



Bibliographies for Theology

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Augustine

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1. AUGUSTINE: INTRODUCTIONS, BIOGRAPHIES & REFERENCE WORKS

William Harmless, ed., *Augustine In His Own Words* (Washington, D.C.: Catholic University of America Press, 2010) paperback, \$35. Few thinkers have shaped Western civilization more powerfully than St. Augustine (354-430). This volume offers a comprehensive portrait—or rather, self-portrait, since its words are mostly Augustine's own—drawn from the breadth of his writings and from the long course of his career. One chapter is devoted to each of Augustine's masterpieces (*Confessions*, *On the Trinity*, and *City of God*) and one to each of his best-known controversies (against Manichees, Donatists, and Pelagians). It also explores the often overlooked facets of his career, namely, his

everyday work as a bishop, preacher, and interpreter of the Bible. Augustine was an extraordinarily prolific writer, and his eloquent long-windedness can prove overwhelming not only to newcomers, but even to experts. Few know what to read first or how best to read him in context, given the complex and dauntingly remote world of Late Antiquity. This collection is designed to help readers not only to sort through his vast corpus of writings but also to tune their ears to the melodies of his speech and the swirl of his mind. What catches our ear today, as it caught the ear of Augustine's first hearers, is the heart beneath the voice, his uncanny ability to speak across the centuries, heart to heart, his heart to ours. His was an agitated eloquence, and he used it to ponder and wrestle aloud with life's mysteries, both those glimpsed in the epic of human history and those astir in the depths of the human heart. But Augustine's center and passion was another far greater mystery, the God he met in the Bible and in his heart. This book is an introduction, intended for first-time readers. It brings together a judicious selection of readings, including excerpts from newly discovered letters and sermons as well as from hard-to-find translations of his often formidable opponents.

Peter Brown, *Augustine of Hippo: a Biography*, rev. ed. (Berkeley: University of California Press, 2000). This is certainly the best biography of Augustine—written with masterful insight and in masterful prose. Brown's gift is to bring alive all the richly human tensions and depths of Augustine's personality and world. This new edition has an epilogue on the newly discovered sermons and letters.

Serge Lancel, *Saint Augustine* (London: SCM Press, 2002). The first full-length biographical study to rival Brown's study. It is especially good on the archeology of North Africa. Unlike Brown's work, it gives Augustine's theology its rightful attention. First published in French in 1999, this masterful study remains somewhat hard to find in the U.S.

Allan Fitzgerald, ed., *Augustine Through the Ages: An Encyclopedia* (Grand Rapids: Wm. B. Eerdmans, 1999). An excellent reference work on Augustine, over 900 pages, surveying every aspect of his life, writings, theology, and influence. The best place to begin one's research on Augustine.

Gerald Bonner, *St. Augustine: His Life and Controversies*, 3rd ed. (Morehouse Publishing, 2002). A much-used one-volume study of Augustine's theology; dated in many respects.

Henry Chadwick, *Augustine of Hippo: A Life* (New York: Oxford University Press, 2009). A good brief study, published posthumously.

Henry Chadwick, *Augustine: A Very Short Introduction* (New York: Oxford University Press, 2001).

Carol Harrison, "Augustine," in *The Early Christian World*, ed. Philip Esler (New York: Routledge, 2001), vol. 2: 1205-1227.

Pierre-Marie Hombert, *Nouvelles recherches de chronologie augustiniennne*, Collections des Études Augustiniennes, Série antiquité 163 (Paris: Institut d'Études Augustiniennes, 2000).

Joseph T. Kelley, *What Are They Saying About Augustine?* (New York: Paulist Press, 2014) paperback, \$20. NEW.

Cornelius Mayer, ed., *Augustinus Lexikon*, 3 volumes complete, vol. 4 in process (Basel: Scwabe, 1986-). A massive encyclopedia on Augustine, with first-rate articles written in one of three languages (German, English, French). An essential work for all researchers. Lengthy entries with fine bibliographies. This ambitious but slow-moving project will, at the present rate, take years to complete.

Goulven Madec, *Introduction aux 'Revisions' et à la lecture des oeuvres de saint Augustin*, Collection des Études Augustiniennes, Séries Antiquité 150 (Paris: Institut d'Études Augustiniennes, 1996).

James J. O'Donnell, *Augustine: A New Biography* (New York: HarperCollins, 2005). An astonishingly mean-spirited book. O'Donnell writes Augustine off as an untrustworthy "self-promoter" and seems intent on using his formidable scholarly expertise only to trash Augustine in misleading ways.

Mark Vessey, ed., *A Companion to Augustine*, Blackwell Companions to the Ancient World (Oxford / Boston: Wiley-Blackwell, 2012). A superb collection of essays examining Augustine from a wide variety of angles.

2. AUGUSTINE'S WRITINGS: TEXTS

Latin Texts (PL, CCL, BA, CSEL)

Nearly all of Augustine's works can be found in J.P. Migne, *Patrologia Latina* (PL), vol. 32-47. Migne reproduced the excellent 17th-century edition of the Benedictines of St. Maur. Recently, the publishers of Augustine's works in Italian (the *Nuova Biblioteca Agostiniana*) have provided a valuable service to students of Augustine by posting this classic edition (for free!). Here's the address:

<http://www.augustinus.it/latino/index.htm>

This older *Patrologia Latina* edition is slowly being replaced by modern critical editions in the *Corpus Scriptorum Ecclesiasticorum Latinorum* (CSEL) and the *Corpus Christianorum, Series Latina* (CCL). The valuable, but still incomplete *Bibliothèque Augustinienne* (BA) (Paris: Desclée de Brouwer, 1949-) has volumes with the Latin text and a French translation on facing pages, often with valuable introductions and notes. I have listed the individual works of Augustine under the major divisions of his corpus. In each case, I have listed the major editions of the Latin text (as well as major English translations) using the standard abbreviations (PL, CCL, CSEL, BA); for the Latin critical editions, I have listed the date of publication in the parenthesis.

Newly Discovered Letters & Sermons

Two groups of recently discovered texts have been the focus of much recent study. The first are a set of 29 letters: Johannes Divjak, ed., *Epistolae ex duobus codicibus nuper in lucem prolatae*,

CSEL 88 (Vienna, 1980). The other are a set of 26 new sermons: Francois Dolbeau, ed. *Vingt-six sermons au peuple d'Afrique, Retrouvé à Mayence*, Collection des Études Augustiniennes, Série Antiquité 147 (Paris: Institut d'Études Augustiniennes, 1996). In May 2008, it was announced that four previously unknown sermons and two partly known sermons had been discovered by I. Schiller, D. Weber, and C. Weidmann. The new texts are preserved in a 12th-century manuscript in the Bibliotheca Amploniana in Erfurt, Germany.

3. AUGUSTINE'S WRITINGS: TRANSLATIONS

Translations: Collections & Series (FOTC, ACW, NPNF, WSA)

A number of Augustine's works are found in two large series: *Fathers of the Church* (FOTC) (Washington, DC: Catholic University of America Press) and *Ancient Christian Writers* (ACW) (New York: Paulist Press). See also the 8-volume collection in the *Nicene and Post-Nicene Fathers* (NPNF), 1st series, for 19th-century translations (and these can be found at various places on the internet). The best and most up-to-date collection is *The Works of Saint Augustine: A Translation for the 21st Century* (WSA), eds. John E. Rotelle & Boniface Ramsey (New York: New City Press, 1990-). I have listed individual translations under the headings of each of the major divisions of Augustine's works, giving first those from the *Fathers of the Church* series (FOTC), then those from the *Works of Saint Augustine* series (WSA). After that, I list other dependable translations.

4. AUGUSTINE'S THEOLOGY: SURVEYS & COLLECTIONS OF ESSAYS

Robert Dodaro & George Lawless, eds., *Augustine and His Critics: Essays in Honour of Gerald Bonner* (New York: Routledge, 2000). Augustine welcomed critics, and from the beginning his views have faced some sharp ones. This recent collection offers fresh perspectives on Augustine's most controversial perspectives—and in the process debunks certain long-standing critiques of his work.

Carol Harrison, *Augustine: Christian Truth and Fractured Humanity*, Christian Theology in Context (New York: Oxford University Press, 2000). A dense, but excellent survey of Augustine's theology. Organized not chronologically, but thematically.

James Wetzel, *Augustine: A Guide for the Perplexed* (New York: Continuum, 2010). A creative and synthetic overview of some of the most contested areas of Augustine's thought (sexuality, grace and the will, body and soul, original sin), written with an eye to newcomers to Augustine, yet adept at clearing the ground for a balanced appreciation.

Isabelle Bochet, ed., *Augustin philosophe et prédicateur. Hommage à Goulven Madec: Actes du colloque international organisé à Paris les 8 et 9 2011*, Collection des Études Augustiniennes, Série Antiquité 195 (Paris: Institut d'Études Augustiniennes, 2013) paperback, €46. NEW.

Gerald Bonner, *Church and Faith in the Patristic Tradition: Augustine, Pelagianism and Early Christian Northumbria* (London: Variorum Reprints, 1996).

- Gerald Bonner, *St. Augustine: His Life and Controversies*, 3rd ed. (Morehouse Publishing Co., 2002). A classic, but now rather dated. Despite the claim of this being a "new edition," it is essentially the same book as the one published in 1963.
- Peter Brown, *Religion and Society in the Age of St. Augustine* (1972, reprint: Eugene, OR: Wipf & Stock, 2007). A classic back in print at last.
- Bernard Bruning et al., ed., *Collectanea Augustiniana: Mélanges T.J. van Bavel*, 2 vol. (Louvain: Leuven University Press, 1990).
- John Burnaby, *Amor Dei: A Study of the Religion of St. Augustine* (1938, reprint: Eugene, OR: Wipf & Stock, 2007). A classic back in print.
- John Doody, Kevin L. Hughes & Kim Paffenroth, eds., *Augustine and Politics*, Augustine in Conversation: Tradition and Innovation Series (Lanham: Rowan & Littlefield, 2004).
- Matthew Levering, *The Theology of Augustine: An Introductory Guide to His Most Important Works* (Grand Rapids: Baker Academic, 2013).
- Goulven Madec, *Lectures Augustiniennes*, Collections des Études Augustiniennes, Série antiquité 168 (Paris: Institut d'Études Augustiniennes, 2001).
- Goulven Madec, *Petites Études Augustiniennes*, Collections des Études Augustiniennes, Série antiquité 142 (Paris: Institut d'Études Augustiniennes, 1994).
- André Mandouze, *Saint Augustin: L'aventure de la raison et de la grâce* (Paris: Études augustiniennes, 1968).
- William E. Mann, ed., *Augustine's Confessions: Critical Essays* (Lanham, MD: Rowman & Littlefield, 2006) paperback, \$34. NEW.
- Robert A. Markus, *Augustine: A Collection of Critical Essays* (Garden City, NJ: Anchor Books, 1972).
- Robert A. Markus, *From Augustine to Gregory the Great: History and Christianity in Late Antiquity*, Collected Studies 169 (London: Variorum Reprints, 1983).
- Robert A. Markus, *Sacred and Secular: Studies on Augustine and Latin Christianity*, Collected Studies 465 (Brookfield, VT: Variorum Reprints, 1994).
- Cornelius Mayer, ed., *Homo Spiritualis: Festgabe für Luc Verbeijen OSA* (Würzburg: Augustinus-Verlag, 1987).
- Karla Pollman and Mark Vessey, eds., *Augustine and the Disciplines: From Cassiciacum to Confessions* (New York: Oxford University Press, 2005).
- Joseph C. Schnaubelt, Frederick Van Fleteren, ed., *Augustine: Second Founder of the Faith*, Collectanea Augustiniana (New York: Peter Lang, 1990)
- Basil Studer, *The Grace of Christ and the Grace of God in Augustine of Hippo: Christocentrism or Theocentrism?* (Collegeville, MN: Liturgical Press, 1997).

Basil Studer, "The Revelation of the Love of the Humble God According to Augustine," *Trinity and Incarnation: The Faith of the Early Church*, ed. Andrew Louth (Collegeville: The Liturgical Press, 1993), 167-185.

Eugene TeSelle, *Augustine the Theologian* (1970; reprint: Eugene, OR: Wipf & Stock, 2002).

Frederick Van Fleteren, Joseph C. Schnaubelt, & Joseph Reino, eds., *Augustine: Mystic and Mystagogue*, *Collectanea Augustiniana* (New York: Peter Lang, 1994).

5. THE CONFESSIONS: TEXT, TRANSLATIONS & STUDIES

Confessions is one of the uncontested classics of world literature. Even if Augustine had written no other work, this alone would have insured his lasting fame. *Confessions* is sometimes described as autobiography. Calling it autobiography is at once true and untrue. It is true inasmuch as it narrates pivotal episodes from his life, from childhood through his dramatic conversion and baptism and ending with his mother's death in 387. But it is untrue in other ways. Augustine records only a handful of events within each of its first nine books, and few facts are given. *Confessions* may be thin on facts, but it is long on meditation. Augustine offers detailed psychological self-analyses. *Confessions* is a history of Augustine's heart, a story told from the inside: how things felt to him, what they mean to him as he writes. Augustine's deepest concern is theological. *Confessions* is Augustine's attempt to read his life through biblical lenses, to trace out the way God's under-the-surface promptings subtly shaped the twisting and twisted coursings of his life. In *Confessions*, Augustine charts his personal salvation history.

Text

PL 32:659-868. CSEL 33 (1896). CCL 27 (1981):1-273. BA 13-14 (rev. ed.: 1992). See especially: James J. O'Donnell, ed., *Augustine: Confessions*, 3 volumes (New York: Oxford University Press, 1992; reprint: 2000). Volume 1 has the Latin text of the *Confessions*, while volumes 2 and 3 are a paragraph-by-paragraph commentary. A gold mine of information, but one needs to know Latin to follow things.

Translations

Henry Chadwick, trans., *Saint Augustine: Confessions*, Oxford World's Classics (New York: Oxford University Press, 1992). Other translations: F.J. Sheed, trans., *Augustine: Confessions*, 2nd ed. (Indianapolis: Hackett, 2006); *Confessions*, trans. Maria Boulding, Works of Saint Augustine I/1 (Hyde Park, NY: New City Press, 2002).

Studies

Philip Burton, *Language in the Confessions of Augustine* (New York: Oxford University Press, 2007).

- J. Patout Burns, "Ambrose Preaching to Augustine: The Shaping of Faith," in *Augustine: Second Founder of the Faith*, ed. Joseph C. Schnaubelt and Frederick van Fleteren (New York: Peter Lang, 1990), 373-386.
- John C. Cavadini, "Time and Ascent in *Confessions* XI," in *Augustine: Presbyter Factus Sum*, eds. Joseph T. Lienhard et al., *Collectanea Augustiniana* (New York: Peter Lang, 1993), 171-185.
- Henry Chadwick, "History and Symbolism in the Garden at Milan," in F.X. Martin and J.A. Richmond, ed. *From Augustine to Eriugena: Essays on Neoplatonism and Christianity in Honor of John O'Meara* (Washington, DC: Catholic University of America Press, 1991), 42-55.
- Gillian Clark, *Saint Augustine: The Confessions*, Landmarks of World Literature (Cambridge: Cambridge University Press, 1993).
- Pierre Courcelle, *Recherches sur les Confessions de saint Augustin*, 2nd ed. (Paris: E. de Boccard, 1968).
- Brian Dobell, *Augustine's Intellectual Conversion: The Journey from Platonism to Christianity* (Cambridge: Cambridge University Press, 2009).
- E. Feldman, "Confessiones," *Augustinus-Lexikon*, ed. Cornelius Mayer (Basel: Schwabe, 1986), 1:1134-1194.
- Paula Fredriksen, "Paul and Augustine: Conversion Narratives, Orthodox Traditions, and the Retrospective Self." *Journal of Theological Studies*, n.s. 37 (1986): 3-34.
- John Peter Kenney, *The Mysticism of Saint Augustine: Re-Reading the Confessions* (London; New York: Routledge, 2005).
- John Peter Kenney, *Contemplation and Classical Christianity: A Study in Augustine*, series: Oxford Early Christian Studies (New York; Oxford University Press, 2014), hardcover, \$80. NEW. A major new study of Augustine's views on contemplation, tracing his shifts up to *Confessions*.
- Annemaré Kotzé, *Augustine's Confessions: Communicative Purpose and Audience*, Supplements to *Vigiliae Christianae* 71 (Leiden / Boston: Brill, 2004).
- Robert McMahon, *Augustine's Prayerful Ascent: An Essay on the Literary Form of the Confessions* (Athens, GA: Georgia University Press, 1989).
- Goulven Madec, "Le néoplatonisme dans la conversion d'Augustin: État d'une question centenaire (depuis Harnack et Boissier, 1888)," in *Petites Études Augustiniennes*, Collection des Études Augustiniennes, Série Antiquité 142 (Paris: Institut d'Études Augustiniennes, 1994), 51-69.
- Robert J. O'Connell, *St. Augustine's Confessions: The Odyssey of Soul* (New York: Fordham University Press, 1969).
- John J. O'Meara, *The Young Augustine: An Introduction to the Confessions of St. Augustine*, 2nd ed. (1956; reprint: Alba House, 2001). A classic.

- John J. O'Meara, "Augustine's *Confessions*: Elements of Fiction," in Joanne McWilliam, *Augustine: from Rhetor to Theologian* (Waterloo, Ont.: Wilfrid Laurier University Press, 1992) 77-96.
- Kim Paffenroth & Robert Peter Kennedy, eds., *A Reader's Companion to Augustine's Confessions* (Louisville: Westminster John Knox, 2003).
- Aime Solignac, ed., *Les Confessions*, Bibliothèque Augustinienne 13-14 (Paris: Desclée de Brouwer, 1962). This has the Latin text with a facing French translation. Valuable introduction and commentary.
- Kenneth B. Steinhauser, "The Literary Unity of the *Confessions*," in Joanne McWilliam, ed., *Augustine: from Rhetor to Theologian* (Waterloo, Ont.: Wilfrid Laurier University Press, 1992) 15-30.
- Frances Young, "The *Confessions* of St. Augustine: What is the Genre of this Work?" (1998 St. Augustine Lecture) *Augustinian Studies* 30 (1999): 1-16.
- Le Confessioni di Agostino (402-2002): Bilancio e prospettive: XXXI Incontro di studiosi dell'antichità cristiana, Roma, 2-4 maggio 2002* (Rome: Institutum Patristicum Augustinianum, 2003).

6. AUGUSTINE THE PHILOSOPHER

Philosophic concerns permeate Augustine's entire corpus. That said, many of Augustine's earliest works are explicitly philosophical in concern and in style. Several were composed during the days between his conversion and his baptism, namely, the four philosophical dialogues that he composed during his stay at Cassiciacum. Several others were composed in the years after his baptism:

Texts & Translations

- De beata vita* [*On the Happy Life*]. PL 32:959-76. CSEL 63 (1922):89-116. CCL 29 (1970):65-85.
BA 4.1 (1986):48-129. ENGLISH TRANS: Ludwig Schopp, trans, *The Happy Life*, FOTC 5 (1948): 43-84.
- Mary T. Clark, trans., *Augustine of Hippo: Selected Writings*, CWS (New York: Paulist Press, 1984), 167-93.
- Contra Academicos* [*Against the Sceptics*]: PL 32:905-58. CSEL 63 (1922):3-81. CCL 29 (1970) 3-61. BA 4 (1948): 14-203. ENGLISH TRANS: Denis J. Kavanagh, trans, *Answer to Sceptics*, FOTC 5 (1948):103-225. John J. O'Meara, trans, *Against the Academics*, ACW 12 (1951): 35-151.
- De libero arbitrio* [*On Free Will or On Free Choice*]: PL 32:1221-310. CSEL 74 (1956):3-154. CCL 29 (1970):211-321. BA 6 (1952): 136-471. ENGLISH TRANS: Robert P. Russell, trans, *The Free Choice of the Will*, FOTC 59 (1968): 72-241. John H.S. Burleigh, trans, *Augustine: Earlier Writings*, LCC 6 (1953): 113-217. Mark Pontifex, trans., *The Problem of Free Choice*, ACW 22 (1955): 35-220.

- De magistro* [On the Teacher]: PL 32: 1193-220. CSEL 77.1 (1961): 3-55. CCL 29 (1970):157-203. BA 6 (1952): 14-121. ENGLISH TRANS: Robert P. Russell, trans, *The Teacher*, FOTC 59 (1968): 7-61. John H.S. Burleigh, trans., *Augustine: Earlier Writings*, LCC 6 (1953): 69-101. Joseph M. Collieran, trans., *The Teacher*, ACW 9 (1950): 129-86.
- De ordine* [On Order]: PL 32:977-1020. CSEL 63 (1922):121-85. CCL 29 (1970):89-137. BA 4.2 (1997) 68-329. ENGLISH TRANS: Robert P. Russell, trans, *Divine Providence and the Problem of Evil*, FOTC 5 (1948): 239-332.
- De vera religione* [On True Religion]: PL 34:121-72. CSEL 77.2 (1961):3-81. CCL 32 (1962):187-260. BA 8 (1951):22-191. ENGLISH TRANS.: Edmund Hill, trans, *On Christian Belief*, WSA I/8 (2005): 29-104. John H.S. Burleigh, trans, *Augustine: Earlier Writings*, LCC 6 (1953): 225-83.
- Soliloquia* [Soliloquies]: PL 32:869-904. CSEL 89 (1986):3-98. BA 5 (1948):24-163. ENGLISH TRANS: T.F. Gilligan, trans., *Soliloquies*, FOTC 5 (1948): 343-426. John H.S. Burleigh, trans, *Augustine: Earlier Writings*, LCC 6 (1953): 23-63.

Studies

- Goulven Madec, *Saint Augustin et la philosophie: Notes critiques*, Collections des Études Augustiniennes, Série antiquité 149 (Paris: Institut d'Études Augustiniennes, 1996). The subtitle captures the flavor: fine brief incisive comments on key issues.
- James Wetzel, *Parting Knowledge: Essays After Augustine* (Eugene, OR: Wipf & Stock, 2013), paperback, \$33. NEW. James Wetzel, one of the finest commentators on the philosophical dimensions of Augustine's thought, has collected his masterful essays published over the last decade. These treat Augustine's Platonism, his views on free choice and grace, his views of the self and the will, desire and grief.
- Anne Isabelle Bouton-Touboullic, *L'ordre caché: La notion d'ordre chez saint Augustin*, Collection des Études Augustiniennes, Série Antiquité 174 (Paris: Institut d'Études Augustiniennes, 2004).
- Peter Burnell, *The Augustinian Person* (Washington, DC: Catholic University of America Press, 2006).
- Phillip Cary, *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist* (New York: Oxford University Press, 2004). An unusually lucid and sometimes controversial reading of Augustine, highlighting Augustine's philosophical originality, rooting in him in Christian Platonism.
- Phillip Cary, *Outward Signs: The Powerlessness of External Things in Augustine's Thought* (New York: Oxford University Press, 2008). A controversial reading, highlighting how Augustine's accent on interiority worked against developing sacramental theory.
- Phillip Cary, *Inner Grace: Augustine in the Traditions of Plato and Paul* (New York: Oxford University Press, 2008).
- Phillip Cary, John Doody, and Kim Paffenroth, eds., *Augustine and Philosophy*, series: Augustine in Conversation: Tradition and Innovation (Lexington Books, 2010).

- Catherine Conybeare, *The Irrational Augustine*, Oxford Early Christian Studies (New York: Oxford University Press, 2006). A great study of Augustine's early philosophical dialogues.
- Jesse Couenhoven, *Stricken by Sin, Cured by Christ: Agency, Necessity, and Culpability in Augustinian Theology* (New York: Oxford University Press, 2013) hardcover, \$74. NEW.
- Albrecht Dihle, *The Theory of Will in Classical Antiquity* (Berkeley: University of California Press, 1982). Dihle argues for Augustine's originality in the development of the will.
- Brian Dobell, *Augustine's Intellectual Conversion: The Journey from Platonism to Christianity* (Cambridge: Cambridge University Press, 2009).
- Michael Foley, "Cicero, Augustine, and the Philosophical Roots of the Cassiciacum Dialogues," *Revue des Etudes Augustiniennes* 45 (1999): 51-77. A pivotal study of Augustine's philosophical debts to Cicero.
- Chad Tyler Gerber, *The Spirit of Augustine's Early Theology*, Ashgate Studies in Philosophy and Theology in Late Antiquity (Ashgate, 2012).
- Carol Harrison, *Rethinking Augustine's Early Theology: An Argument for Continuity* (New York: Oxford University Press, 2006).
- Simon Harrison, *Augustine's Way into the Will: The Theological and Philosophical Significance of De libero arbitrio*. Oxford Early Christian Studies (New York: Oxford University Press, 2006).
- Paige E. Hochschild, *Memory in Augustine's Theological Anthropology*, series: Oxford Early Christian Studies (Oxford: Oxford University Press, 2012).
- Ragnar Holte, *Béatitude et sagesse: Saint Augustin et le problème de la fin de l'homme dans la philosophie ancienne*, Collection des Études Augustiniennes, Série Antiquité 14 (Paris: Études Augustiniennes, 1962).
- John Peter Kenney, *Contemplation and Classical Christianity: A Study in Augustine*, Oxford Early Christian Studies (New York: Oxford University Press, 2014), hardcover, \$74. NEW.
- Jérôme Lagouanère, *Intériorité et réflexivité dans la pensée de saint Augustin*, series: Collection des Études Augustiniennes, Série Antiquité 194 (Paris: Institut d'Études Augustiniennes, 2012). A major study of Augustine's philosophy of mind.
- Goulven Madec, "Augustine et son fils: Le Christ Maître intérieur," in *Lectures Augustiniennes*, 43-58. Collection des Études Augustiniennes, Série antiquité 168 (Paris: Institut d'Études Augustiniennes, 2001).
- Gareth Matthews, *Augustine*, Blackwell Great Minds (Oxford: Blackwell Publishing, 2005).
- Henri-Iréné Marrou, *Saint Augustin et la fin de la culture antique*, 4th ed. (Paris: de Boccard, 1958).
- Joanne McWilliam, "The Cassiciacum Autobiography," *Studia Patristica* 18/4 (1990): 14-43.

- Robert J. O'Connell, *St. Augustine's Early Theory of Man, A.D. 386-391* (Cambridge, MA: Belknap Press, 1968). Very controversial, but threaded with valuable insights.
- Robert J. O'Connell, *Art and the Christian Intelligence in St. Augustine* (Cambridge, MA: Harvard University Press, 1978).
- Gerard J.P. O'Daly, *Augustine's Philosophy of Mind* (Berkeley: University of California Press, 1987) A superb survey of Augustine's views on the structure on the human person (mind, will, language, the senses and the body).
- Dominic J. O'Meara, *Plotinus: An Introduction to the Enneads* (New York: Oxford University Press, 1995).
- John J. O'Meara, *Studies in Augustine and Eriugena*, ed. Thomas Halton (Washington, DC: Catholic University of America Press, 1992). Value essays on Neoplatonism.
- Karla Pollman and Mark Vessey, eds., *Augustine and the Disciplines: From Cassiciacum to Confessions* (New York: Oxford University Press, 2005).
- John M. Rist, *Augustine: Ancient Thought Baptized* (Cambridge: Cambridge University Press, 1994). A fine overview of the philosophical dimensions of Augustine's thought.
- Ronnie J. Rombs, *Augustine and the Fall of the Soul: Beyond O'Connell & His Critics* (Washington DC: Catholic University of America Press, 2006).
- Brian Stock, *Augustine's Inner Dialogue: The Philosophical Soliloquy in Late Antiquity* (Cambridge: Cambridge University Press, 2010).
- Eleonore Stump and Norman Kretzmann, eds., *The Cambridge Companion to Augustine* (Cambridge: Cambridge University Press, 2001).
- Roland J. Teske, *To Know God and the Soul: Essays on the Thought of St. Augustine*. (Washington, DC: Catholic University of America Press, 2008).
- Roland J. Teske, *Paradoxes of Time in Saint Augustine* (Milwaukee: Marquette University Press, 1996).
- James Wetzel, *Augustine and the Limits of Virtue* (Cambridge: Cambridge University Press, 1992)

7. AUGUSTINE THE BISHOP

Augustine was not just a theologian, but was also a struggling 5th-century North African pastor who had a flair for teaching and who meditated deeply on the complexities of the human heart. Peter Brown's and Serge Lancel's biographies offer helpful portraits of Augustine the bishop. Brown captures the mood and atmosphere of Augustine's congregation and North African Christianity (pp. 183-206); Lancel does an excellent job on matters of archeology and incorporates perspectives from the recent Divjak letters (pp. 235-270). The classic study is Frederic van der Meer's *Augustine the Bishop*, trans. B. Battershaw and G.R. Lamb (London: Sheed and Ward, 1961); while badly dated in certain ways, it still has much to offer. One of the best glimpses that we have into his life as a bishop is with his letters. The publication of 29 new letters discovered by Johannes Divjak has opened new

perspectives, especially on Augustine's later years. Also instructive is the early biography by his friend (and later editor) Possidius of Calama:

Texts & Translations

For a selection of Augustine's letters, see E.M. Atkins & Robert J. Dodaro, trans., *Augustine: Political Writings*, Cambridge Texts in the History of Political Thought (Cambridge: Cambridge University Press, 2001). For a complete set, see:

Epistulae [*Letters (1-270)*]: PL 33:61-1094. CSEL 34.1-2, 44, 57 (1895-1911). CCL 31-31A (2004-2005) [*ep. 1-100*]. ENGLISH TRANS: Wilfrid Parsons, trans., *Letters*, FOTC 12, 18, 20, 30, 32 (1951-1956). Roland J. Teske, trans., *Letters*, WSA II/1-4 (2001-2005).

Epistulae 1-29** [*Letters 1*-29* (Divjak)*]: CSEL 88 (1981):3-138. BA 46B (1987):42-417. ENGLISH TRANS: Robert B. Eno, trans., *Letters 1*-29**, FOTC 81 (1989): 9-195. Roland J. Teske, trans., *Letters 211-270, 1*-29**, WSA II/4 (2005): 227-334.

Possidius of Calama, *Vita s. Augustini* [*Life of Saint Augustine*]: PL 32:33-66. Wilhelm Geerlings, ed., *Possidius: Vita Augustini* (2005): 26-107. ENGLISH TRANS: Mary M. Muller and Roy J. Deferrari, trans., *Early Christian Biographies*, FOTC 15 (1952): 73-124.

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J. Patout Burns, "The Eucharist as the Foundation of Christian Unity in North African Theology," *Augustinian Studies* 32 (2001): 1-23.

J. Patout Burns and Robin M. Jensen, *Christianity in Roman Africa: The Development of Its Practices and Beliefs* (Grand Rapids: Eerdmans, 2014) hardcover, \$55. NEW.

Henry Chadwick, "The New Letters of St. Augustine," *Journal of Theological Studies*, n.s. 34 (1983): 425-452; reprinted in *Heresy and Orthodoxy in the Early Church* (London: Variorum Reprints, 1991).

Daniel E. Doyle, *The Bishop as Disciplinarian in the Letters of St. Augustine*, Patristic Studies 4 (New York: Peter Lang, 2002).

Jennifer V. Ebbeler, *Disciplining Christians: Correction and Community in Augustine's Letters*, Oxford Studies in Late Antiquity (New York: Oxford University Press, 2012).

Erika Hermanowicz, *Possidius of Calama: A Study of the North African Episcopate in the Age of Augustine*, Oxford Early Christian Studies (New York: Oxford University Press, 2008). A helpful study of Augustine's friend, biographer and earliest editor.

Paul R. Kolbet, *Augustine and the Cure of Souls: Revising a Classical Ideal* (Notre Dame: University of Notre Dame Press, 2010).

George Lawless, *Augustine of Hippo and His Monastic Rule* (Oxford: Clarendon Press, 1990). A study (and translation) of Augustine's *Praeceptum* (*Rule*).

- Claude Lepelley, ed., *Les Lettres de saint Augustin découvertes par Johannes Divjak*, Collection des Études Augustiniennes, Série Antiquité 98 (Paris: Études Augustiniennes, 1983).
- Fannie LeMoine and Christopher Kleinhenz, eds., *Saint Augustine the Bishop: A Book of Essays* (New York: Garland Publishing, 1994)
- Joseph T. Lienhard, Earl C. Muller, and Roland J. Teske, eds., *Augustine: Presbyter Factus Sum*, Collectanea Augustiniana (New York: Peter Lang, 1993).
- Erwan Marec, *Monuments chrétiens d'Hippone: Ville épiscopale de saint Augustin* (Paris: Arts et Métiers Graphiques, 1958). The classic archeological study of Augustine's church in Hippo.
- Jane E. Merdinger, *Rome and the African Church in the Time of Augustine* (New Haven: Yale University Press, 1997).
- Othmar Perler, *Les voyages de saint Augustin*, Collection des Études Augustiniennes, Série Antiquité 36 (Paris: Études Augustiniennes, 1969).
- Luc Verheijen, *Saint Augustine's Monasticism in the Light of Acts 4:32-35* (Villanova: Villanova University Press, 1979).

8. AUGUSTINE THE PREACHER

Augustine's friend, Possidius of Calama, once remarked that "those who read what Augustine has written in his works on divine subjects profit greatly, but I believe that the ones who really profited were those who actually heard him and saw him speak in church" (*Vita* 31). Augustine was a virtuoso orator. The surviving corpus of Augustine's sermons is staggering, yet it likely represents only a small proportion of what he actually delivered. It includes the 124 sermons of his *Tractates on the Gospel of John* (*In Iohannis evangelium tractatus*) and the 10 sermons of his *Tractates on the First Letter of John* (*In epistulam Iohannis ad Parthos tractatus*) It includes his massive *Expositions of the Psalms* (*Enarrationes in Psalmos*) which preserves at least one sermon on each of the 150 psalms. But the largest collection is his *Sermons to the People* (*Sermones ad populum*). When Augustine's 17th-century editors, the Benedictines of St. Maur, published their remarkable edition of his complete Latin works, they concluded that some 363 sermons had good claim to authenticity, with another 33 classified as "doubtful." Later 19th- and early 20th-century researchers (notably, Michel Denis, Cyrille Lambot, Germain Morin) continued the effort, authenticating (by a rough count) over 170 additional sermons, some complete, some fragments. The hard work of recovering lost sermons continues. In 1990, François Dolbeau made a momentous discovery, unearthing 26 long lost sermons from a 15th-century Carthusian manuscript, now preserved in the Mainz Stadtbibliothek. Dolbeau's discovery, published in a scatter of remarkable articles in the 1990s, has sparked international scholarly conferences and a host of reassessments. A further six sermons were published in 2008.

Texts & Translations

For a one-volume selection drawn from Augustine's massive *Sermones ad populum*, see Daniel H. Doyle, ed., *Saint Augustine: Essential Sermons*, trans. Edmund Hill (Hyde Park, NY: New City Press, 2007). For the complete texts & translations, see:

Sermones ad populum (1-396) [*Sermons to the People*]: PL 38: 23-1484; PL 39: 1493-736. CCL 41 (1961) [s. 1-50]; CCL 41Aa (2008) [s. 51-70A]; CCL 41 Ba (2008) [s. 151-156]. ENGLISH TRANS.: Edmund Hill, trans., *Sermons*, WSA III/1-10 (1990-1995).

Sermones (Caillau, Denis, Etaix, Guelferbytanus, Morin, Wilmart, etc.) [*Miscellaneous Sermons*]: G. Morin, ed., *Miscellanea Agostiniana*, vol. 1: *Sancti Augustini Sermones post Maurinos reperti* (Rome: 1930): 11-719. PLS 2 (1960): 417-748; PLS 2B (1961): 749-840. ENGLISH TRANS.: Edmund Hill, trans., *Sermons*, WSA III/1-10 (1990-1995).

Sermones (Dolbeau) [*Dolbeau Sermons*]: François Dolbeau, ed., *Vingt-six sermons au peuple d'Afrique, Retrouvé à Mayence*, CEASA 147 (Paris: Institut d'Études Augustiniennes, 1996); 2^e édition revue et corrigée (2009). François Dolbeau, *Augustin et la prédication en Afrique: Recherches sur divers sermons authentiques, apocryphes ou anonymes*, CEASA 179 (Paris: Institut d'Études Augustiniennes, 2005). ENGLISH TRANS.: Edmund Hill, trans., *Newly Discovered Sermons*, WSA III/11 (1997): 25-410.

Studies

Lewis Ayres, "Augustine, Christology, and God as Love: An Introduction to the Homilies on 1 John," in *Nothing Greater, Nothing Better: Theological Essays on the Love of God* (ed. K. Vanhoozer; Grand Rapids, MI: Eerdmans, 2001), 67-93.

Henry Chadwick, "The New Sermons of St. Augustine." *Journal of Theological Studies*, n.s. 47 (1996): 69-91.

Roy Deferrari, "St. Augustine's Method of Composing and Delivering Sermons," *The American Journal of Philology* 43 (1922): 97-123, 193-219.

François Dolbeau, *Augustin et la prédication en Afrique: Recherches sur divers sermons authentiques, apocryphes ou anonymes*. Collection des Études Augustiniennes, Série Antiquité 179 (Paris: Institut d'Études Augustiniennes, 2005).

Hubertus R. Drobner, *Augustinus von Hippo: Sermones ad Populum; Überlieferung und Bestand, Bibliographie-Indices*, Supplements to *Vigiliae Christianae* 49 (Leiden: Brill, 2000).

William Harmless, *Augustine and the Catechumenate*, rev. ed. (Collegeville, MN: The Liturgical Press, 2014) NEW edition as of November 2014. This study examines Augustine's work as a teacher of candidates for baptism and reconstructs the complex rituals and training used in Augustine's North African church. This edition has been revised from top to bottom, with changes on virtually every page, incorporating a host of new perspectives and includes a study of a variety of new materials.

William Harmless, "The Voice and the Word: Augustine's Catechumenate in Light of the Dolbeau Sermons," *Augustinian Studies* 35 (2004): 17-42.

- Daniel J. Jones, *Christus Sacerdos in the Preaching of St. Augustine: Christ and Christian Identity*, Patrologia: Beiträge zum Studium der Kirchenväter 14 (New York: Peter Lang, 2004).
- Anne-Marie LaBonnardière, “Augustine, Minister of the Word of God,” in *Augustine and the Bible*, ed. Pamela Bright (Notre Dame: Notre Dame University Press, 1999), 245-251.
- Goulven Madec, ed., *Augustin Prédicateur (395-411): Actes du Colloque International de Chantilly (5-7 Sept, 1996)*, Collection des Études Augustiniennes, Série Antiquité 159 (Paris: Études Augustiniennes, 1998). An excellent collection of essays on the sermons discovered in 1990 by François Dolbeau.
- Christine Mohrmann, “Saint Augustin prédicateur,” *La Maison Dieu* 39 (1954): 83-96; reprinted in *Études sur le latin des Chrétiens*, 2nd ed. (Rome: Edizioni di Storia e Letteratura, 1961), vol. 1:391-402.
- Christine Mohrmann, “Praedicare-tractare-sermo,” *La Maison Dieu* 39 (1954): 96-107; reprinted in *Études sur le latin des Chrétiens*, 2nd ed. (Rome: Edizioni di Storia e Letteratura, 1961), vol. 2:63-72.
- Robert J. O’Connell, *Soundings in Augustine’s Imagination* (New York: Fordham University Press, 1994). A study of image patterns in Augustine’s sermons.
- Suzanne Poque, *Le langage symbolique dans la prédication d’Augustin d’Hippone: Images héroïques*, 2 vol., Collection des Études Augustiniennes, Série Antiquité 105 (Paris: Institut d’Études Augustiniennes, 1984).
- Eric Rebillard, “Sermones,” in *Augustine Through the Ages: An Encyclopedia*, ed. Allan Fitzgerald. Grand Rapids: Eerdmans, 1999), pp. 773-792.
- Pierre-Patrick Verbraken, *Études critiques sur les sermons authentiques de saint Augustin*. Instrumenta Patristica XII (Steenbrugis: In abbatia S. Petri, 1976).
- Peter Sanlon, *Augustine’s Theology of Preaching* (Minneapolis, MN: Fortress Press, 2014) paperback, \$24. NEW.

9. AUGUSTINE THE EXEGETE

Augustine understood his central task to be an interpreter of the Scriptures. His sermons expound a wide variety of texts (see above). In addition, he composed – in the form of sermons – complete commentaries on the Book of Psalms and on the Gospel of John. Both are huge works – now published in large multi-volume sets. He also composed commentaries on Genesis, on the First Letter of John and on Galatians as well as reflections on hard-to-interpret passages from the Heptateuch and other Old Testament works. Augustine also developed a unique and influential theories about the art of biblical interpretation that appear in his classic *On Christian Teaching (De doctrina christiana)*. His major exegetical works are:

Texts & Translations

- De consensu evangelistarum* [On the Agreement among the Evangelists]: PL 34:1041-230. CSEL 43 (1904):1-418. ENGLISH TRANS.: Kim Paffenroth, *New Testament I and II*, WSA I/15 and I/16 (2014): 139-332. NEW.
- De doctrina christiana* [On Christian Teaching]: PL 34:15-122. CSEL 80 (1963):3-169. CCL 32 (1962):1-167. BA 11.2 (1997):64-427. R.P.H. Green, ed., *Augustine: De doctrina christiana*, Oxford Early Christian Texts (Oxford / New York: Oxford University Press, 1995). ENGLISH TRANS.: John J. Gavigan, trans., *Christian Instruction*, FOTC 2 (1947): 19-235. Edmund Hill, trans., *Teaching Christianity*, WSA I/11 (1996): 101-244. R.P.H. Green, trans., *Saint Augustine: On Christian Teaching*, Oxford World Classics (New York: Oxford University Press, 1997).
- De Genesi ad litteram* [On the Literal Interpretation of Genesis]: PL 34:245-486. CSEL 28.1 (1894):3-435. BA 48-49 (1972). ENGLISH TRANS.: Edmund Hill, trans., *On Genesis*, WSA I/13 (2002): 168-506. John Hammond Taylor, trans., *The Literal Meaning of Genesis*, ACW 41-42 (1982).
- De sermone Domini in monte* [On the Lord's Sermon on the Mount]: PL 34:1229-308. CCL 35 (1967):1-188. ENGLISH TRANS: Michael G. Campbell, *New Testament I and II*, WSA I/15 and I/16 (2014): 23-114. NEW. Denis J. Kavanagh, trans., *Commentary on the Lord's Sermon on the Mount*, FOTC 11 (1951): 19-199. J.J. Jepson, trans., *The Lord's Sermon on the Mount*, ACW 5 (1948): 11-174.
- Enarrationes in Psalmos* [Expositions of the Psalms]: PL 36:67-1028 [en. Ps. 1-79] and 37:1033-1966 [en. Ps. 80-150]. CSEL 93.1A (2003) [en. Ps. 1-32]; CSEL 94.1 (2004) [en. Ps. 51-60]; CSEL 95.3-5 (2001-2004) [en. Ps. 119-150]. CCL 38-40 (1956): 1-2196. BA 57A (2009): 116-549 [en. Ps. 1-16]. ENGLISH TRANS.: Maria Boulding, trans., *Expositions of the Psalms*, 6 vol., WSA III/15-20 (2000-2004).
- In epistulam Iohannis ad Parthos tractatus* [Tractates on the First Letter of John]: PL 35:1977-2062. SC 75 (1961):104-439. BA 76 (2008):62-431. ENGLISH TRANS.: John W. Rettig, trans., *Tractates on the First Epistle of John*, FOTC 92 (1995): 121-277. Boniface Ramsey, trans., *Homilies on the First Epistle of John*, WSA III/14 (2008): 19-158.
- In Iohannis evangelium tractatus* [Tractates on the Gospel of John]: PL 35:1379-1976. CCL 36 (1954):1-688. BA 71-75 (1969-2003). ENGLISH TRANS.: John W. Rettig, trans., *Tractates on the Gospel of John*, FOTC 78, 79, 88, 90, 92 (1988-1995). Edmund Hill, trans. *Homilies on the Gospel of John 1-40*, WSA III/12 (2009).

Studies

- Michael Cameron, *Christ Meets Me Everywhere: Augustine's Early Figural Exegesis*, Oxford Studies in Historical Theology (New York: Oxford University Press, 2012). It offers superb analysis and highlights Augustine's gradual and many-sided evolution. This is the place to start any study of Augustine the exegete.

- Duane W. H. Arnold and Pamela Bright, eds., *De Doctrina Christiana: A Classic of Western Culture* (Notre Dame: University of Notre Dame Press, 1995).
- Marie-François Berrouard, *Introduction aux Homélie de saint Augustin sur l'Évangile de saint Jean*. Collection des Études Augustiniennes: Série Antiquité 170 (Paris: Institut d'Études Augustiniennes, 2004).
- Isabel Bochet, *Le firmament de l'Écriture: herméneutique augustinienne*, Collection des Études Augustiniennes, Série Antiquité 174 (Paris: Institut d'Études Augustiniennes, 2004).
- Pamela Bright, ed., *Augustine and the Bible*, Vol. 2 of *Bible Through the Ages* (Notre Dame: Notre Dame University Press, 1999). Uneven editing, but some excellent essays. See especially: Michael Cameron, "The Christological Substructure of Augustine's Figurative Exegesis," pp. 74-103.
- Michael Cameron, "Augustine and the Bible," *A Companion to Augustine*, Blackwell Companions to the Ancient World, ed. Mark Vessey (Oxford: Blackwell, 2012)
- Michael Cameron, "Totus Christus and the Psychagogy of Augustine's Sermons," *Augustinian Studies* 36 (2005): 59-70.
- M. Dulaey, I. Bochet, A.-I. Bouton-Touboulic, P.-M. Hombert, É. Rebillard, "Introduction," *Les commentaires des Psaumes: Ps 1-16*, Bibliothèque Augustiniennes 57/A, (Paris: Édition du Cerf, 2009), 13-110. An excellent introduction to Augustine's approach to the Psalms.
- Michael Fiedrowicz, *Psalmus vox totius Christi: Studien zu Augustins Enarrationes in Psalmos* (Freiburg: Herder, 1997).
- Hugh Houghton, *Augustine's Text of John: Patristic Citations and Latin Gospel Manuscripts*, Oxford Early Christian Studies (New York: Oxford University Press, 2008).
- David G. Hunter, "Augustine, *Sermon* 354A*: Its Place in His Thought on Marriage and Sexuality," *Augustinian Studies* 33 (2002): 39-60.
- Thomas Martin, "*Vox Pauli*: Augustine and the Claims to Speak for Paul: An Exploration of Rhetoric at the Service of Exegesis," *Journal of Early Christian Studies* 8 (2000): 237-272.
- Michael C. McCarthy, "An Ecclesiology of Groaning: Augustine, the Psalms, and the Making of the Church," *Theological Studies* 66 (2005): 23-48.
- Karla Pollmann, *Doctrina Christiana: Untersuchungen zu den Anfängen der christlichen Hermeneutik unter besonderer Berücksichtigung von Augustinus*, *De doctrina christiana* (Freiburg: Universitätsverlag, 1996).
- Joseph C. Schnaubelt & Frederick Van Fleteren, ed., *Augustine: Biblical Exegete* (New York: Peter Lang, 2001).

10. AUGUSTINE'S DEBATE WITH THE MANICHEES

Augustine has often been thought of as a systematic theologian. That is not accurate. He was, by training and by temperament, a controversialist, a debater. Four great debates shaped his

career and have come to define his theological legacy. The earliest of these was his debate against his onetime co-religionists, the Manichees. Mani (216-276), born in Persian Mesopotamia, experienced a series of visions which convinced him that he was called to complete what earlier religious founders—Buddha, Zoroaster, Jesus—had left incomplete. Mani believed himself called to found the first true world religion, the “Religion of Life,” and described himself as the “apostle of Jesus Christ.” His followers went further, calling him “the Paraclete.” The religion he founded would last 1400 years and spread west to Spain and east to China and rival Christianity in the Roman Empire. New archeological discoveries and new methods have opened up important perspectives on Manicheism as a religion and on the insights that Augustine gained through his long debate with his former co-religionists.

Manicheism: Texts & Studies

Iaian Gardner & Samuel N.C. Lieu, *Manichaean Texts from the Roman Empire* (Cambridge: Cambridge University Press, 2004). This anthology of Manichaean texts gathers important and hard-to-find texts and is edited by two of the finest scholars on Manichaeism. A major resource.

Jason David BeDuhn, ed., *New Light on Manichaeism*, series: Nag Hammadi and Manichaean Studies (Boston / Leiden: Brill, 2009).

Jacob Albert van der Berg, *Biblical Argument in Manichaean Missionary Practice: The Case of Adimantus and Augustine*, Nag Hammadi and Manichaean Studies 70 (Leiden / Boston: Brill, 2010).

Peter Brown, “The Diffusion of Manichaeism in the Roman Empire,” *Journal of Roman Studies* 59 (1969) 92-103; reprinted in *Religion and Society in the Age of St. Augustine* (New York: Harper & Row, 1972) 94-118.

J. Kevin Coyle, *Manichaeism and Its Legacy*, Nag Hammadi & Manichaean Studies (Leiden / Boston: Brill, 2009).

F. Decret, *L’Afrique manichéenne (IV^e-V^e siècles): Étude historique et doctrinale*, 2 vol. (Paris: Études Augustiniennes, 1978).

Samuel N.C. Lieu, *Manichaeism in the Later Roman Empire and Mediaeval China* (Manchester: University of Manchester, 1985; 2nd ed. Tübingen: Mohr, 1992).

Samuel N.C. Lieu, “Manichaeism,” in *The Oxford Handbook of Early Christian Studies*, ed. Susan Ashbrook Harvey and David G. Hunter (New York: Oxford University Press, 2008), 221-236.

Michel Tardieu, *Manichaeism*, trans. Malcolm DeBevoise (University of Illinois Press, 2009).

Augustine’s Response: Texts & Translations

Acta contra Fortunatum Manichaeum [Debate with Fortunatus, a Manichee]: PL 42:111-30. CSEL 25.1 (1891):83-112. BA 17 (1961): 132-93. ENGLISH TRANS.: Roland J. Teske, trans., *The Manichean Debate*, WSA I/19 (2006): 145-62.

- Contra epistulam Manichaei quam vocant fundamenti* [Against the "Foundation Letter" of Mani]: PL 42:173-206. CSEL 25.1 (1891):193-248. BA 17 (1961):390-507. ENGLISH TRANS.: Roland J. Teske, trans., *The Manichean Debate*, WSA I/19 (2006): 234-67.
- Contra Faustum Manichaeum* [Against Faustus, a Manichee]: PL 42:207-518. CSEL 25.1 (1891) 251-797. ENGLISH TRANS.: Roland J. Teske, trans., *Answer to Faustus, a Manichean*, WSA I/20 (2007): 69-431.
- De Genesi adversus Manichaeos* [On Genesis, Against the Manichees]: PL 34:173-220. CSEL 91 (1998):67-172. BA 50 (2004):156-383. ENGLISH TRANS.: Roland J. Teske, trans., *On Genesis*, FOTC 84 (1991): 47-141. Edmund Hill, trans., *On Genesis*, WSA I/13 (2002): 39-102.
- De moribus ecclesiae Catholicae et de moribus Manichaeorum* [On the Catholic and the Manichean Ways of Life]: PL 32:1309-78. CSEL 90 (1992):3-156. BA 1 (1949):136-367. ENGLISH TRANS.: D.A. and I.J. Gallagher, trans., *The Catholic and Manichean Ways of Life*, FOTC 56 (1966): 3-117. Roland J. Teske, trans., *The Manichean Debate*, WSA I/19 (2006): 31-103.

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- Jason BeDuhn, *Augustine's Manichean Dilemma*, Vol. 1: *Conversion and Apostasy, 373-388 C.E.* and Vol. 2: *Making a 'Catholic' Self, 388-401 C.E.*, *Divinations: Rereading Late Ancient Religion* (Philadelphia: University of Pennsylvania Press, 2013). A revisionist interpretation seeing Augustine from a Manichean perspective.
- J. Kevin Coyle, *Augustine's "De Moribus Ecclesiae Catholicae": A Study of the Work, Its Composition and Its Sources*, *Paradosis* 25 (Fribourg: University Press, 1978).
- J. Kevin Coyle, "Saint Augustine's Manichean Legacy," *Augustinian Studies* 34 (2003): 1-22.
- G.R. Evans, *Augustine on Evil* (New York: Cambridge University Press, 1982).
- Paula Fredriksen, *Augustine and the Jews: A Christian Defense of Jews and Judaism* (New York: Doubleday, 2008).
- Goulven Madec, "Vnde malum? Le livre I du *De libero arbitrio*," in *Petites Études Augustiniennes*, Collection des Études Augustiniennes, Série Antiquité 142 (Paris: Institut d'Études Augustiniennes, 1994), pp. 121-135.
- Roland J. Teske, "Augustine, the Manichees and the Bible," in Pamela Bright, ed., *Augustine and the Bible* (Notre Dame: Notre Dame University Press, 1999), 208-221.
- N. Joseph Torchia, *'Creatio Ex Nihilo' and the Theology of St. Augustine*, *Collectanea Augustiniana* (New York: Peter Lang, 1999).
- Johannes Van Oort, Otto Wermelinger & Gregor Wurst, eds., *Augustine and Manichaeism in the Latin West* (Leiden: Brill, 2001).

11. AUGUSTINE'S DEBATE WITH THE DONATISTS

Catholics were a local minority in Augustine's North Africa. For much of the 4th century, the majority church of North Africa was Donatist. Donatists claimed that they—and they alone—were the one true Church, a Church “without spot or wrinkle” (Eph. 5:27), the true descendants of the Church of the martyrs, the Church who alone possessed the Holy Spirit, and the only one whose Spirit-charged waters of baptism could cleanse sinners of their sins. In their view, Catholics, whether locally or worldwide, were not real Christians; Catholics were the “church of Judas,” a demonic parody of authentic Christianity. Augustine spent much of his best energies between 400 and 412 debating the Donatists.

Ancient Texts by & about Donatists

Mark Edwards, ed., *Optatus: Against the Donatists*, Translated Texts for Historians 27 (Liverpool: Liverpool University Press, 1998).

Maureen A. Tilley, trans. *Donatist Martyr Stories: The Church in Conflict in Roman North Africa*, Translated Texts for Historians (Liverpool: Liverpool University Press, 1997).

Augustine's Response: Texts & Translations

Only a small portion of Augustine's anti-Donatist writings are currently available in English. A new translation of the complete corpus is forthcoming in the Works of Saint Augustine series, with the first of two volumes due out in 2013.

Contra Cresconium grammaticum partis Donati [*Against Cresconius, a Donatist Grammarian*]: PL 43:445-594. CSEL 52 (1909):325-582. BA 31 (1968):70-643.

Contra Donatistas post conlationem [*Against the Donatists, After the Conference*]: PL 43:651-90. CSEL 53 (1910):97-162. BA 32 (1965):248-393.

Contra Gaudentium Donatistarum episcopum [*Against Gaudentius, a Donatist Bishop*]: PL 43:707-52. CSEL 53 (1910):201-74. BA 32 (1965):510-685.

Contra litteras Petiliani [*Against the Letters of Petilian*]: PL 43:245-388. CSEL 52 (1909):3-227. BA 30 (1967):132-745. ENGLISH TRANS.: J.R. King, trans., *The Writings Against the Manichaeans and the Donatists*, NPNF 4 (1887): 519-628.

De baptismo [*On Baptism*]: PL 43:107-244. CSEL 51 (1908):145-375. BA 29 (1964):56-575. ENGLISH TRANS.: J.R. King, trans., *The Writings Against the Manichaeans and the Donatists*, NPNF 4 (1887): 411-514.

De correctione Donatistarum [*On the Correction of the Donatists = Letter 185*]: PL 33:792-815. CSEL 57 (1911):1-44. ENGLISH TRANS.: Wilfrid Parsons, trans., *Letters 165-203*, FOTC 30 (1955): 141-190. Roland J. Teske, trans., *Letters 156-210*, WSA II/3 (2004): 178-206. J.R. King, trans., *The Writings Against the Manichaeans and the Donatists*, NPNF 4 (1887): 633-51.

Psalmus contra partem Donati [*Psalm Against the Donatists*]: PL 43:23-32. CSEL 51 (1908):3-15. BA 28 (1963):150-91.

Studies

- James Alexander, "Donatism," in Philip F. Esler, *The Early Christian World* (New York: Routledge, 2000), 2:952-974.
- Marie-François Berrouard, "Un combat pour l'honneur du Christ: La controverse antidonatiste des Tractatus." *Introduction aux Homélies de saint Augustin sur l'Évangile de saint Jean*, Collection des Études Augustiniennes: Séries Antiquité 170 (Paris: Institut d'Études Augustiniennes, 2004), 55-78.
- Gerald Bonner, "Quid Imperatori cum Ecclesia? St. Augustine on History and Society," *Augustinian Studies* 2 (1971) 231-251.
- Peter Brown, "St. Augustine's Attitude to Religious Coercion," *Journal of Roman Studies* 54 (1964): 107-116; also in *Religion and Society in the Age of Saint Augustine* (1972; reprint: Wipf & Stock, 2004).
- Yves Congar, "Introduction générale." *Traité anti-Donatistes, Volume 1. Oeuvres de saint Augustin*, Bibliothèque Augustinienne 28 (Paris: Desclée de Brouwer, 1963), 9-133.
- F.E. Cranz, "The Development of Augustine's Ideas on Society Before the Donatist Controversy," *Harvard Theological Review* 47 (1954): 255-316; reprint: in R.A. Markus, *Augustine: A Collection of Critical Essays* (Garden City, NJ: Anchor Books, 1972).
- W.H.C. Frend, *The Donatist Church: A Movement of Protest in Roman North Africa* (Oxford: Clarendon Press, 1952; 1972). A classic, now dated in its assessments.
- R.A. Markus, "Christianity and Dissent in Roman North Africa: Changing Perspectives in Recent Work," *Studies in Church History* 9 (1972): 21-36.
- Paul Monceaux, *Histoire littéraire de l'Afrique chrétienne: Depuis les origenes jusqu'à l'invasion arabe*, 7 vol. (1912-1923; reprint: Bruxelles: Culture et Civilisation, 1966). A classic, dated but still worth consulting. Vol. 4-6 treat survey the major writers and the history of the controversy up to Augustine. Vol. 7 surveys Augustine's views and experience.
- Brent Shaw, *Sacred Violence: African Christians and Sectarian Hatred in the Age of Augustine* (Cambridge: Cambridge University Press, 2011).
- Maureen A. Tilley, *The Bible in Christian North Africa: The Donatist World* (Minneapolis: Fortress Press, 1997).
- G.G. Willis, *St. Augustine and the Donatist Controversy* (London: SPCK, 1952; reprint: Eugene, OR: Wipf & Stock, 2005). A classic.

12. AUGUSTINE THE THEOLOGIAN: On the Trinity (De Trinitate)

Theology literally means "speaking of God." For Augustine and his age, the great theological issue was how to speak rightly about "the Trinity who God is" ("*Trinitate quae Deus est*"). His classic exposition appears in the 15 books of *On the Trinity (De trinitate)*, a work nearly as influential as *Confessions*.

Texts

De Trinitate [*On the Trinity*]: PL 42:819-1098. CCL 50-50A (1968):25-535. BA 15-16 (1955).

Translations

Stephen McKenna, trans., *The Trinity*, FOTC 45 (1963). Edmund Hill, trans, *The Trinity*, WSA I/5 (1991). John Burnaby, trans, *Augustine: Later Works*, LCC 8 (1955) [Bks. 8-15].

Studies

Lewis Ayres, *Augustine and the Trinity* (Cambridge: Cambridge University Press, 2011) new in paperback. Over the last decade, Lewis Ayres and Michel Barnes have been at forefront of rethinking Augustine's approach to the Trinity, and in process, have successfully debunked old stereotypes and demonstrated Augustine's creativity and distinctiveness within the complex pro-Nicene developments of the late 4th-century. In this new work, Ayres brings together his thinking in a systematic way.

Lewis Ayres, "The Fundamental Grammar of Augustine's Trinitarian Theology," in R. Dodaro and G. Lawless, *Augustine and His Critics* (New York: Routledge, 2000) 51-76.

Lewis Ayres, "The Christological Context of Augustine's *De trinitate* XIII: Toward Relocating Books VIII-XV," *Augustinian Studies* 29 (1998) 111-139.

Lewis Ayres, "'Remember That You are Catholic' (*serm.* 52.2): Augustine on the Unity of the Triune God," *Journal of Early Christian Studies* 8 (2000) 39-82.

Michel R. Barnes, "Re-reading Augustine's Theology of the Trinity," in S.T. Davis, D. Kendall, & G. O'Collins, eds., *The Trinity: An Interdisciplinary Symposium on the Doctrine of the Trinity* (New York: Oxford University Press, 1999) pp. 145-176.

Michel R. Barnes, "Exegesis and Polemic in Augustine's *De Trinitate* I," *Augustinian Studies* 30 (1999) 43-60.

Michel R. Barnes, "The Arians of Book V, and the Genre of *De Trinitate*," *Journal of Theological Studies*, n.s. 44 (1993) 185-195.

Michel R. Barnes, "Augustine in Contemporary Trinitarian Theology," *Theological Studies* 56 (1995) 237-50.

E. Bermon and G.J.P. O'Daly, eds., *Le 'De trinitate' de saint Augustin. Exégèse, logique et noétique: Actes du colloque international de Bordeaux, 16-19 juin 2010*, series: Collection des Études augustiniennes: Série Antiquité vol. 192 (Paris: Etudes Augustiniennes, 2012).

John Cavadini, "The Structure and Intention of Augustine's *De trinitate*," *Augustinian Studies* 23 (1992) 103-123; reprinted in *Christianity in Relation to Jews, Greeks, and Romans*, Recent Studies in Early Christianity 2, ed. E. Ferguson (New York: Garland, 1999) 231-252.

Paul van Geest, *The Incomprehensibility of God: Augustine as a Negative Theologian*, Late Antique History and Religion, vol. 4 (Leuven: Peeters, 2011).

- Luigi Gioia, *The Theological Epistemology of Augustine's De Trinitate*, Oxford Theological Monographs (New York: Oxford University Press, 2008). A fine comprehensive study.
- Andrew Louth, "Love and the Trinity: Saint Augustine and the Greek Fathers" (The 2001 St. Augustine Lecture) *Augustinian Studies* 33.1 (2002) 1-16.
- Goulven Madec, *Le Christ de saint Augustin: La patrie et la voie* (Paris: Desclée, 2001).
- David Meconi, *The One Christ: St Augustine's Theology of Deification* (Washington, DC: Catholic University of America Press, 2013) hardcover, \$65. NEW.
- Edward Morgan, *The Incarnation of the Word: The Theology of Language of Augustine of Hippo* (New York: Peter Lang, 2011).
- Olivier du Roy, *L'intelligence de la foi en la Trinité selon s. Augustin: genèse de sa théologie trinitaire jusqu'en 391* (Paris: Études augustiniennes, 1966).
- Basil Studer, "History and Faith in Augustine's *De Trinitate*" (The 1996 Saint Augustine Lecture), *Augustinian Studies* 28.1 (1997) 7-50.
- Basil Studer, "Augustin et la foi de Nicée," *Recherches Augustiniennes* 19 (1984): 133-154.
- Robert Wilken, "Spiritus sanctus secundum scripturas sanctas: Exegetical Considerations of Augustine on the Holy Spirit," *Augustinian Studies* 31 (2000): 1-18.
- Rowan Williams, "Trinitate, De," in Allan Fitzgerald, *Augustine Through the Ages: An Encyclopedia* (Grand Rapids: Eerdmans, 1999) 845-851.
- Rowan Williams, "Sapientia and the Trinity: Reflections on *De Trinitate*," in B. Bruning et al., *Collectanea Augustiniana: Melanges T.J. Van Bavel* (Leuven: Leuven University Press, 1990) 317-332.

13. AUGUSTINE'S DEBATE WITH THE PAGANS: *The City of God* (*De civitate Dei*)

On the City of God (De civitate Dei) is Augustine's third masterpiece. It is, as he admits in his final words, "a huge work," running nearly 900 pages in the Latin original. Its scope is epic, an ambitious meditation on the contours and meaning of human history, from the genesis of the human race to its final judgment.

Texts

De civitate Dei [The City of God]: PL 41:13-804. CSEL 40.1-2 (1899-1900). CCL 47-48 (1955):1-866. BA 33-37 (1959-1960).

Translations

William Babcock, trans., *The City of God* [Bks. 1-10], WSA I/6 (2012); [Bks. 11-22] WSA I/7 (2013), NEW. R.W. Dyson, trans., *The City of God Against the Pagans*, Cambridge Texts in the History of Political Thought (Cambridge: Cambridge University Press, 1998).

Henry Bettenson, trans., *City of God*, Penguin Classics (New York: Penguin Books, 1972).

Studies

James Wetzel, ed., *Augustine's City of God: A Critical Guide*, Cambridge Critical Guides (Cambridge: Cambridge University Press, 2012). A major new introduction to Augustine's *City of God*.

P. Curbelié, *La justice dans La Cité de Dieu*, Collections des Études Augustiniennes, Série Antiquité 171 (Paris: Institut d'Études Augustiniennes, 2004).

Robert Dodaro, *Christ and the Just Society in the Thought of Augustine* (Cambridge: Cambridge University Press, 2004).

Dorothy F. Donnelly, ed., *The City of God: A Collection of Critical Essays* (New York: Peter Lang, 1995).

Miles Hollingworth, *The Pilgrim City: St. Augustine of Hippo and His Innovation in Political Thought* (New York: T&T Clark / Continuum, 2010).

Robert A. Markus, *Saeculum: History and Society in the Theology of Saint Augustine*, 2nd edition (Cambridge: Cambridge University Press, 1988). A masterful study.

Gerard P. O'Daly, *Augustine's City of God: A Reader's Guide* (New York: Oxford University Press, 1999). This is a valuable overview of Augustine's magnum opus.

Oliver O'Donovan, "Augustine's *City of God* XIX and Western Political Thought." *Dionysius* 11 (1987): 89-110.

John O'Meara, *Charter of Christendom: The Significance of the City of God*, Saint Augustine Lecture 1961 (New York: Macmillan, 1961).

Mikka Ruokanen, *Theology of Social Life in Augustine's De civitate Dei*. Forschungen zur Kirchen- und Dogmengeschichte, Band 53 (Göttingen: Vandenhoeck & Ruprecht, 1993).

Johannes Van Oort, *Jerusalem and Babylon: A Study into Augustine's City of God and the Sources of His doctrine of the Two Cities*, Supplements to Vigiliae Christianae 14 (Leiden: Brill, 1991).

Mark Vessey, Karla Pollmann, and Allan Fitzgerald, eds., *History, Apocalypse, and the Secular Imagination: New Essays on Augustine's City of God* (Philosophy Documentation Center, 1999).

Paul Weithman, "Augustine's Political Philosophy," in Eleonore Stump and Norman Kretzmann, eds. *The Cambridge Companion to Augustine* (New York: Cambridge University Press, 2001)234-252.

Phillip Wynn, *Augustine on War and Military Service* (Minneapolis: Fortress Press, 2013) paperback \$49. NEW.

14. AUGUSTINE'S DEBATE WITH THE PELAGIANS

Pelagius & the Pelagians

Historical scholarship over the last 80 years has done much to strip away centuries of misunderstanding fostered by medieval and Reformation anti-Pelagian polemic. Drawing on Pelagius' genuine works, a more balanced (and more sympathetic) view of Pelagius and of those he inspired has emerged. Also we have a new appreciation of the intricate and complex unfolding of the events of the Pelagian Controversy, arguably Augustine's most complex theological debate. For a translation of key writings of Pelagius and his allies, see B.R. Rees, *Pelagius: Life and Letters* (Rochester, NY: Boydell Press, 1991). For a balanced presentation and assessment of Pelagius' theology, see Robert F. Evans, *Pelagius: Inquiries and Reappraisals* (1968; reprint: Eugene, OR: Wipf & Stock, 2010). On his aristocratic social milieu, see Peter Brown, "Pelagius and His Supporters: Aims and Environment," in *Religion and Society in the Age of Saint Augustine* (reprint: Eugene, OR: Wipf & Stock, 2007), 183-207.

Gerald Bonner, *Augustine and Modern Research on Pelagianism*, Saint Augustine Lecture 1970 (Villanova: Villanova University Press, 1972).

Theodore DeBruyn, trans. *Pelagius' Commentary on St. Paul's Epistle to the Romans*, Oxford Early Christian Studies (New York: Oxford University Press, 1993).

Mathijs Lamberigts, "Pelagius and Pelagians," in *Oxford Handbook of Early Christian Studies*, ed. Susan Ashbrook Harvey and David G. Hunter (New York: Oxford University Press, 2008), 258-279.

Mathijs Lamberigts, "Competing Christologies: Julian and Augustine on Jesus Christ," *Augustinian Studies* 36 (2005): 159-194.

Josef Lössl, *Julian von Aelclanum: Studien zu seinem Leben, seinem Werk, seiner Lehre und ihrer Überlieferung*, Supplements to Vigiliae Christianae 60 (Leiden: Brill, 2001).

Eugene TeSelle, "Rufinus the Syrian, Caelestius, Pelagius: Explorations in the Pre-History of the Pelagian Controversy," *Augustinian Studies* 3 (1972) 61-95.

Augustine's Response: Texts & Translations

For an excellent collection of Augustine's anti-Pelagian writings drawn from the Works of St. Augustine series, see Roland Teske, trans., *Select Writings on Grace and Pelagianism* (Hyde Park, NY: New City Press, 2011).

Contra duas epistulas Pelagianorum [Against Two Letters of the Pelagians]: PL 44:549-638. CSEL 60 (1913):423-570. BA 23 (1974):312-657. ENGLISH TRANS.: Roland J. Teske, trans., *Answer to the Pelagians II*, WSA I/24 (1998): 116-219.

Contra Julianum [Against Julian]: PL 44:641-874. ENGLISH TRANS.: Matthew A. Schumacher, trans., *Against Julian*, FOTC 35 (1957): 3-396. Roland J. Teske, trans., *Answer to the Pelagians II*, WSA I/24 (1998): 268-536.

- Contra Julianum opus imperfectum* [Against Julian, an Unfinished Work]: PL 45:1049-1608. CSEL 85.1 (1974) [Bks. 1-3]; 85.2 (2004) [Bks. 4-6]. ENGLISH TRANS.: Roland J. Teske, trans., *Answer to the Pelagians III*, WSA I/25 (1999): 55-726.
- De gestis Pelagii* [On the Deeds of Pelagius]: PL 44:319-60. CSEL 42 (1902):51-122. BA 21 (1966):432-579. ENGLISH TRANS: John A. Mourant and William J. Collinge, trans., *Four Anti-Pelagian Writings*, FOTC 86 (1992): 111-77. Roland J. Teske, trans., *Answer to the Pelagians [I]*, WSA I/23 (1997): 336-81.
- De gratia Christi et de peccato originali* [On the Grace of Christ and Original Sin]: PL 44:359-410. CSEL 42 (1902):125-206. BA 22 (1975):52-269. ENGLISH TRANS: Roland J. Teske, trans., *Answer to the Pelagians [I]*, WSA I/23 (1997): 403-63.
- De natura et gratia* [On Nature and Grace]: PL 44:247-90. CSEL 60 (1913):233-99. BA 21 (1966):244-413. ENGLISH TRANS: John A. Mourant and William J. Collinge, trans., *Four Anti-Pelagian Writings*, FOTC 86 (1992): 22-90. Roland J. Teske, trans., *Answer to the Pelagians [I]*, WSA I/23 (1997): 225-75.
- De peccatorum meritis et remissione et de baptismo parvulorum* [On the Merits and Forgiveness of Sins and on Infant Baptism]: PL 44:109-200. CSEL 60 (1913):3-151. ENGLISH TRANS: Roland J. Teske, trans., *Answer to the Pelagians [I]*, WSA I/23 (1997): 34-137.
- De perfectione iustitiae hominis* [On the Perfection of Human Righteousness]: PL 44:291-318. CSEL 42 (1902):3-48. BA 21 (1966):126-219. ENGLISH TRANS: Roland J. Teske, trans., *Answer to the Pelagians [I]*, WSA I/23 (1997): 289-316.
- De spiritu et littera* [On the Spirit and the Letter]: PL 44:201-46. CSEL 60 (1913):155-229. ENGLISH TRANS.: Roland J. Teske, trans., *Answer to the Pelagians [I]*, WSA I/23 (1997): 150-202. John Burnaby, trans., *Augustine: Later Works*, LCC 8 (1955): 195-250.

Studies

On Augustine's role in the anti-Pelagian controversy, see Serge Lancel, *Saint Augustine*, pp. 325-365 (on Pelagius) and 413-438 (on Julian of Eclanum and the monastic reaction); and Peter Brown, *Augustine of Hippo*, pp. 340-377 (on Pelagius) and 383-410 (on Julian and the monastic reaction), as well as 465-468 and 491-493 (Brown's "reconsiderations" of his 1968 portrait of the late Augustine).

On Augustine's theology of grace and predestination, see especially J. Patout Burns, *The Development of Augustine's Doctrine of Operative Grace*, Collection des Études Augustiniennes, Série Antiquité 82 (Paris: Études Augustiniennes, 1980), which skillfully traces the often subtle evolution of Augustine's theology of grace prior to, during, and through the Pelagian Controversy. See also:

Gerald Bonner, *Freedom and Necessity: St. Augustine's Teaching on Divine Power & Human Freedom* (Washington, DC: Catholic University of America Press, 2007).

Pier Franco Beatrice, *The Transmission of Sin: Augustine and the Pre-Augustinian Sources*, trans. Adam Kamesar, AAR Religions in Translation (New York: Oxford University Press, 2013) hardcover, \$75. NEW.

- J. Patout Burns, "The Interpretation of Romans in the Pelagian Controversy," *Augustinian Studies* 10 (1979): 43-54.
- J. Patout Burns, "Augustine's Role in the Imperial Action Against Pelagius," *Journal of Theological Studies* n.s. 30 (1979): 67-83.
- J. Patout Burns, "The Atmosphere of Election: Augustinianism as Common Sense," *Journal of Early Christian Studies* 2 (1994): 325-339.
- Robert Dodaro, "*Sacramentum Christi*: Augustine on the Christology of Pelagius," *Studia Patristica* 27 (1993): 274-280.
- Geoffrey D. Dunn, "Augustine, Cyril of Alexandria, and the Pelagian Controversy," *Augustinian Studies* 37, no. 1 (2006) 63-88.
- William Harmless, "Christ the Pediatrician: Augustine on the Diagnosis and Treatment of the Injured Vocation of the Child," in *The Vocation of the Child*, ed. Patrick McKinley Brennan (Grand Rapids: Eerdmans, 2008), pp. 127-153.
- Pierre-Marie Hombert, *Gloria Gratiae: Se glorifier en Dieu, principe et fin de la théologie augustinienne de la grâce*, Collection des Études Augustiniennes, Serie Antiquité 148 (Paris: Institut d'Études Augustinienne, 1996).
- James Wetzel, "Snares of Truth: Augustine on Free will and Predestination," in Robert Dodaro & George Lawless, eds., *Augustine and His Critics* (New York: Routledge, 2000) 124-141.
- James Wetzel, "Pelagius Anticipated: Grace and Election in Augustine's *Ad Simplicianum*," in *Augustine: From Rhetor to Theologian*, ed. Joanne McWilliam (Waterloo: Wilfrid Laurier University, 1992), pp. 121-132.

15. AUGUSTINE'S DISCUSSIONS WITH THE MONKS OF GAUL

In the aftermath of the Pelagian controversy, Augustine received inquiries from a fervent disciple in southern Gaul, Prosper of Aquitaine, who complained that local holy men were critical of Augustine's views. This has long been referred to as the "Semi-Pelagian" Controversy. Recent studies have rendered this terminology out of date and have stressed seeing the reaction of the Gallic monks in terms both of local concerns and of emerging Christian monasticism.

Texts & Translations

- De dono perseverantiae* [On the Gift of Perseverance]: PL 45:993-1034. BA 24 (1962):600-765. ENGLISH TRANS.: John A. Mourant and William J. Collinge, trans., *Four Anti-Pelagian Writings*, FOTC 86 (1992): 271-337. Roland J. Teske, trans., *Answer to the Pelagians IV*, WSA I/26 (1999): 191-240.
- De praedestinatione sanctorum* [On the Predestination of the Saints]: PL 44:959-92. BA 24 (1962):464-597. ENGLISH TRANS.: John A. Mourant and William J. Collinge, trans., *Four*

Anti-Pelagian Writings, FOTC 86 (1992): 218-70. Roland J. Teske, trans., *Answer to the Pelagians IV*, WSA I/26 (1999): 149-87.

Studies

On developments in Gaul, see Conrad Leyser, *Authority and Asceticism from Augustine to Gregory the Great*, Oxford Historical Monographs (New York: Oxford University Press, 2001). One major monastic leader based in Marseilles who disagreed with Augustine was John Cassian. On his life and spiritual theology, see Columba Stewart, *Cassian the Monk*, Oxford Studies in Historical Theology (New York: Oxford University Press, 1998). See also:

A.M.C. Casiday, *Tradition and Theology in St. John Cassian*, Oxford Early Christian Studies (New York: Oxford University Press, 2007).

William Harmless, *Desert Christians: An Introduction to the Literature of Early Monasticism* (New York: Oxford University Press, 2004).

Thomas L. Humphries, *Ascetic Pneumatology from John Cassian to Gregory the Great*, Oxford Early Christian Studies (New York: Oxford University Press, 2013), hardcover, \$120. NEW.

Rebecca H. Weaver, *Divine Grace and Human Agency: A Study of the Semi-Pelagian Controversy* (Macon, GA: Mercer University Press, 1996)

16. AUGUSTINE'S INFLUENCE & LEGACY

Karla Pollman, ed., *The Oxford Guide to the Historical Reception of Augustine*, 3 volumes (New York: Oxford University Press, 2013), \$300 per volume. NEW. This is a major advance in Augustinian studies, a comprehensive study of Augustine's influence through the centuries.

F.B.A. Asiedu, *From Augustine to Anselm: The Influence of De trinitate on the Monologion*, Instrumenta Patristica et Mediaevalia, Vol. 62 (Brepols, 2012).

Richard Oliver Brooks, ed. *Augustine and Modern Law* (Burlington, VT: Ashgate, 2011).

Carmen A. Cvetkovic, *Seeking the Face of God: The Reception of Augustine in the Mystical Thought of Bernard of Clairvaux and William of St. Thierry* (Turnhout: Brepols, 2012).

Meredith Jane Gill, *Augustine in the Italian Renaissance: Art and Philosophy from Petrarch to Michelangelo* (Cambridge: Cambridge University Press, 2005).

Jean-Luc Marion, *Au lieu de soi: L'approche de saint Augustine* (Paris: Presses Universitaires de France, 2008, English translation: *In the Self's Place: The Approach of Saint Augustine*, trans. Jeffrey L. Kosky, Cultural Memory in the Present (Palo Alto, CA: Stanford University Press, 2012). A dense and often difficult study by one of the leading contemporary philosophers, analyzing the phenomenology of the linguistics of confession. Both a study of Augustine and a study of contemporary perspectives on the self (and as the French title indicates, a debunking of the contemporary view of the self).

- Gareth B. Matthews, *The Augustinian Tradition* (Berkeley: University of California Press, 1998).
- Heiko A. Oberman and Frank A. James III, eds., *Via Augustini: Augustine in the Later Middle Ages, Renaissance, and Reformation: Essay in Honor of Damasus Trapp* (Leiden: Brill, 1991).
- Eric Leland Saak, *Creating Augustine: Interpreting Augustine and Augustinianism in the Later Middle Ages* (New York: Oxford University Press, 2012).
- Brian Stock, *After Augustine: The Meditative Reader and the Text* (Philadelphia: University of Pennsylvania Press, 2001).
- Paul Thom, *The Logic of the Trinity: Augustine to Ockham* (New York: Oxford University Press, 2012).
- Arnoud S.Q. Visser, *Reading Augustine in the Reformation: The Flexibility of Intellectual Authority in Europe, 1500-1620*, Oxford Studies in Historical Theology (New York: Oxford University Press, 2011).
- James Wetzel, *Parting Knowledge: Essays After Augustine* (Eugene, OR: Wipf & Stock, 2013), paperback, \$33. NEW. The essays in the 2nd half of this volume examine Anselm, Dante, Wittgenstein, and other thinkers shaped by Augustine's legacy. Brilliant perspectives.