

Syllabus Summer 2021

05HT6305 – The Life & Theology of Augustine

General Information

Semester:	Summer
Meeting times:	Monday, June 21 – Thursday, June 24, 2:30-9:30pm
Credit hours:	2
Instructor name:	Dr. William VanDoodewaard
Tel. office:	616-432-3409
e-mail:	william.vandoodewaard@prts.edu

Mission Statement of RTS

The mission of Reformed Theological Seminary is to serve the Church by preparing its leaders, through a program of graduate theological education, based upon the authority of the inerrant Word of God, and committed to the Reformed Faith.

Course Purpose

To prepare students for ordained gospel ministry, or other vocations.

Course Description

This course examines the life and theology of Augustine and considers his thought in context through a chronological/biographical framework. Key teachings will include grace and the Christian life; the interpretation of Scripture; the nature of the Church; the Trinity; and the relationship between the Church/Christian and the world.

Course Objectives

Objectives of this course include the following:

1. Objectives of this course include the following: The student will become acquainted with Christian historiography: a biblical and theological approach to understanding history, with particular focus on church history, in the light of Scripture and Reformed theology. (Supports SLOs MDiv 1, 2).
2. The student will become acquainted with life and theology of Augustine, and the history of Christianity that forms the context of his life and ministry. The student will engage the doctrine of Scripture, the doctrine of the Trinity, the doctrine of man and sin, the doctrine of Christ and salvation, and the doctrine of the church/world as expressed by Augustine, appreciating and evaluating it in the light of Scripture and Reformed theology. Special attention will also be given to Augustine as a preacher of the Word, and as a pastor/shepherd. (Supports SLOs MDiv 2, 3, 4, 5, 6, 7, 8, 9, 10).

3. The student will continue to develop oral and written communication skills, research skills, and the ability to make theological and practical assessment, analysis, and applications from church history with relevance to contemporary ministry (Supports SLOs MDiv 1).

Course Assignments

1. The **research paper** is a 3000-4000 word paper which will explore in depth a historical or theological topic related to the Life and Theology of Augustine of personal interest to the student. The paper may not exceed 4000 words. It will reflect a thorough grasp of the relevant source documents and their history. It will also reflect an awareness of continued scholarly discussion on the topic expressed in journal articles and books to the present day. The paper will conclude with an assessment of the importance of its conclusions for the present-day life and ministry of the church. **This assignment is due on Friday, August 6, 2021, and must be uploaded to the correct location on Canvas or emailed to the professor.**
2. **Class Discussions:** As this class is comprised of both lectures and seminar style discussion of assigned readings, student contribution to discussions will be included in the assessment of student performance.

Weighting of Course Assignments and Time Expectations

	Expected Hours	Percentage Weight
Lectures	26 hours (for 2 credit class)	0%
Readings and Discussion	16 hours	20%
Research Paper	40 hours	80%
Total:	82 hours (for 2 credit class)	100%

Course Required Reading

All required books will be on course reserve in the library; students should contact a librarian with any questions about finding a recommended resource. Distance students are encouraged to ask the librarian regarding eBooks and access to other digital databases of the library.

The following works are required texts for the Theology of Augustine (05HT6305) class; we will not read the biography or works of Augustine in full but focus on specific selections from each work that is listed in the course schedule; specific reading parameters for each student will be assigned in class. At the MDiv level of this course offering students will not be required to read more than a total of 300 pages for coursework, excepting reading for the research paper. ThM/DMin students taking the course Theology of Augustine have more extensive reading and research requirements. Other source readings, such as selections from Augustine’s sermons (and also of relevant scholarship on Augustine and his theology) will also be required, but these will be available online via the Canvas course website.

- Peter Brown, *Augustine of Hippo: A Biography*. Revised edition. Berkeley, CA: University of California Press, 2000.
- Augustine of Hippo, *The Confessions*. Hyde Park, NY: New City Press, 1997.
- Augustine of Hippo, *The City of God*. With an introduction by Thomas Merton. New York: The Modern Library, 2000.

Tentative Schedule

Date	Topic	Readings/Assignment:
Monday, June 21	The Life of Augustine (I)	Brown, <i>Augustine of Hippo</i> , 1-175.
Monday, June 21	The Life of Augustine (II)	Brown, <i>Augustine of Hippo</i> , 178-437.
Monday, June 21	<i>The Confessions</i>	Augustine, <i>The Confessions</i> .*
Monday, June 21	<i>The City of God</i>	Augustine, <i>The City of God</i> .*
Tuesday, June 22	Augustine and the Bible	Augustine, <i>On Christian Doctrine</i> ; <i>Expositions of the Psalms</i> .*
Tuesday, June 22	Augustine and Preaching	Augustine, <i>Sermons on the New Testament</i> .*
Tuesday, June 22	Augustine vs. Pelagius; Augustine on Sin and Grace (I)	Augustine, <i>Writings Against the Pelagians</i> .*
Tuesday, June 22	Augustine vs. Pelagius; Augustine on Sin and Grace (II)	Augustine, <i>Writings Against the Pelagians</i> .*
Wednesday, June 23	Augustine vs. the Donatists; Augustine and the Church (I)	Augustine, <i>Writings Against the Donatists</i> .*
Wednesday, June 23	Augustine vs. the Donatists; Augustine and the Church (II)	Augustine, <i>Writings Against the Donatists</i> .*
Wednesday, June 23	Augustine and the Trinity	Augustine, <i>The Trinity</i> .*
Thursday, June 24	Augustine and Pastoral Ministry	Augustine, <i>Doctrinal and Moral Treatises</i> .*
Thursday, June 24	Augustine and Pastoral Ministry	Augustine, <i>Letters</i> .*
Thursday, June 24	The Legacy of Augustine	Warfield, <i>Augustine</i> .*
Friday, August 6	Research Papers Due	

*All readings marked with an asterisk will be available at the Canvas course page for the Life & Theology of Augustine course, either in Word document or Adobe pdf format, or via links to internet sources. In most cases full reading of the listed source documents will not be required. **Students should read a selection of approximately twenty-pages of their choice from the primary sources listed for each class session, take notes, and be prepared to share reflections on their reading with the class.**

Course Policies and Writing Assistance

Grading Scale

RTS uses a 4.0 grading scale. Grades have been assigned the following numerical values for the purpose of computing the student's grade point average (GPA):

- 95-100 A 4.0
- 91-94 A- 3.7
- 88-90 B+ 3.3
- 84-87 B 3.0
- 81-83 B- 2.7
- 78-80 C+ 2.3
- 74-77 C 2.0
- 71-73 C- 1.7
- 68-70 D+ 1.3
- 64-67 D 1.0
- 61-63 D- 0.7
- 0-60 F 0.0

Grade points per subject are determined by multiplying the grade points assigned to the letter grade earned, times the number of credit hours assigned to the course. A student's semester and cumulative grade-point average are computed by dividing the total grade points earned by the number of attempted hours.

Extensions and Late Submissions

In *very rare* instances an extension will be granted. A written request **must be made to the professor**; this request will be passed along to a committee, who will then grant the extension for legitimate reasons only (i.e., serious illnesses or death, other unforeseen and serious circumstances). Unless an extension is granted, all late submissions of assignments will be penalized according to the policy outlined in the academic catalog.

Plagiarism Policy

COPYRIGHT VIOLATION and PLAGIARISM are serious offenses, both legally and ethically. Plagiarizing another's words *or ideas* can result in loss of grade, failure of the course, or expulsion from the seminary. For a fuller explanation of the seminary's policy on plagiarism, see the seminary's plagiarism policy.

Attendance Policy

Each student is expected, barring lawful reasons, to attend every class for which he or she is registered. Absences caused by illness or other justifiable causes will be permitted to a limited extent. Students should not accrue more unexcused absences than the number of course credit hours. Should absences endanger the student's performance in class, the instructor will counsel the student. Further absences will normally result in either the reduction of course grades or expulsion from the course. Unexcused absences may also result in the student being placed on academic probation.

Recommended / Further Reading or Resources

The surviving works of Augustine comprise a little over five million words; a complete edition fills at least a dozen volumes. This list arranges the works by contents, and within each section works are alphabetized. Generally accepted dates of composition are given, but note that for many of the longer works a range of dates is given signified by two dates connected by a hyphen, while for others whose exact date of composition is known two dates separated by a slash indicate approximation. (The standard work on the chronology is that of S. Zarb, *Chronologia operum sancti Augustini* [Rome, 1934], but research has continued apace; see particularly A.M. LaBonnardiere, *Recherches de chronologie augustiniennes* [Paris: Études augustiniennes, 1965].)

The * designates titles for which older English translations exist such as may commonly be found in large libraries; translations currently in print in major are specified by abbreviations.

- ACW: Ancient Christian Writers
- FC: Fathers of the Church
- NPNF: Select Library of Nicene and Post-Nicene Fathers

Principal series of editions of Latin texts are:

- PL: Patrologia Latina
- CSEL: Corpus Scriptorum Ecclesiasticorum Latinorum
- CCSL: Corpus Christianorum, Series Latina
- BA: Bibliothèque Augustinienne

To locate Latin texts of all the church fathers see the *Clavis Patrum Latinorum* (Steenbrugge [Belgium] 1961).

Primary Sources:

I. Early Writings (386-391): (omitting items listed in categories below devoted to specific controversies)

- 1. *Contra academicos* (Against the Academics) [386]. ACW; FC. Dialogue in three books refuting the "academic" skepticism of Cicero's late Roman followers.
- 2. *De beata vita* (The Happy Life) [386]. FC. Philosophical dialogue from Cassiciacum.
- 3. *De dialectica* (Logic), *De grammatica* (Grammar) [c. 387]. Unfinished parts of an unfulfilled plan to write treatises on the seven liberal arts. Cf. *De musica* below.
- 4. *De immortalitate animae* (The Immortality of the Soul) [387]. FC. Sketch for a third book of *Soliloquia*.
- 5. *De libero arbitrio voluntatis* (The Free Choice of the Will) [388-395]. FC (also in Library of Liberal Arts paperback). Dialogue in three books setting forth Augustine's early, philosophical analysis of a problem he would later deal with in greater depth, amid heated controversy, with more reference to scriptural data.
- 6. *De magistro* (The Teacher) [389]. FC. Dialogue, on knowledge and its transmission, between Augustine and his natural son Adeodatus shortly before the son's death.
- 7. *De musica* (Music) [387-391?], in six books. FC. Deals with abstract questions of time and number and with music treated mainly as a question of rhythm.
- 8. *De ordine* (Order) [386]. FC. Dialogue from Cassiciacum on divine providence.
- 9. *De quantitate animae* (The Magnitude of the Soul) [387/8]. ACW; FC. Dialogue inquiring into the nature of the soul and its attributes.
- 10. *De utilitate credendi* (The Usefulness of Belief) [391/2]. FC. An apologetic work written for a man Augustine was attempting to convert to Christianity.
- 11. *De vera religione* (True Religion) [391]. FC. General defense of the excellence of Christianity. This is the last of his works from before his ordination and shows his mind on the point of turning to a more ecclesiastical style.
- 12. *Soliloquia* (Soliloquies--a word Augustine coined for this work) [386/87]. A dialogue between "Augustine" and "Reason;" a challenging first statement of themes that recur throughout his career.

II. Scriptural exegesis. The numerous collections of "questions" are extremely various in character.

- 1. *Adnotationes in Job* (Notes on Job) [399]. Not a commentary, but a series of unconnected notes taken down by Augustine's disciples without his awareness; he was later sorry that so inadequate a work had gotten into circulation.
- 2. *De consensu evangelistarum* (The Harmony of the Evangelists) [400?, or perhaps 400-412], in four books.* Discussion of the "synoptic question" comparing the narratives given in the four gospels.
- 3. *De diversis quaestionibus LXXXIII* (Eighty-three Various Questions) [388-395]. FC. Collection of short treatises, many exegetical but some philosophical, on a variety of topics, written at Tagaste and Hippo.
- 4. *De diversis quaestionibus VII ad Simplicianum* (Seven Various Questions for Simplicianus) [395].* Written from Hippo in response to a request from Simplicianus, his friend and counselor during his time in Milan and eventual successor of Ambrose as bishop there. The discussion of grace arising from Paul's letter to the Romans is important.

- 5. De genesi ad litteram imperfectus liber (Incomplete Literal Commentary on Genesis) [393/94]. Written after the tract against the Manicheans (see III.8 below); broken off after only 10,000 words or so; to be replaced by:
- 6. De genesi ad litteram (Literal Commentary on Genesis) [401-414/415], in twelve books.* The theology of creation, from the first three chapters of Genesis.
- 7. De VIII Dulcitii quaestionibus (Eight Questions for Dulcitus) [425/426]. FC.
- 8. De VIII quaestionibus ex veteri testamento (Eight Questions on the Old Testament) [419?].
- 9. De sermone Domini in monte (The Sermon on the Mount) [394]. FC.
- 10. Enarrationes in Psalmos (Sermons on the Psalms) [392-418].* Treatises, mainly in the form of public sermons, on all 150 Psalms (with a few treated more than once); a rich source of Augustine's spiritual ideas.
- 11. Epistolae ad Galatas expositio (Commentary on Galatians) [394/395].
- 12. Epistolae ad Romanos inchoata expositio (Incomplete Commentary on Romans) [394/395]. Barely begun.
- 13. Expositio LXXXIV propositionum ex epistula ad Romanos (Eighty-four Topics from Paul's Letter to the Romans) [394/395].
- 14. Locutiones in Heptateuchum (Figures of Speech from the Heptateuch) [419-420]. On the first seven books of the Old Testament, mainly on obscurities of expression arising from the literal (and sometimes inaccurate) quality of Latin translations of those books.
- 15. Quaestiones XVII in Matthaeum (Seventeen Questions Concerning Matthew) [400-410].
- 16. Quaestiones in Heptateuchum VII (Seven Questions Concerning the Heptateuch) [419-420].
- 17. Quaestiones evangeliorum ex Matthaeo et Luca (Questions Concerning Matthew and Luke) [395-399], in two books.
- 18. Sermones (Sermons) [392-430]. Only a few of the more than 300 to survive have been translated.
- 19. Speculum (Mirror of Scripture) [427]. Compilation of extracts from scripture.
- 20. Tractatus in evangelium Iohannis CXXIV (Treatises on the Gospel of John) [413-418?; the first sixteen sermons may have been given as early as 406/07, and the whole series may not have been completed until 421]. Complete commentary on the gospel.
- 21. Tractatus in Iohannis epistulam ad Parthos (Treatises on I John) [413?; perhaps 406/07]. Complete commentary on the epistle.

III. Anti-Manichean Writings.

- 1. Acta contra Felicem Manichaeum (Proceedings against Felix the Manichee) [404?]. Shorthand report of a public debate with one of the Manichean "elect"; cf. the following item.
- 2. Acta contra Fortunatum Manichaeum (Proceedings against Fortunatus the Manichee) [392].* Fortunatus was a Manichean priest; his performance in the debate was an unmitigated disaster.

- 3. *Contra Adimantum* (Against Adimantus) [394]. Refutation of the writings of a man said to have been a disciple of Mani.
- 4. *Contra epistulam Manichaei quam vocant Fundamenti* (Against the Manichean Letter They Call "The Foundation") [396].* Detailed refutation of a central Manichean text.
- 5. *Contra Faustum Manichaeum* (Against Faustus the Manichee) [397/98], in thirty-three books (some very brief).* Faustus was a Manichean bishop Augustine had known in his own days in the sect (cf. Book 5 of Conf.).
- 6. *Contra Secundinum Manichaeum, cum epistula eiusdem auctoris* (Against the Manichee Secundinus, with a letter by Secundinus) [399]. A polite exchange of letters with one of the Manichean "auditors."
- 7. *De duabus animabus contra Manichaeos* (The "Two Souls," against the Manichees) [392/93].* A discussion of a central Manichean doctrine.
- 8. *De genesis contra Manichaeos* (Commentary on Genesis, against the Manichees) [388/389], in two books. Specialized commentary refuting Manichean doctrines.
- 9. *De moribus ecclesiae catholicae et de moribus Manichaeorum* (The Customs of the Catholic Church and the Customs of the Manichees) [387/389]. FC. A general apologetic treatise comparing the two ways of life.
- 10. *De natura boni contra Manichaeos* (The Nature of Good, against the Manichees) [399]. Brief discussion of a central issue.

IV. Anti-Donatist Writings.

- 1. *Ad Donatistas post collationem* (To the Donatists after the Conference) [413]; see items 2 and 10 below.
- 2. *Breviculus collationis cum Donatistis* (Summary of the Proceedings of the Conference with the Donatists) [412]. A pamphlet to publicize recent events; see item 10 below.
- 3. *Contra Cresconium* (Against Cresconius) [405/406], in four books. Cresconius was a learned Donatist layman.
- 4. *Contra Gaudentium Thamugadensem episcopum Donatistarum* (Against Gaudentius, Donatist Bishop of Timgad) [421/422]. Timgad was a stronghold of Donatism in the mountains of Numidia.
- 5. *Contra litteras Petiliani Donatistae* (Against the Book of Petilian the Donatist) [401/405], in three books. Petilian was Donatist bishop of the important city of Constantine west of Hippo; see item 9 below.
- 6. *Contra epistulam Parmeniani* (Against the Letter of Parmenian) [400]. Parmenian was Donatist bishop of Carthage who died c. 392; his pamphlet continued to circulate.
- 7. *De baptismo contra Donatistas* (Baptism, against the Donatists) [401], in seven books.* Refutes the claim of the Donatists that baptism could, and often should, be administered more than once to the same person; important for discussion of the theology of baptism in the African tradition, where it had long been a controversial subject.
- 8. *De gestis cum Emerito Donatistarum episcopo Caesareae* (Debate with Emeritus, Donatist Bishop of Caesarea) [418]. When Augustine visited that city, Emeritus came out of hiding for a public debate.
- 9. *De unico baptismo contra Petilianum* (Single Baptism, against Petilian) [411].

- 10. *Gesta collationis Carthaginiensis* (Proceedings of the Conference of Carthage) [411]. Shorthand report of the climactic debate of June 411. Not strictly a work of Augustine's, but he plays a large part in its pages. Excellent text, translation, and notes in edition of S. Lancel published in the series *Sources Chretiennes* (1972-75).
- 12. *Psalmus contra partem Donati* (Psalm against the Donatists) [394]. A summary in easy-to-remember verse of the main points of dispute with the schismatics, meant to reach the widest possible audience. Text in *Revue Benedictine* 47(1935) 312-330.

V. Anti-Pelagian Writings. Except for the two longer works against Julian (items 2 and 15), all of these works are controversial pamphlets.

- 1. *Contra duas epistulas Pelagianorum ad Bonifacium Papam* (Refutation of Two Pelagian Letters, to Pope Boniface I) [422/423], in four books.*
- 2. *Contra Iulianum* (Against Julian) [423], in six books. FC. Dispute with the young Pelagian bishop of Eclanum (Italy). Cf. item 15 below.
- 3. *De anima et eius origine* [also known as *de natura et origine animae*] (The Soul and Its Origins) [420-1].* The origin of the soul was in dispute in connection with the transmission of original sin.
- 4. *De correptione et gratia* (Punishment and Grace) [426]. FC. Deals with the objection that Augustine's view of grace made punishment useless as an instrument of discipline, since salvation is independent of human merit.
- 5. *De dono perseverantiae* (The Gift of Perseverance) [429].* Argues that a moment's grace, without the additional gift of perseverance in grace, is of little avail.
- 6. *De fide et operibus* (Faith and Works) [413]. FC.
- 7. *De gestis Pelagii* (The Proceedings against Pelagius) [417].* Interpreting for a Latin audience the synod of Diospolis [415] by which Pelagius had been acquitted.
- 8. *De gratia Christi et de peccato originali* (The Grace of Christ and Original Sin) [418].* The most methodical anti-Pelagian treatise.
- 9. *De gratia et libero arbitrio* (Grace and Free Will) [426]. FC. Takes up the theme of predestination.
- 10. *De natura et gratia* (Nature and Grace) [413/415].* The Pelagian position was that man's natural endowments constituted divine grace by themselves.
- 11. *De nuptiis et concupiscentia* (Marriage and Desire) [419/421].* The fruits of original sin to be seen most clearly in the disorders of human sexuality.
- 12. *De peccatorum meritis et remissione et de baptismo parvulorum* (The Guilt and Remission of Sins; and Infant Baptism) [411].* The first anti-Pelagian treatise.
- 13. *De perfectione iustitiae hominis* (The Perfection of Justice in Man) [415].* Can man lead a perfectly blameless life?
- 14. *De praedestinatione sanctorum* (The Predestination of the Blessed) [429].* Augustine's final word.
- 15. *De spiritu et littera* (Spirit and Letter) [412].*
- 16. *Opus imperfectum contra Iulianum* (Unfinished Work against Julian) [429/430]. On Augustine's desk at his death.

VI. Pastoral Treatises and Minor Controversial Works.

- 1. *Adversus Iudaeos* (Against the Jews) [429/430]. FC.
- 2. *Collatio cum Maximino Arianorum episcopo* (Debate with Maximinus, Bishop of the Arians) [427]. Shorthand record of a debate with a churchman who came to Africa with the Arian Vandals.
- 3. *Contra adversarium legis et prophetarum* (Against the Opponent of the Law and the Prophets) [421]. Defense of the Old Testament's place in Christian theology against a recrudescence of one of the earliest heresies, Marcionism.
- 4. *Contra mendacium* (Against Lying) [422]. FC. Cf. item 17 below.
- 5. *Contra Priscillianistas et Origenistas ad Orosium* (Against the Priscillianists and Origenists, for Origen) [415]. A pamphlet on heresies said by Orosius to flourish in Spain. (Cf. H. Chadwick, *Priscillian of Avila* (Oxford: Clarendon Press, 1978).
- 6. *Contra sermonem Arianorum* (Against a Sermon of the Arians) [419]. Refutation of a pamphlet.
- 7. *De agone christiano* (The Christian Struggle) [396]. Short moral treatise with warnings against various heresies, directed to an unsophisticated audience.
- 8. *De bono coniugali* (The Good of Marriage) [401]. FC.
- 9. *De bono viduitatis* (The Good of Widowhood) [414]. FC.
- 10. *De catechizandis rudibus* (Instruction of Beginners) [399].* Manual for preachers and catechists.
- 11. *De coniugiis adulterinis* (Adulterous Marriages) [421]. FC.
- 12. *De continentia* (Celibacy) [395]. FC.
- 13. *De cura pro mortuis gerenda* (The Respect to Be Shown to the Remains of the Dead) [424/425]. FC. Deals with the resurrection and the rising vogue of veneration for the relics of the saints.
- 14. *De divinatione daemonum* (The Prophecies of Demons) [406/408]. FC.
- 15. *De fide et symbolo* (Faith and the Creed) [393]. FC. Expounds the baptismal creed for new Christians.
- 16. *De fide rerum invisibilium* (Faith in Things Unseen) [400?]. FC.
- 17. *De haeresibus* (Heresies) [429]. A catalogue of errors to avoid.
- 18. *De mendacio* (Lying) [395]. FC.
- 19. *De opere monachorum* (The Work of Monks) [401]. FC.
- 20. *De patientia* (Patience in the Face of Suffering) [418]. FC.
- 21. *De sancta virginitate* (Holy Virginitate) [401]. FC.
- 22. *De utilitate ieiunii* (The Usefulness of Fasting) [399/405]. FC.
- 23. *Enchiridion* (Handbook) [423/424]. ACW, FC. Brief summary of Christian doctrine.
- 24. [Regulae]. There are later monastic rules attributed to Augustine, but just how much goes back to his pen and how much is the result of later compilation and abridgment is very controversial.

VII. Miscellaneous.

- 1. *Confessiones* [397(-401?)]. FC.

- 2. De civitate Dei (City of God) [413-426/427]. FC.
- 3. De doctrina christiana (Christian Doctrine) [books 1-3, 396/397; book 4, 426]. FC.
- 4. De trinitate (The Trinity) [399/400-416/421]. FC.
- 5. Epistulae (Letters), [386-430]. FC. About three hundred survive, including twenty-nine recently discovered and published in CSEL in 1981.
- 6. Retractationes (Reconsiderations) [426-427]. FC. A catalogue of Augustine's works, with corrigenda noted.

Secondary sources:

Biographical and Historical:

- Brown, Peter. *Augustine of Hippo*. London and Berkeley: Faber and Faber/University of California Press, 1967. Lucid, universally acclaimed biography.
- Cochrane, Charles Norris. *Christianity and Classical Culture*. Oxford: Oxford University Press, 1942. Interprets the transformation of traditional Roman ideas under the impact of Christianity.
- Frend, W.H.C. *The Donatist Church*. Oxford: Clarendon Press, 1952. Standard work on the African churches and their controversies in the age of Augustine.
- O'Meara, John J. *The Young Augustine*. London: Longmans, 1954. Biography to the time of his conversion.
- Van der Meer, Frederick. *Augustine the Bishop*. London: Sheed and Ward, 1961. Description of Augustine's everyday life and activity in the African church.
- Warfield, B.B. "Augustine" in *Calvin and Augustine*. Philadelphia: Presbyterian and Reformed, 1980. An assessment of Augustine by one of the great Reformed theologians.

Christian Doctrine, Theology, and Exegesis:

- Burnaby, John. *Amor Dei: A Study of the Religion of Saint Augustine*. London: Hodder and Stoughton, 1938.
- Butler, Cuthbert. *Western Mysticism*. London, 1922; third edition, 1951. Considers Augustine along with Gregory the Great and Bernard of Clairvaux.
- Gilson, Etienne. *The Christian Philosophy of Saint Augustine*. New York: Knopf, 1960. Outline of philosophical issues in Augustine's teaching.
- Mandouze, Andre. *Saint Augustin: L'Aventure de raison et de grace*. Paris: Études augustiniennes, 1968. Evolution of Augustine's doctrines in biographical context.
- Lubac, Henri de. *Exegese Medievale*. Paris: Aubier, 1959-1964. The standard work on early Christian and medieval study of the Bible, with much to say on Augustine.
- Margerie, Bertrand de. *Introduction a l'histoire de l'exegese: III, Saint Augustin*. Paris: Cerf, 1983. Sketches Augustine's principles and practice.
- Marrou, Henri-Irene. *Saint Augustin et la fin de la culture antique*. Paris: Boccard, 1948. Detailed study of the educational and cultural background from which Augustine came and the use he made of his traditions.

- Pelikan, Jaroslav J. *The Christian Tradition, I: The Emergence of the Catholic Tradition (100-600)*, especially chapter 6, "Nature and Grace." Chicago: University of Chicago Press, 1971. The new standard work on the history of Christian doctrine.
- Portalie, Eugene. *A Guide to the Thought of Saint Augustine*. Chicago: Regnery, 1960. Originally an encyclopedia article in French (1923), in book form this work is the most accessible, best indexed guide to Augustine's ideas on particular points of doctrine; now out of date but not really superseded.
- Rist, J.M. "Augustine on Free Will and Predestination," *Journal of Theological Studies*, 20(1969): 420-447. The clearest statement in English of a persuasive contemporary interpretation of the most difficult issues; should be read in connection with Pelikan and Portalie.
- TeSelle, Eugene. *Augustine the Theologian*. New York: Herder, 1970. Study of principal doctrines and controversies in biographical setting.

Christianity and Society:

- Brown, Peter. *Religion and Society in the Age of Saint Augustine*. London: Faber, 1971. Collection of important articles on various subjects.
- Cranz, F. Edward. "De civitate Dei, XV, 2, and Augustine's Idea of the Christian Society," *Speculum* 25(1950): 215-225.
- Deane, Herbert. *The Political and Social Ideas of Saint Augustine*. New York: Columbia University Press, 1963.
- Ladner, Gerhard. *The Idea of Reform*. Cambridge, Mass.: Harvard University Press, 1959. Comparative study of several patristic writers.
- Markus, Robert. *Saeculum: History and Society in the Theology of Saint Augustine*. Cambridge: Cambridge University Press, 1970. The standard work on City of God and its meaning.
- Marrou, Henri-Irenee. *Time and Timeliness*. New York: Sheed and Ward, 1969. Philosophical essay on the meaning of history in the Augustinian spirit.

Confessions (see also biographies above):

- Courcelle, Pierre. *Les Confessions de S. Augustin dans la tradition litteraire*. Paris: Etudes augustiniennes, 1962. Discusses both the sources and the influence of Augustine's masterpiece.
- Courcelle, Pierre. *Recherches sur les Confessions de S. Augustin*. Paris: Boccard, 1950; second edition, 1968. Biographical inquiries, with particular emphasis on the influence of Neoplatonism.
- Guardini, Romano. *The Conversion of Augustine*. London: Sands, 1960. Lucid study with emphasis on theology.
- Knauer, G.N. *Die Psalmenzitate in Augustins Konfessionen*. Gttingen: Vandenhoeck and Ruprecht, 1955. Detailed and fruitful study of the presence of the biblical texts in the Confessions.

For further bibliography:

- *Augustinus-Lexikon*. Würzburg, 1985- . When completed, this will comprise four large volumes of encyclopedia-style articles on Augustine's life, works, and doctrines; it should be the standard reference for some time to come.
- *Fichier Augustinien*. Boston: G.K. Hall, 1972-. Comprehensive to 1970 in first series, with one supplement volume (--> 1978) so far published.
- *Revue des etudes augustiniennes*. Paris, 1956-. Annual survey of books and articles worldwide.

This bibliography of literature on Augustine, his theology, and context was modified from the one created by James J. O'Donnell of Georgetown University, available online at: <http://www9.georgetown.edu/faculty/jod/twayne/twaynebib.html>

Course Objectives Related to MDiv/MA Student Learning Outcomes

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i>		➤ Strong ➤ Moderate ➤ Minimal ➤ None	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	Through reading and discussion, lecture and interaction, and research and writing, students will display understanding and articulation in these areas.
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Strong	As students engage with the writings of Augustine in a variety of biblical and theological areas, they will compare his exegesis, exposition and application with the text of Scripture; and assess his theology in the light of confessional Reformed theology. They will also do so engaging cultural/global perspectives.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	Students will both assess Augustine's contribution to Reformed theology, and analyze Augustine's theology and practice in the light of Reformed theology and practice, with particular reference to the Westminster Standards.

Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	Augustine's Confessions, along with many of his other writings present a rich template of love for the Triune God that through discussion and other engagement will serve to encourage student sanctification.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Strong	Augustine's Confessions, City of God, and other writings exemplify a passion to conform all of life to the Word of God.
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	Augustine is cherished both by varied streams of the Protestant Reformation, as well as in part by Roman Catholics. Through engaging Augustine students will be challenged to a winsome and faithful Reformed ethos and commitment.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Moderate	Augustine's commentaries and sermons provide fertile ground for learning and critique in relation to personal growth in preaching and teaching the Scriptures to heart and mind with clarity and enthusiasm. Through readings and discussion students will reflect, engage, and communicate assessment of Augustine's preaching and teaching of the Word.
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Moderate	The student will come to understand the contours of Augustine's doctrine of worship and the sacraments from a biblical and Reformed vantage; appreciating the good, and discerning the errors/weaknesses.
Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Moderate	The student will develop a familiarity with the life of Augustine, particularly as a life-long pastor/shepherd of a small city congregation (Hippo) through turbulent times; and an apologist for the Christian faith in response to errors.
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	The student will come to a thoughtful appreciation of the strengths, and wise notice of the weaknesses of Augustine's doctrine of the church, along with his life-long service as a devoted churchman in his context, including challenges of church-state relations.