Medieval Astrology Profile for Saint Augustine of Hippo

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Introduction to delineation of appearance and character in natal astrology. The following document is a hand-written analysis of **Saint Augustine of Hippo**, using the principles of medieval predictive astrology. The discipline of natal astrology focuses on the fate of an individual based on a horoscope cast for the moment of birth. Within natal astrology, the 1st house occupying the eastern horizon at birth describes the native: physical vitality, appearance, and character. Between the Hellenistic and Medieval eras several specialized models were developed to assess these characteristics. They include **longevity** (vitality and length of life), **physiognomy** (form and shape of the face and body), **victor of the chart** (overall life purpose), **manners** (social conduct including ethical behavior), and **temperament** (elemental mix of fire, earth, air, and water with applications in medical astrology). Prior research has presented models and results for longevity (*A Rectification Manual: The American Presidency*, Chapter 4) and physiognomy (*Astrological Physiognomy: History and Sources* & *Astrological Physiognomy: Empirical Tests of the Leo Rising Decan*).

Victor of the Chart. Included are two competing models for computing the victor of the chart said to be the single most powerful planet in the horoscope. According to Plato's follower Porphyry, by configuration in the natal horoscope the planet signifying the victor of the chart shows the life choice made by the soul prior to incarnation. Plato explains the details of his soul model in *The Myth of Er* found in the closing pages of his work *The Republic*. Porphyry and his peer Antiochus offer specific rules for determining the victor of the chart. The method of Antiochus/Porphyry is compared to a later method for determining the victor suggested by the Jewish Rabbi Abraham ben Meir ibn Ezra, a philosopher and astrologer active in the 12th century. For a discussion of these two models, see the companion paper *Victor of the Chart: Testing Methods of Antiochus/Porphyry and Ibn Ezra*, which serves as a key to what is presented here.

Manners. Plato was not alone among Greek philosophers in conceiving models for the soul. Aristotle's model of vegetative, sensitive, and intellective soul levels (assigned respectively to the plant, animal, and human kingdoms) was taken up by Ptolemy, who found a correspondence between the sensitive and intellective soul and Moon and Mercury in the natal horoscope. Configuration of the Moon and Mercury, with special emphasis given to their rulers, is a second method for analyzing the soul. Ptolemy introduces this model in *Tetrabiblos III.13* "Of the Quality of the Soul.*"* Subsequent authors refer to this model as "Significators of the Soul" or "Manners." A summary template for the Moon and Mercury is presented in the paper and will be further developed in future versions.

Acknowledgements

Birth Data Born Aurelius Augustinus Hipponensis, 13-Nov-365 AD, Thagaste, Numidia, modern-day Souk Ahras, Algeria. No record in Astrodatabank. Rectified herein by Regulus Astrology LLC.

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Saint Augustine of Hippo

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Saint Augustine of Hippo (November 13, 354 – August 28, 430)

Source for the following biographical sketch is the Catholic Encyclopedia, originally published in 1913, whose copyright has expired.

Eugène Portalié. "Saint Augustine of Hippo". Catholic Encyclopedia, 1913. *CatholicSaints.Info*. 26 February 2014. Available online: http://catholicsaints.info/catholic-encyclopedia-saint-augustine-of-hippo/ Accessed 29-Oct-2015.

Catholic Encyclopedia – Saint Augustine of Hippo

The great Saint Augustine's life is unfolded to us in documents of unrivaled richness, and of no great character of ancient times have we information comparable to that contained in the "Confessions", which relate the touching story of his soul, the "Retractations," which give the history of his mind, and the "Life of Augustine," written by his friend Possidius, telling of the saint's apostolate.

We will confine ourselves to sketching the three periods of this great life: (1) the young wanderer's gradual return to the Faith; (2) the doctrinal development of the Christian philosopher to the time of his episcopate; and (3) the full development of his activities upon the Episcopal throne of Hippo.

From his birth to his conversion (354-386)

Augustine was born at Tagaste on 13 November 354. Tagaste, now Souk-Ahras, about 60 miles from Bona (ancient Hippo-Regius), was at that time a small free city of proconsular Numidia which had recently been converted from Donatism. Although eminently respectable, his family was not rich, and his father, Patricius, one of the curiales of the city, was still a pagan. However, the admirable virtues that made Monica the ideal of Christian mothers at length brought her husband the grace of baptism and of a holy death, about the year 371.

Augustine received a Christian education. His mother had him signed with the cross and enrolled among the catechumens. Once, when very ill, he asked for baptism, but, all danger being soon passed, he deferred receiving the sacrament, thus yielding to a deplorable custom of the times. His association with "men of prayer" left three great ideas deeply engraven upon his soul: a Divine Providence, the future life with terrible sanctions, and, above all, Christ the Saviour. "From my tenderest infancy, I had in a manner sucked with my mother's milk that name of my Saviour, Thy Son; I kept it in the recesses of my heart; and all that presented itself to me without that Divine Name, though it might be elegant, well written, and even replete with truth, did not altogether carry me away" (Confessions I.4).

But a great intellectual and moral crisis stifled for a time all these Christian sentiments. The heart was the first point of attack. Patricius, proud of his son's success in the schools of Tagaste and Madaura determined to send him to Carthage to prepare for a forensic career. But, unfortunately, it required several months to collect the necessary means, and Augustine had to spend his sixteenth year at Tagaste in an idleness which was fatal to his virtue; he gave himself up to pleasure with all the vehemence of an ardent nature. At first he prayed, but without the sincere desire of being heard, and when he reached Carthage, towards the end of the year 370, every circumstance tended to draw him

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from his true course: the many seductions of the great city that was still half pagan, the licentiousness of other students, the theatres, the intoxication of his literary success, and a proud desire always to be first, even in evil. Before long he was obliged to confess to Monica that he had formed a sinful liaison with the person who bore him a son (372), "the son of his sin" — an entanglement from which he only delivered himself at Milan after fifteen years of its thralldom.

Two extremes are to be avoided in the appreciation of this crisis. Some, like Mommsen, misled perhaps by the tone of grief in the "Confessions", have exaggerated it: in the "Realencyklopädie" (3d ed., II, 268) Loofs reproves Mommsen on this score, and yet he himself is too lenient towards Augustine, when he claims that in those days, the Church permitted concubinage. The "Confessions" alone prove that Loofs did not understand the 17th canon of Toledo. However, it may be said that, even in his fall, Augustine maintained a certain dignity and felt a compunction which does him honour, and that, from the age of nineteen, he had a genuine desire to break the chain. In fact, in 373, an entirely new inclination manifested itself in his life, brought about by the reading Cicero's "Hortensius" whence he imbibed a love of the wisdom which Cicero so eloquently praises. Thenceforward Augustine looked upon rhetoric merely as a profession; his heart was in philosophy.

Unfortunately, his faith, as well as his morals, was to pass though a terrible crisis. In this same year, 373, Augustine and his friend Honoratus fell into the snares of the Manichæans. It seems strange that so great a mind should have been victimized by Oriental vapourings, synthesized by the Persian Mani (215-276) into coarse, material dualism, and introduced into Africa scarcely fifty years previously. Augustine himself tells us that he was enticed by the promises of a free philosophy unbridled by faith; by the boasts of the Manichæans, who claimed to have discovered contradictions in Holy Writ; and, above all, by the hope of finding in their doctrine a scientific explanation of nature and its most mysterious phenomena. Augustine's inquiring mind was enthusiastic for the natural sciences, and the Manichæans declared that nature withheld no secrets from Faustus, their doctor. Moreover, being tortured by the problem of the origin of evil, Augustine, in default of solving it, acknowledged a conflict of two principles. And then, again, there was a very powerful charm in the moral irresponsibility resulting from a doctrine which denied liberty and attributed the commission of crime to a foreign principle.

Once won over to this sect, Augustine devoted himself to it with all the ardour of his character; he read all its books, adopted and defended all its opinions. His furious proselytism drew into error his friend Alypius and Romanianus, his Mæcenas of Tagaste, the friend of his father who was defraying the expenses of Augustine's studies. It was during this Manichæan period that Augustine's literary faculties reached their full development, and he was still a student at Carthage when he embraced error.

His studies ended, he should in due course have entered the forum litigiosum, but he preferred the career of letters, and Possidius tells us that he returned to Tagaste to "teach grammar." The young professor captivated his pupils, one of whom, Alypius, hardly younger than his master, loath to leave him after following him into error, was afterwards baptized with him at Milan, eventually becoming Bishop of Tagaste, his native city. But Monica deeply deplored Augustine's heresy and would not have received him into her home or at her table but for the advice of a saintly bishop, who declared that "the son of so many tears could not perish." Soon afterwards Augustine went to Carthage, where he continued to teach rhetoric. His talents shone to even better advantage on this wider stage, and by an indefatigable pursuit of the liberal arts his intellect attained its full maturity. Having taken part in a

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poetic tournament, he carried off the prize, and the Proconsul Vindicianus publicly conferred upon him the corona agonistica.

It was at this moment of literary intoxication, when he had just completed his first work on æsthetics (now lost) that he began to repudiate Manichæism. Even when Augustine was in his first fervour, the teachings of Mani had been far from quieting his restlessness, and although he has been accused of becoming a priest of the sect, he was never initiated or numbered among the "elect," but remained an "auditor" the lowest degree in the hierarchy. He himself gives the reason for his disenchantment. First of all there was the fearful depravity of Manichæan philosophy — "They destroy everything and build up nothing"; then, the dreadful immorality in contrast with their affectation of virtue; the feebleness of their arguments in controversy with the Catholics, to whose Scriptural arguments their only reply was: "The Scriptures have been falsified." But, worse than all, he did not find science among them — science in the modern sense of the word — that knowledge of nature and its laws which they had promised him. When he questioned them concerning the movements of the stars, none of them could answer him. "Wait for Faustus," they said, "he will explain everything to you." Faustus of Mileve, the celebrated Manichæan bishop, at last came to Carthage; Augustine visited and questioned him, and discovered in his responses the vulgar rhetorician, the utter stranger to all scientific culture. The spell was broken, and, although Augustine did not immediately abandon the sect, his mind rejected Manichæan doctrines. The illusion had lasted nine years.

But the religious crisis of this great soul was only to be resolved in Italy, under the influence of Ambrose. In 383 Augustine, at the age of twenty-nine, yielded to the irresistible attraction which Italy had for him, but his mother suspected his departure and was so reluctant to be separated from him that he resorted to a subterfuge and embarked under cover of the night. He had only just arrived in Rome when he was taken seriously ill; upon recovering he opened a school of rhetoric, but, disgusted by the tricks of his pupils, who shamelessly defrauded him of their tuition fees, he applied for a vacant professorship at Milan, obtained it, and was accepted by the prefect, Symmachus. Having visited Bishop Ambrose, the fascination of that saint's kindness induced him to become a regular attendant at his preachings.

However, before embracing the Faith, Augustine underwent a three years' struggle during which his mind passed through several distinct phases. At first he turned towards the philosophy of the Academics, with its pessimistic scepticism; then neo-Platonic philosophy inspired him with genuine enthusiasm. At Milan he had scarcely read certain works of Plato and, more especially, of Plotinus, before the hope of finding the truth dawned upon him. Once more he began to dream that he and his friends might lead a life dedicated to the search for it, a life purged of all vulgar aspirations after honours, wealth, or pleasure, and with celibacy for its rule (Confessions VI). But it was only a dream; his passions still enslaved him.

Monica, who had joined her son at Milan, prevailed upon him to become betrothed, but his affianced bride was too young, and although Augustine dismissed the mother of Adeodatus, her place was soon filled by another. Thus did he pass through one last period of struggle and anguish. Finally, through the reading of the Holy Scripture light penetrated his mind. Soon he possessed the certainty that Jesus Christ is the only way to truth and salvation. After that resistance came only from the heart. An interview with Simplicianus, the future successor of Saint Ambrose, who told Augustine the story of the conversion of the celebrated neo-Platonic rhetorician, Victorinus (Confessions VIII.1, VIII.2), prepared the way for the grand stroke of grace which, at the age of thirty-three, smote him to the

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ground in the garden at Milan (September, 386). A few days later Augustine, being ill, took advantage of the autumn holidays and, resigning his professorship, went with Monica, Adeodatus, and his friends to Cassisiacum, the country estate of Verecundus, there to devote himself to the pursuit of true philosophy which, for him, was now inseparable from Christianity.

From his conversion to his episcopate (386-395)

Augustine gradually became acquainted with Christian doctrine, and in his mind the fusion of Platonic philosophy with revealed dogmas was taking place. The law that governed this change of thought has of late years been frequently misconstrued; it is sufficiently important to be precisely defined. The solitude of Cassisiacum realized a long-cherished dream. In his books "Against the Academics," Augustine has described the ideal serenity of this existence, enlivened only by the passion for truth. He completed the education of his young friends, now by literary readings in common, now by philosophical conferences to which he sometimes invited Monica, and the accounts of which, compiled by a secretary, have supplied the foundation of the "Dialogues." Licentius, in his "Letters," would later on recall these delightful philosophical mornings and evenings, at which Augustine was wont to evolve the most elevating discussions from the most commonplace incidents. The favourite topics at their conferences were truth, certainty (Against the Academics), true happiness in philosophy (On a Happy Life), the Providential order of the world and the problem of evil (On Order) and finally God and the soul (Soliloquies, On the Immortality of the Soul).

Here arises the curious question propounded modern critics: Was Augustine a Christian when wrote these "Dialogues" at Cassisiacum? Until now no one had doubted it; historians, relying upon the "Confessions", had all believed that Augustine's retirement to the villa had for its twofold object the improvement of his health and his preparation for baptism. But certain critics nowadays claim to have discovered a radical opposition between the philosophical "Dialogues" composed in this retirement and the state of soul described in the "Confessions". According to Harnack, in writing the "Confessions" Augustine must have projected upon the recluse of 386 the sentiments of the bishop of 400. Others go farther and maintain that the recluse of the Milanese villa could not have been at heart a Christian, but a Platonist; and that the scene in the garden was a conversion not to Christianity, but to philosophy, the genuinely Christian phase beginning only in 390.

But this interpretation of the "Dialogues" cannot withstand the test of facts and texts. It is admitted that Augustine received baptism at Easter, 387; and who could suppose that it was for him a meaningless ceremony? So too, how can it be admitted that the scene in the garden, the example of the recluses, the reading of Saint Paul, the conversion of Victorinus, Augustine's ecstasies in reading the Psalms with Monica were all invented after the fact? Again, as it was in 388 that Augustine wrote his beautiful apology "On the Holiness of the Catholic Church," how is it conceivable that he was not yet a Christian at that date? To settle the argument, however, it is only necessary to read the "Dialogues" themselves. They are certainly a purely philosophical work — a work of youth, too, not without some pretension, as Augustine ingenuously acknowledges (Confessions IX.4); nevertheless, they contain the entire history of his Christian formation. As early as 386, the first work written at Cassisiacum reveals to us the great underlying motive of his researches. The object of his philosophy is to give authority the support of reason, and "for him the great authority, that which dominates all others and from which he never wished to deviate, is the authority of Christ"; and if he loves the Platonists it is because he counts on finding among them interpretations always in harmony with his faith (Against the Academics, III, c. x). To be sure such confidence was excessive, but it remains evident that in these "Dialogues" it is a

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Christian, and not a Platonist, that speaks. He reveals to us the intimate details of his conversion, the argument that convinced him (the life and conquests of the Apostles), his progress in the Faith at the school of Saint Paul (ibid., II, ii), his delightful conferences with his friends on the Divinity of Jesus Christ, the wonderful transformations worked in his soul by faith, even to that victory of his over the intellectual pride which his Platonic studies had aroused in him (On The Happy Life, I, ii), and at last the gradual calming of his passions and the great resolution to choose wisdom for his only spouse (Soliloquies, I, x).

It is now easy to appreciate at its true value the influence of neo-Platonism upon the mind of the great African Doctor. It would be impossible for anyone who has read the works of Saint Augustine to deny the existence of this influence. However, it would be a great exaggeration of this influence to pretend that it at any time sacrificed the Gospel to Plato. The same learned critic thus wisely concludes his study: "So long, therefore, as his philosophy agrees with his religious doctrines, Saint Augustine is frankly neo-Platonist; as soon as a contradiction arises, he never hesitates to subordinate his philosophy to religion, reason to faith. He was, first of all, a Christian; the philosophical questions that occupied his mind constantly found themselves more and more relegated to the background" (op. cit., 155). But the method was a dangerous one; in thus seeking harmony between the two doctrines he thought too easily to find Christianity in Plato, or Platonism in the Gospel. More than once, in his "Retractations" and elsewhere, he acknowledges that he has not always shunned this danger. Thus he had imagined that in Platonism he discovered the entire doctrine of the Word and the whole prologue of Saint John. He likewise disavowed a good number of neo-Platonic theories which had at first misled him — the cosmological thesis of the universal soul, which makes the world one immense animal — the Platonic doubts upon that grave question: Is there a single soul for all or a distinct soul for each? But on the other hand, he had always reproached the Platonists, as Schaff very properly remarks (Saint Augustine, New York, 1886, p. 51), with being ignorant of, or rejecting, the fundamental points of Christianity: "first, the great mystery, the Word made flesh; and then love, resting on the basis of humility." They also ignore grace, he says, giving sublime precepts of morality without any help towards realizing them.

It was this Divine grace that Augustine sought in Christian baptism. Towards the beginning of Lent, 387, he went to Milan and, with Adeodatus and Alypius, took his place among the competentes, being baptized by Ambrose on Easter Day, or at least during Eastertide. The tradition maintaining that the Te Deum was sung on that occasion by the bishop and the neophyte alternately is groundless. Nevertheless this legend is certainly expressive of the joy of the Church upon receiving as her son him who was to be her most illustrious doctor. It was at this time that Augustine, Alypius, and Evodius resolved to retire into solitude in Africa. Augustine undoubtedly remained at Milan until towards autumn, continuing his works: "On the Immortality of the Soul" and "On Music." In the autumn of 387, he was about to embark at Ostia, when Monica was summoned from this life. In all literature there are no pages of more exquisite sentiment than the story of her saintly death and Augustine's grief (Confessions IX). Augustine remained several months in Rome, chiefly engaged in refuting Manichæism. He sailed for Africa after the death of the tyrant Maximus (August 388) and after a short sojourn in Carthage, returned to his native Tagaste. Immediately upon arriving there, he wished to carry out his idea of a perfect life, and began by selling all his goods and giving the proceeds to the poor. Then he and his friends withdrew to his estate, which had already been alienated, there to lead a common life in poverty, prayer, and the study of sacred letters. Book of the "LXXXIII Questions" is the fruit of conferences held in this retirement, in which he also wrote "De Genesi contra Manichæos," "De Magistro," and, "De Vera Religione."

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Augustine did not think of entering the priesthood, and, through fear of the episcopacy, he even fled from cities in which an election was necessary. One day, having been summoned to Hippo by a friend whose soul's salvation was at stake, he was praying in a church when the people suddenly gathered about him, cheered him, and begged Valerius, the bishop, to raise him to the priesthood. In spite of his tears Augustine was obliged to yield to their entreaties, and was ordained in 391. The new priest looked upon his ordination as an additional reason for resuming religious life at Tagaste, and so fully did Valerius approve that he put some church property at Augustine's disposal, thus enabling him to establish a monastery the second that he had founded. His priestly ministry of five years was admirably fruitful; Valerius had bidden him preach, in spite of the deplorable custom which in Africa reserved that ministry to bishops. Augustine combated heresy, especially Manichæism, and his success was prodigious. Fortunatus, one of their great doctors, whom Augustine had challenged in public conference, was so humiliated by his defeat that he fled from Hippo. Augustine also abolished the abuse of holding banquets in the chapels of the martyrs. He took part, 8 October, 393, in the Plenary Council of Africa, presided over by Aurelius, Bishop of Carthage, and, at the request of the bishops, was obliged to deliver a discourse which, in its completed form, afterwards became the treatise "De Fide et symbolo".

As bishop of Hippo (396-430)

Enfeebled by old age, Valerius, Bishop of Hippo, obtained the authorization of Aurelius, Primate of Africa, to associate Augustine with himself as coadjutor. Augustine had to resign himself to consecration at the hands of Megalius, Primate of Numidia. He was then forty two, and was to occupy the See of Hippo for thirty-four years. The new bishop understood well how to combine the exercise of his pastoral duties with the austerities of the religious life, and although he left his convent, his episcopal residence became a monastery where he lived a community life with his clergy, who bound themselves to observe religious poverty. Was it an order of regular clerics or of monks that he thus founded? This is a question often asked, but we feel that Augustine gave but little thought to such distinctions. Be that as it may, the episcopal house of Hippo became a veritable nursery which supplied the founders of the monasteries that were soon spread all over Africa and the bishops who occupied the neighbouring sees. Possidius (Vita S. August., xxii) enumerates ten of the saint's friends and disciples who were promoted to the episcopacy. Thus it was that Augustine earned the title of patriarch of the religious, and renovator of the clerical, life in Africa.

But he was above all the defender of truth and the shepherd of souls. His doctrinal activities, the influence of which was destined to last as long as the Church itself, were manifold: he preached frequently, sometimes for five days consecutively, his sermons breathing a spirit of charity that won all hearts; he wrote letters which scattered broadcast through the then known world his solutions of the problems of that day; he impressed his spirit upon divers African councils at which he assisted, for instance, those of Carthage in 398, 401, 407, 419 and of Mileve in 416 and 418; and lastly struggled indefatigably against all errors. To relate these struggles were endless; we shall, therefore, select only the chief controversies and indicate in each the doctrinal attitude of the great Bishop of Hippo.

The Manichæan controversy and the problem of evil

After Augustine became bishop the zeal which, from the time of his baptism, he had manifested in bringing his former co-religionists into the true Church, took on a more paternal form without losing its pristine ardour — "let those rage against us who know not at what a bitter cost truth is attained. . . .

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As for me, I should show you the same forbearance that my brethren had for me when I blind, was wandering in your doctrines" (Contra Epistolam Fundamenti 3). Among the most memorable events that occurred during this controversy was the great victory won in 404 over Felix, one of the "elect" of the Manichæans and the great doctor of the sect. He was propagating his errors in Hippo, and Augustine invited him to a public conference the issue of which would necessarily cause a great stir; Felix declared himself vanquished, embraced the Faith, and, together with Augustine, subscribed the acts of the conference. In his writings Augustine successively refuted Mani (397), the famous Faustus (400), Secundinus (405), and (about 415) the fatalistic Priscillianists whom Paulus Orosius had denounced to him. These writings contain the saint's clear, unquestionable views on the eternal problem of evil, views based on an optimism proclaiming, like the Platonists, that every work of God is good and that the only source of moral evil is the liberty of creatures (City of God XIX.13.2). Augustine takes up the defence of free will, even in man as he is, with such ardour that his works against the Manichæan are an inexhaustible storehouse of arguments in this still living controversy.

In vain have the Jansenists maintained that Augustine was unconsciously a Pelagian and that he afterwards acknowledged the loss of liberty through the sin of Adam. Modern critics, doubtless unfamiliar with Augustine's complicated system and his peculiar terminology, have gone much farther. In the "Revue d'histoire et de littérature religieuses" (1899, p. 447), M. Margival exhibits Saint Augustine as the victim of metaphysical pessimism unconsciously imbibed from Manichæan doctrines. "Never," says he, "will the Oriental idea of the necessity and the eternity of evil have a more zealous defender than this bishop." Nothing is more opposed to the facts. Augustine acknowledges that he had not yet understood how the first good inclination of the will is a gift of God (Retractions, I, xxiii, n, 3); but it should be remembered that he never retracted his leading theories on liberty, never modified his opinion upon what constitutes its essential condition, that is to say, the full power of choosing or of deciding. Who will dare to say that in revising his own writings on so important a point he lacked either clearness of perception or sincerity?

The Donatist controversy and the theory of the Church

The Donatist schism was the last episode in the Montanist and Novatian controversies which had agitated the Church from the second century. While the East was discussing under varying aspects the Divine and Christological problem of the Word, the West, doubtless because of its more practical genius, took up the moral question of sin in all its forms. The general problem was the holiness of the Church; could the sinner be pardoned, and remain in her bosom? In Africa the question especially concerned the holiness of the hierarchy. The bishops of Numidia, who, in 312, had refused to accept as valid the consecration of Cæcilian, Bishop of Carthage, by a traditor, had inaugurated the schism and at the same time proposed these grave questions: Do the hierarchical powers depend upon the moral worthiness of the priest? How can the holiness of the Church be compatible with the unworthiness of its ministers?

At the time of Augustine's arrival in Hippo, the schism had attained immense proportions, having become identified with political tendencies — perhaps with a national movement against Roman domination. In any event, it is easy to discover in it an undercurrent of anti-social revenge which the emperors had to combat by strict laws. The strange sect known as "Soldiers of Christ," and called by Catholics Circumcelliones (brigands, vagrants), resembled the revolutionary sects of the Middle Ages in point of fanatic destructiveness — a fact that must not be lost sight of, if the severe legislation of the emperors is to be properly appreciated.

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The history of Augustine's struggles with the Donatists is also that of his change of opinion on the employment of rigorous measures against the heretics; and the Church in Africa, of whose councils he had been the very soul, followed him in the change. This change of views is solemnly attested by the Bishop of Hippo himself, especially in his Letters, 93 (in the year 408). In the beginning, it was by conferences and a friendly controversy that he sought to re-establish unity. He inspired various conciliatory measures of the African councils, and sent ambassadors to the Donatists to invite them to re-enter the Church, or at least to urge them to send deputies to a conference (403). The Donatists met these advances at first with silence, then with insults, and lastly with such violence that Possidius Bishop of Calamet, Augustine's friend, escaped death only by flight, the Bishop of Bagaïa was left covered with horrible wounds, and the life of the Bishop of Hippo himself was several times attempted (Letter 88, to Januarius, the Donatist bishop). This madness of the Circumcelliones required harsh repression, and Augustine, witnessing the many conversions that resulted therefrom, thenceforth approved rigid laws. However, this important restriction must be pointed out: that Saint Augustine never wished heresy to be punishable by death — Vos rogamus ne occidatis (Letter 100, to the Proconsul Donatus). But the bishops still favoured a conference with the schismatics, and in 410 an edict issued by Honorius put an end to the refusal of the Donatists. A solemn conference took place at Carthage, in June, 411, in presence of 286 Catholic, and 279 Donatist bishops. The Donatist spokesmen were Petilian of Constantine, Primian of Carthage, and Emeritus of Cæsarea; the Catholic orators, Aurelius and Augustine. On the historic question then at issue, the Bishop of Hippo proved the innocence of Cæcilian and his consecrator Felix, and in the dogmatic debate he established the Catholic thesis that the Church, as long as it is upon earth, can, without losing its holiness, tolerate sinners within its pale for the sake of converting them. In the name of the emperor the Proconsul Marcellinus sanctioned the victory of the Catholics on all points. Little by little Donatism died out, to disappear with the coming of the Vandals.

So amply and magnificently did Augustine develop his theory on the Church that, according to Specht "he deserves to be named the Doctor of the Church as well as the Doctor of Grace"; and Möhler (Dogmatik, 351) is not afraid to write: "For depth of feeling and power of conception nothing written on the Church since Saint Paul's time, is comparable to the works of Saint Augustine." He has corrected, perfected, and even excelled the beautiful pages of Saint Cyprian on the Divine institution of the Church, its authority, its essential marks, and its mission in the economy of grace and the administration of the sacraments. The Protestant critics, Dorner, Bindemann, Böhringer and especially Reuter, loudly proclaim, and sometimes even exaggerate, this rôle of the Doctor of Hippo; and while Harnack does not quite agree with them in every respect he does not hesitate to say (History of Dogma, II, c. iii): "It is one of the points upon which Augustine specially affirms and strengthens the Catholic idea…. He was the first [!] to transform the authority of the Church into a religious power, and to confer upon practical religion the gift of a doctrine of the Church." He was not the first, for Dorner acknowledges (Augustinus, 88) that Optatus of Mileve had expressed the basis of the same doctrines. Augustine, however, deepened, systematized, and completed the views of Saint Cyprian and Optatus. But it is impossible here to go into detail. (See Specht, Die Lehre von der Kirche nach dem hl. Augustinus, Paderborn, 1892.)

The Pelagian controversy and the Doctor of Grace

The close of the struggle against the Donatists almost coincided with the beginnings of a very grave theological dispute which not only was to demand Augustine's unremitting attention up to the time of his death, but was to become an eternal problem for individuals and for the Church. Farther on

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we shall enlarge upon Augustine's system; here we need only indicate the phases of the controversy. Africa, where Pelagius and his disciple Celestius had sought refuge after the taking of Rome by Alaric, was the principal centre of the first Pelagian disturbances; as early as 412 a council held at Carthage condemned Pelagians for their attacks upon the doctrine of original sin. Among other books directed against them by Augustine was his famous "De naturâ et gratiâ". Thanks to his activity the condemnation of these innovators, who had succeeded in deceiving a synod convened at Diospolis in Palestine, was reiterated by councils held later at Carthage and Mileve and confirmed by Pope Innocent I (417). A second period of Pelagian intrigues developed at Rome, but Pope Zosimus, whom the stratagems of Celestius had for a moment deluded, being enlightened by Augustine, pronounced the solemn condemnation of these heretics in 418. Thenceforth the combat was conducted in writing against Julian of Eclanum, who assumed the leadership of the party and violently attacked Augustine.

Towards 426 there entered the lists a school which afterwards acquired the name of Semipelagian, the first members being monks of Hadrumetum in Africa, who were followed by others from Marseilles, led by Cassian, the celebrated abbot of Saint-Victor. Unable to admit the absolute gratuitousness of predestination, they sought a middle course between Augustine and Pelagius, and maintained that grace must be given to those who merit it and denied to others; hence goodwill has the precedence, it desires, it asks, and God rewards. Informed of their views by Prosper of Aquitaine, the holy Doctor once more expounded, in "De Prædestinatione Sanctorum", how even these first desires for salvation are due to the grace of God, which therefore absolutely controls our predestination.

Struggles against Arianism and closing years

In 426 the holy Bishop of Hippo, at the age of seventy-two, wishing to spare his episcopal city the turmoil of an election after his death, caused both clergy and people to acclaim the choice of the deacon Heraclius as his auxiliary and successor, and transferred to him the administration of externals. Augustine might then have enjoyed some rest had Africa not been agitated by the undeserved disgrace and the revolt of Count Boniface (427). The Goths, sent by the Empress Placidia to oppose Boniface, and the Vandals, whom the latter summoned to his assistance, were all Arians. Maximinus, an Arian bishop, entered Hippo with the imperial troops. The holy Doctor defended the Faith at a public conference (428) and in various writings. Being deeply grieved at the devastation of Africa, he laboured to effect a reconciliation between Count Boniface and the empress. Peace was indeed reestablished, but not with Genseric, the Vandal king. Boniface, vanquished, sought refuge in Hippo, whither many bishops had already fled for protection and this well fortified city was to suffer the horrors of an eighteen months' siege. Endeavouring to control his anguish, Augustine continued to refute Julian of Eclanum; but early in the siege he was stricken with what he realized to be a fatal illness, and, after three months of admirable patience and fervent prayer, departed from this land of exile on 28 August, 430, in the seventy-sixth year of his age.

Note: The online Catholic Encyclopedia entry continues with an extensive discussion of his written works which I omit here.

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References

Recommended YouTube videos
https://www.youtube.com/watch?v=5XplwbTqzSc
https://www.youtube.com/watch?v=cI-DYrWLVsg
https://www.youtube.com/watch?v=IZHdjRqiHH4

Timeline
http://www-personal.umich.edu/~rdwallin/syl/GreatBooks/202.W99/
http://www-personal.umich.edu/~rdwallin/syl/GreatBooks/202.W99/Augustine/AugustineChron.html

Research Interests

- James Hillman's *The Soul's Code*, p. 278
- Philosophy
- Significators of religious faith

Rectification

Available Birth Data

For historical figures of antiquity, the life of Augustine of Hippo is one of the most documented on record. His written works were secured after the Vandals left Augustine's church and library untouched while they sacked and burned the rest of Hippo. This was considered a miracle at the time. While there is no accurate record of Augustine's birth time, all surviving sources agree that he was born on 13-Nov-354 in Thagaste, Numidia (modern-day Souk Ahras, Algeria) and he died on 28-Aug-540 in Hippo Regius, Numidia (modern-day Annaba, Algeria).

At present, there is no Astrodatabank entry for Augustine of Hippo.

Proposed Rectification

Augustine of Hippo
13-Nov-354 AD
3:34:02 PM
LMT -00:32:00
Souk Ahras, Algeria
8e00, 36n23
ASC 25AR40'57"

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Stage I. Determine the Ascendant sign

Firdaria

The following events are a delineation match to the diurnal Firdaria series:

Venus-Mars. *31-Jul-370 to 20-Sep-371*.
Venus-Sun. *21-Sep-371 to 12-Nov-372*.
Moved to Carthage which he described as "a cauldron of illicit loves." Numerous sexual relations. With one woman he took as his concubine for 15 years he bore a son Adeodatus in 372.

Major Mercury. *13-Nov-372 to 12-Nov-385*.
Read Cicero's *Hortensius* in 373 and decided to study rhetoric which is Augustine's major life theme until he met Bishop Ambrose in Milan in 385. Followed Manichean sect for approximately first nine of Mercury's 12 year major period.

Major Moon. *13-Nov-385 to 12-Nov-394*.
Augustine's mother Monica was a powerful force in Augustine's path towards Christianity. Within a year of the onset of the Major Moon period, Augustine had a conversion experience the summer of 386 and was baptized as a Christian on Easter Vigil 387.

Moon-Sun. *3-Jan-391 to 16-Apr-392*.
Ordained priest, 391.

North Node. *13-Nov-424 to 12-Nov-427*
Published 'The City of God', 426.

South Node. *13-Nov-427 to 12-Nov-429*
Vandals invaded North Africa from Spain.

Configuration of the Chart – rare and unusual aspect

One of the more striking configurations of Augustine's horoscope is the four planet combination of Sun-Mercury square Mars-Jupiter in fixed signs. What does this mean and how can the configuration help as a Stage I rectification technique?

Mars/Leo is a rebel or heretic yet the mutual reception by sign with Sun/Scorpio means rebels and heretics are tamed.

Jupiter/Leo is a universal significator for state-supported religion with Jupiter/Leo in the horoscope of Constantine the Great who created the concept of state-supported Catholic religion the exemplar for this signature in my own research.

Mercury/Scorpio-rx signifies a suspicious, investigative, skeptical, and vindictive writing/speaking/mental style which is eventually discarded in favor of a more mundane and practical style of mental faculty. This is consistent with Augustine's nine years spent as a member of the Manichaeanism sect during the twelve years of Mercury's Major Firdaria period.

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Because Mercury, Mars, and Jupiter are all in the 18th degree of either Leo or Scorpio, we have a very unusual configuration which rarely appears within the context of Stage I rectification. In fact in my rectification practice ten years now and counting, this is the first time I have seen something like this. Very simply, with Mercury/Scorpio/rx, the question becomes does Mercury-rx apply to Jupiter OR does Mercury-rx separate from Jupiter and apply to Mars? For rectification purposes this is a key decision because if the former, then the birth time can be narrowed between sunrise and 1:37 PM; if the latter, between 1:37 PM and sunset.

A major theme of Augustine's professional life as a religious leader was preaching official church doctrine to heretics in order to establish the widest possible support for mainstream Christianity of his era. Mercury separating from Jupiter (official church doctrine) and applying to Mar/Leo (heretics who are tamed) is the logical delineation match for this dominant life theme. This means the birth time range can be narrowed to between 1:37 PM and sunset with an allowable Ascendant range of 10PI to 22TA. So either Pisces, Aries, or Taurus.

Moon's Configuration

For all diurnal hours the Moon separates from Saturn and applies to Venus. This means the Moon's Configuration will not allow us to narrow the birth time range. However the Moon's Configuration is not entirely useless for this rectification because Augustine's youthful escapades favors placement of the Moon-Venus opposition in the 1st-7th houses which makes Aries the rising sign. Why? Regarding sexual unions, a traditional aphorism is that when the lord of the 1st applies to the lord of the 7th sexual activity abounds. The Moon here is not lord of the 1st but borrowing a concept from horary, the Moon can be considered a co-significator of the Ascendant or Augustine himself. Making that assumption, Moon/Aries/1st applying to Venus/Libra/7th ruling the 7th functions in a similar manner as the lord of the 1st applying to the lord of the 7th. The promise of many sexual unions is consistent with Augustine's active sex life as a young man towards the end of his Major Venus Firdaria period. In later years, I suggest Venus/Libra functions as a significator of Christian grace because Venus/Libra is a signature for negotiation and here it is placed in the 7th house assigned to legal conflicts and disputes.

With an Aries Ascendant, let's revisit the unusual configuration just explored which matches another notable life theme: Augustine's ordination to the priesthood in 391. Augustine did not seek out the priesthood; instead, the congregation at the church where Augustine worshipped essentially physically took Augustine to the Bishop and demanded that he be made a priest which happened on the spot. With Mercury separating from Jupiter and applying to Mars, for an Aries Ascendant, Jupiter rules the 9th and Mars rules the 1st. This configuration matches the flow of the 9th house affairs to 1st house affairs, e.g., 'the priesthood seeks Augustine.' A similar aphorism exists when the lord of the 10th applies to the lord of the 1st – which means jobs and professional affairs are dropped in the lap of the person, sometimes even at the request of the King. For Augustine a similar configuration except the lord of the 9th applies to the lord of the 1st with Mercury perfecting the translation of Jupiter-Mars aspect.

Conclusion: Ascendant is Aries

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Stage II and Stage III Combined

Approach

With few exact dates, other than the year, Augustine is a challenging rectification exercise. The following are the most important conceptual steps I took in completing the exercise.

(1) Lot of Fortune – which sign?

For an Aries rising horoscope, the Lot can be late Leo/5th or early Virgo/6th. With the 6th assigned to illness and slaves, the Lot in the 6th should bring benefit to illness and slaves, e.g., increasing illness and providing favor to slaves. Yet we hear little about Augustine suffering illness nor do we hear about an abundance of servants. This would appear to favor the Lot in the 5th which besides children can also be delineated as diplomacy. Certainly Augustine was involved in promoting official church doctrine to heretical sects which can be construed as a form of diplomacy; yet, with both Mars and Jupiter already in the 5th house we need not move the Lot of Fortune to the 5th for Augustine to be a successful diplomat.

Let me take another direction. During the year 397 he began to write one of two books for which he is most remembered: *The Confessions of St. Augustine*. For nearly all of 397 the North Node transited the sign of Virgo. With the North Node in the 9th of religion, the transit of the North Node to the sign of the Lot of Fortune is a key trigger for beginning to write since Virgo is a Mercury-ruled sign. By derived houses, the 6th can be delineated as the 'Kingdom' of 'God' (10th from the 9th). The final rectification places the Lot of Fortune in the bound of Venus/Virgo (7VI00 to 16VI59) whose planet/sign combination signifies vices, including sexual vice which was a strong theme in the Confessions.

(2) Connecting religious conversion (386) to baptism (387) with a direction sequence?

Augustine's conversion experience (late summer 386) and his baptism (Easter Vigil 387 – which appears to be 24-Apr-387 but the date needs to be confirmed by calendar experts) are two of the few dates available for Augustine's biographical chronology beyond his birth and death. For these events, directions of the Sun to the North Node in the 9th appear the appropriate directions to use. With the Sun assigned zero latitude, what follows is the full set of Sun-North Node primary directions computed both by direct and converse motion as well as by both Ptolemy and Regiomontanus' methods.

REG	D	Saturn/Sagittarius	P	North Node d. => Sun	16-Jul-384
PT	D	Saturn/Sagittarius	P	North Node d. => Sun	17-May-385
REG	D	Jupiter/Scorpio	P	Sun c. => North Node	14-May-386
PT	D	Jupiter/Scorpio	P	Sun c. => North Node	15-Apr-387

This series of directions is broadly speaking consistent with Augustine's encounter with Bishop Ambrose in Milan during 384 (no date given) which steered him towards Christianity. The latter two directions are within a few months of late summer 386 (3rd direction) and within nine days of Easter Vigil in 387 (4th direction).

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(3) Solar Return planets conjunct natal Lots

In Chapter 11 of *A Rectification Manual*, I present the method of narrowing the Ascendant degree range by considering the conjunction of solar return planets to natal Lots. Also relevant is the example of Jonathan Edwards given in Chapter 16. For Edwards' 1726 solar return for the year of his ordination, solar return Jupiter 21AR14 was conjunct the natal Lot of Faith 21AR31 for the final rectified Ascendant (see pps 322-327).

For Augustine,

Name	Lot	Antiscion
Lot of Faith	7SA06	22CP54
Lot of Spirit	11SA25	18CP35

13-Nov-385 solar return for year of conversion – late summer 386

Venus	6SA00
Mercury	8SA48
Mars	10SA19
Saturn-rx	22CA43

**with Moon 7VP19 translating Venus to Mercury. solar return Moon widely conjunct natal LOF.

13-Nov-386 solar return for year of baptism – Easter Vigil 387

Mercury	11SA58
Moon	23CP52

Relevant to the story of Augustine's conversion is his desire to seek purification from erotic desires of the flesh. Celibacy or at least some type of control over sexual desire is shown by Saturn-Venus aspects. For the 385 solar return, ass that both Venus and Mercury fall in the contra-antiscion of Saturn. This is the Saturn-Venus connection we are looking for and the configuration is wired into the Lot of Faith. For rectification purposes, Venus, Mercury, and Saturn in the 385 solar return suggest the rectified Ascendant is accurate to within 2 degrees.

(4) Additional comments

<u>8-Jul-429</u>. *dsa South Node conj Lot of Fortune*
<u>28-Aug-430</u>. *csa Lot of Fortune conj South Node*

This set of solar arc directions links 429 Vandal invasion of Africa from Spain (no date found) to Augustine's death on 28-Aug-430 (rectification is finalized with this specific measurement)

As the arcus vitae, one could also consider Sun-Mars directions which were active between 427 and 433. Records state Augustine died after a fever. His town of Hippo was under siege at the time, soon to be burned to the ground.

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Template for Computing Victor of the Chart a/c Ibn Ezra

Total Victor Scores for 12 Model Variations

			☉	☽	☿	♀	♂	♃	♄	Victor
Augustine of Hippo	Chaldean	IA	20	12	14	27	30	10	12	Mars
Augustine of Hippo	Chaldean	IB	20	2	19	18	30	10	6	Mars
Augustine of Hippo	Chaldean	IIA	26	18	13	27	29	9	11	Mars
Augustine of Hippo	Chaldean	IIB	26	8	19	18	29	9	5	Mars
Augustine of Hippo	Chaldean	IIIA	26	27	13	27	38	15	17	Mars
Augustine of Hippo	Chaldean	IIIB	26	17	19	18	38	15	11	Mars
Augustine of Hippo	Triplicity	IA	19	13	15	25	30	11	12	Mars
Augustine of Hippo	Triplicity	IB	19	3	20	16	30	11	6	Mars
Augustine of Hippo	Triplicity	IIA	25	19	14	25	29	10	11	Mars
Augustine of Hippo	Triplicity	IIB	25	9	20	16	29	10	5	Mars
Augustine of Hippo	Triplicity	IIIA	25	28	14	25	38	16	17	Mars
Augustine of Hippo	Triplicity	IIIB	25	18	20	16	38	16	11	Mars

Breakout Scores for Triplicity – IB Model

1507 Version, In-sect triplicity ruler, Triplicity decans

	----------	☉	☽	☿	♀	♂	♃	♄
Sun	22SC05		1		3	5	2	
Moon	6AR21	7			2	6		
ASC	25AR40	7				5	1	2
LOF	9VI56			10	5			
Syzygy	9SC56				5	6		
Superiors – Oriental						1	1	1
Houses		5	2	10	1	7	7	3
TOTAL		19	3	20	16	30	11	6

KEY

Rulerships: *house=5; exaltation=4; in-sect triplicity=3; bound=2; face=1*
Houses: *H1=12; H10=11; H7=10; H4=9; H11=8; H5=7; H2=6; H8=5; H9=4; H3=3; H12=2; H6=1*
House system: *Alchabitius semi-arc with 5 degree offset rule*
Superiors – Oriental: *helical rising to sextile=3; sextile to square=2; square to 1st station=1*

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage I – Identify

	Significator	Position	☉	☽	☿	♀	♂	♃	♄
	MC degree	14 CP 59							
*	MC degree - sign ruler								1
	MC degree - bound ruler					1			
	MC degree - dwad ruler	29 GE 57			1				
*	Planet in MC sign								
*	Planet in MC bound								
	Asc degree	25 AR 41							
*	Asc degree - sign ruler						1		
	Asc degree - bound ruler								1
	Asc degree - dwad ruler	08 AQ 13							1
*	Planet in Asc sign			1					
*	Planet in Asc bound								
	Moon degree	06 AR 21							
*	Moon degree - sign ruler						1		
	Moon degree - bound ruler					1			
	Moon degree - dwad ruler	16 GE 21			1				
	Sun degree	22 SC 05							
	Sun degree - sign ruler						1		
	Sun degree - bound ruler							1	
	Sun degree - dwad ruler	25 CA 07		1					
	Pars Fortuna degree	09 VI 57							
*	Pars Fortuna degree - sign ruler				1				
	Pars Fortuna degree - bound ruler					1			
	Pars Fortuna degree - dwad ruler	29 SA 26						1	
	Pars Spirit degree	11 SA 25							
	Pars Spirit degree - sign ruler							1	
	Pars Spirit degree - bound ruler							1	
	Pars Spirit degree - dwad ruler	17 AR 00					1		
	Syzygy degree	09 SC 55							
	Syzygy degree - sign ruler						1		
*	Syzygy degree - bound ruler					1			
	Syzygy degree - dwad ruler	29 AQ 11							1
	Planet Phases								
*	Rising within 7 days				1				
*	Setting within 7 days								
	Acronycal rising								
*	Station within 7 days								
	Total (Sign only)		0	0	1	0	4	1	1
	Total (Bound only)		0	0	0	4	0	2	1
	Total (Dwad only)		0	1	2	0	1	1	2
	Total (Sign + Bound)		0	0	1	4	4	3	2
	Total (Sign + Bound + Dwad)		0	1	3	4	5	4	4
	Total		0	2	4	4	5	4	4

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage II – Investigate

SECT	☉	☽	☿	♀	♂	♃	♄
Diurnal planets: Is the chart diurnal?	1					1	1
Diurnal planets: Placed on same horizon as Sun?							
Diurnal planets: Placed in masculine sign?						1	
Nocturnal planets: Is the chart nocturnal?							
Nocturnal planets: Placed on opposite horizon as Sun?				1	1		
Nocturnal planets: Placed in feminine sign (except Mars)?					1		
Is Mercury diurnal on diurnal chart, or nocturnal on nocturnal chart?			1				
SOLAR PHASE	☉	☽	☿	♀	♂	♃	♄
Velocity	1.02	13.46	-1.31	1.19	0.39	0.06	-0.1
Latitude	0	5.07	1.71	2.09	2.22	0.99	-0.6
Superiors oriental or inferiors occidental?					1	1	1
ADVANCED: SUPERIOR PLANETS							
Superior: Cazimi - Conjunct Sun							
Superior: Oriental - Combust							
Superior: Oriental - Under sunbeams							
Superior: Oriental - Rising to waxing sextile							
Superior: Oriental - Waxing sextile to square							
Superior: Oriental - Square to 1st station					1	1	
Superior: Oriental - 1st station (retrograde)							
Superior: Oriental - Retrograde to acronycal rising							1
Superior: Acronycal rising							
Superior: Occidental - Opposition to 2nd station							
Superior: Occidental - 2nd station (direct)							
Superior: Occidental - From 2nd station to waning square							
Superior: Occidental - Waning square to sextile							
Superior: Occidental - Sextile to sinking							
Superior: Occidental - Under sunbeams							
Superior: Occidental - Combust							
ADVANCED: INFERIOR PLANETS							
Inferior: Cazimi - Retrograde conjunction							
Inferior: Oriental - Retrograde combust			1				
Inferior: Oriental - Retrograde under sunbeams							
Inferior: Oriental - Rising to 1st direct station							
Inferior: Oriental - 1st direct station							
Inferior: Oriental - From 1st direct station to sinking				1			
Inferior: Oriental - Direct under sunbeams							
Inferior: Oriental - Direct combust							
Inferior: Cazimi - Direct conjunction							
Inferior: Occidental - Direct combust							
Inferior: Occidental - Direct under sunbeams							
Inferior: Occidental - Rising to 2nd retrograde station							
Inferior: Occidental - 2nd retrograde station							
Inferior: Occidental - From 2nd station to setting							
Inferior: Occidental - Retrograde under sunbeams							
Inferior: Occidental - Retrograde combust							

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Investigating the Victor of the Chart a/c Antiochus/Porphyry – Stage II – Investigate - CONT

HOUSE POSITION	☉	☽	☿	♀	♂	♃	♄
Relative to Ascendant							
Whole Sign House Position (ASC): Angle		1		7			4
Whole Sign House Position (ASC): Succedent	8		8		5	5	
Whole Sign House Position (ASC): Cadent							
Relative to Lot of Fortune							
Whole Sign House Position (LOF): Angle							
Whole Sign House Position (LOF): Succedent		8		2			11
Whole Sign House Position (LOF): Cadent	3		3		12	12	
Relative to Lot of Spirit							
Whole Sign House Position (LOS): Angle							
Whole Sign House Position (LOS): Succedent		5		11			8
Whole Sign House Position (LOS): Cadent	12		12		9	9	
House of Joy							
Whole Sign House of Joy							
Quadrant Placement relative to Sex							
Masculine planets in masculine quadrants (4,5,6,10,11,12)					1	1	
Feminine planets in feminine quadrants (1,2,3,7,8,9)							
ESSENTIAL DIGNITY	☉	☽	☿	♀	♂	♃	♄
Dignity - Sign				1			
Dignity - Exaltation							
Dignity - Exaltation degree							
Dignity - Triplicity - Diurnal							
Dignity - Triplicity - Nocturnal						1	
Dignity - Triplicity - Participating							
Dignity - Bound			1				
Dignity - Decan						1	
Dignity - Fall							
Dignity - Detriment							1
PLANETARY/NODAL CONFIGURATION	☉	☽	☿	♀	♂	♃	♄
Moon's configuration							
From which planet does the Moon separate?							1
To which planet does the Moon apply?				1			
Reception							
Which planets are received by sign?	1	1	1	in	1	1	1
Mutual reception by sign	1				1		
Which planets are received by exaltation?				1			
Mutual reception by exaltation							
Which planets are received by bound?	1	1	in				
Mutual reception by bound							
Position relative to the Nodes							
Conjunct the North Node by sign?							
Conjunct the North Node within 12 degrees?							
Conjunct the South Node by sign?							
Conjunct the South Node within 12 degrees?							1
Square the Nodes within 5 degrees?							
TIME LORDS	☉	☽	☿	♀	♂	♃	♄
Day ruler	1						
Planetary Hour ruler		1					

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Template for Investigation of Manners

MANNERS	-------	☉	☽	☿	♀	♂	♃	♄
MOON 6AR21								
Sign Ruler	♂♘							
Bound	♀♈							
Bound Ruler	♀♎							
Mubtazz Scoring- single point	☉♏ => ♃♘, ♂♘	**1,1**			1	**1,1**		
Mubtazz Scoring – early medieval	☉♏ => ♃♘, ♂♘	**4,2**			3	**5,1**		
Mubtazz Scoring – late medieval	☉♏ => ♃♘	**4,3**			2	5,1	3	3
Fixed Stars								
MERCURY 17SC46								
Sign Ruler	♂♘							
Bound	☿♏							
Bound Ruler	☿♏							
Mubtazz Scoring for Mercury – single point	all			1	1	1	1	
Mubtazz Scoring for Mercury – early Medieval	♂♘			3	2	**5**	1	
Mubtazz Scoring for Mercury – late Medieval	♂♘		3	2	3	**5,3**	1	
Fixed Stars								

KEY – Mubtazz Scoring
Single point: assigns 1 point for each essential dignity
Early medieval: sign 5, exaltation 4, bound 3, primary triplicity lord 2, decan 1. Used by al-Kindī and Māshā'allāh.
Late medieval: sign 4, exaltation 4, triplicity lords (all) 3, bound 2, decan 1. Used by Schoener; taught by Zoller.

Fixed Stars from Janus 4.3 software. Criteria: conjunction within 2 degrees longitude.

Additional

Moon's Configuration: Moon separates from Saturn and applies to Venus, diurnal, conjunctional.

Moon-Mercury whole sign aspect? No. Moon and Mercury are inconjunct.

Do scoring methods agree? For mubtazz scoring, manners are either Jupiter-Mars or Mars. Note carefully however that the bound position of the Moon is Venus/Aries which signifies lust. This is a better delineation match to sexual escapades as encountered in his *Confessions*.

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Model Summary

(for model details see www.regulus-astrology.com/research.html)

Physiognomy

Ascendant sign: Aries
Ascendant sign ruler: Mars/Leo
Ascendant decan: Sagittarius
Ascendant decan ruler: Jupiter/Leo
Planets/Nodes placed in the Ascendant sign or decan: Moon/Aries in Ascendant. North Node in sign of rising decan.

Longevity: 75y 9m 15d

Releaser and kadukhudhāh. Figure is diurnal and Sun/Scorpio/8th is disqualified as releaser because of placement in a feminine sign. Alternative is to take Moon/Aries/1st as releaser with bound lord Venus/Libra angular in the 7th the kadukhudhah. If so, the Venus grants 82 major years and Saturn by square aspect deducts 30 minor years for a net projection of 52. He lived longer.

Suppose we ignore the Sun's feminine sign placement and take the Sun as releaser. Bound lord Jupiter is just past the waxing square, oriental, and in the sign of his nocturnal triplicity and decan. Jupiter grants 79 major years, Mars by conjunction deducts 15 minor years, Venus by applying sextile adds 8 minor years. Net projection is 72 which takes Augustine to 13-Nov-426. Two months before on 27-Sep-426 Augustine nominated Eraclius to be his successor as Bishop. This is a reasonable delineation match to the end of Augustine's functional lifespan.

Victor of the Chart: Venus/Libra

Ibn Ezra's method favors Mars; Porphyry's Stage I criteria has a slight edge to Mars with most other planets with one fewer score. As delineated, Mars/Leo signifies heretics that Augustine encounters, not Augustine himself. Venus/Libra/7th signifies Augustine's desires of the flesh and forgiveness thereof because Venus is placed in the 7th of conflict/disputes and is the bound lord of the Lots of Fortune, Faith, and Spirit. The Lot of Fortune's sign ruler is Mercury – Augustine does 'profit' from vice through his successful autobiography *The Confessions of St. Augustine* which in the history of the west initiated the genre of celebrity tell-all confessionals. The sign ruler of the Lots of Faith and Spirit is Jupiter/Leo which as ruler of the 9th signifies Augustine's God. With Venus applying to the sextile of Jupiter, sexual sins apply for forgiveness from God. These themes are excellent delineation matches to Augustine's horoscope. Note carefully that Mars is awarded 4 points by sign by Venus is awarded 4 points by bound. If the rectification is correct, this is a powerful example of how rulership of bounds, not signs, is the more important criteria for victor scoring.

If I am wrong here, the choice for victor is Jupiter/Leo because of Augustine's professional career as a priest and representative of the Catholic Church. The reason why I lean against Jupiter as the victor is that Jupiter is assigned zero points in Porphyry's Stage I criteria. If Jupiter is the correct choice for victor, then either Porphyry's Stage I criteria fails or the rectification is in error.

Manners: Jupiter-Mars, Mars

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Firdaria

SUN 10 yrs		13-Nov-54	Victor	Life Event
Sun	Venus	17-Apr-56		
Sun	Mercury	21-Sep-57		
Sun	Moon	25-Feb-59		
Sun	Saturn	31-Jul-60		
Sun	Jupiter	3-Jan-62		
Sun	Mars	9-Jun-63		
VENUS 8 yrs		12-Nov-64		
Venus	Mercury	3-Jan-66		
Venus	Moon	25-Feb-67		
Venus	Saturn	17-Apr-68		
Venus	Jupiter	9-Jun-69		
Venus	Mars	31-Jul-70		
Venus	Sun	21-Sep-71		371 (no date) Moved to Carthage “cauldron of illicit loves”
MERCURY 13 yrs		12-Nov-72		
Mercury	Moon	21-Sep-74		
Mercury	Saturn	30-Jul-76		
Mercury	Jupiter	9-Jun-78		
Mercury	Mars	17-Apr-80		
Mercury	Sun	24-Feb-82		
Mercury	Venus	4-Jan-84		
MOON 9 yrs		12-Nov-85		Summer 386. Conversion to Christianity
Moon	Saturn	25-Feb-87		24-April-387. Baptism
Moon	Jupiter	8-Jun-88		
Moon	Mars	21-Sep-89		
Moon	Sun	3-Jan-91		391. Ordained Priest.
Moon	Venus	17-Apr-92		
Moon	Mercury	31-Jul-93		
SATURN 11 yrs		12-Nov-94		395. Ordained Bishop of Hippo
Saturn	Jupiter	8-Jun-96		397-400/401. Started to write ‘The Confessions’
Saturn	Mars	3-Jan-98		
Saturn	Sun	31-Jul-99		
Saturn	Venus	24-Feb-01		
Saturn	Mercury	21-Sep-02		
Saturn	Moon	17-Apr-04		
JUPITER 12 yrs		12-Nov-05		
Jupiter	Mars	31-Jul-07		
Jupiter	Sun	17-Apr-09		
Jupiter	Venus	3-Jan-11		
Jupiter	Mercury	20-Sep-12		413-426. Started to write ‘The City of God’
Jupiter	Moon	9-Jun-14		
Jupiter	Saturn	25-Feb-16		
MARS 7 yrs		12-Nov-17		
Mars	Sun	12-Nov-18		
Mars	Venus	12-Nov-19		
Mars	Mercury	12-Nov-20		
Mars	Moon	12-Nov-21		
Mars	Saturn	12-Nov-22		
Mars	Jupiter	12-Nov-23		
NORTH NODE 3 yrs		11-Nov-24		426. Published ‘The City of God’
SOUTH NODE 2 yrs		12-Nov-27		429. Vandals invaded Africa from Spain
SUN 10 yrs		12-Nov-29		28-Aug-430. Death

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