

# THEO 3235

## Special Topics on Theological Studies I: Augustine

### First Semester, 2022/2023

For undergraduate students, including BD 1 and BD 2 students

Teachers: Colten Cheuk-Yin YAM 任卓賢

Email: [coltenyam@cuhk.edu.hk](mailto:coltenyam@cuhk.edu.hk); Office: YCT LG 109 (by appointment)

Time and Venue: 7:00pm-9:30pm (Esther Lee Building ELB 203)

TA: Chen, Qita 陳起塔

### 1. Course Description

Augustine of Hippo (AD 354-430) is one of the greatest Christian thinkers after the Apostle Paul. Not only does he profoundly shape the two major streams of Christianity – the Roman Catholic tradition and the Protestant tradition, but his thoughts also have abiding influence on various disciplines in humanities and other fields today – philosophy, religious studies, classics, history, and psychology. This course offers an overview of this important thinker, covering both life events (his conversion and the controversies of his time) and main themes of his thinking (soul, creation, sin, free will, predestination, etc). During the course, we will read and discuss Augustine's own texts as well as important secondary sources.

### 2. Learning Outcomes

After completing the course, students should be able to

- Identify the key factors that shape Augustine's intellectual development
- Describe the main ideas of Augustine's theology
- Recognize and appreciate the representative scholarly studies in Augustine
- Develop skills in reading and analyze ancient texts
- Develop a sensitivity in retrieving resources from Augustine for modern issues

### 3. Course Components (Learning Activities)

Lecture		Class Discussion		Group Presentation		Reading and Research		Paper Writing	
In class	Out of class	In class	Out of class	In class	Out of class	In class	Out of class	In class	Out of class
2 hrs		0.5 hrs		0.25 hrs	2 hrs		3 hrs		2 hrs

M	M/O	M	M/O	M
M: Mandatory activities		O: Optional activities		

❖ Apart from the weekly workload above, students are expected to devote extra 30 hours to the final phase of the paper.

#### 4. Course Syllabus

Topic	Content
Augustine's life and controversies	<ul style="list-style-type: none"> <li>○ Early life and Conversion</li> <li>○ Bishop</li> <li>○ Manichaeism, Donatism, Pelagianism</li> </ul>
Themes in Augustine's theology	<ul style="list-style-type: none"> <li>○ Time and Creation, sexuality and marriage, sin and Love, the Trinity, Political theology, grace, free will, predestination</li> </ul>
Augustine's works	<ul style="list-style-type: none"> <li>○ Confessions</li> <li>○ To Simplicianus</li> <li>○ On Literal Meaning of Genesis</li> <li>○ On the Good of Marriage</li> <li>○ On the Trinity</li> <li>○ City of God</li> </ul>

#### 5. Assessment Type

(Further details will be announced at the first two lessons of the course)

1.	Participation	15%	Attend the class regularly Active participation in classroom discussion
2.	Group Presentation <i>or</i> Individual reflective essay	30%	3-4 students in a group to give a 20-minute presentation and lead a 10-minute discussion on one of the assigned topics. The presentation includes: 1) to give a summary of the assigned reading; 2) to highlight the main ideas of the article; 3) appreciation and evaluation <i>or</i> A reflective essay on one of the presentation topics (1,200–1,800 Chinese / 1,000–1,500 English)
3.	Paper Proposal  (Due: 8 Nov)	10%	The proposal should contain five parts: 1) Title, 2) Research Question / Central theme of the paper, 3) Literature Review / Report of your preliminary study (400-600 words), 4) Outline, 5) Bibliography
4.	Term Paper (Due: 17 Dec)	50%	Write an essay on Augustine. Three options: 1) Based on our close reading of Confessions in lessons 2-4, study a theme further and do an analysis.

			<p>2) Develop your article from the presentation topics.</p> <p>3) Any topic related to Augustine that you find interesting. Better to discuss with me beforehand.</p> <p>Word requirement (footnotes and bibliography not included):  Undergrad and BD 1&amp;2: 4,000–5,000 Chinese /  2,600–3,300 English</p>
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## 6. Class Schedule

<u>Wk</u>	<u>Date</u>	<u>Topic</u>	<u>Suggested Readings</u> (refer to the reading list below)
1.	6 Sept	Introduction: Augustine and his abiding influence	<p>1) Bonner, Augustinus (uita)</p> <p>2) Tornau, "Saint Augustine"</p>
2.	13 Sept	Confessions 1-5	3) Brown, Augustine of Hippo, ch. 1-4
3.	20 Sept	Confessions 6-9	4) Brown, Augustine of Hippo, ch. 8-12
4.	27 Sept	Confessions 10-13	<p>5) Karfíková, "Memory, Eternity, and Time," 175–190</p> <p>6) Drever, "Creation and Recreation," 75–91</p> <p>7) Ross, "Time, the Heaven of Heavens, and Memory in Augustine's Confessions," 192–206</p>
<i>4 Oct No Class (Public Holiday)</i>			
5.	11 Oct	Augustine's Encounter with Paul (To Simplicianus 1.2) <i>Plus</i> Presentation 1	<p>8) Fredriksen, "Paul," 621–625</p> <p>9) Martin, "Pauline Commentaries" 625–628</p> <p>Presentation topic 1: Augustine and mysticism (Is Augustine a mystic?)  (P1a) Byers, "Love, Will, and the Intellectual Ascents," 154–174.  (P1b) Dupont, "Mystical Experience and Mystical Theology in Augustine"</p>

6.	18 Oct	Interpretation of Genesis (Literal Meaning of Genesis 1 & 6) <i>Plus</i> Presentation 2	10) Teske, "Genesis Account of Creation," 379–381. 11) 10. Williams, "Good for Nothing? Augustine on Creation," 10–22.  Presentation topic 2: Augustine and the Bible (Is Augustine an allegorist?) (P2) Cameron, "A Thousand Words Is Worth a Picture," 43–76
7.	25 Oct	Sexuality and Marriage (On the Good of Marriage and Literal Meaning of Genesis 9) <i>Plus</i> Presentation 3	12) Brown, "Augustine: Sex and Society," 387–427.  Presentation topic 3: Augustine and Feminism (Is Augustine a misogynist?) (P3) Power, <i>Veiled Desire</i> , 132–157.
8.	1 Nov	The Primacy of Love (On the Trinity 8) <i>Plus</i> Presentation 4	13) Van Bavel, "Love" 509–516 14) Burnaby, "Order of Love," 109–137  Presentation topic 4: The love in Augustine: Eros or agape? (P4) Nygren, <i>Apagē and Eros</i> 449–475
9.	8 Nov	Trinity, Christology and Pneumatology (On the Trinity 9-10) <i>Plus</i> Presentation 5	15) Ayres, "The Fundamental Grammar of Augustine's Trinitarian Theology," 51–76  Presentation topic 5: The Crisis in Augustine's Trinitarian theology (P5) Gunton, "Augustine, The Trinity and the Theological Crisis of the West," 30–55.
10.	15 Nov	Political Theology (City of God 5 & 19) <i>Plus</i> Presentation 6	16) Weithman, "Augustine's Political Philosophy, 234–252"  Presentation topic 6: Augustine on Just War (P6a) Ramsey, "The Just War According to St Augustine," 8–22. (P6b) O'Donovan, "Augustine's City of God XIX and Western Political Thought," 135–149.
22 Nov No Class (Teacher's conference leave)			

11.	29 Nov	Grace, Free Will and Predestination (City of God 12 and On Free Will 3)	17) Rist, "Augustine on Free Will and Predestination," 420–447. 18) Drecoll, "Grace," 107–122
12.	6 Dec	Vision of God (City of God 22 and Literal meaning of Genesis 12)	19) Boersma, "Augustine on the beatific vision as <i>ubique totus</i> ," 16–32
13.	13 Dec	Concluding Remarks: Augustine and Modern Theologies	

## 7. Recommended Readings

### *Primary Texts*

- Augustine, *Confessions* 1-13, trans. Henry Chadwick. Oxford: Oxford University Press, 2009.
- Augustine, *To Simplicianus* 1.2. In *Works of Saint Augustine* vol. I/12: Responses to Miscellaneous Questions. New York: New City Press, 2008.
- Augustine, *On the Good of Marriage*. In *Works of Saint Augustine* vol. I/9: Marriage and Virginit. New York: New City Press, 1999.
- Augustine, *On Literal Meaning of Genesis* 1, 6, 12. In *Works of Saint Augustine* vol. I/13: On Genesis. New York: New City Press, 2002.
- Augustine, *On the Trinity*, 8-10. In *On the Trinity*, ed. Matthews and McKenna, Cambridge University Press, 2002.
- Augustine, *City of God* 5, 19, 22. In *Augustine the City of God Against the Pagans*, ed. and trans. R. W. Dyson, Cambridge University Press, 1998.

### *Readings (Lectures and Presentations)*

- Ayres, Lewis. "The Fundamental Grammar of Augustine's Trinitarian Theology." In *Augustine and His Critics*, ed. Dodaro and Lawless. London and New York: Routledge, 51–76.
- Boersma, Gerald. "Augustine on the beatific vision as *ubique totus*." *Scottish Journal of Theology* 71 (2018): 16–32.
- Bonner, Gerald. "Augustinus (uita)." *Augustinus-Lexikon* 1, ed. Cornelius Mayer and others. Basil 1986–,
- Brown, Peter. "Augustine – Sexuality and Society." In *The Body and Society. Men, Women, and Sexual Renunciation in Early Christianity*. New York, Columbia University Press, 1988, 387–427.
- Brown, Peter. *Augustine of Hippo: a biography*. Berkeley: University of California Press, 1967
- Burnaby, John. *Amor Dei: A Study of the Religion of St. Augustine*, The Hulsean Lecture for 1938, 3rd ed. London 1960.
- Byers, Sarah Catherine. "Love, Will, and the Intellectual Ascents." In *Cambridge Companion to Augustine's Confessions*, ed. Tarmo Toom. Cambridge: Cambridge University Press, 2020, 154–174.
- Cameron, Michael. "A Thousand Words Is Worth a Picture." In *Christ Meets me Everywhere: Augustine's Early Figurative Exegesis*. Oxford, Oxford University Press, 2012, 43–76

- Drecoll, Volker. "Grace." In *Cambridge Companion to Augustine's Confessions*, ed. Tarmo Toom. Cambridge: Cambridge University Press, 2020, 107–122.
- Drever, Matthew. "Creation and Recreation." In *Cambridge Companion to Augustine's Confessions*, ed. Tarmo Toom. Cambridge: Cambridge University Press, 2020, 75–91.
- Dupont, Anthony. "Mystical Experience and Mystical Theology in Augustine of Hippo? A Reconsideration of the Sources (conf. 9, an. Quant. 33, doct. Chr. 2)." *Medieval Mystical Theology* 27 (2018): 36–59.
- Fredriksen, Paula. "Paul." In *Augustine through the Ages: An Encyclopedia*, 621–625.
- Gunton, Colin. "Augustine, The Trinity and the Theological Crisis." In *The Promise of Trinitarian Theology*. Edinburgh, T&T Clark, 1991.
- Lenka Karfíková. "Memory, Eternity, and Time." In *Cambridge Companion to Augustine's Confessions*, ed. Tarmo Toom. Cambridge: Cambridge University Press, 2020, 175–190.
- Martin, "Pauline Commentaries" In *Augustine through the Ages: An Encyclopedia*, 625–628
- Nygren, Anders. *Agape and Eros*. Philadelphia: Westminster Press, 1953.
- O'Donovan, Oliver. "Augustine's City of God XIX and Western Political Thought." In *The City of God: A Collection of Critical Essays*. New York: Peter Lang, 1995, 135–149.
- Power, Kim. *Veiled Desire: Augustine on Women*. New York: Continuum, 1996, 94-104.
- Ramsey, Paul. "The Just War According to St Augustine." In *Just War Theory*, ed. J. B. Elshtain. Oxford: Blackwell, 1992, 8–22.
- Rist, John. "Augustine on Free Will and Predestination." *Journal of Theological Studies* 20 (1969): 420–447.
- Ross, Donald L. "Time, the Heaven of Heavens, and Memory in Augustine's Confessions." *Augustinian Studies* 22 (1991): 192–206.
- Teske, Roland. "Genesis Account of Creation." In *Augustine through the Ages: An Encyclopedia*, 379–381.
- Tornau, Christian. "Saint Augustine." *The Stanford Encyclopedia of Philosophy* (Summer 2020 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2020/entries/augustine/>.
- Van Bavel, Tarcisius. "Love." In *Augustine through the Ages: An Encyclopedia*, 509–516.
- Weithman, Paul. "Augustine's Political Philosophy." In *Cambridge Companion to Augustine*, ed. Stump, 234–252.
- Williams, "Good for Nothing? Augustine on Creation," *Augustinian Studies* 25 (1994): 9–24.

## Useful References

### Primary Texts:

- Latin – Sant'Agostino <https://www.augustinus.it/latino/index.htm>
- English – The Nicene and Post-Nicene Fathers Series: <https://www.newadvent.org/cathen/02084a.htm>
- English – The Works of Saint Augustine [http://pm.nlx.com.easyaccess2.lib.cuhk.edu.hk/xtf/view?docId=augustine\\_i/augustine\\_i.00.xml;chunk.id=div.aug.pmpreface.1;toc.depth=2;toc.id=div.aug.pmpreface.1;hit.rank=0;brand=default](http://pm.nlx.com.easyaccess2.lib.cuhk.edu.hk/xtf/view?docId=augustine_i/augustine_i.00.xml;chunk.id=div.aug.pmpreface.1;toc.depth=2;toc.id=div.aug.pmpreface.1;hit.rank=0;brand=default)
- English – Fathers of the Church Series

### Encyclopedia / Handbook

- Drecoll, Volker(ed.). *Augustin Handbuch*. Tübingen: Mohr Siebeck, 1997.
- Fitzgerald, Allan D and others (eds.). *Augustine through the Ages: An Encyclopedia*. Grand Rapids: Eerdmans, 1999.
- Levering, Matthew. *The Theology of Augustine. An Introductory Guide to His Most Important Works*. Grand Rapids: Baker, 2013.
- Mayer, Cornelius and others (eds.). *Augustinus-Lexikon vol. 1-4*. Basil: Schwabe, 1986–
- Meconi, David Vincent (ed.). *Cambridge Companion to Augustine's City of God*. Cambridge: Cambridge University Press, 2021.
- Meconi, David Vincent. *The Cambridge Companion to Augustine*. Cambridge: Cambridge University Press, 2014.
- Louis Sébastien, Le Nain de Tillemont. *The Life of Augustine of Hippo, 3 vols.*, [Original title: Vie de saint Augustin, Mémoire ecclésiastique, vol. XIII]. Translated, introduced and annotated by Frederick Van Fleteren, New York 2010-2015.
- Stump, Eleonore and Norman Kretzmann (eds.). *The Cambridge Companion to Augustine*. Cambridge: Cambridge University Press, 2001.
- Toom, Tarmo (ed.). *Augustine in Context*. Cambridge: Cambridge University Press, 2018.
- Toom, Tarmo (ed.). *Cambridge Companion to Augustine's Confessions*, ed. Tarmo Toom. Cambridge: Cambridge University Press, 2020.
- Vessey, Mark (ed.). *A companion to Augustine*. Malden, MA: Wiley-Blackwell 2012.

## 8. E-Learning Platform

- Besides lectures in class, the course also uses a web-based learning platform called Blackboard Learn (<https://blackboard.cuhk.edu.hk/>) for teaching.
  - Course announcements (including changes in class schedule) and lecture outlines will be posted on Blackboard Learn.
  - All assignments should be submitted electronically to Blackboard Learn. (**Do not submit any assignment through email or in hardcopy.**)
- Students are encouraged to make use of the Discussion Board in Blackboard to communicate with fellow students, to discuss issues related to the course, and to give feedback.

## 9. Academic Honesty

- Students should pay serious attention to the policy and regulations of the University on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. For details, please refer to *Honesty in Academic Works: A Guide for Students and Teachers* 《學術著作誠信：給學生及老師的指引》  
<http://www.cuhk.edu.hk/policy/academichonesty>.
- Besides submitting the assignments to Blackboard Learn, students should at the same time submit a copy of each assignment to VeriGuide ([https://academic.veriguide.org/academic/login\\_CUHK.jsp](https://academic.veriguide.org/academic/login_CUHK.jsp)) for plagiarism checking. VeriGuide will

issue a statement (in the form of a receipt), on which the student declares that they are aware of the policies, regulations, guidelines, and procedures on academic honesty.

- Please upload a scanned copy of the signed receipt to Blackboard Learn. (**Do not send it through email.**) In case this cannot be done, please mail/deliver the signed receipt to the teacher's office (Address: The Divinity School of Chung Chi College, The Chinese University of Hong Kong) or put it in his mailbox on LG of Yung Chi Tung Building. An assignment without the signed receipt will not be graded.

## **10. Feedback for evaluation**

Feedback and recommendation are welcome. Students are advised to give feedback either during the lectures or through email. Response will be made promptly according to the need of students.



## Appendix: Paper-Grading Rubrics

	<b>Excellent</b>	<b>Good</b>	<b>Needs Improvement</b>	<b>Unacceptable</b>
Thesis	Clear statement of what is being proposed or argued in the paper.	The thesis is easily detectable after reading the paper, but it is not presented in a single and clear statement.	The thesis is present, but a reader must work hard to reconstruct from the entire paper.	There is no thesis or central argument/proposal to tie the paper together, or the thesis is unclear.
Arguments	Each reason, support, or argument to follow the thesis is made clear, thorough, relevant and convincing. Proper references are consistently made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments made to support the thesis are clear, but less thorough, relevant, and/or convincing. References are often made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid, but this is done not as consistently.	Arguments made to support the thesis are acceptable but sketchy or their relevance unclear. Some references are made to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.	Arguments to support the thesis are missing, irrelevant, or not convincing. The paper makes lots of claims or assertions that are not substantiated. There are few or no references to the text in question (biblical and/or a textbook) to show why the proposed thesis is valid.
Counter-Arguments	The paper acknowledges, anticipates, and accounts for conflicting evidence, counter-examples, counter-arguments, and/or opposing positions, even ones that are not obvious or not yet been made in writings of others.	The paper acknowledges and accounts for obvious conflicting evidence, counter-examples, counter-arguments, and/or opposing positions.	The paper acknowledges and accounts for a few obvious conflicting evidence, counter-examples, and counter-arguments, but miss other obvious opposing positions. Or the paper acknowledges counter-arguments without accounting for them.	No awareness or acknowledgement of conflicting evidence, counter-examples, counter-arguments, or opposing positions.
Organization	The paper's flow, from one paragraph to another, is consistently sensible, logical, and always with clear transitions. The movement from	The paper's flow, from one paragraph to another, is largely sensible and logical. Transitions are mostly appropriate. The movement from introduction to the	There are signs of sensible and logical organization, but these are mixed with abrupt or illogical shifts and ineffective flow of ideas. The movement from introduction to	The paper does not flow well in terms of organization or for the argument of the thesis. Transitions from paragraph to paragraph or from one idea to the next are missing. The movement from introduction to the body and

	introduction to the body and then the conclusion is easy to follow and coherent.	body and then the conclusion is distinguishable if not easy to follow.	the body and then the conclusion is not clearly distinguishable.	then the conclusion is non-existent.
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