*Caritate consensio*:

Cicero, Christianity, and the Transformation of Friendship in Augustine

*Nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio*—in penning his famous definition of friendship, Cicero had the fortune of never knowing how posterity would receive it.  Some four hundred years after his death, and with the gradual ascendency of Christianity, it was still not entirely clear what legacy would attend Cicero's ideals of a "second self."  In Augustine of Hippo, however, this "agreement on matters human and divine" would find new expression, in ways not only unknown by Cicero, but unanticipated by Augustine himself.  This paper examines how Augustine reworks the classical ideal of friendship—intentionally, as well as unconsciously. I examine how Augustine's evolving relationship with Cicero both reflects and produces the tensions witnessed in his epistolary friendships. At the same time, Augustine’s increasing devotion to God, and to making himself an *amicus Dei*, exerts far-reaching effects on his conception of earthly friendships.  Finally, I present two vivid examples of friendships from Augustine's life, showing how the alternating, combined effect of Cicero and Scripture changes Augustine's interactions both with his friends, and with the ideal of classical friendship in general.

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