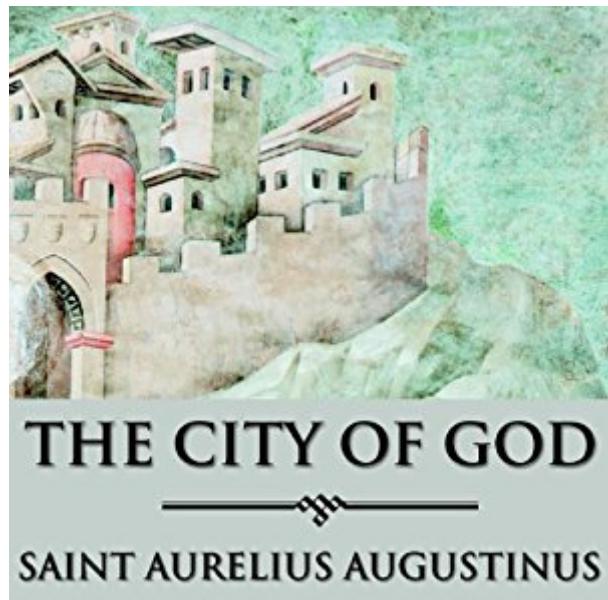


The book was found

The City Of God



Synopsis

Written in the early 5th century by Augustine of Hippo, who later became a Doctor of the Church, this large theological work provided an articulate defense of Christianity when it was being held culpable for the shocking sack of Rome that had occurred just a few years before. It outlines a citizenship that goes beyond the worldly, the political, and the self-centered, instead focusing on a place where the inhabitants are devout, God-focused, and seeking grace. In examining history with a clear perception of good and evil, Augustine was in effect interpreting human actions in relation to eternity. He contrasts earthly and heavenly cities to great effect, in addition to inspecting pagan religions, Greek philosophers like Plato, and the Bible. Just as it influenced the people of the author's own time, "The City of God" is still a powerful Christian text to this day and considered a foundational work of Christianity. --This text refers to an out of print or unavailable edition of this title.

Book Information

Audible Audio Edition

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Customer Reviews

Although I am normally a quick reader, it has taken me about six months to finish *The City of God*. At times I was frustrated, and believed that the book was imbued with a generative power, and grew longer the further I read. And yet I am a little sad to have finished it, for no matter what was going on in my life, like Scripture, the *City of God* had relevance. How to summarize such a monumental work? First of all, I do not concur with the diminishment of the early parts of the work. While Books 1 through X are indeed more clearly tied to the dissolving Roman world, it is extremely helpful for us

to get our minds into a time when pagans were more than countercultural "post-Christian" teenage losers. Augustine's vivid arguments against the pagan "theology" are incisive. More notably, they bring into focus a world that was both ultra-rational in the Platonic/Aristotilean tradition, and "superstitious" in its belief in household gods, demons, curses, and magic. That both a very advanced science and such beliefs could coexist is a lesson to us in our secularized, smug modern world. The temporal proximity of Augustine to Christ and the Apostles brings another level of clarity. While Augustine emphasized that "none shall know the day nor hour," it is clear that there is an apocalyptic undercurrent in the Christian society he inhabits. The urgency of Christian life seems to me to have diminished. Particularly striking are Augustine's arguments against those "tender-hearted Christians" who hold various levels of Salvation for even the most depraved. In our world of ecumenical outreach, guitar-Mass hippy communalism, Augustine's defense of the limited Salvation is a necessary wake-up call.

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