OUTLINE OF CONFESSIONS

1. Book I—boyhood—Tagaste
   1. Belief leads to prayer leads to knowledge. Our hearts are restless until they find their rest in thee.
   2. How can God come to me when everything already Contains Him, or, rather, He contains everything?
   3. You are present as a whole everywhere, and nothing contains You as a whole.
   4. A collection of adjectival phrases predicated of God. x and yet y, where they seem opposite, yet in God they are consistent. (Could this list be descended from the list of attributes of the One in Plato's Parmenides?)
   5. Prayer for a sense of divine presence and for purification.
   6. In my infancy I knew only how to suck and express displeasure. My own being and all the good things I had were from You. Those days are long gone, while I still live. All yesterdays, todays, and tomorrows are in your single Today.
   7. You made man, but not sin in him. I sinned as an infant, by envying another baby sharing my milk. You are to be praised for creating me—but when was I ever without sin?
   8. I learned spoken language with the mind you gave me, using the universal gestural language and imitating others to denote a certain thing with a certain word. (Wittgenstein made important reference to the theory of language advanced here in Philosophical Investigations.)
   9. How absurd that I was beaten for playing children's games instead of learning the things I would need to play adult games.
   10. Yet I still sinned in disobeying elders, since I did not do it for a good reason.
   11. Why was my baptism put off when I recovered from illness when I was a boy? Because my mother preferred to expose the mere clay to the coming waves of temptation rather than the image of God.
   12. Inordinate affections are their own punishments. You punished me for disobedience in my lessons by my hatred of them.
   13. I sinned in preferring knowledge of poetry to knowledge of grammar and arithmetic, which are far more useful.
   14. I hated Greek literature, too, because it was difficult. It is easier to learn out of curiosity than out of forced discipline. Yet such discipline restrains the dissipation of freedom and leads us back to You.
   15. I would like to use the things I learned under Your discipline in Your service.
   16. The river of human custom ascibes immorality to the gods.
   17. I wasted my intelligence on "sacrificing to fallen angels."
   18. To be in "darkness of affection" is to be far from You. Teachers of grammar abhor mispronunciation more than immorality.
   19. This was me, far from You, and besides, I was a liar, thief, and cheat.
   20. But yet in many ways I was good, all of them from You.
   21. My sin: I looked for pleasure, exhaltation, truth, in creatures, not in God.
   22. SUMMARY: I WAS GOOD BECAUSE YOU created me, I WAS A sinner, AND I GREW IN KNOWLEDGE IN SPITE OF MY SIN.

2. Book II—16th year—Madaura/Tagaste/Carthage
   1. I want to recall my past impurities so that I may love you, and gather myself together from the time when I loved the Many rather than the One.
   2. I wanted to love and be loved, not the true love of two minds, but rather the muddy cravings of the flesh. Swept into the whirlpools of vice. You scattered bitter discontent over my illicit pleasures-saving punishments.
   3. My father was proud of my sexual ripening because he loved the world, not You. My mother warned me against fornicating and especially against adultery, but not enough. She was against my marrying because she was afraid it would hurt my career.
   4. I stole pears just because it was wrong.
   5. OUTLINE TO BE CONTINUED