
THE FOURTH AND FIFTH CENTURIES: THE WEST

Patristic Theology

HILARY OF POITIERS (D. 368)

- Anti-Arian / pro-Nicean
- *On the Councils*
- *On the Trinity*
- Homilies

AMBROSE OF MILAN (340-397)

LIFE

- Born in Trier
- Bees at his birth
- Moved to Rome before 355
- Left Rome in 365
- Made bishop in 373

WORKS

- *On the Christian Faith*
- *On the Holy Spirit*
- *On the Sacraments*
- *On Repentance*
- *On the Duties of the Clergy*
- *Concerning Virgins*
- *Concerning Widows*
- *On the Death of Satyrus*
- *Memorial of Symmachus*
- Sermons
- Letters
- Hymns

EMPHASES

- Engagement with society
- "Lay monasticism"
- Defense of Nicea
- Liturgy & music

AUGUSTINE OF HIPPO (354-430)

LIFE

- Born in Tagaste, Numidia in 354
- Mother Monica was Christian
- Studied rhetoric in Carthage; taught there
- Taught in Rome
- Taught in Milan
- Baptized in 387 by Ambrose
- Ordained a presbyter in 391

- Elected bishop of Hippo in 396
- Died in 430

THE CONFESSIONS

“You are great, Lord, and highly to be praised: great is your power and your wisdom is immeasurable’. Man, a little piece of your creation, desires to praise you, a human being ‘bearing his mortality with him’, carrying with him the witness of his sin and the witness that you ‘resist the proud’. Nevertheless, to praise you is the desire of man, a little piece of your creation. You stir man to take pleasure in praising you, because you have made us for yourself, and our heart is restless until it rests in you.”

- Original sin manifest in the behavior of children
- Disordered desires mark human existence and cannot bring happiness
- False claims of physical pleasure
- Warped desire
 - “In seeking for you I followed not the intelligence of the mind, by which you willed that I should surpass the beasts, but the mind of the flesh. But you were more inward than my most inward part and higher than the highest element within me.” (1.6)
- Effects of drama and of the games
- False relationships and proper love
 - Augustine and the celebrities
 - Augustine and Monica
 - Augustine and his lover
 - Augustine and his dear friend
 - “The reason why that grief had penetrated me so easily and deeply was that I had poured out my soul on to the sand by loving a person sure to die as if he would never die. The greatest source of repair and restoration was the solace of friends, with whom I loved what I loved as a substitute for you; and this was a vast myth and a long lie.”
 - Friendship and God
- The Manicheans
- The Platonists
 - Realization that God is not a body
- The Christians
- Loving the creature and not the Creator
- Turning the heart and mind to God: the influence of St. Ambrose
- In a garden in Milan: “Pick up and read”
- Vision at Ostia
 - “That is how it was when at that moment we extended our reach and in a flash of mental energy attained the eternal wisdom which abides beyond all things. If only it could last, and other visions of a vastly inferior kind could be withdrawn!” (9.10, 25)
- “You pierced my heart with the arrow of your love”
- What do I love when I love my God?
 - “Yet there is a light I love, and a food, and a kind of embrace when I love my God—a light, voice, odour, food, embrace of my inner man, where my soul is floodlit by light which space cannot contain, where there is sound that time cannot seize, where there is a perfume which no breeze disperses, where there is a taste for food no amount of eating can lessen, and where there is a bond of union that no satiety can part.”
- “Late have I loved you, beauty so old and so new; late have I loved you. And see, you were within and I was in the external world and sought you there, and in my unlovely state I plunged into those lovely created things which you made. You were with me, and I was not with you.” (10.27, 38)
- Memory
- Time & Eternity
- Scripture
- Ascent of the mind to God

ON THE TRINITY

- Ontological Trinity
- Analogical Trinity
- Anagogical Trinity

THE CITY OF GOD

ON CHRISTIAN DOCTRINE

- Senses of Scripture
- Importance of attending to the demands of reason
- Literal sense
- Spiritual sense
- Interpreting the Scripture requires the commitment of all human learning

AUGUSTINE THE MYSTIC

- Interior contact with God
- Brief experiences of ecstasy
- Bernard McGinn: "The great African, like his contemporaries in the Eastern part of the undivided church, saw all theology as mystical in the sense that it was designed to lead the believer into the experience of the presence of God, begun here below in the communal life of the church, but only completed in the glory of heaven." (*Foundations of Mysticism*, 241)

MARRIAGE AND SEX

- The good of marriage
- Issues with embodiment

AUGUSTINE AND THE DONATISTS

- The holiness of the Church
- Corporate experience of God
- Sacraments as the operation of the Church

JEROME (340-420)

- Vulgate
- Letters
- *Against Jovinianus*
- *Against the Pelagians*
- *De Viris Illustribus*

RUFINUS (345-410)

- *Apology*
- *Commentary on the Apostles' Creed*

OTHER FIGURES

- Sulpicius Severus (360-425)
 - Life of St. Martin
 - Dialogues
 - Sacred History
- Paulinus of Nola (354-431)
 - Poems
 - Letters
- Prosper of Aquitaine (390-455)
 - Defense of Augustine
 - Works against the Semi-Pelagians
- Gennadius Scholarius (late 5c)
 - Continued Jerome's *De Viris Illustribus*
- Prudentius

PATRICK

- 387-493 (or 460-61)
 - --highly speculative
- *Confessio*
- Letter to Coroticum
- *St. Patrick's Breastplate*
- Ecclesiastical canons
- *Rule of St. Patrick*