Politics and the Earthly City in Augustine’s City of God

In this volume, Veronica Roberts Ogle offers a new reading of Augustine’s political thought as it is presented in City of God. Focusing on the relationship between politics and the earthly city, she argues that a precise understanding of Augustine’s vision can only be reached through a careful consideration of the work’s rhetorical strategy and sacramental worldview. Ogle draws on Christian theology and political thought, moral philosophy, and semiotic theory to make her argument. Laying out Augustine’s understanding of the earthly city, she proceeds by tracing out his rhetorical strategy and concludes by articulating his sacramental vision and the place of politics within it. Ogle thus suggests a new way of determining the status of politics in Augustine’s thought. Her study clarifies seemingly contradictory passages in his text, highlights the nuance of his position, and captures the unity of his vision as presented in City of God.

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For Nicholas and Peter
He refused to be subject to his Creator, and in his arrogance supposed that he wielded power as his own private possession and rejoiced in that power. And thus he was both deceived and deceiving because no one can escape the power of the Omnipotent. He has refused to accept reality and in his arrogant pride presumes to counterfeit an unreality.

Augustine, City of God 11.13
Contents

Acknowledgments viii
List of Abbreviations ix
Introduction 1
1 The Parodic City: Augustine’s Account of the Earthly City and Its Logic of Self-Love 19
2 The Sack of Roma Aeterna: Pride, Custom, and the Possibility of Cultural Renewal in Book 1 42
3 Exposing the Worldly Worldviews of Empires, Patriots, and Philosophers: Augustine’s Psychagogic Strategy 68
4 Roman History Retold: Situating Augustine’s Political Pessimism within His Psychagogic Argument 96
5 The Sacramental Worldview and Its Antisacramental Distortion: Exploring Augustine’s Theory of Signs and Its Implications for the Two Cities Doctrine 118
6 The Status of Politics: Rereading City of God 19 in Light of Augustine’s Sacramental Vision 144
Conclusion 182
Bibliography 184
Index 195
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_Deo Gratias._

viii
Abbreviations


**SERIES CONTAINING CRITICAL EDITIONS**

CCSL = *Corpus Christianorum. Series Latina*. Turnhout, 1959–.

CSEL = *Corpus Scriptorum Ecclesiasticorum Latinorum*. Vienna, 1866–.


**TEXTS**


**List of Abbreviations**

*doct. chr.* = *de doctrina christiana* (CCSL 32). *Teaching Christianity.*


