

Augustine's Virgilian Retreat: Reading the *Auctores* at Cassiciacum

Augustine's Virgilian Retreat historicizes Augustine's habit of turning to ancient diction through the specific act of quotation, locating this habit in pedagogical and philosophical practices owed to his training. At Cassiciacum, where the goal was the development of a *disciplina christiana*, both pedagogy and philosophy support the articulation of a three-pronged method by which the pagan *auctores* represented by Virgil might be made safe for Christianity. This method for quoting the *auctores* as a means to recuperate them for Christian truth is put forth in the *Contra Academicos*, practiced in the *De beata vita*, further developed in a specifically Christian context in the *De ordine*, and conceptually defended in the *Soliloquia*. In the *De doctrina christiana*, finally, the specifically bipolar notion of language put forth in the *Soliloquia* is applied to scripture and more fully developed as a practice beholden to a charitable reader. But there is nothing to separate the reading of Virgil pursued at Cassiciacum from Augustine's charitable reading of scripture, and the more fully developed readerly model articulated in the *De doctrina christiana* makes possible a recuperative reading of the *Confessiones*, where quotations from the *auctores* have been seen to be *ornandi causa*. On the contrary, the work pursued at Cassiciacum makes it clear that, far from disdaining or rejecting his ancient inheritance, Augustine made his first task at Cassiciacum the articulation of a method that he applies in many of his works in the years leading up to the *Confessiones*, where the diction of the *auctores* becomes a means of dramatizing fallenness and redemption as two sides of the same coin.

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Editions, Translations, and Abbreviations

Citations to the Latin works of St Augustine are to editions in the *Corpus Christianorum*, *Series Latina*, *Corpus Scriptorum Ecclesiasticorum Latinorum*, and to other selected editions, with occasional punctuation changes; detailed information about works cited can be found in the bibliography of primary works. The English translations cited are drawn from the Loeb series as well as from other published versions, with occasional alterations in phrasing; all are listed along with the relevant Latin works in the bibliography. The abbreviations used in this work are listed below.

CCL	Corpus Christianorum, Series Latina (Turnhout: Brepols, 1953–)
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum (Vienna: F. Tempsky, and various imprints, 1866–)
LCL	Loeb Classical Library (Cambridge, MA, 1911–)
OLD	<i>Oxford Latin Dictionary</i> , ed. P.G.W. Glare (Oxford: Clarendon Press, 1982)