

## **Seminar in the History of Christian Thought (THE710): An Introduction to the Theology of Saint Augustine**

Spring 2016 (1/21-5/5), Thursday 12:00AM-2:50 PM

Grand Rapids Theological Seminary (Wood Bldg.), Room 102

Instructor: Dr. Byard Bennett

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Course Prerequisite: None, but THE515 Historical Theology I or THE516 Historical Theology II are recommended.

### I. Course Description and Goals:

This course is intended to help the student reflect systematically and critically upon selected major themes within St. Augustine's account of Christian doctrine and spirituality.

A special emphasis will be given to issues relevant to

- *pastoral theology* (e.g. the call to the ministry; the significance of ordination; preaching, pastoral care and the proper administration of the sacraments as essential duties of the pastoral office) and
- *moral and ascetical theology* (e.g. the virtues and vices, repentance, prayer, fasting, non-retaliation/love of the enemy, suffering for the sake of Christ and the Gospel, the Christian approach to money, power and possessions, and the relationship between the spiritual authority of the Church and the civil authority of the state).

### II. Learning Outcomes

At the completion of this course, having reflected critically upon the assigned readings, you will be required to show that you have developed an understanding of Augustine's contributions to Christian theology and spirituality and the relevance of these to Christian life and ministry today.

Specifically, you will be required to show that you are able to explain

- the principal events of Augustine's life and their relation to Augustine's conversion and spiritual development;
- how Augustine's blending of first-person narration and Neoplatonic psychology in the *Confessions* influenced later Christian understandings of spiritual autobiography and the introspective self;
- Augustine's accounts of moral evil and theodicy and how these influenced later Christian theology, philosophy and pastoral care;
- Augustine's concept of the will and akratic action ("weakness of the will") and how this influenced later Christian and secular accounts of moral responsibility and personal identity;
- the accounts of original sin, divine grace and predestination developed by Augustine in response to Pelagius and Julian of Eclanum and how these accounts

influenced later Christian understandings of salvation and the believer's identity in Christ;

- the accounts of the unity and universality of the Church developed by Augustine in response to the Donatists and how these accounts influenced later Christian understandings of the Church, ecclesial communion and church-state relations;
- Augustine's account of the ministry (the ministerial priesthood and the qualities one must have to exercise its authority and perform its duties rightly);
- Augustine's account of the nature and significance of preaching and the sacraments;
- Augustine's account of the Trinity and the usefulness and limits of human language and analogies to created things when speaking about God;
- how the biblical themes of faith, hope and love were systematically developed in Augustine and later medieval writers, being seen as the three divine gifts which fundamentally informed and shaped the Christian life (=the three "theological virtues");
- Augustine's understanding of truth, lying, falsehood and deception and whether deception can be justified when it aims to achieve some greater good;
- Augustine's understanding of what it means to voluntarily give up one's own life and why he argued that martyrdom was commendable, while suicide was not.

### III. Required Course Texts

The following may be purchased from the Senate Book Room, directly from the publisher at the order numbers given below, or from one of the discount online retailers listed at <http://used.addall.com> .

#### *Books*

--Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999. ISBN 978-0-8028-6479-6. (\$87; \$64.95 from Amazon; \$57.99 at Christianbook.com) (\$64.00 as a Google Play E-Book)

--Bruce Harbert (tr./ed.), *The Augustine Catechism: The Enchiridion on Faith, Hope and Love*. Hyde Park, NY: New City Press, 1999. ISBN 978-1-56548-298-2. Orders: [orders@newcitypress.com](mailto:orders@newcitypress.com); webpage: <http://www.newcitypress.com/augustine-catechism.html> (\$14.95; \$13.46 from Christianbook.com) (\$7.99 as a Kindle E-Book or from Google Play)

--Maria Boulding (tr.), *The Confessions: Saint Augustine*, 2 ed. Villanova, Pa.: Augustinian Press/New City Press, 2012 (425 pp. study edition with annotated bibliography; ISBN 978-1-56548-445-0) (The 2 edition is available for \$24.95 from New City Press at <http://www.newcitypress.com/the-confessions-of-st-augustine.html> ; \$ 20.50 from Amazon at [http://www.amazon.com/Confessions-Second-Works-Saint-Augustine/dp/1565484452/ref=sr\\_1\\_4?s=books&ie=UTF8&qid=1449525133&sr=1-4&keywords=Augustine+confessions+2012](http://www.amazon.com/Confessions-Second-Works-Saint-Augustine/dp/1565484452/ref=sr_1_4?s=books&ie=UTF8&qid=1449525133&sr=1-4&keywords=Augustine+confessions+2012) ; \$17.99 from Christianbook.com at <http://www.christianbook.com/confessions-saint-augustine/9781565484450/pd/484450?event=ESRCG> ). The 2nd edition is also available as a DRM-protected Ebook (2014) from New City Press; the Kindle and Google Play versions, however, appear to be only from the uncorrected first edition (1997).

--John F. Harvey, *Moral Theology of the Confessions of Saint Augustine*, Studies in Sacred Theology, Second Series #55, Washington, D.C.: Catholic Univ. of America Press, 1951 (repr. Wipf & Stock, 2004; ISBN 978-1-60608-423-6; <http://wipfandstock.com/moral-theology-of-the-confessions-of-saint-augustine.html> ; \$17.60)

--Audrey Fellowes (tr.), *We Are Your Servants: Augustine's Homilies on Ministry*, Villanova, PA.: Augustinian Press, 1986 (available at the bookstore as a custom reprint from Wipf and Stock for about \$15-\$20; the bookstore can place a custom reprint order by phoning Wipf and Stock's Custom Reprint Coordinator, William Poncy at 541-344-1528 and completing a custom reprint quote request form at <http://wipfandstock.com/form/quoterequest/> . Also available used on Amazon or <http://used.addall.com> .

--Michele Pellegrino (intr. John E. Rotelle), *The True Priest: The Priesthood as Preached by Saint Augustine*, Villanova, PA.: Augustinian Press, 1998 (available from the bookstore as a custom reprint for about \$10-\$15; the bookstore can place a custom reprint order by phoning Wipf and Stock's Custom Reprint Coordinator, William Poncy at 541-344-1528 and completing a custom reprint quote request form at <http://wipfandstock.com/form/quoterequest/> . Also available used on Amazon or <http://used.addall.com> .

--Ray Kearney (tr.), *St. Augustine: Marriage and Virginit*y, Works of St. Augustine 1/9, Hyde Park, NY: New City Press, 2005. ISBN 978-1-56548-222-7 (\$31.95 from <http://www.newcitypress.com/marriage-and-virginity-i-214.html> ; \$28.76 from Christianbook.com; \$21.66 from Amazon) (\$16.85 as a Google Play E-Book)

--Roy J. Deferrari (ed.), *Saint Augustine: Treatises on Various Subjects*, Fathers of the Church 16, Washington, D.C.: Catholic Univ. of America Press, 1952. ISBN 978-0-8132-1320-0. See <http://cuapress.cua.edu/books/viewbook.cfm?book=F016> . Orders: Hopkins Fulfillment Service (HFS): phone: 1-800-537-5487; fax: 1-410-516-6998; email: [hfscustserv@press.jhu.edu](mailto:hfscustserv@press.jhu.edu) ) (\$39.95) (\$31.16 as a Google Play E-Book). Also available used on Amazon and <http://used.addall.com> .

#### IV. Course Assessment

20% Completion of Reading Assignments and Informed Participation in Class Discussion  
80% Major Paper

#### **Completion of Reading Assignments and Informed Participation in Class Discussion (20%):**

Beginning in the second week of the course, the first half of the class will normally be a lecture and the second half of each class will be devoted to a discussion of the assigned readings. Discussion can enhance learning in a variety of ways--e.g. class members may suggest different interpretations of a text, describe alternative ways of approaching difficult issues, or point out interesting questions that need to be addressed. Class discussion can only achieve these goals when all members of the class have read and reflected upon **all** the assigned readings for that week and therefore can participate knowledgeably in the discussion. For this reason, students will be asked to sign a readings completion sheet at the conclusion of the discussion. (The student who has completed

100% of the assigned readings will receive 100% for that week; the student who has completed less than 100% of the assigned readings will receive 0% for that week. Note that this policy will significantly affect your final grade if you fail to complete all the assigned readings on a regular basis.)

### **Major Paper (80%):**

You are required to submit one paper for this course.

- The paper should be in the format specified by Kate L. Turabian, Wayne C. Booth, Gregory G. Colomb and Joseph M. Williams, *A Manual for Writers of Term Papers, Theses and Dissertations*, 8 ed. (Chicago: Univ. of Chicago Press, 2013).
  - The *Grand Rapids Theological Seminary Guideline for Papers* (which is dependent upon Turabian) can be found online at <http://portal.cornerstone.edu> >GRTS >All Docs>Information
  - The “Citation Help” (Turabian) page on the library website also contains useful resources:
    - <http://library.cornerstone.edu/content.php?pid=322881&sid=2753960>

#### MAJOR PAPER OPTION #1 (18-25 PAGES; DUE APRIL 21): ARE THERE OCCASIONS WHEN LYING IS PERMISSIBLE OR EVEN GOOD AND NECESSARY?

In the fourth book of *De doctrina christiana* and his treatises *De mendacio* and *Contra mendacium*, Augustine asks whether the eternal well-being of the human soul is a matter of such great importance that one might be justified in using deception to persuade people to adopt saving belief. This leads Augustine to consider some important related questions about the nature and moral evaluation of lying, including

- whether lying and deception are ever justifiable in the Christian life;
- whether lying is intrinsically evil (and therefore always to be avoided) and
- whether the moral wrongness that may attach to lying arises from the objective character of the act or from the intention of the agent.

Drawing upon the readings assigned for 4/21, describe and analyze the position defended by Augustine in regard to how, when and why lying may be considered morally wrong and give a detailed, reasoned, carefully argued evaluation of Augustine's position.

#### MAJOR PAPER OPTION #2 (18-25 PP.; DUE APRIL 28): BRINGING AN END TO ONE'S LIFE

In responding to Donatist claims about the value of martyrdom, Augustine makes a number of distinctions that allow him to develop a new, peculiarly Christian account of *voluntarily seeking death*. This makes it possible for Augustine to understand and morally evaluate suicide in ways quite different from earlier non-Christian (Platonic and Stoic) writers. Augustine's view of suicide received broad acceptance in later Western Christianity and was not displaced by alternative accounts of suicide until the modern period.

Drawing upon the readings assigned for 4/28, describe and analyze the position defended by Augustine in regard to how, when and why suicide is wrong and give a detailed, reasoned, carefully argued evaluation of Augustine's position, paying particular attention to the following questions:

- Is suicide ever permissible? (If so, why? If not, why not?)
- Can suicide ever be regarded as a good thing? (If so, why? If not, why not?)
- Can there ever be a moral obligation to take one's own life? (If so, why? If not, why not?)
- How is honor related to the good and the necessary? (In other words, can the preserving of honor or what is honorable be a sufficient reason or necessary reason to perform a certain action [e.g. taking one's own life]?)
- How and why can suicide be distinguished morally from voluntarily surrendering one's life in martyrdom?

*General Structure Required in All Formal Essays Submitted in Graduate Theological Education*

*Structure Required in the Essay*

(1) The paper must begin (first sentence of the first paragraph) with a clear and concise thesis statement, indicating precisely what you intend to prove in the essay.

(2) In the next three to four sentences of the first (thesis) paragraph, explain specifically what major arguments you intend to advance in support of this thesis and how these arguments will be ordered and presented in the body of the paper.

(3) In the body of the paper, develop a properly systematic account of the position you wish to defend, explaining and defending your position in a detailed manner with close analysis of the relevant issues and a coherent, logical sequence of arguments.

(4) There must also be a concluding (last) paragraph at the end of the paper (typically a mirror image of your thesis paragraph) which summarizes the thesis defended in the paper and the principal arguments advanced in the body of the paper to establish/prove this thesis.

DO NOT regurgitate what is in the assigned texts or simply take over those writers' language, arguments or conclusions.

Instead, I want to know what you think about the issues after having read all the assigned material and spent some time digesting it and critically and synthetically reflecting upon it. Take a position you feel is defensible and, using your own words, give good arguments (developed in sufficient detail) to support it. You will be graded on the persuasiveness and logic of the sequentially developed arguments you present in support of your position.

*Specific Structure Required in This Major Essay*

The paper should consist of the following elements:

(1) A clear and concise thesis statement indicating the position (particular evaluation of Augustine's argument) which you wish to defend in the paper.

(2) Concisely describe the position or positions Augustine is opposing.

(3) Develop a properly systematic account of Augustine's own position, explaining in detail

- (a) what his major arguments are;
  - (b) how these arguments are related to each other;
  - (c) which of these arguments seem persuasive and why.
- (4) What points has Augustine made in the assigned primary sources that are of lasting value to the subsequent Christian tradition and the life of the contemporary Church? What are these and why? (Explain and defend your position.)
- (5) Explain in a systematic and detailed manner which of Augustine's arguments do not seem persuasive and why. Are there any issues closely connected with the subject under discussion that Augustine either does not address or does not discuss in a sufficiently detailed or systematic manner? If one were to endorse Augustine's position, what would be the limitations of this position? What problems, questions or situations (if any) might be particularly difficult to address? Why?
- (6) A concluding paragraph that summarizes the particular thesis you defended in the paper and indicates the major arguments with which you defended this thesis in the body of the paper.
- Please use inclusive language in writing your essay, e.g. “humanity” instead of “man,” where the question of gender is not explicitly in view.
  - Essays that lack a clear and well-defined thesis statement will be returned to the student for revision.
  - The essay should be carefully proofread prior to submission so that it is free of errors in spelling, grammar or syntax.
  - Essays that do not evidence careful preparation and revision and lack detailed, well-organized arguments will not receive a passing grade. For a detailed description of the criteria by which papers will be graded, see the “Marking Standards” sheet attached as a supplement to the syllabus.
  - Further information about how to research, organize, outline and write term papers can be found in Bennett, “Research and Writing in Theological Studies” (attached at the end of this syllabus).
  - **All papers are due at the beginning of class on the due date. No late papers will be accepted; please plan accordingly.**

### *Academic Integrity*

Plagiarism and cheating, like other forms of academic dishonesty, are always serious matters. **Any work submitted for this course that reproduces without proper citation material from any other writer (including an Internet source) will result in a failing grade (F) being given for the assignment and the academic dean and faculty will be notified. A second instance of plagiarism during one’s degree program will result in a failing grade in the course and suspension from seminary studies. For further details, please see the “Academic Integrity” section of the most recent version of the GRTS Academic Catalog.**

- **Do not reproduce any written material of any kind (including passages from the required readings for the paper) without proper citation (footnote or endnote), with quotation marks precisely indicating the extent of the quotation).**
- **Do not consult or reproduce any Internet materials when researching and writing the essay.**

- **Unauthorized copying or use of copyrighted materials and/or unauthorized downloading of files can also result in criminal charges and fines. For further information, please see “Copyright, Fair Use and Plagiarism” on Miller Library’s website:**
  - <http://library.cornerstone.edu/copyright>

**It is required that you submit a copy of your essay electronically, using the “Submit Course Essay” link at the top of the Moodle course page. All essays will be uploaded to Turnitin, an electronic course management database that screens submitted essays for unacknowledged citation of written material from other writers (plagiarism). Failure to submit one’s essay to the site will result in an incomplete (I) grade being issued for the course.**

### V. Technology Policy

In the last three years I have received an increasing number of complaints from students regarding the distractions created in the classroom by other students’ use of phones, messaging devices, and other electronic communications technology for non-class related purposes.

I am sympathetic to these complaints; I also personally find it distracting when students text in class and withdraw from engagement with the class and their classmates to pursue other activities.

Students may not use the Internet or electronic communications technology in class in a manner that is disruptive in the class setting or is distracting to the instructor or to fellow students.

To minimize distraction and to increase classroom participation and engagement, I do not allow the use of mobile phones, PDAs, or iPods during class.

Each of you should use a paper notebook or binder to organize your notes, handouts and assignments for this course. Your desks should be free from any and all electronic devices – including cell phones – during class.

If you need to receive or send communications, please leave the classroom to do so.

If I observe a student receiving or sending communications during class, I will ask them to leave the classroom and, if this behavior persists, the student will be asked to attend a disciplinary meeting with myself and the dean of students to further discuss this issue.

Students who have official documentation from the Learning Center that recommends the use of technology to accommodate verified learning needs can use the specific technology that is required; if this applies to you, please see me to discuss your particular needs (see VI below).

Students who wish to understand and further discuss my reasons for setting this technology policy are invited to read the following articles and to schedule a meeting with me:

<http://www.psychologytoday.com/blog/hot-thought/201007/banning-laptops-in-classrooms-0>

## VI. Non-Discrimination and Disability Accommodation Policy

Cornerstone University/Grand Rapids Theological Seminary does not discriminate on the basis of race, national origin, sex, age or disability in any of its policies and programs and will make all reasonable accommodations for students with disabilities in compliance with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990.

The purpose of accommodation is to provide equal access to educational opportunities to students affected by disabilities and the university does not intend that the standards be altered, nor that the essential elements of programs or courses be changed. Students having documented disabilities may apply for accommodations through Student Disability Services (SDS), which is part of the Cornerstone University Learning Center located in Miller Hall on the main campus. Those needing accommodation are asked to notify the professor of this need during the first class.

In the event that students have questions regarding whether they are eligible for accommodations, how they might provide appropriate documentation of disabilities, or how they might handle a disagreement with a professor over questions of accommodation, the Director of Academic Support should be contacted immediately at (616) 222-1596 or via email at [learningcenter@cornerstone.edu](mailto:learningcenter@cornerstone.edu). Further information about applying for and utilizing accommodations is provided in the Student Handbook and on the university's website.

## VII. GRTS Statement concerning Email Communication

Email is the official means for communication with every enrolled student. Students are expected to receive and read those communications in a timely fashion. Since the seminary will send official communications to enrolled students by email using their Cornerstone University email addresses (i.e., first.last@cornerstone.edu), students are expected to check their official email addresses on a frequent and consistent basis to remain informed of seminary communications.

Students can access their Cornerstone University email account as follows:

- Go to [gmail.cornerstone.edu](http://gmail.cornerstone.edu)
- Enter CU username (e.g., n0236522) and password

Students can forward or IMAP their "@cornerstone.edu" email to a preferred address as follows:

- Log into CU email
- Select "Settings" in the upper right hand corner
- Select "Forwarding and POP/IMAP"
- Follow the on-screen instructions

Students are responsible for any consequences resulting from their failure to check their email on a regular basis for official seminary communications.

## VIII. GRTS Statement concerning Student Course Evaluation

In the last week of each resident course, all students are expected to complete a course evaluation (IDEA Form). This paper-based assessment form will be distributed and completed in class. In Ministry Residency, Counseling Practicum and Counseling

Internships, and for all online courses, student evaluations will be completed within Moodle (see final week of course in Moodle). These assessments provide an opportunity for students to offer feedback to professors on the quality of the learning experience, feedback that informs future offerings of the course. More information about these evaluation processes will be provided late in the given semester.

### IX. Mandatory Disclosure Statement: Confidentiality and Disclosure

Students may request that information shared with a faculty or staff member in individual settings remain confidential, except under the following circumstances:

- There has been serious harm or threat of harm to self or others.
- There is reasonable suspicion of abuse of a child, elder or vulnerable person.
- There is a court order mandating disclosure of information.
- There has been a dispute between a student and a faculty/staff member and disclosure is necessary for resolution.
- The faculty or staff member seeks appropriate consultation with CU faculty and/or administration.

## V. Course Schedule

Date                      Class Topic

**1/21**

### ***Introduction:***

- **Review of Syllabus and Course Requirements**
- **Diversity and Pluralism within Later Patristic and Medieval Writers**
- **Discussion of Academic Writing: Thesis Development, Essay Structure and the Conventions of Academic Writing**
- **A Brief Introduction to the Life and Works of Augustine**

## **A. Life in the Light of Grace: Autobiography in Augustine's *Confessions***

**1/28 Augustine's Confessions I: *Confessiones* I-V (Early Life in North Africa and Rome; Association with the Manichaeans and Early Reflection upon the Problem of Evil)**

Required Reading (173 pp.; complete by 1/28):

--Frederick Van Fleteren, "*Confessiones*" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 227-232

--Maria Boulding (tr.), *The Confessions: Saint Augustine*, Villanova, Pa.: Augustinian Press/New City Press, pp. 39-133

--John F. Harvey, *Moral Theology of the Confessions of Saint Augustine*, Studies in Sacred Theology, Second Series #55, Washington, D.C.: Catholic Univ. of America Press, 1951 (repr. Wipf & Stock, 2004), pp. 1-61

--Gerald W. Schlabach, Allan D. Fitzgerald, O.S.A. *et al.*, "Ethics" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp.320-330

**2/4 Augustine's Confessions II: *Confessiones* VI-IX (Ambrose of Milan; The Therapeutic Power of Philosophy; Rejection of Secular Ambitions, Conversion and Baptism; Monnica's Story)**

Required Reading (187 pp.; complete by 2/4):

--Maria Boulding (tr.), *The Confessions: Saint Augustine*, Villanova, Pa.: Augustinian Press/New City Press, pp. 134-237

--John F. Harvey, *Moral Theology of the Confessions of Saint Augustine*, Studies in Sacred Theology, Second Series #55, Washington, D.C.: Catholic Univ. of America Press, 1951 (repr. Wipf & Stock, 2004), pp. 62-138

--John C. Cavadini, "Pride" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 679-684

**2/11 Augustine's Confessions III: *Confessiones* X-XIII (Memory, Desire for Happiness and Longing for God; Time and Eternity; Heaven, Earth and Creation)**

Required Reading (168 pp.; complete by 2/11):

--John F. Harvey, *Moral Theology of the Confessions of Saint Augustine*, Studies in Sacred Theology, Second Series #55, Washington, D.C.: Catholic Univ. of America Press, 1951 (repr. Wipf & Stock, 2004), pp. 139-162

--Maria Boulding (tr.), *The Confessions: Saint Augustine*, Villanova, Pa.: Augustinian Press/New City Press, pp. 237-380

## **B. The Evils of Life in a Fallen World: Augustine's Early Adherence to Manichaeism and His Later Struggles against It**

2/18

**Augustine's Early Life, His Association with the Manichaean Community and His Conversion to Catholic Christianity and Anti-Manichaean Writings**

**Romans 7 and The Problem of Explaining Akritic Action ("Weakness of Will")**

- **Augustine's Development of a Conception of the Will in Opposition to the Manichaeans**
- **The Role Played By Divergent Accounts of Human Action in the Initiation and Development of the Pelagian Controversy**

Required Reading (104 pp.; complete by 2/18):

### *Early Life and Family Relations*

--Robert A. Markus, "Life of Augustine" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 498-504

--Kim Power, "Family, Relatives" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 353-354

--Angelo di Berardino, "Monnica" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 570-571

--Kim Power, "Concubine/Concubinage" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 222-223

--Allan D. Fitzgerald, "Adeodatus" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, p. 7

### *Conversion and Anti-Manichaean Works*

--José Oroz Reta, "Conversion" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 239-242

--J. Kevin Coyle, "Anti-Manichaean Works" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 39-41

--Elizabeth A. Clark, "Asceticism" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 67-71

### *Responding to the Manichaean Account of the Origin and Nature of Evil*

--G.R. Evans, "Evil" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 340-344

### *The Development of a Conception of the Will*

--Charles H. Kahn, "Discovering the Will: From Aristotle to Augustine" in John M. Dillon, and A.A. Long, *The Question of "Eclecticism": Studies in Later Greek*

*Philosophy*, Berkeley, Univ. of California Press, 1988 (ISBN 0-520-06008-3), pp. 234-259\*\***Available on E-Reserve**\*\*

--Byard Bennett, Review of Richard Sorabji, *Emotion and Peace of Mind. From Stoic Agitation to Christian Temptation*, New York: Oxford University Press, 2000, in *Bryn Mawr Classical Review* 2001.10.38 (available on the Internet at <http://ccat.sas.upenn.edu/bmcr/2001/2001-10-38.html>)\*\***Available on E-Reserve**\*\*

--Richard Sorabji, *Emotion and Peace of Mind*, Oxford: Oxford Univ. Press, 2000 (ISBN 019825005-3), pp. 372-384, 400-417\*\***Available on E-Reserve**\*\*

--Marianne Djuth, "Will" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 881-885

--idem, "Liberty" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 495-498

## C. The Development of Augustine's Theology

### 2/25 Pelagius and Augustine on Original Sin, Divine Grace and Predestination

Required Reading (130 pp.; complete by 2/25):

#### I. Pelagius and the Beginning of the Pelagian Controversy

- A. Summary of the Controversy

--Eugene TeSelle, "Pelagius, Pelagianism" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 633-640

- B. Theological Themes Pertinent to the Controversy

--J. Patout Burns, "Grace" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 391-398

--Mathijs Lamberigts, "Predestination" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp.677-679

--James Wetzel, "Sin" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 800-802

--Paul Rigby, "Original Sin" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp.607-614

--Alan D. Fitzgerald, O.S.A., "Traducianism" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, p. 843

--Frederick Van Fleteren, "Nature" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 585-587

- C. Augustine's Response to Pelagius in *De natura et gratia* (*On Nature and Grace*)

--Gerald Bonner, "*Natura et gratia, De*" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, p. 582

--John A. Mourant and William J. Collinge (tr.), *Saint Augustine: Four Anti-Pelagian Writings*, Fathers of the Church 86, Washington, D.C.: Catholic University of America Press, 1992 (ISBN 0-8132-0086-5), pp. 3-21 (introduction to *On Nature and Grace*)

**\*\*Available on E-Reserve\*\***

--Roland Teske (tr.) and Boniface Ramsey (ed.), *Selected Writings on Grace and Pelagianism*, Hyde Park, NY: New City Press, 2011, pp. 319-367, 377-379 (translation of *On Nature and Grace*) **\*\*Available on E-Reserve\*\***

## *II. Caelestius and the Condemnation of Pelagianism*

- Mathijs Lamberigts, "Caelestius" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 114-115
- Roland J. Teske, S.J., "Definitiones" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, p. 265
- Gerald Bonner, "Perfectione justitiae hominis, De" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 646
- Jane E. Merdinger, "Roman Bishops: The Pelagian Controversy" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 728-729
- Mathijs Lamberigts, "Innocent I" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 451-452
- Robert Dodaro, O.S.A., "Church and State: Manichaeans and Pelagians" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, p. 181

## *III. Julian of Eclanum*

- Mathijs Lamberigts, "Julian of Eclanum" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 478-479
- Gerald Bonner, "Nuptiis et Concupiscentia, De" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 592-593
- Peter Burnell, "Concupiscence" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 224-227
- David G. Hunter, "Marriage" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 535-537
- Gerald Bonner, "Duas epistulas Pelagianorum, Contra" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 288-289
- idem, "Julianum, Contra" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, p. 480
- idem, "Julianum opus imperfectum, Contra" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 480-481

### **3/3 Augustine's Anti-Donatist Writings**

Required Reading (148 pp.; complete by 3/3):

#### *What Sort of Community Is the Church?: Donatism and Augustine's Anti-Donatist Writings*

- Pamela Bright, "Church, North African, 312-430" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 185-190
- Robert A. Markus, "Donatus, Donatism" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 284-287
- Allan D. Fitzgerald, "Circumcellions" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 193-194

- Maureen A. Tilley, "Anti-Donatist Works" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 34-39
- Idem, "Baptismo, De" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 91-92
- T.J. van Bavel, "Church" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp.169-176
- idem,"Discipline" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 273-277
- Allan D. Fitzgerald, "Penance" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 640-646
- J.R. King, *Augustine. Writings in Connection with the Donatist Controversy*, Edinburgh: T&T Clark, 1872, pp. 481-483,390-392,451,462,232-237,257-258,435,437, 433-434,394-395,399-400,1-3,14-15,32,37-39,43,50-51,64-70,79-83,93-95,97-98,100-101,104-105,109,112-114,122-123,130,140,142,148-149,154,224,347, 447-448,453-455,471,510-511,518-519\*\***Available on E-Reserve\*\***
- Robert B. Eno, "Augustine the Pastor and the Isolation of the Saints," *American Benedictine Review* 33:4 (1982): 349-375 \*\***Available on E-Reserve\*\***

### **3/7-3/11 Spring Break (No Class)**

#### **3/17 Augustine's Views of Pastoral Care, Church, Ministry and Sacraments**

Required Reading (199 pp.: complete by 3/17):

*Augustine on the Pastoral Ministry*

- Jan Michael Joncas, "Clergy, North African" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 213-217
- Joseph T. Lienhard, "Ministry" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp.567-569
- Jan Michael Joncas, "Ordination, Orders" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 599-602
- George Lawless, "Preaching" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 675-677
- Emmanuel J. Cutrone, "Sacraments" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 741-747
- William Harmless, "Baptism" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp. 84-91
- Pamela Jackson, "Eucharist" in Allan D. Fitzgerald, *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Wm. B. Eerdmans, 1999, pp.330-334
- Audrey Fellowes (tr.), *We Are Your Servants: Augustine's Homilies on Ministry*, Villanova, Pa.: Augustinian Press, 1986

**(3/24-27 Easter Break—No Class on 3/24; 3/27=Easter Sunday)**

### **3/31 Christ as Priest and Christ's Minister as a Priest in the Service of the Gospel**

Required Reading (174 pp ; complete by 3/31):

--William Mallard, "Jesus Christ. Priest and Sacrifice" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 465-466

--Michele Pellegrino (intr. John E. Rotelle), *The True Priest: The Priesthood as Preached by Saint Augustine*, Villanova, Pa.: Augustinian Press, 1998 (repr. Wipit & Stock, 2002), 9-11, 13-15, 17-35, 37-149, 151-184

## **D. Special Topics in Augustine's Moral Theology**

### **4/7 Augustine's Account of the Three Theological Virtues in His *Enchiridion on Faith, Hope and Love***

Required Reading (149 pp.: complete by 4/7):

--John Cavadini, "Enchiridion" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 296-297

--Bruce Harbert (tr./ed.), *The Augustine Catechism: The Enchiridion on Faith, Hope and Love*, Hyde Park, NY: New City Press, 1999, pp. 9-135

--George J. Lavere, "Virtue" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 871-874

--Eugene TeSelle, "Faith" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 347-350

--Tarsicius J. van Bavel, "Love" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 509-516

--Raymond Canning, "Common Good" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 219-222

### **4/14 Augustine on Marriage, Divorce and Remarriage**

Required Reading (178 pp.: complete by 4/14):

--Peter Brown, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity*, New York: Columbia Univ. Press, 1988, pp. 387-427\*\***Available on E-Reserve\*\***

--Theodore Mackin, "Augustine on the Nature of Marriage" in Paulinus Ikechukwu Odozor (ed.), *Sexuality, Marriage and Family: Readings in the Catholic Tradition*, Notre Dame: Univ. of Notre Dame Press, 2001, pp. 169-182\*\***Available on E-Reserve\*\***

--Ray Kearney (tr.), *St. Augustine: Marriage and Virginity*, Works of St. Augustine 1/9, Hyde Park, NY: New City Press, 2005, pp. 9-25, 29-61, 111-136, 139-185

### **4/21 Are There Occasions When Lying Is Permissible or Even Good and Necessary?**

Required Reading (132 pp. pp; complete by 4/21)

--Boniface Ramsey, O.P., "Mendacio, *De/Contra mendacium*" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 555-557

--Augustine *De mendacio* (tr. Sister Mary Sarah Muldowney, R.S.M.) in Roy J. Deferrari (ed.), *Saint Augustine: Treatises on Various Subjects*, Washington, D.C.: Catholic Univ. of America Press, pp. 47-51 [introduction], 53-110 [text]

--Augustine *Contra mendacium* (tr. Harold B. Jaffee) in Roy J. Deferrari (ed.), *Saint Augustine: Treatises on Various Subjects*, Washington, D.C.: Catholic Univ. of America Press, pp. 113-123 [introduction], 125-179 [text]

#### **4/28 Bringing an End to One's Life: Augustine on Suicide and Martyrdom**

Required Reading (64 pp.; complete by 4/28)

*The Greco-Roman Background to Augustine's Teaching*

--N. Joseph Torchia, "Stoics, Stoicism" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 816-820

*Augustine's Teaching*

--John C. Bauerschmidt, "Suicide" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, p. 820

--Carole Straw, "Martyrdom" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp. 538-542

--Carole Straw, "Timor mortis" in Allan D. Fitzgerald, O.S.A., *Augustine through the Ages: An Encyclopedia*, Grand Rapids: Eerdmans, 1999, pp.838-842

#### **\*\*The Following Required Readings are Available on E-Reserve\*\***

--Augustine, *ep.* 155 (E.M. Atkins and R.J. Dodaro [ed./tr.], *Augustine. Political Writings*, Cambridge: Cambridge Univ. Press, 2001, pp. 89-91)

--Augustine, *In Iohannis evangelium tractatus* 11.15 (John W. Rettig, *St. Augustine. Tractates on the Gospel of John 11-27*, Washington, D.C.: Catholic University of America, pp. 26-27)

-- E.M. Atkins and R.J. Dodaro (ed./tr.), *Augustine. Political Writings*, Cambridge: Cambridge Univ. Press, 2001, pp. 281-282 (see n. 6 for the background of *ep.* 173)

--Augustine, *ep.* 173.1-6 (E.M. Atkins and R.J. Dodaro [ed./tr.], *Augustine. Political Writings*, Cambridge: Cambridge Univ. Press, 2001, pp. 152-155)

-- E.M. Atkins and R.J. Dodaro (ed./tr.), *Augustine. Political Writings*, Cambridge: Cambridge Univ. Press, 2001, pp. 236 ("Gaudentius"), 282 (see nn. 2,5,9 for the background of *ep.* 204)

--Augustine, *ep.* 204 (E.M. Atkins and R.J. Dodaro [ed./tr.], *Augustine. Political Writings*, Cambridge: Cambridge Univ. Press, 2001, pp. 158-162)

-- Augustine, *ep.* 185.3.12,14-15,17,32 (E.M. Atkins and R.J. Dodaro [ed./tr.], *Augustine. Political Writings*, Cambridge: Cambridge Univ. Press, 2001, pp. 180-183,193)

--Augustine, *ep.* 153.17 (E.M. Atkins and R.J. Dodaro [ed./tr.], *Augustine. Political Writings*, Cambridge: Cambridge Univ. Press, 2001, p. 81)

--Augustine *De civitate Dei* I.17-27,29 (Demetrius B. Zema and Gerald G. Walsh [ed./tr.], *Saint Augustine. The City of God. Books I-VII*, Washington, D.C.: Catholic University of America, 1950, pp. 46-66)

--Augustine *De patientia* 10.8; 17.14 (Roy J. Deferrari [ed.], *Saint Augustine: Treatises on Various Subjects*, Washington, D.C.: Catholic Univ. of America Press, pp. 244, 251-252)

**(Final Exam Week=May 2-5) (No Final Exam for This Course)**

## Supplementary Bibliography: Recommendations for Further Reading

### Augustine's Life

- Michele Pellegrino and John E. Rotelle (eds.), *Possidius. The Life of Saint Augustine*, Villanova, PA: Augustinian Press, 1988 (important early life of Augustine by someone who had lived with him and knew him)
- John Piper, "The Swan Is Not Silent: Sovereign Joy in the Life and Thought of St. Augustine." Paper delivered at The Bethlehem Conference for Pastors, February 3, 1998. (Popular introduction to the life and teaching of Augustine which could be given to a spiritual formation group in the church)
- William Harmless, *Augustine in His Own Words*, Washington, D.C.: Catholic University of America Press, 2010

### Augustine's *Confessions* and Augustine's Teaching on Pride

- Robert A. Markus, "Augustine on Pride and the Common Good" in *Collectanea Augustiniana*, New York: Peter Lang, 1990 (ISBN 0820411841), pp. 245-259 (provides basis for study of Augustine's moral theology; can be profitably read in the fourth week of the course, when *Confessions* X-XIII is studied)
- J.F. Procopé, "*Initium omnis peccati superbia*" in Elizabeth A. Livingstone (ed.), *Studia Patristica. Vol. XXII*, Leuven: Peeters, 1989, pp. 315-320 (discussion of the role played by pride in the *Confessions* and its role in Augustine's broader theology; can be profitably read in the third week of the course, when *Confessions* VI-IX is discussed)
- John M. Quinn, O.S.A., *A Companion to the Confessions of St. Augustine*, New York: Peter Lang, 2002 (ISBN 0820424064)
- N. Joseph Torchia, "The *commune/proprie* Distinction in St. Augustine's Early Moral Theology" in Elizabeth A. Livingstone (ed.), *Studia Patristica. Vol. XXII*, Louvain: Peeters, 1989, pp. 356-363 (provides basis for study of Augustine's moral theology; can be profitably read in the fourth week of the course, when *Confessions* X-XIII is studied)

### Augustine on Knowing God and Mystical Ascent to God

- David N. Bell, *The Image and Likeness: The Augustinian Spirituality of William of Saint Thierry*, CS 78, Kalamazoo: Cistercian Publications, 1984, pp. 21-88
- Gertrude Gillette, "Purity of Heart in St. Augustine," in Harriet A. Luckmann and Linda Kulzer (eds.), *Purity of Heart in Early Ascetic and Monastic Literature: Essays in Honor of Juana Rasch, O.S.B.*, Collegeville, MN: Liturgical Press, 1999, pp. 175-195
- Roger Hazelton, "The Devotional Life" in Roy W. Battenhouse (ed.), *A Companion to the Study of St. Augustine*, Oxford: Oxford Univ. Press, 1955; repr. Grand Rapids: Baker, 1979, pp. 398-415 (older, popular treatment of this issue)
- Leo W. Keeler, *Sancti Augustini doctrina de cognitione*, Textus et Documenta Series Philosophica 11, Roma: Pont. Univ. Gregoriana, 1945
- John Peter Kenney, *The Mysticism of Saint Augustine: Re-reading the Confessions*, Routledge, 2005
- G. Jerome Knies, *Christian Spirituality in the Early Works of St. Augustine*, Studies in Sacred Theology. Series 2, 183, Washington, D.C.: Catholic University of America, 1967 (repr. Ann Arbor: Univ. Microfilms, 1976)

- Bernard McGinn, *The Foundations of Mysticism: Origins to the Fifth Century*, New York: Crossroad, 1991, pp. 228-262
- Denys Turner, *The Origins of the Christian Mystical Tradition: From Plato to Denys*, 2 ed., Oxford: Oxford Univ. Press, 2007, pp. 128-153
- T.J. van Bavel, "God in between Affirmation and Negation According to Augustine" in Joseph T. Lienhard, Earl C. Muller and Roland J. Teske (eds.), *Augustine: presbyter factus sum*, New York: Peter Lang, 1993, pp. 135-149, 417-429

### **Augustine and the Manichaeans on Evil**

- *Augustine on the Origin of Evil*
- William S. Babcock, "Augustine on Sin and Moral Agency" in William S. Babcock (ed.), *The Ethics of St. Augustine*, JRE Studies in Religion 3, Atlanta: Scholars Press, 1991, pp. 87-113
- idem, "Sin and Punishment: The Early Augustine on Evil" in Joseph T. Lienhard, Earl C. Muller and Roland J. Teske (eds.), *Augustine: presbyter factus sum*, New York: Peter Lang, 1993 (ISBN 0-8204-2199-5), pp. 235-248
- J.N. Bezançon, "Le mal et l'existence temporelle chez Plotin et saint Augustin," in *Recherches augustiniennes*, v. 3, Paris: Études Augustiniennes, 1965, 133-160
- J. Patout Burns, "Augustine on the Origin and Progress of Evil" in William S. Babcock (ed.), *The Ethics of St. Augustine*, JRE Studies in Religion 3, Atlanta: Scholars Press, 1991, pp. 67-85
- Guy H. Ranson, "Augustine's Account of the Nature and Origin of Moral Evil," *Review & Expositor* 50 (1953), pp. 309-322
- N. Joseph Torchia, "The Significance of *Ordo* in St. Augustine's Moral Theory" in Joseph T. Lienhard, Earl C. Muller and Roland J. Teske (eds.), *Augustine: presbyter factus sum*, New York: Peter Lang, 1993 (ISBN 0-8204-2199-5), pp. 263-278
- *Augustine's Response to the Manichaean Interpretation of Rom. 7*
- C.P. Bammel, "Pauline Exegesis, Manichaeism and Philosophy in the Early Augustine" in L.R. Wickham and C.P. Bammel (eds.), *Christian Faith and Greek Philosophy in Late Antiquity: Essays in Tribute to George Christopher Stead*, Leiden: E.J. Brill, 1993, pp. 1-25 (repr. in C.P. Bammel, *Tradition and Exegesis in Early Christian Writers*, Aldershot: Ashgate/Variorum, 1995, ch. XVI)
- Judith Chelius Stark, "The Pauline Influence on Augustine's Notion of the Will," *Vigiliae Christianae* 43 (1989), pp. 345-361
- *Augustine's Development of a Conception of the Will in Opposition to the Manichaeans*
- T. Irwin, "Who Discovered the Will?" *Philosophical Perspectives* 6 (1992), pp. 453-473
- Simo Knuuttila, "The Emergence of the Logic of Will in Medieval Thought" in Gareth B. Matthews (ed.), *The Augustinian Tradition*, Berkeley: Univ. of California Press, 1999 (ISBN 0-520-21001-8) pp. 206-215 (pages 216-221 pertain to the later history of this discussion)

- *Augustine on "Weakness of Will": Explaining Akrotic Action*

--Ann A. Pang-White, "The Fall of Humanity: Weakness of Will and Moral Responsibility in the Later Augustine," *Medieval Philosophy and Theology* 9 (2000), pp. 51-67

--idem, "Augustine, Akrotasia and Manichaeism," *American Catholic Philosophical Quarterly* 77 (2003), pp. 151-169

--Risto Saarinen, *Weakness of Will in the Medieval Thought from Augustine to Buridan*, Leiden: E.J. Brill, 1994, pp. 20-43

### **Pelagius and Augustine on Original Sin, Divine Grace and Predestination**

--Stephen Michael Byars, "Our Heart is Restless: Augustinian Sexual Ethics and the Catholic Church of the Twenty-First Century (Saint Augustine and Julian of Eclanum)," Ph.D. diss, Univ. of Southern California, 1997 (DAI, 58, no. 05A [1997]: 1755)

--Attilio Carpin, *Agostino e il problema dei bambini morti senza il battesimo*, Sacra Doctrina 5, Bologna: Edizioni Studio Domenicano, 2005

--Peter Gorday, "Selections from Augustine's *Propositions from the Epistle to the Romans* and *To Simplician on Various Questions*" in Stephen E. Fowl (ed.), *The Theological Interpretation of Scripture: Classic and Contemporary Readings*, Blackwell, 2007, pp. 307-319 (background to Augustine's later teaching)

--Mathijs Lamberigts, "Some Critiques on Augustine's View of Sexuality Revisited" in Elizabeth A. Livingstone (ed.), *Studia Patristica. Vol. XXXIII*, Leuven: Peeters, 1997, pp. 152-161

--idem, "Was Augustine a Manichaean? The Assessment of Julian of Eclanum" in Johannes Van Oort, Otto Wermelinger and Gregor Wurst (eds.), *Augustine and Manichaeism in the Latin West*, Leiden: Brill, 2001, pp. 113-136

--Roland J. Teske (tr.) and Boniface Ramsey (ed.), *Selected Writings on Grace and Pelagianism*, The Works of St. Augustine, Hyde Park, NY: New City Press, 2011

--James B. Weidenaar, "Augustine's Theory of Concupiscence in *City of God*, Book XIV," *Calvin Theological Journal* 30 (1995), pp. 52-74

### **Augustine's Anti-Donatist Writings**

--John R. Bowlin, "Augustine on Justifying Coercion," *The Annual of the Society of Christian Ethics* 17 (1997): 49-70 (this article will be discussed in class)

--Gillian Clark, "Rod, Line and Net: Augustine on the Limits of Diversity" in Kate Cooper and Jeremy Gregory (eds.) *Discipline and Diversity: Papers Read at the 2005 Summer Meeting and the 2006 Winter Meeting of the Ecclesiastical History Society*, Boydell Press, 2007, pp. 80-99

--Rémi Crespín, *Ministère et sainteté. Pastorale du clergé et solution de la crise donatiste dans la vie et la doctrine de saint Augustin*, Paris: Études augustiniennes, 1965

--Peter Iver Kaufman, "Augustine, Evil and Donatism: Sin and Sanctity before the Pelagian Controversy," *Theological Studies* 51 (1990), pp. 115-136

--idem, *Church, Book and Bishop: Conflict and Authority in Early Latin Christianity*, Westview, 1996, pp. 75-101

--Mary Jane Kreidler, "Conversion in the Church as Found in the Letters of St. Augustine" in Joseph T. Lienhard, Earl C. Muller and Roland J. Teske (eds.), *Augustine: presbyter factus sum*, New York: Peter Lang, 1993, pp. 135-149, 417-429

- Elena Martin, "Commemoration, Representation and Interpretation: Augustine of Hippo's Depictions of the Martyrs" in Peter Clarke and Tony Claydon (eds.), *Saints and Sanctity*, Boydell Press, 2011, pp. 29-40 (discusses how Augustine re-envisioned martyrs)
- J. Stevenson and W.H.C. Frend, *Creeeds, Councils and Controversies*, rev. ed., Edinburgh: T & T Clark, 1989, pp. 23-26, 152, 216-228
- Geoffrey G. Willis, *Saint Augustine and the Donatist Controversy*, London: SPCK, 1950 (repr. Wipf and Stock, 2005; an older work that may be dated in some respects but is still a clear and readable account of the underlying issues)

### **Augustine's Views of Pastoral Care, Church, Ministry and Sacraments**

- Lee F. Bacchi, "A Ministry Characterized by and Exercised in Humility: The Theology of Ordained Ministry in the Letters of Augustine of Hippo" in *Augustine*, New York: Peter Lang, 1993 (ISBN 0820421995), pp. 405-415
- Joseph B. Bernardin, "St. Augustine as Pastor" in Roy W. Battenhouse (ed.), *A Companion to the Study of St. Augustine*, Oxford: Oxford Univ. Press, 1955; repr. Grand Rapids: Baker, 1979, pp. 57-89
- Joseph Carola, *Augustine of Hippo: The Role of the Laity in Ecclesial Reconciliation*, Rome: Editrice Pontificia Università Gregoriana, 2005 (discusses the extent to which Augustine understood lay Christians to share the power to "bind and loose" sinners, binding them through fraternal correction and loosing them through their prayers)
- H.E.J. Cowdrey, "The Dissemination of St. Augustine's Doctrine of Holy Orders during the Later Patristic Age," *Journal of Theological Studies* n.s. 20:2 (1969): 448-481; repr. in Everett Ferguson (ed.), *Church, Ministry, and Organization in the Early Church Era*, New York: Garland, 1993, pp. 160-193
- R. Eno, "New Light on Augustine the Pastor" in Nelson H. Minnich, Robert B. Eno, and Robert Trisco (eds.), *Studies in Catholic History in Honor of John Tracy Ellis*, Wilmington: Michael Glazier, 1985, pp. 500-519
- Edward J. Hughes, *The Participation of the Faithful in the Regal and Prophetic Mission of Christ according to Saint Augustine*, Mundelein, IL: St. Mary of the Lake Seminary, 1956
- Lawrence J. Johnson, *Worship in the Early Church: An Anthology of Historical Sources*, v. 3, Collegeville, MN: Liturgical Press, 2009, pp. 1-83 (Augustine in his North African church context)
- Émilien Lamirande, "Cheminement de la pensée de Saint Augustin sur la paternité spirituelle," in *Recherches augustiniennes*, v. 3, Paris: Études Augustiniennes, 1965, 167-177
- Gaston Lecordier, *La doctrine de l'Eucharistie chez Saint Augustin*, Paris: Librairie Lecoffre/Gabalda et Fils, 1930
- Michele Pellegrino, *Spiritual Journey*, Villanova, Pa.: Augustinian Press, 1996 (previously published as *Give What You Command*, this book lays a solidly Augustinian basis for Christian spiritual growth, providing a clear vision of the pastoral task and of the pastor's own spiritual development) (reprint available for \$25 from <http://www.dianepublishing.net>)
- Athanasie Sage, *The Religious Life according to Saint Augustine*, New York: New City Press, 1990

--Matthew R. St. John, "Augustine's Self-Watch: A Model for Pastoral Leadership," *Bibliotheca Sacra* 155 (1998), pp. 92-103

### **Augustine on Preaching and the Cure of Souls**

- Elizabeth A. Dreyer, "Spirituality as a Resource for Theology: The Holy Spirit in Augustine" in Elizabeth A. Dreyer and Mark S. Burrows, Baltimore: Johns Hopkins Univ. Press, 2005, pp. 179-199
- David Dunn-Wilson, *A Mirror for the Church: Preaching in the First Five Centuries*, Grand Rapids: Eerdmans, 2005, pp. 92-101
- O.C. Edwards, Jr., *A History of Preaching*, Nashville: Abingdon, 2004, pp. 100-121
- Paul R. Kolbet, "The Cure of Souls: St. Augustine's Reception and Transformation of Classical Psychagogy" Ph.D. thesis, Univ. of Notre Dame 2002
- idem, *Augustine and the Cure of Souls: Revising a Classical Ideal*, Notre Dame: Univ. of Notre Dame Press, 2010
- Richard Lischer (ed.), *The Company of Preachers: Wisdom on Preaching, Augustine to Present*, Grand Rapids: Eerdmans, 2002, pp. 169-181, 277-292
- R.A. Markus, *Signs and Meanings: World and Text in Ancient Christianity*, Liverpool: Liverpool Univ. Press, 1996; repr. Wipf and Stock, 2011
- Michael Pasquarello III, *Sacred Rhetoric: Preaching as a Theological and Pastoral Practice of the Church*, pp. 14-35
- Thomas F. Stransky, "The Pastoral Sermons of St. Augustine," *American Ecclesiastical Review* 142:5 (1960): 311-320
- Paul Scott Wilson, *A Concise History of Preaching*, Nashville: Abingdon, 1992, pp. 59-66

### **Christ as Priest and Christ's Minister as a Priest in the Service of the Gospel**

- Lee Francis Bacchi, *The Theology of the Ordained Ministry in the Letters of Augustine of Hippo*, San Francisco: International Scholars Publications, 1998 (ISBN 1573090476) (available in Calvin's Hekman Library call no. BR195.P36 B33 1998)
- Giancarlo Ceriotti (tr./ed.), *Sant'Agostino sul Sacerdozio: pagine scelte dai Discorsi*, Rome: Città Nuova, 1985
- Antonio J.C. de Carvalho, "Il Sacerdote: Uomo di Dio che serve la chiesa nel pensiero di S. Agostino," Tesi per la licenza, Pontificia Università S. Tommaso D'Aquino "Angelicum" Sezione Dogmatica, 2000
- Daniel E. Doyle, *The Bishop as Disciplinarian in the Letters of St. Augustine*, New York: Peter Lang, 2002 (asks what it means to provide *disciplina*, a framework that supports truth and moral conversion in the church and why Augustine sees this as an essential pastoral task) (available in Calvin's Hekman Library call no. BX1905 D69 2002)
- Daniel J. Jones, *Christus sacerdos in the Preaching of St. Augustine: Christ and Christian Identity*, Frankfurt am Main: Peter Lang, 2004 (pp. 303-341 contains an interesting treatment of the Christological foundations for humility and charity in the Christian life) (available in Calvin's Hekman Library call no. BT260 J66 2004)
- M. Jourjon, "L'évêque et le peuple de Dieu selon saint Augustin" in H. Rondet, C. Morel, M. Jourjon and J. Lebreton, *Saint Augustin parmi nous*, Paris: Le Puy, 1954, pp. 149-178, 291-295;

- idem, "Le saint évêque d'Hippone" in *La tradition sacerdotale: Études sur le sacerdoce*, Le Puy: Xavier Mappus, 1959, 127-141
- idem, "Sarcina. Un mot cher à l'évêque d'Hippone," *Recherches de science religieuse* 43 (1955), pp. 258-262.
- Thomas F. Martin, "Clericatus sarcina (ep. 126.3): Augustine and the Care of the Clergy" in *Devotion and Dissent: The Practice of Christianity in Roman Africa. Church Leadership: Roles and Requirements*. Web-publication (1999): <http://people.vanderbilt.edu/~james.p.burns/chroma/clergy/Martinorders.html> .
- Earl C. Muller, S.J., "The Priesthood of Christ in Book IV of the *De trinitate*" in Joseph T. Lienhard, Earl C. Muller and Roland J. Teske (eds.), *Augustine: presbyter factus sum*, New York: Peter Lang, 1993, pp. 135-149
- Odo Fusi Pecci, *Il pastore d'anime in sant' Agostino*, Torino: Marietti, 1957
- J. Pintard, *Le sacerdoce selon Saint Augustin. Le prêtre dans la Cité de Dieu*, Paris: Mame, 1960
- Trevor Rowe, *St. Augustine--Pastoral Theologian*, London: Epworth Press, 1974 (available in Calvin's Hekman Library call no. BR1720.A9 R68)
- Luc Verheijen, *St. Augustine: Monk, Priest, Bishop*, Villanova, PA: Augustinian Historical Institute, 1978
- Damasus Zähringer, *Das kirchliche Priestertum nach dem hl. Augustinus: Eine dogmengeschichtliche Studie*, Paderborn: Ferdinand Schöningh Verlag, 1931

### **Augustine's Account of the Three Theological Virtues in His *Enchiridion on Faith, Hope and Love***

- Augustine, *De doctrina christiana* 1.37; 3.10
- Augustine, *Soliloquies* VI.12-VII.14 (=J.H.S. Burleigh [ed./tr.], *Augustine: Earlier Writings*, Philadelphia: Westminster, 1953, pp. 30-32)
- Augustine, *On Man's Perfection in Righteousness* VIII.19 (Peter Holmes and Robert Ernest Wallis, *Saint Augustin: Anti-Pelagian Writings*, Edinburgh: T&T Clark, p. 165)
- Gregorio Armas, *La Moral de San Augustin*, Madrid, 1955
- Bernard V. Brady, *Christian Love*, Washington, DC: Georgetown Univ. Press, 2003, pp. 77-124 ("Augustine: Love God and Love All Things in God")
- Agostino Clerici, *Ama e fà quello che vuoi...: carità e verità nella predicazione di sant'Agostino*, Palermo: Edizioni "Augustinus," 1991 (ISBN 8824602088)
- Norman L. Geisler, *What Augustine Says*, Grand Rapids: Baker, 1982, pp. 201-207 (nos. 642-657,653-665 [selected texts from Augustine on virtue and role of love in ethics])
- Benedict J. Groeschel, *Augustine: Major Writings*, New York: Crossroad, 1995, pp. 153-155
- M.G.St.A. Jackson, "Faith, Hope and Charity and Prayer in St. Augustine" in Elizabeth A. Livingstone (ed.), *Studia Patristica, Vol. XXII*, Leuven: Peeters, 1989, pp. 265-270
- John P. Langan, "Augustine on the Unity and Interconnectedness of the Virtues," *Harvard Theological Review* 72 (1979), pp. 81-95
- idem, "St. Augustine's Vocabulary of the Common Good and the Place of Love for Neighbour," in Elizabeth A. Livingstone (ed.), *Studia Patristica. Vol. XXXIII*, Leuven: Peeters, 1997 (ISBN 9068318683), pp. 48-54

--Paul Thigpen (ed.), *Restless Till We Rest in You: 60 Reflections from the Writings of Saint Augustine*, The Saints Speak Today, Ann Arbor, MI: Charis/Servant Publications, 1998, pp. 116-129 (selections on love, excerpted primarily from Augustine's *Homilies on the First Letter of St. John*)

--Agostino Trapè, *Saint Augustine: Man, Pastor, Mystic*, New York: Catholic Book Publishing Co., 1986, pp. 296-306 ("Love, and do what you will")

--G. Vignini (ed.), *Sant'Agostino. Le virtù cristiane. Antologia degli scritti*, Milan: Paoline, 2007

### **Augustine on Marriage, Divorce and Remarriage**

--Virginia Giuseppina Coco, *Il matrimonio in Sant'Agostino*, Collezione Oxenford 153, Florence: MEF-Firenze Athenaeum, 2005

--Charles T. Wilcox et al. (tr.), *Saint Augustine. Treatises on Marriage and Other Subjects*, Fathers of the Church 27, Washington, DC: Catholic University of America Press, 1955 (an older translation of these texts, with short scholarly introduction)

--P.G. Walsh (ed./tr.), *De bono coniugali, De sancta virginitate*, Oxford Early Christian Texts, Oxford: Oxford Univ. Press, 2001

### **Are There Occasions When Lying Is Permissible or Even Good and Necessary?**

#### Recommended Reading

--Augustine *De doctrina christiana* XXXVI.41 (R.P. H. Green [tr.], *On Christian Teaching*, Oxford: Oxford Univ. Press, 1997, p. 27)

--Maria Bettitini (ed./tr.), *Agostino Sulla Bugia*, Milan: Bompiani, 2001

--Alan Brinton, "St. Augustine and the Problem of Deception in Religious Persuasion," *Religious Studies* 19 (1983), pp. 437-450

--Paul J. Griffiths, "The Gift and the Lie: Augustine on Lying," *Communio* 26 (1991), pp. 3-30

--Roger D. Ray, "Christian Conscience and Pagan Rhetoric: Augustine's Treatises on Lying" in Elizabeth A. Livingstone (ed.), *Studia Patristica Vol. XXII*, Louvain: Peeters, 1989, pp. 321-325

--Thomas D. Feehan, "Augustine on Lying and Deception," *Augustinian Studies* 19 (1988), pp. 131-140

--idem, "The Morality of Lying in St. Augustine," *Augustinian Studies* 21 (1990), pp. 67-81 (reprinted in Everett Ferguson, *Norms of Faith and Life*, Recent Studies in Early Christianity 3, ISBN 0-8153-3070-7, pp. 317-331)

--idem, "Augustine's Own Examples of Lying," *Augustinian Studies* 22 (1991), pp. 165-190 (reprinted in Everett Ferguson, *Norms of Faith and Life*, Recent Studies in Early Christianity 3, ISBN 0-8153-3070-7, pp. 333-358)

#### For Further Reading (More Challenging)

--Matthew C. Bagger, "The Ethics of Belief: Descartes and the Augustinian Tradition," *Journal of Religion* 82:2 (Apr. 2002), pp. 205-224

--Martha L. Colish, "Rethinking Lying in the Twelfth Century," in István P. Bejczy and Richard G. Newhauser (eds.), *Virtue and Ethics in the Twelfth Century*, Leiden: Brill, 2005, 155-173

- Rebecca Edelman, McKnight, "The God Who Never Lies': Mendacity in French Literature from the Eleventh through the Thirteenth Centuries," Ph.D. thesis, 1993 (DAI, 54, no. 04A [1993]: 1355) (initial chapter summarizes Augustine's views on lying)
- Julia Anne Fleming, "The Helpful Lie: The Moral Reasoning of Augustine and John Cassian," Ph.D. thesis, Catholic Univ. of America, 1993 (repr. Ann Arbor: UMI, 1994) (DAI, 54, no. 08A [1993]: 3079)
- Christopher Gill, "Plato on Falsehood--Not Fiction" in Christopher Gill and T.P. Wiseman (eds.), *Lies and Fiction in the Ancient World*, Austin: Univ. of Texas Press, 1993 (ISBN 0292727674), pp. 38-87
- Paul J. Griffiths, *Lying: An Augustinian Theology of Duplicity*, Grand Rapids: Brazos Press, 2004 (ISBN 158743086X)
- Robert Peter Kennedy, "The Ethics of Language: An Augustinian Critique of Contemporary Approaches to the Morality of Lying," Ph.D. thesis, Univ. of Notre Dame, 1996 (repr. Ann Arbor: UMI, 1997) (DAI, 57, no. 10A [1997]: 4417)
- Bruce Krajewski, "Socrates and Cicero, Truth-Telling and Lying" in his *Traveling with Hermes*, Univ. of Mass. Press, 1992 (ISBN 0870238159), pp. 31-47
- D. Satran, "Pedagogy and Deceit in the Alexandrian Theological Tradition" in Robert J. Daly (ed.), *Origeniana Quinta*, Leuven: Univ. Press, 1992 (ISBN 9061865115)
- Matthew W.F. Stone, "In the Shadow of Augustine: The Scholastic Debate on Lying from Robert Grosseteste to Gabriel Biel," in Jan A. Aertesen and Martin Pickavé (eds.), *"Herbst des Mittelalters"?: Fragen zur Bewertung des 14. und 15. Jahrhunderts*, Berlin: Walter de Gruyter, 2004, 277-317
- Jan Hendrik Van Wyk, "*Quid est veritas?: Augustinus oor waarheid en leuen--en latere ontwikkelings*," *Hervormde teologiese studies* 56:2-3 (Je-S 2000), pp. 456-491 (in Afrikaans, with English abstract on p. 456)
- Jane S. Zembaty, "Plato's *Republic* and Greek Morality on Lying," *Journal of the History of Philosophy* 26 (1988), pp. 517-545

### **Bringing an End to One's Life: Augustine on Suicide and Martyrdom**

#### Recommended Reading

- *The Greco-Roman Background to Augustine's Teaching*
- Christopher E. Cosans, "Facing Death Like a Stoic: Epictetus on Suicide in the Case of Illness" in Mark G. Kuczewski and Ronald Polansky (eds.), *Bioethics: Ancient Themes in Contemporary Issues*, Cambridge: MIT Press, 2000, pp. 229-249
- Arthur J. Droge, "*Mori lucrum*: Paul and Ancient Theories of Suicide," *Novum Testamentum* 30 (1988), pp. 263-286
- R.G. Tanner, "Martyrdom in Saint Ignatius and the Stoic View of Suicide" in Elizabeth A. Livingstone (ed.), *Studia Patristica Vol. XVI*, Berlin: Akademie-Verlag, 1985, pp. 201-205
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- *Augustine's Teaching*
- Augustine *Contra Gaudientium Donatistarum Episcopum*, Book I.XXVIII.32-XXXIX.54 (M. Petschenig, *Sancti Aureli Augustini Scripta contra Donatistas. Pars III*, CSEL 53, Vienna: F. Tempsky, 1910) (discusses the second letter of Gaudentius, in which Gaudentius makes reference to Razias in 2 Macc. 14:37-46 and ascribes a positive value to suicide)

- Niceto Blázquez, "The Church's Traditional Moral Teaching on Suicide" in *Suicide and the Right to Die*, Edinburgh: T&T Clark, 1985 (ISBN 0567300595), pp. 63-74
- Arthur J. Droge and James D. Tabor, *A Noble Death: Suicide and Martyrdom among Christians and Jews in Antiquity*, HarperSanFrancisco, 1992 (ISBN 0060620951), pp. 167-180
- George I. Mavrodes, "Innocence and Suicide," *Faith and Philosophy* 16 (1999), pp. 315-335
- Michael Uhlmann, "Western Thought on Suicide: From Plato to Kant" in Michael M. Uhlmann (ed.), *Last Rights?: Assisted Suicide and Euthanasia Debated*, Grand Rapids: Eerdmans, 1998 (ISBN 0802841996), pp. 23-26
- P.W. van der Horst, "Pagan Platonist and a Christian Platonist on Suicide," *Vigiliae christianae* 25 (1971), pp. 282-288
- Anton J.L. van Hooff, "Self-Murder, A New Concept in Search of a Latin Word" in A.A.R. Bastiaensen and G.J.M. Bartelink (eds.), *Eulogia. Mélanges offerts à A.R. Bastiaensen à l'occasion de son soixante-cinquième anniversaire*, Instrumenta Patristica 24, The Hague: Nijhoff, 1991, pp. 365-375

For Further Reading (More Challenging)

- B. Alaimo, "De suicidii nomine et quibusdam eius definitionibus," *Antonianum* 31 (1956), 189-214
- Robert Laurence Barry, *The Sanctity of Life and Its Protection*, Lanham, MD: University Press of America, 2002 (ISBN 0761822194) (chapter: "The Development of the Roman Catholic Teachings on Suicide")
- Jacques Bels, "La mort volontaire dans l'oeuvre de saint Augustin," *Revue de l'histoire des religions* 187 (1975), pp. 147-180
- Jerry Dell Ehrlich, "Suicide in the Roman Empire: An Historical, Philosophical and Theological Study," Ph.D. thesis, Univ. of Missouri-Columbia, 1983 (repr. Ann Arbor: UMI, 1984/1986) (DAI, 45, no. 02A, [1983]: 0599)
- Timothy Hill, *Ambitiosa mors: Suicide and the Self in Roman Thought and Literature*, New York: Routledge, 2004 (ISBN 0415970970) (originally a doctoral thesis accepted at the Univ. of London in 2002)
- George Minois, *History of Suicide*, Baltimore: Johns Hopkins Univ. Press, 1999 (ISBN 0801859190)
- Nils Arne Pedersen, "Den kristne kirkes holdning til selvmord i det 2. og 3. århundrede," *Dansk teologisk tidsskrift* 60:4 (1997), pp. 241-289 (in Danish; an English translation is in press)
- Anton J.L. van Hooff, *From Autothanasia to Suicide: Self-Killing in Classical Antiquity*, London: Routledge, 1990 (ISBN 0415040558)

## Research and Writing in Theological Studies: Some General Guidelines

The Church today has an unprecedented need for Christian leaders who can clearly and accurately present the faith. Living in a culture that is aggressively secular, materialistic and inclined to trivialize religious claims, we must be able to articulate and defend the central claims of the Christian faith in a persuasive manner. In the course of our ministries, we will need both to carefully examine controversial issues within the Church and to address the competing claims made by groups outside the Church.

Theological writing must be carefully structured and critical in nature; a paper that merely summarizes the author's argument or paraphrases the author's own words is not acceptable and will not receive a passing grade. The process of researching and writing a theological paper can be broken down into the following steps:

### *Before Writing: Critical Reading of the Assigned Text and Note-Taking*

Start reading the assigned text(s) four weeks before the assignment is due. While reading the text, take careful notes, being sure to

- identify the most important issue(s) at stake in the reading, the particular position the author is concerned to reject and the specific thesis the author is trying to defend, e.g.  
 “In his *Commentary on Galatians*, Luther focused on the issue of justification by faith. Luther rejected the medieval Catholic view that one could be reconciled to God only when so much grace had been infused into one's soul that one merited the favor of God. Drawing on arguments advanced by Paul in Romans and Galatians, Luther argued that while one was still a sinner, God favorably accepted him and justified him.”
- investigate and carefully define the key terms used by the author, e.g.  
 “By ‘justification’, Luther means the act by which God moves a person from the state of sin (injustice) to the state of grace (justice).”
- indicate briefly why the author feels that this issue is important and is concerned to defend the specific thesis that he or she is advancing, e.g.  
 “In discussing the issue of justification by faith, Luther felt that the freedom of the believer was at stake. He believed that the medieval Catholic understanding of justification left the believer constantly in fear as to whether he or she had attained sufficient merit through good works. This, Luther believed, undermined the believer's confidence that he or she had been liberated from the terrors of sin, death and the Devil and left the believer subject to manipulation by unscrupulous ecclesiastical authorities.”
- outline the principal arguments by which the author tries to support his or her thesis, e.g.  
 “In support of his thesis, Luther advanced three major arguments.” {Then one would present and explain these three arguments.}
- note the relative strengths and weaknesses of each of the principal arguments advanced by the author, e.g.,

“Luther’s challenge was important because it caused the Church to reexamine Paul’s claim that in justification the human agent ‘does not work but trusts God who justifies the wicked, his faith being credited as righteousness’ (Rom. 4:5 [NIV]). At the same time, by making a sharp distinction between justification and sanctification, Luther left himself open to the criticism that he had failed to appreciate the centrality of good works in Jesus’ teaching and the connection made by Jesus between good works, judgment and acceptance in passages such as Mt. 25.”

- As you read, jot down any questions you may have about the author’s arguments (no need to supply answers to these questions just yet). You will find these questions to be very helpful when you write the paper.
- If you are reading works by more than one author on a particular topic, write down the specific points on which the authors studied agree or disagree; these points can be tabulated under different headings. Why do the authors disagree? Do the authors agree about what the fundamental problem is? If so, why do they offer different solutions? Or do their different responses reflect the fact that they define the problem in a different way and are therefore proposing solutions to quite different questions?
- Carefully note down the bibliographic information (author, work, page number) of any material that you intend to quote or discuss within your paper. This bibliographic information must appear in the footnotes to your paper.

### *Developing a Thesis Statement: Structuring the First Paragraph of Your Paper*

While you were taking notes on the assigned text, you noted that the author had a specific thesis which he or she was trying to defend. The author stated this thesis at the beginning of his or her work and then offered a series of arguments in support of that thesis.

When you analyze the author’s work, you also will need to develop a specific thesis of your own which you wish to defend and then offer an orderly sequence of arguments in support of that thesis. Your thesis statement should consist of a single sentence and normally will be the first sentence of the first paragraph of your paper. The thesis statement will reflect your considered judgment about the thesis and arguments advanced by the author(s) whose works you are reading. Your thesis statement should not be too broad in scope; make sure that it is sufficiently narrow and well defined that it can effectively be defended within the limits of a short essay. After the thesis statement, you should add three or four sentences which

- (a) briefly indicate why the topic under discussion is important and should be of interest to the reader and
- (b) concisely summarize the major arguments you will advance in the paper, showing how you will organize the discussion and indicating the conclusion you will draw.

After you have finished writing the first paragraph, reread the instructions for the assignment to make sure you are clear about what precisely is being required. Verify that the way you have set up the paper in the first paragraph (thesis statement and outline of arguments) answers the question(s) set by the instructor in the assignment.

### *Building the Argument: Organizing the Body of the Paper*

Think carefully about what arguments could be given in support of the thesis statement you are trying to defend, jotting them down on a piece of paper. Now rearrange these arguments, putting them in an orderly sequence:

- (a) Place first the arguments that are most important and most likely to be broadly accepted by readers of diverse backgrounds;
- (b) Move from a *general* statement of the limitations of the author's position to show the *specific* difficulties actually arising from the position he or she has embraced. Be sure to provide thorough and accurate documentation, quoting and closely analyzing key passages from the author's work(s) and citing the relevant bibliographical information (author, work, page number) in footnotes;
- (c) Does one argument depend upon another? If so, put the latter first.

If you are analyzing the works of more than one author, be sure to carefully compare and contrast alternative points of view, noting similarities and differences in how the various authors understand the problem and work toward a solution.

### *Conclusion*

In the final paragraph, briefly summarize the major arguments advanced in the paper and conclude by reiterating the thesis statement which you defended in the paper.

### *Editing and Proof-Reading*

- Read your paper out loud to yourself and rewrite any sentences which are too long, are confusing or sound awkward.
- Check carefully for errors in spelling and grammar and eliminate these before submitting your paper. If English is not your first language, use your word-processing program's spell-check and grammar to check for errors and then ask a native speaker of English to read your essay.
- Remember that all papers submitted for this course *must* obey the conventions of formal written prose, e.g. one should not use contractions, colloquial expressions, first person discourse, emotional appeals, rhetorical questions, *ad hominem* arguments, unfair generalizations or a melodramatic style of presentation.