Our hearts are restless
until they find their rest in Thee.
Augustine, Confessions

Benozzo Gozzoli, *Tolle, lege*
from the choir of Sant’ Agostino, San Gimignano, Italy; c. 1464-1468
(photograph in public domain)
Augustine of Hippo is regarded by many as the most influential theologian outside of the Bible. His views exerted a powerful force on the thousand years of the Medieval Church, and he was the single theologian quoted most extensively by both the Catholics and the Reformers during the sixteenth-century Reformation. His writings have shaped the foundation of much of Western theology, and thus it is important to understand his thought. This course will trace the development of Augustine’s theology in its historical, cultural, theological, spiritual, personal, and philosophical contexts. The world of late Roman Antiquity bears remarkable similarities to the twentieth-century Western world and thus serves as an excellent setting for raising questions that are relevant to life and ministry today.

Course Objectives
1. To explore key aspects of the life, writings, and theology of Augustine of Hippo (including topics such as grace, free will, and human nature; sacraments; faith, reason, and authority; church purity and ecclesiology; church-state relations; political theory; creation, anthropology, and salvation; the Trinity).
2. To illuminate the discussion of current issues in light of lessons learned from Augustine’s life and teachings (including epistemology and worship; Post-modernism and meta-narrative; sexual ethics; the New Age; pedagogy and homiletics; conflict resolution in the Church; friendship; spirituality, etc.)
3. To propose a model of multi-faceted evangelism based on the Confessions.
4. Noverim te, noverim me: "I would know you [God], I would know myself." [Soliloquies 2.1.1.] To provide opportunities for growing in the knowledge of God and of self through an analysis of Augustine's writings and through application exercises.
5. To develop a framework for life-long learning about Augustine, his writings, and his theology.
6. To provide an opportunity to improve research, analytical, and writing skills.
7. To sharpen awareness of our own blind spots (and of the influence on us of our own culture, background, experience, philosophy, etc.) by utilizing "historical parallax" with Augustine's context and thought in order to change our views to conform more closely to biblical principles and precepts.

Class Schedule (Subject to change if necessary):

September 8   Introduction
• Text: Confessions
• Analysis: historiography and narrative structure of the Confessions; theology and doxology
• Application: Conversion as Narrative; Epistemology and Worship
September 15  
**Augustine's Childhood and Education**
- Text: *Confessions*
- Analysis: historical-cultural backgrounds of Augustine's early life; sexual ethics
- Application: impact of education and experience in shaping worldview; sexual ethics

September 22  
**Manicheeism and Anti-Manicheeism**
- Texts: *Confessions; Anti-Manichean Writings*
- Analysis: Gnosticism, dualism, anthropology, soteriology
- Application: dealing with the New Age; Creation and Redemption

September 29  
**Augustine's Conversion**
- Text: *Confessions*
- Analysis: sovereignty and the structure of conversion
- Application: model of multi-faceted evangelism

October 6  
**Rhetoric and Homiletics**
- Texts: *Confessions; On Christian Doctrine*
- Analysis: Augustine's transformation of rhetoric for Christian purposes
- Application: issues in teaching, speaking and preaching

October 20  
**Dealing with Donatists: Augustine as Pastor**
- Texts: *Anti-Donatist Writings*
- Analysis: Church purity; church-state relations; ecclesiology; pastoralia
- Application: dealing with conflict

November 3  
**Pelagian Pugilistics**
- Texts: *Anti-Pelagian Writings*
- Analysis: original sin, grace, free will, human nature
- Application: gratitude and Grace

November 17  
**Augustine Out of Africa**
- Sacramental Theology
- The Ecumenical Councils
- Text: *The Trinity*
- Analysis: Trinitarian and sacramental theology
- Application: theological orthodoxy

November 24  
**Neoplatonism's Legacy: The Monk, the Mystic, and the Visionary**
- Texts: Augustine's *Rule* contrasted with *Life of Anthony; Confessions*
• Analysis: Neoplatonism's impact on late antique and medieval Christianity; dualism; mystical ascents; purpose and structure of spiritual life
• Application: Spirituality

December 1    **Augustine and the World**
• Texts: *The City of God*
• Analysis: Political Theory; structure of apologetic; encounter of history and culture with the gospel; interplay with previous themes of course
• Application: Engaging with Postmodernism and Globalization

**Course Requirements:**

1. **Analysis:** Research Paper (70%) (Due: Final day for written work at 4:00 p.m. in box outside Dr. Adams’ office or postmarked by that date): Write a history research paper (15-18 pages) that relates to Augustine of Hippo. Paper will be graded on strength of argument/thought, clarity of structure, style (grammar, literary expression, proper format), and quality of research (should be grounded in primary sources but interact with secondary sources). Please see “Guidelines for Writing a Church History Paper” for further guidelines.
   • Plagiarism is considered a serious academic offense at GCTS. Please follow guidelines at [http://www.indiana.edu/~wts/wts/plagiarism.html](http://www.indiana.edu/~wts/wts/plagiarism.html).
   • Grading scale is the one indicated in the academic catalog guidelines for Gordon-Conwell: "Grade A is given for meeting with conspicuous excellence the demands which can fairly be made in relation to the requirements of the course. These demands would normally include unusual accuracy in fact, completeness in detail, perfection in form of work, independence of method, grasp of the subject as a whole and constructive imagination.
   Grade B is given for exceeding the minimum of satisfactory attainment and for meeting certain aspects of the course with excellence.
   Grade C is given for attaining satisfactory familiarity with the course and for demonstrating at least some ability to use this knowledge in a satisfactory manner.
   Grade D is a passing mark but indicates unsatisfactory control over the material.
   Grade F declares that the course has been failed."

2. **Reading** (20%) - 1200 pages of the required reading. Please submit a reading list with one paragraph per book answering the question indicated for each book. Please also indicate at the top of the first page of the report: total number of pages read (Due: final day for written work at 4:00 p.m. or postmarked by that date).
   Grading method for the reading: If 100% of the reading (and the applications assignment) has been completed, the research paper grade will be the grade for the course. Otherwise, the proportion of reading not done will be deducted from the final grade for the course, at the following rate:
   - 100%    (ex: A to A = no change)
   - 75-99%  (ex: A to A- = 1/3 grade drop)
   - 50-74%  (ex: A to B+ = 2/3 grade drop)
   - 25-49%  (ex: A to B = 1 grade drop)
   - Below 25% (ex: A to B- = 1 1/3 grade drop)
A further 1/3 grade drop will be assessed if fewer than 4 of the 5 required paragraphs are written.

3. Application (10%) (Due: final day for written work at 4:00 p.m. or postmarked by that date): Please choose one of the following, preferably the one that will best contribute to your preparation for your calling. Spend ten hours on the project and indicate at the top of the project the number of hours spent. An exceptionally high quality of work may, in some cases, positively affect your final course grade. If the assignment is not done, 1/3 grade will be deducted from the grade that results from step #2 above:

   a. Write a **Confessions-style spiritual autobiography** (10-20 pages) tracing your spiritual pilgrimage/development. Special attention should be given to the variety of aspects involved in your conversion process.

   b. OR, Class presentation (7 carefully-crafted minutes) - Choose one aspect of Augustine’s theology to present to a specific ministry situation (nursing home; youth group; hospital visitation; business luncheon talk, etc.) Will be graded primarily on excellence, understanding of ministry situation, creativity, clarity of communication, and accuracy of presentation of Augustine’s theology. You may use the same topic as for your research paper, but you should not simply read a section of your paper. You need to significantly recast the material to engage creatively with a ministry “audience.” An outline of the presentation, bibliography, and copies of materials should be submitted to the professor just before the presentation. Presentations will be done during the 3-hour exam period specified by the Hamilton Registrar’s Office. As an alternative, a 5-minute exam period video presentation may be submitted to the professor.

   c. OR, read **Too Close to the Flame** and work through the questions in each chapter. Read article from *Leadership*, posted on-line. Write a 2-3 page summary of your plan for making sure that you have a godly plan for “purity and passion.” (Do not include these readings in your page count).

   d. OR, spend 10 hours in "multi-faceted evangelism" and write a brief (2-3 page) report on what you have learned in the process.

   e. OR, if the professor approves the project, you may design and implement some other way of applying an aspect of Augustine’s thought or practice in a practical way that allows you to grow in your relationship with the Lord and/or in ministry skills. If you plan to pursue an academic vocation, you may want to write a reflection paper on some aspect of Augustine’s theology or on some event or series of events in his life.

4. Class attendance may be taken into account.

Approximate average time for each assignment (note that to earn an A may take more time):

1. Reading (30 pages/hour) = 40 hours
2. Paper (15-18 pages) = 38 hours
3. Application = 12 hours
4. Classroom = 30 hours
   TOTAL = 120 hours

Required Texts
1. Augustine’s *Confessions*
• To be read in its entirety (300 pages).
• Henry Chadwick, ed. (Oxford University Press, 1998) ISBN: 0521468434 List price: $7.95. Please purchase this particular edition, for we will be referring to it extensively in class.
• Please bring the Confessions to class for the first five sessions and November 21.
• Guiding questions for reading and for writing paragraph in-class for submission at end of term: How does the autobiography relate to the final section on Genesis? Why did Augustine put these two parts together in the same book?

2. **De Doctrina Christiana** (= On Christian Teaching)
• Read Book IV (pp. 101-146; about 50 pages).
• On-line edition: [http://www.ccel.org/ccel/augustine/doctrine.i.html](http://www.ccel.org/ccel/augustine/doctrine.i.html)
• Guiding question for your reading: How does Augustine relate preaching and rhetoric?

3. **The Trinity**
• On-line alternative: [http://www.ccel.org/ccel/schaff/npnf103.html](http://www.ccel.org/ccel/schaff/npnf103.html)
• Guiding question for your reading: If Augustine were to define the Trinity in one short paragraph, what would that definition be?

4. **Rule of St. Augustine**
• Available online at [http://ccat.sas.upenn.edu/jod/augustine/ruleaug.html](http://ccat.sas.upenn.edu/jod/augustine/ruleaug.html)
• Guiding question for your reading: What are the key themes of Augustine’s monasticism?

5. **Life of Anthony**
• On Medieval Sourcebook website at [www.fordham.edu/halsall/basis/vita-antony.html](http://www.fordham.edu/halsall/basis/vita-antony.html).
• Guiding question for your reading: What are the key themes of Anthony’s monasticism?

6. **City of God**
• R. W. Dyson, trans., *Augustine: City of God* (Cambridge University Press, 1998) - selected readings to be assigned. ISBN: 0521468434; 1278 pages; $25.99 The Dyson edition will be used in class. You may, however, use another version if you prefer. Another option is to read the assigned chapters on-line at [http://www.ccel.org/fathers/NPNF1-02](http://www.ccel.org/fathers/NPNF1-02).
• Guiding question for your reading: Describe/Summarize Augustine’s strategy for responding to the accusation that Christianity has caused the downfall of the Roman Empire.
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<thead>
<tr>
<th>Text</th>
<th>Required Reading pages</th>
<th>Edition</th>
<th>May be read on-line</th>
<th>Date to Bring to Class</th>
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</thead>
<tbody>
<tr>
<td>Confessions</td>
<td>All (about 300)</td>
<td>Chadwick required</td>
<td>No, please bring Chadwick edition to class</td>
<td>First five sessions &amp; November 21</td>
</tr>
<tr>
<td>On Christian Teaching (= De Doctrina Christiana)</td>
<td>Book IV (about 50)</td>
<td>Any (Green preferred)</td>
<td>Yes</td>
<td>October 17</td>
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<tr>
<td>The Trinity</td>
<td>TBA (about 100)</td>
<td>Any (Hill preferred)</td>
<td>Yes</td>
<td>November 14</td>
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<tr>
<td>Rule of St. Augustine</td>
<td>All (about 100)</td>
<td>Any</td>
<td>Yes</td>
<td>November 21</td>
</tr>
<tr>
<td>Life of Anthony (by Athanasius)</td>
<td>None, just bring to class</td>
<td>Any (<a href="http://www.fordham.edu">www.fordham.edu</a> preferred)</td>
<td>Yes</td>
<td>November 21</td>
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<tr>
<td>City of God</td>
<td>TBA (about 300)</td>
<td>Any (Dyson preferred)</td>
<td>Yes</td>
<td>November 28</td>
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<tr>
<td>Peter Brown</td>
<td>Recommended</td>
<td>Second edition recommended</td>
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<td>Curtis Chang</td>
<td>Recommended</td>
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**Recommended texts:**

N.B. Extensions are given only by permission of instructor. If the instructor determines that the circumstances are extenuating (illness, death in family) an extension without penalty may be granted for a length of time equivalent to the time lost. Occasionally, in other circumstances, the instructor may grant an extension with penalty (one full grade per week of extension; for example, an A would be reduced to a B). Any work submitted after the final day for written work may incur an additional penalty from the registrar and requires an extension be requested before the final day for written work.

**Primary Source Reading - series**

*****The Fathers of the Church: Augustine [GCTS.Ref.BR.60.F3.A9]
New City Press - working on series of English translations of all of Augustine’s work.

- No audio, photographic, or video electronic recordings or transmissions may be made in class without the consent of the professor.