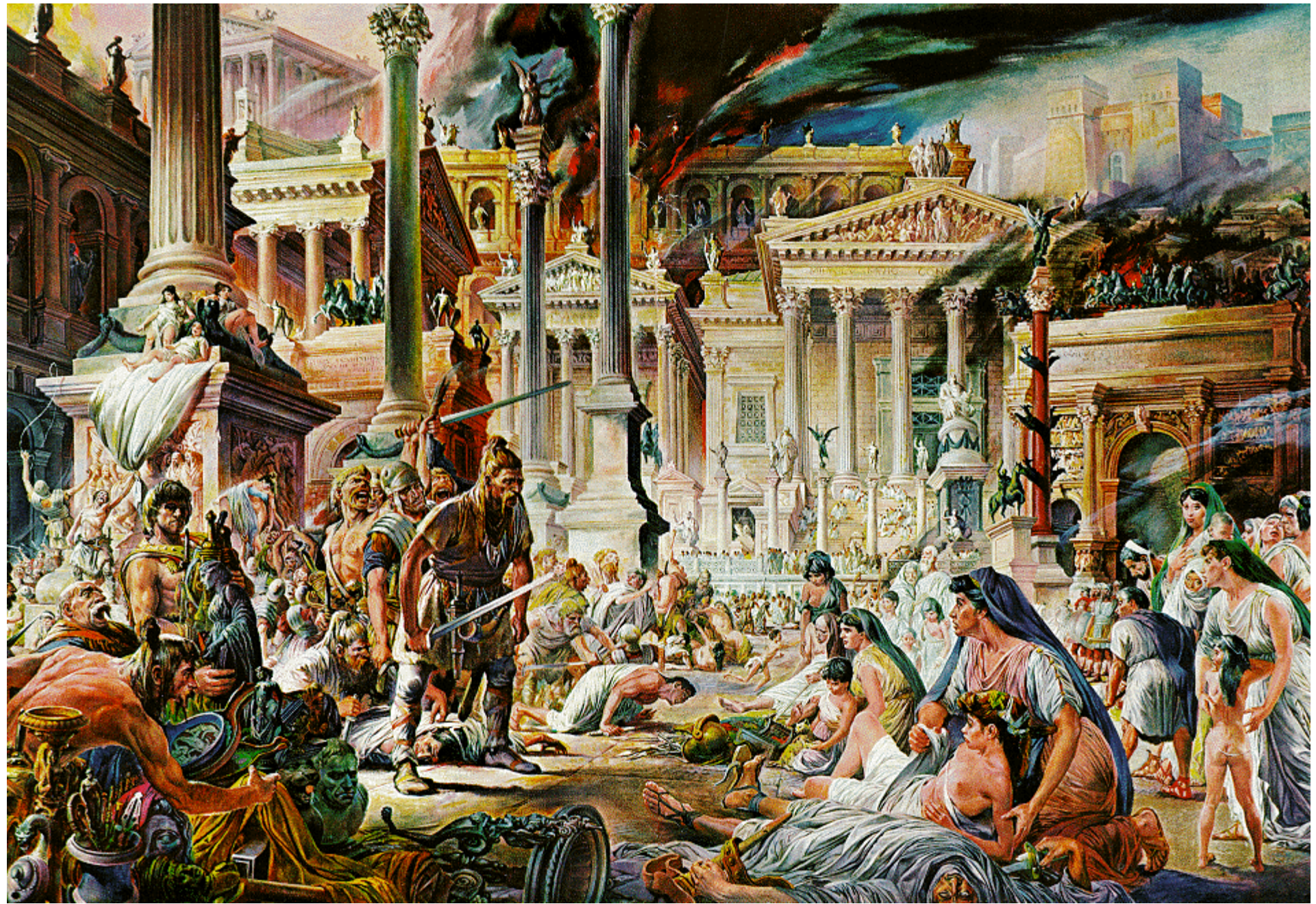


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No. 2740. V. Chica. Invasion des Barbares. V. Chica









Who was to blame for this Tragedy?

- Pagan Leaders speculated: Maybe the Christians are to blame with their “Turn the Other Cheek” Philosophy

Like Winston Churchill who was called at the age of 66 to lead the beleaguered British people against the scourge of the Nazis in 1940...humble Bishop Augustine of Hippo at the age of 56 was called by his learning...by his intellect..by the Holy Spirit... to defend the Christian faith after the humiliating capture of Rome.

For the people of Augustine's time, whether pagan or Christian, the word Rome meant more than the city of that name. Attached to the word was the presumption, established during the experience of the previous centuries, that the city would never be captured or sacked.

Augustine's Great Work –

The City of God

**“Glorious things are spoken of you, O City of God.”
(Psalm 87:3).**

Part I (Books I–X): a polemical critique of Roman religion and philosophy, corresponding to the Earthly City

Book I–V: A critique of pagan religion

Book I: a criticism of the pagans who attribute the sack of Rome to Christianity despite being saved by taking refuge in Christian churches. The book also explains good and bad things happen to righteous and wicked people alike, and it consoles the women violated in the recent calamity.

Book II: a proof that because of the worship of the pagan gods, Rome suffered the greatest calamity of all, that is, moral corruption.

Book III: a proof that the pagan gods failed to save Rome numerous times in the past from worldly disasters, such as the [sack of Rome by the Gauls](#).

Book IV: a proof that the power and long duration of the Roman empire was due not to the pagan gods but to the Christian God.

Book V: a refutation of the doctrine of fate and an explanation of the Christian doctrine of free will and its consistency with God's omniscience. The book proves that Rome's dominion was due to the virtue of the Romans and explains the true happiness of the Christian emperors.

Book VI–X: A critique of pagan philosophy

Book VI: a refutation of the assertion that the pagan gods are to be worshipped for eternal life (rather than temporal benefits). Augustine claimed that even the esteemed pagan theologian Varro held the gods in contempt.

Book VII: a demonstration that eternal life is not granted by Janus, Jupiter, Saturn, and other select gods.

Book VIII: an argument against the Platonists and their natural theology, which Augustine views as the closest approximation of Christian truth, and a refutation of [Apuleius](#)' insistence of the worship of demons as mediators between God and man.

Book IX: a proof that all demons are evil and that only Christ can provide man with eternal happiness.

Book X: a teaching that the good angels wish that God alone is worshipped and a proof that no sacrifice can lead to purification except that of Christ

Part II (Books XI–XXII): discussion on the City of God and its relationship to the Earthly City

Books XI–XIV: the origins of the two cities

Book XI: the origins of the two cities from the separation of the good and bad angels, and a detailed analysis of [Genesis 1](#).

Book XII: answers to why some angels are good and others bad, and a close examination of the creation of man.

Book XIII: teaching that death originated as a penalty for Adam's sin.

Book XIV: teachings on the original sin as the cause for future lust and shame as a just punishment for lust.

Books XV–XVIII: the history or progress of the two cities, including foundational theological principles about Jews.

Book XV: an analysis of the events in Genesis between the time of [Cain and Abel](#) to the time of the flood.

Book XVI: the progress of the two cities from [Noah](#) to [Abraham](#), and the progress of the heavenly city from Abraham to the kings of Israel.

Book XVII: the history of the city of God from [Samuel](#) to [David](#) and to Christ, and Christological interpretations of the prophecies in [Kings](#) and [Psalms](#).

Book XVIII: the parallel history of the earthly and heavenly cities from Abraham to the end. Doctrine of Witness, that Jews received prophecy predicting Jesus, and that Jews are dispersed among the nations to provide independent testimony of the Hebrew Scriptures.

Books XIX–XXII: the deserved destinies of the two cities.

Book XIX: the end of the two cities, and the happiness of the people of Christ.

Book XX: the prophecies of the Last Judgment in the Old and New Testaments.

Book XXI: the eternal punishment for the city of the devil.

Book XXII: the eternal happiness for the saints and explanations of the resurrection of the body.

Written 413 – 427 A.D.

What inspired the book was the storm of blame against Christians that followed the sack of Rome by Alaric and his Visigoths on 24th August 410. In the year 412 Augustine received from Volusian, the pagan pro-consul of Africa, a series of questions about the Incarnation and other Christian teachings.

Pagans complained, "If the empire had not gone over to the Christian religion those horrible invasions would never have happened." These pagans were referring to the year 381, when the Christian religion had supplanted the ancient religion of the Romans as the official state religion. They claimed that Rome had gained world supremacy due to the favor of the ancient gods. When Rome officially accepted the Christian God and turned from its own gods, the gods were said to have withdrawn their protection and allowed the Visigoths to sack Rome in order to demonstrate their anger at being replaced by the Christian God. **A more serious allegation levelled at Christians was that they were disloyal to the Roman state because their primary allegiance was to their God.**

The psychological blow was more lasting than the actual physical blow because, Alaric, with his respect for the Christian religion, moved out of Rome after only three days there. The contemporary ecclesiastics recorded with wonder many instances of the Visigoths' clemency: Christian churches saved from ravage; protection granted to vast multitudes both of pagans and Christians who took refuge therein; vessels of gold and silver which were found in a private dwelling, spared because they "belonged to St Peter"; and the city itself was not put to the torch.

In Augustine's day there was still an expectation that Rome would last until the end of time, hence the sack of Rome had somewhat of an "end of the world" fear attached to it. At Hippo in North Africa, Augustine was moved to make a prompt verbal response to Rome's invasion, as his town prepared to accept refugees who fled from Rome in the hope of moving out of harm's way.

After the sack of Rome, even Christians had questioned in anxiety, "Why were the righteous also suffering?" "Where was the kingdom of God on earth that had been prophesied?" Augustine had direct contact in Hippo with refugees who had fled from Rome in 410. He wrote the *City of God* as a kind of literary farewell for pagan Roman culture and as a defence of the Christian faith.





Et se les rommains peussent auoir par de les dieux loys telles par les quelles il se peussent et deussent vivre il neussent mes loz

City of God - Some Major Themes

- **City of God – Heaven**
- **City of Earth (Man) - Conceptual**
- **The State – Physical World between City of God and City of Earth**

- **Augustine offered the theme phrase, "Two loves gave birth to two cities." (*City of God*, 14.28). His world view was that, for a Christian, the place of the human species in the world differs greatly from that which had motivated the classical Greek and Roman societies.**
- **The *City of God* contrasts two cities: the City of God (represented by "heaven") and the City of Man (exemplified in the former Greek and Roman classical society).**
- **The City of God is the "city of heaven", the eternal Jerusalem on the next life. The City of God is invisible to us here. And it will be only in the City of God in the next life that those chosen by God will find their real resting place.**

- The *City of God* was born of the concern of Augustine for the moral and social disintegration of the Classical culture. In this book, **Augustine primarily took the approach of promoting the cure rather than of offering yet another diagnosis or description of the sickness. And the cure he proposed was simply that the Church adhere to its essential calling by preaching the Gospel and by implementing it.**

- **City of God - For his thematic image in the City of God, Augustine used the theological idea of the kingdom of God from the New Testament.**
- **The fall of Rome in the year 410 prompted numerous broader questions about the role of the Christian religion in society. To write his response to this situation, Augustine cast around for a broad framework or "hook" on to which he could place and interweave a series of different approaches to this very broad topic.**
- **For his thematic image in the *City of God*, Augustine expanded upon the philosophical ideas included in the Republic by Plato, and used the theological idea of the kingdom of God from the New Testament.**

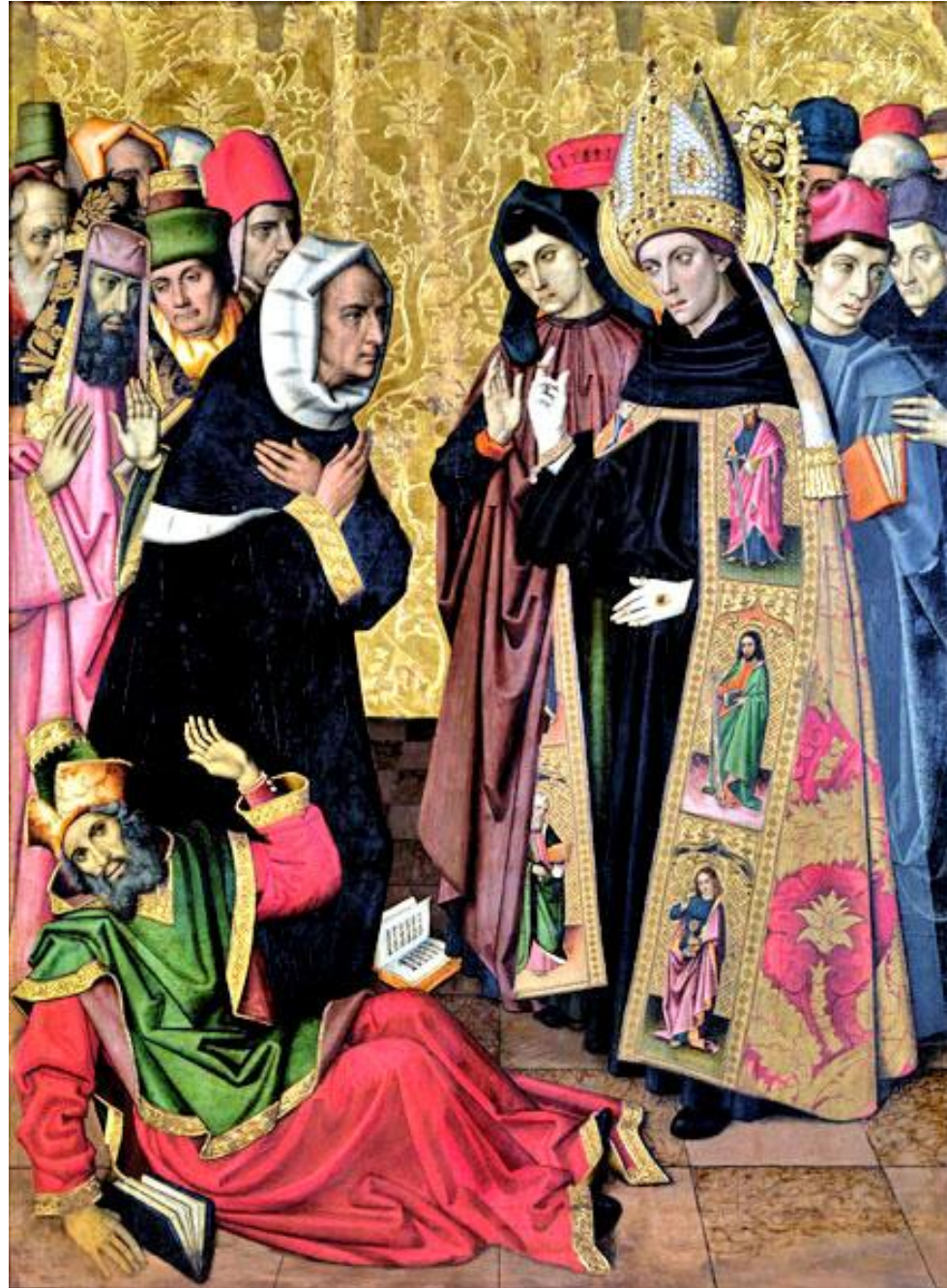
- The **city of earth (or city of Man)** is a place of sin, disorder, and strife. It is the negation of the virtues of heaven, just as Satan is the negation of God. This city of earth is a spiritual (or "Platonic") reality, but not a physical reality.
- The physical world and human society, which Augustine described as "**the State,**" is neither the city of earth nor the city of heaven. The State hovers between the two spiritual cities, and will tend to slide towards the "city of earth" unless people deliberately and consciously struggle to achieve the goals of goodness, order, and peace which accompany the "city of heaven."
- The "**city of heaven" (or city of God)"** can never be perfectly achieved on this earth. There can never be a heaven on earth, but a relative goodness, order, and peace can be achieved which would mirror and imitate the absolute goodness, order, and peace in heaven.

- **The City of Man is shot through with evil, and for a Christian is a picture of considerable gloom.**
- **At the core of the whole book is the one scriptural theme: the fall of angels and humans, which itself was the consequence of a corruption of loves, has introduced division into the soul of every human being.**

- **City of Earth - The "city of earth (or Man)" is the opposite of the "the city of heaven." The city of earth is a place of sin, disorder, and strife. It is the negation of the virtues of heaven, just as Satan is the negation of God.**
 - **This city of earth is a spiritual (or "Platonic") reality, but not a physical reality. It is fundamentally incorrect to presume that Augustine simply equated the "city of earth" with the actual physical world and human society.**
- **The "State" - The physical world and human society, which he described as "the State," is neither the city of earth nor the city of heaven. The State hovers between the two spiritual cities, and will tend to slide towards the "city of earth" unless people deliberately and consciously struggle to achieve the goals of goodness, order, and peace which accompany the "city of heaven".**

- **The "city of heaven" can never be perfectly achieved on this earth. There can never be a heaven on earth, but a relative goodness, order, and peace can be achieved which would mirror and imitate the absolute goodness, order, and peace in heaven.**

- In the natural state, man is now a stranger to himself, and incapable of knowledge of oneself. Humans might think themselves to be virtuous but actually they are filled with pride and disorder. **Left to itself, human society would be nothing but the city of this world - the City of Man. As such, all human beings are cut off from God and destined to die in body and soul.**
- But the **grace of God and the saving actions of Christ** (as highlighted in the vivid contrast between Christ and the demons in Book 10 of the *City of God*) **have nurtured a fragment of the original excellence of the human species.**
- This spark exists in a portion of the human race, and has always done so. God has seen individuals (including Jewish figures in the Old Testament) who have carried in this life the banner of the City of God. Amidst the desolation sin in the world, these figures have held out the hope that the journey to the Jerusalem of heaven is possible.
- **They witness that individuals need not resign themselves to citizenship in a corrupt City of Man, but may already participate in the citizenship of heaven, with faith and hope in its full restoration.**



**Heretics Arguing
with Augustine**

- One motivation of Augustine for writing his *City of God* was to refute the allegations that the fact that Rome had become Christian had caused its invasion in the year 410.
- In the *City of God* Augustine showed that Rome had suffered through numerous other catastrophes long before the Christian religion ever became the state religion of the Empire.
- **Actually, it was due to the respect of the Visigoths for the Christian religion that their attack on Rome had not been far worse than it was. They had departed after only three days.**
- Against those who claimed that Christians could not be loyal Roman citizens due to their higher allegiance to God, Augustine reminded them that the Old and New Testament Scriptures actually commanded Christians to obey the civil authorities.

- **Augustine answered the accusation that the Christian religion had weakened the defense of Rome by asserting that this overlooked that the **real cause of its collapse was its moral bankruptcy that had spawned a society where justice was no longer valued.****
- **Augustine quoted the Roman historians as themselves recognizing the brutality at the very root of the nation, right from the very beginning of Rome with the murder of Romulus by his brother Remus.**
- **In contrast, Augustine proposed that the virtues of the Christian faith were most consistent with good citizenship.**

- **The *City of God* was a response by Augustine to the crisis of the Roman Empire. Augustine maintained that the worldly city could never be the central focus and hope of a Christian. Augustine said that perfect government could not happen on earth, but that it belonged only to heaven.**
- **Augustine wrote that the attack of Rome in the year 410, therefore, should not upset Christians greatly, for the Christian faith belonged to the kingdom of the spirit and could not be identified with any particular kingdom on earth.**
- **Augustine stated that the collapse of Rome did not diminish the Christian religion, for the true Christian was a citizen of a "heavenly city" that could not possibly be pillaged by evil men, but would endure forever.**

- **Compared to heavenly city of God, the decline of Rome was unimportant. The welfare of the Christian religion was not to be identified with the material progress of Rome, or even with its very existence.**
- **Augustine provided comfort to Christians worried by the fall of Rome. He said that both the decay and the prosperity of Rome meant nothing in comparison with the happiness that awaited them in the "city of heaven." They were told that the Christian religion was measured neither by the successes nor by the failures of Rome.**



- **Certainly, Augustine never suggested that on earth the church equated with the "city of heaven" and the State with the "city of earth." Even so, the argument of Augustine and his imagery of the "two cities" was commonly - conveniently?! - read and understood incorrectly in the Middle Ages as a justification for papal claims to temporal sovereignty.**
- **To the contrary, Augustine regarded the Church as a separate assembly of travellers whose eyes are fixed on the "city of heaven" and the next life while enduring as well as possible the imperfections of this world.**
- **Augustine was not greatly interested in the study of politics or political theory; however, when interpreted most strictly, he would in this way appear to be in favor of the complete separation of Church and State.**

- As for his **world view**, Augustine took the opportunity to detail an ideal of a new universal Christian world order that would mirror the perfection of the kingdom in heaven.
- In contrasting the earthly and heavenly cities that represent the continuous struggle between good and evil, the *City of God* explores human history in its relation to all eternity.
- For a thousand years it was for Europe a guide to the rights and duties of the individual vis a vis the state. It showed how a person was subject simultaneously to his temporal lord and to the spiritual kingdom which was the Church.

In the year 427 Augustine reflected upon his writing of *City of God* years previously, and wrote in his [Retractions](#): "When Rome was devastated as a result of the invasion of the Goths under the leadership of Alaric, the worshippers of the many false gods, began, in their attempt to blame this devastation on the Christian religion, to insult the true God with more bitterness and sharpness than usual. Therefore, fired with a zeal for the house of God, I determined to write my book, *City of God*, against their lies and errors."

Influence of **City of God** Over the Centuries

By the time Augustine died (in 430 A.D.), his *City of God* was already recognized as a book of vital importance. In fact, over the next two centuries there was a popular movement throughout his native Africa, much of Frankish Gaul, and portions of Burgundy and Lombardy to have it added to the canon of Scripture (added to the Bible).

The City of God has had its effect on numerous subsequent thinkers or many different centuries. Of it, Francis Bacon said, "If but one book might be had for the edification of the mind, the encouragement of the heart, and the satisfaction of the soul, the *City of God* would of necessity be it." Historical figures from the Protestant Reformation and later ones who would not agree amongst themselves on many issues in theology all accord the *City of God* high acclaim.

According to Martin Luther, this one book "set the very course of Western civilization." According to John Knox, it is the very essence of "incisive Christian thought applied to the circumstances of this poor fallen world." When Peter Lombard (c. 1100 - 1160 AD) compiled his *Sentences*, thereby providing the medieval world with its basic handbook of theology, he acknowledged his "supreme debt" to the "work of genius" of Augustine in the *City of God*.

We may be less aware of how indebted we also are to Saint Augustine. Many of the theological convictions we take for granted—for example, how we think about original sin, anthropology, God’s grace, the nature of the church, the Holy Trinity, the relationship between church and state, and “just war” theories—were first formulated with clarity by Augustine in the late fourth and early fifth centuries (A.D. 354–430).

Calvin tried to recapture an Augustinian orthodoxy, which he believed had become muddled in the Middle Ages. In his *Institutes of the Christian Religion*, Calvin quoted Augustine more than any other church father or theologian, and he spoke of him usually (though not always) in an authoritative way. Calvin understood himself, largely, as an Augustinian Christian.

- **Anselm, Thomas Aquinas, Petrarch, Pascal, Bellarmine, and Kierkegaard all counted the *City of God* as their first and primary intellectual influence. In the shaping of Western civilization, the City of God was the most popular, and to this extent, the most influential, book that Augustine ever wrote. And its influence has not ended yet.**
- **St. Augustine is retired Pope Benedict's favorite theologian.**

***City of God* was the favorite reading matter of Charlemagne, who was the first Holy Roman Emperor. The attempt by Charlemagne at establishing a Holy Roman Empire may be considered as the attempt of a far less than perfect Christian ruler to imitate on earth the City of heaven as an actual political institution - in spite of the fact that Augustine had stated that such a goal was impossible.**

Words to Live By - St. Augustine's Quotes

Knowing and Doing, Summer 2017, CS Lewis Institute

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* Calvin, founder of the Presbyterian faith, was indebted to St. Augustine

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- **A second way that we can benefit from Augustine's pastoral theology is in the priority he places on the Christian's good works and their relation to heaven and heaven's rewards. What a human being does in response to God's grace *really matters* to Augustine—in fact, it is a matter of heaven and hell. Since the drama of salvation is a process finalized only at death, our moral choices along our pilgrimage are not mere icing on the cake of an already finished state, but truly significant players in the successful completion of our journey.**

Knowing and Doing, Summer 2017, CS Lewis Institute

- **Even though Jesus often speaks of rewards as one way of motivating His flock, many of us become uneasy with such thinking, assuming (often unconsciously) that our doing something that merits some kind of reward from God automatically rules out grace and inevitably involves pride. But at the end of the ages, Jesus will say one of two things to every person—either, “Depart from Me, for I never knew you,” or, “Well done, My good and faithful servant.” (Note: Jesus will *not* say to the Christian, “Well done, Holy Spirit in you,” but, “Well done, Sally; well done, Jim. *You* have been faithful!”)**

Knowing and Doing, Summer 2017, CS Lewis Institute

- **Somehow, we must be able to do two things simultaneously in our understanding of salvation: (1) affirm the importance of the Christian's obedience, holiness, and moral choices, insisting that our choices reap real and serious consequences, and (2) glory in Jesus Christ and His grace, where we can say with full exuberance that God *has* saved us, God is *saving* us, and God one day *will* save us.**

Short Quotes from St. Augustine

**Do you wish to rise? Begin by descending.
You plan a tower that will pierce the
clouds? Lay first the foundation of humility.**

What does **love look like? It has the hands to help others. It has the feet to hasten to the poor and needy. It has eyes to see misery and want. It has the ears to hear the sighs and sorrows of men.
That is what love looks like.**

**I have read in Plato and Cicero sayings that are wise and very beautiful; but I have never read in either of them:
Come unto me all ye that labor and are heavy laden.**

If you believe what you like in the gospels, and reject what you don't like, it is not the gospel you believe, but yourself.

Since you cannot do good to all, you are to pay special attention to those who, by the accidents of time, or place, or circumstances, are brought into closer connection with you.

**Men go abroad to wonder at the heights of mountains,
at the huge waves of the sea, at the long courses of the
rivers, at the vast compass of the ocean, at the circular
motions of the stars, and they pass by themselves
without wondering.**

**O Holy Spirit, descend plentifully into my heart.
Enlighten the dark corners of this neglected dwelling
and scatter there Thy cheerful beams.**

Faith is to believe what you do not see; **the reward of this faith is to see what you believe.**

**O Holy Spirit, descend plentifully into my heart.
Enlighten the dark corners of this neglected
dwelling and scatter there Thy cheerful beams.**

It was pride that changed angels into devils; it is humility that makes men as angels.

Thou hast created us for Thyself, and our heart is not quiet until it rests in Thee.

The world is a book, and those who do not travel read only a page.

Some Impacts of St. Augustine Today

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- **Catholic Church – the Order of St. Augustine**
 - **Founded in 1244**
 - **2,785 Friars and Priests Today**
 - **Active in 50 countries**
 - **Universities founded include Villanova University in Pennsylvania**





Selected References

- **Augnet.org (very user friendly and understandable)**
- **Knowing and Doing, Summer 2017, CS Lewis Institute**
- **Augustine's Confessions (Christian Classics)**
- **Brainyquotes.com**
- **Findingaugustine.org**