

Santa Clara University

**TESP 103R RSS:  
Religious Disillusionment: Augustine through Freud**

*Blessed are you who mourn now . . .*  
Lk. 6:21

*“Do not, I entreat you, do not abandon your unfinished work,  
but bring to perfection all that is wanting in me.”*  
Aug., *Conf.* 10.4.5

Winter 2009, Section # 46200  
T/Th 9:55-11:40 PM  
Engineering Center 106

**Instructor:**

Michael C. McCarthy, S.J.  
Office Hours: Tuesdays and Thursdays 12:40-1:40 PM; or by appointment.  
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**Course Description:**

Examines the complex phenomenon of religious disillusionment with particular focus on the intellectual development of Augustine of Hippo. After a brief consideration of Freud’s understanding of mourning and de-idealization, we will consider Augustine’s own serial disenchantment with various strategies for securing answers to the foundational questions of his life: careerism (as a celebrated rhetorician); the dualism between good and evil (Manicheanism); a coherent philosophical system (Platonism); a church of the pure (Donatism); personal perfection (Pelagianism). Students will be encouraged to consider how pain, confusion, and disillusionment provided the context where Augustine moved constantly toward a personal conversion and theological synthesis as a Christian.

**Course Objectives:**

By the end of the course students will have:

- 1) Acquired basic understanding of the major works, ideas, and turns in the intellectual development of Augustine in his own context;
- 2) Developed a capacity to evaluate both the influence of Augustine on later tradition and the reception, analysis, appropriation of his ideas by subsequent thinkers;
- 3) Cultivated a reflective skill through critical application of key Augustinian themes to issues of contemporary significance;
- 4) Deepened the ability to communicate one’s own ideas/arguments on relevant material both orally and through scholarly writing.

## Required Readings:

Augustine, *Confessions*, Maria Boulding, transl., (New City Press)  
Augustine, *City of God*, Henry Bettenson, transl., (Penguin Classics)  
Brown, Peter, *Augustine of Hippo*, (UC Press), rev. ed, 2000  
Course Reader (available at Copy Craft on 341 Lafayette)

With all respect, I must ask that you use the translations noted here, because it helps immensely to be able to refer to the same page and words in the course of the seminar. Aside from the books cited, all required readings are available in the course reader. In addition, recommended readings are available on Angel, as noted in the course schedule.

**Evaluation: A** (95-100%); **A-** (90-95); **B+** (87-89); **B** (83-86); **B-** (80-82); **C+** (77-79); **C** (73-76); **C-** (70-72); **D+** (67-69); **D** (63-66); **D-** (60-62); **F** (below 60).

Performance toward achieving the course objectives will be assessed on the basis of the following categories and relative weights. Please note that work toward the final research paper constitutes 60% of the grade, though it will be broken into three parts (preliminary abstract/bibliography, conference paper/presentation, final research paper).

Seminar Participation	25 %
<i>Confessions</i> Essay:	15 %
Preliminary Abstract/Bibliography:	10 %
Conference Paper/Presentation:	20%
Final Research Paper:	30 %

## Seminar Participation:

The instructor will take attendance promptly at the very beginning of each class meeting, and he is scrupulous about starting and ending on time. Late-comers may be counted as absent and will earn the scorn of the professor, who equally expects your contempt should class go past its scheduled terminus. You may miss **one** class meeting for whatever reason with no questions asked (don't waste your single opportunity!). After that, your participation grade will decrease by 10% per class missed. Missing four or more will result in a failing grade (i.e., an **F**) for the entire course, though before that happens the instructor may urge you to withdraw from class.

Class participation is taken very seriously in this course, because the whole point is to discuss readings and to apply them. The instructor will encourage students to participate through all means at his disposal, including "cold calls" and inviting opinions that demonstrate knowledge of the text. It is always best, however, when the majority of seminar members volunteer evenly and when a few persons do not dominate the discussion. I fully expect people to have read the material carefully and to be ready for a vigorous discussion. Although I neither expect it nor wish it, if it's necessary for the good of the class, I'll institute forms of incentive (e.g., quizzes, prep-sheets). Please help me avoid that.

Please note that mere attendance (i.e., simply **being** in class) will earn you no more than a **C-** (70%) on this portion of the grade. As noted, frequent absence will hurt you. Some students find it helpful to have some general guidelines whereby the instructor evaluates participation.

- C - = The student shows up in class but very rarely contributes. Occasionally answers a question by the instructor.
- C = The student shows up in class, but contributes only a few times in the course of the quarter. Occasionally answers a question by the instructor.
- C+ = The student shows up in class, makes a few contributions that demonstrate some knowledge of the subject matter. Occasionally asks questions for points of clarity.
- B- = The student shows up in class, makes several contributions that demonstrate some knowledge of the subject matter. Occasionally asks questions for points of clarity.
- B = The student shows up in class, and over the quarter makes several contributions that show good knowledge of the subject matter as well as interesting insight. Asks questions that move beyond points of clarity. Picks up and develops points made by other students.
- B+ = In most classes the student makes a contribution that shows solid knowledge of the subject matter, insight, and engagement with the text. Responds productively to contributions made by other students and asks questions that deepen the conversation.
- A- = In virtually every class, the student shows mastery of the subject matter, engagement with the text, subtlety of thought and insight. In addition, the student positively engages his/her fellow students in a way that deepens the discussion. Asks perceptive questions that help the class move forward. Demonstrates discussion skills that members of the class recognize and benefit from.
- A = In virtually every class, the student shows not just mastery of the subject matter and engagement of thought, but extraordinary subtlety of thought and insight. The student significantly contributes to the class by asking challenging questions related to the subject at hand, pushing the conversation forward and stimulating thought on the part of the whole class. Demonstrates exceptional discussion skills that members of the class recognize and benefit from.

Please note that discretion is always important. Thus a student who is disruptive or dominates the class, or who fails to manifest an understanding of the difference between being provocative and being engaged, or who does not demonstrate the skill of disagreeing sensitively and politely, or who is simply trying to show off generally suffers in the final tabulation of the participation portion. If you are in doubt or wish “coaching” on seminar skills, ask the professor.

### ***Confessions* Essay:**

By the end of the third week, students must submit an essay of no more than 1,500 words (not including footnotes) that critically engages some aspect of Augustine’s *Confessions*. The essay is an academic paper, not a personal reflection, but it need not be detached from issues of human concern. Although not a research paper as such, the essay must demonstrate critical use of 1) the text of the *Confessions* (or a portion thereof), and 2) at least three *scholarly sources* written by competent authorities on Augustine. The sources must be appropriately and thoroughly cited in footnotes. For this particular exercise, the sources must print-based (i.e., websites will not be

allowed in this case). Furthermore, they may **not** be taken from encyclopedias (including the generally excellent articles from *Augustine for the Ages*) **nor** from Peter Brown's biography, *Augustine of Hippo*. I would suggest, however, that you may find good leads on sources in the relevant bibliographies of those works, as in the important three-volume commentary on the *Confessions* by James J. O'Donnell, on reserve in the library. A good model for this kind of paper can be found in any of the chapters of the following anthology, also on reserve:

Kim Paffenroth and Robert P. Kennedy, *A Reader's Companion to Augustine's Confessions* (Louisville, KY: Westminster John Knox Press, 2003)

Each of the authors of the chapters is a good authority on Augustine, and they exemplify the kind of critical engagement of Augustine's text as well as use of scholarly sources that you may wish to imitate.

Finally, William Harmless, S.J. keeps a very fine bibliography of Augustinian studies online. There is a section on the *Confessions* but you will undoubtedly want to come back to this bibliography when you start work on your research paper. Here is the URL:

[http://moses.creighton.edu/harmless/bibliographies\\_for\\_theology/Patristics\\_6.htm](http://moses.creighton.edu/harmless/bibliographies_for_theology/Patristics_6.htm)

A hard-copy of the essay is due in the instructor's office (Kenna 300E) by 5:00 PM on Friday, January 23, 2009. By that time it must also be submitted to TurnItIn.com.

## **Research Paper**

As a religious studies seminar, the goal is to produce a final research paper, of 12-20 pages, that constitutes a significant achievement in research and writing. Students are urged to pursue some topic relevant to their own interests, majors, fields. Furthermore, no two students may write on the same topic. Fortunately Augustine lends himself to an extensive range of topics. Progress toward the completion of the final paper will be in "stages" (not unlike Augustine's own sense of the Ascent).

### Stage One: Cultivating a General "Sense" of Topic

By the end of sixth week each student should have come to a general sense of what he or she is interested in writing about. Most will have conferred with the instructor so as to bounce ideas off him.

### Stage Two: Submitting an Abstract and Bibliography

By **Friday, February 20, 2009** (the end of seventh week) each student will have submitted an initial abstract and bibliography. The abstract should run between 350-500 words and indicate, as clearly and specifically as possible, the topic of interest, a working thesis, and the anticipated structure of argumentation. The bibliography should comprise two distinct sections: 1) A section on primary sources that indicates the relevant Augustinian text(s) to be treated in the paper; 2) A section on secondary sources that indicates 15-20 scholarly sources (again, print-based) that the

student intends to engage critically. Both bibliographical sections should be appropriately formatted using the *Chicago Manual of Style*, and each citation should be followed by a one-sentence note that indicates the relevance of the source to the topic at hand. Please note that this assignment will be graded on the basis of expressed clarity of purpose and the conformity to appropriate bibliographical form. It will constitute 10% of the final grade.

#### Stage Three: Presenting a Conference Paper

Beginning in ninth week and extending into the period allotted for the final exam, each student will have a 30-minute slot to present to the seminar his/her conference paper and respond to questions. Protocols will be forthcoming, but this paper should take about 20 minutes to read. Students should strive for a presentation that clearly delivers the central thesis and argumentation in a way that listeners do not lose interest or become confused. Sources should be used intelligently and convincingly, but not in a way that is overwhelming or confusing for the listener. Offering a clear, easy-to-follow structure of argument is crucial. Students will give a hard-copy of the conference paper to the instructor immediately prior to the presentation, as well as submit the paper to TurnItIn.com. Although it need not be in final, polished form, the conference paper should be the nucleus of the final research paper and represent the bulk of research and writing undertaken. Please note that, in addition to content and the competence of the argument, this assignment will largely be graded on the basis of the student's oral presentation. It will constitute 20% of the final grade.

Do not forget that some conference papers will be presented during the time designated by the university for the final exam (Tuesday, March 17, 2009, from 9:10 AM to 12:10 PM). **You are hereby forewarned to keep this date and time open and to be present, as if it were the final exam.**

[Please note that, in some cases, presentation of the conference paper will coincide with the submission of the final research paper. Such simultaneity will have advantages and disadvantages to the student. In these cases, the instructor requires that students submit two distinct papers: i.e., the conference paper orally delivered and the polished final research paper, complete with bibliography.]

#### Stage Four: Submitting the Final Research Paper

On **Tuesday, March 17, 2009, at 9:10 AM**, all students will submit to the instructor a Final Research Paper of 12-20 pages, including footnotes and bibliography. The paper should represent significant research, critical engagement with both primary and secondary sources, a clear and convincing thesis, and a coherent structure of argumentation. In addition, all formal requirements of style (including those regarding footnotes and bibliography) should be observed diligently. In addition to the hard-copy of the final paper given to the instructor, it must also be submitted to TurnItIn.com by the time it is due.

### **Academic Integrity (Turnitin.com):**

Please understand that if you are caught in any form of academic dishonesty, you will receive a 0 for the assignment in question. The most common form of cheating is plagiarism, i.e., to pass off the ideas or words of another as your own. Regardless of the source (book, article, another student, the Internet), you must be careful not to plagiarize.

In an effort to discourage plagiarism, each time you submit a hard copy of your paper, you must also submit it electronically via Turnitin.com, a service that checks your paper against the web and a database of other student papers. The service provides instructors with a plagiarism report.

You will need to set up an account with Turnitin.com. Enter the website and create a new user profile. Once you have done so, register for this class. The course ID number is “**2546186**”, and the password is “Augustine.” After that, every time you hand in a paper (hard copy) for this course, either download it or paste your paper in the appropriate place on the website and submit it for a plagiarism review.

### **Instructions for using Angel:**

A detailed syllabus and many other important items for this course will be available at the following Internet address: <http://angel.scu.edu>. You must create an account immediately, if you have not done so already. On the URL, click the **Request an account** tab and provide the information. This should provide you the proper access for logging on (your initial password will be sent to you by e-mail). After you have logged on, click on the **Find A Course** tab under **My Courses**. Search for the course, using any of the following keywords: **TESP 103R, McCarthy, Augustine**. When you find the course, enroll in it by using this PIN: **Augustine**. You should then have the “Augustine through Freud” tab every time you log on. Logging on frequently will be essential for downloading materials, checking study questions, viewing announcements, joining in on occasional discussions, keeping up on notes from the instructor, and finding out your grades.

### **Disability Accommodation Policy**

To request academic accommodations for a disability, students must contact Disability Resources located in the Drahmman Center in Benson, room 214, (408) 554-4111; TTY (408) 554-5445. Students must provide documentation of a disability to Disability Resources prior to receiving accommodations.

## **Final Points**

In order to focus on the material and minimize distractions from the task at hand, the instructor would ask you kindly to observe the following:

- 1) Please do not bring food or drink of any kind into the classroom (except water).
- 2) Please do not use lap-tops or text-messaging functions during the seminar.
- 3) Please turn off all cell-phones, pagers, etc., *before* entering the room.
- 4) Please remove hats while in class.
- 5) Please refrain from acts of personal maintenance while in class.
- 6) Please do not chew gum or eat sunflower seeds.
- 7) If you must enter or leave the room after the class has begun, please be exceedingly discreet.
- 8) Please do not leave class once it has commenced, unless absolutely necessary.
- 9) Please do not carry on conversations in private forms or communication during class.
- 10) If (though I cannot believe this would ever happen) you are not paying attention, at least appear to be paying attention.

## Schedule (Tentative)

### Prologue: Augustine in Mourning

Augustine loved his friends with a passion. It is no surprise, then, that Augustine's first reflections on grief sprang from the death of his anonymous home-town friend: "Black grief closed over my heart and wherever I looked I saw only death" (*Conf.* 4.4.9). By the time his mother Monica dies, however, Augustine's grief has different contours: "I closed her eyes, and a huge sadness surged into my heart; the tears welled up, but . . . my eyes held the fount in check until it dried up" (*Conf.* 9.12.29).

We will reflect on points of continuity and discontinuity in Augustine's two descriptions. After a brief analysis of Freud's commentary on the "work of mourning" and its application to all kinds of loss, the instructor will suggest mourning/de-idealization as a category for understanding Augustine's spiritual/intellectual career. He will make the case that Augustine's ability to mourn is central not only to his living well but also to his practice of theology.

### *Week 1*

Tues., Jan. 6

Introduction to Course

Recommended: Jacqueline Rose, "Our Present Disillusionment" *Harper's Magazine* (October, 2004) 15-21; Freud, *On Transience, Mourning and Melancholia*; *Conf.* 4.4.7-10; 9.12.29-13.37.

## Part. I. Confessions: The Perfect Self

At the beginning of his *Confessions*, Augustine cries out to God: “Our heart is restless until it rests in you” (*Conf.* 1.1.1). This prayer underscores Augustine’s sense not only of his own imperfection but also of the native incompleteness of all humanity. While much of the *Confessions* appears to describe Augustine’s past failures, at one significant point he notes strikingly: “I confess not what I have been but what I am now” (10.4.6). If the *Confessions* (as it is frequently stated) is the story of Augustine’s “conversion,” when exactly was that conversion accomplished? Is Augustine’s past ever completely discarded or is his own personal coherence to be found in the dynamics of conversion itself? What are the various levels at which he finds that he is not perfect?

Thurs., Jan. 8            Milk, Language, Lusts, and a Pear Tree

Read: *Conf.* 1-3; Brown 7-34

### **Week 2**

Tues., Jan. 13            Complex Itineraries: From Thagaste to Carthage to Rome to Milan

Read: *Conf.* 4-6; Brown 50-78

Thurs., Jan. 15            Conversions: Plato and Christ

Read: *Conf.* 7-9; Brown 79-123

### **Week 3**

Tues., Jan. 20            After dis-illusion: Categories of Re-vision

Read: *Conf.* 10-13; Brown 123-150

Thurs., Jan. 22            Read: Brown 151-175

**Friday, January 23 5:00 PM *Paper Due***

## Part II. Scandals: The Perfect Religion

For Augustine (as for many others!), the claim to be a Christian entails perils and paradoxes. On the one hand, it commits a person to the pursuit of a life lived according to certain ideals and convictions – a “high bar,” it would seem. On the other hand, it implies the confession of one’s own continued sinfulness and weakness. This tension between the ideal of being a Christian and the reality of one’s own life can take many forms. What is the relationship between good and evil? Between philosophical coherence or ethical/ascetical virtue and faith in the cross of Christ? Between a church of the martyrs and a church including the lapsed? Between free will and grace? What is the nature of virtue? The place of the church in the world? When applied to the body of Christians (i.e., the Church), the same tensions frequently erupt in scandals and crises of identity. Augustine himself worked out his own positions in contexts of great controversy. How, then, does he make sense out of these tensions? How does his thinking increasingly let go of the expectation of a “perfect religion”? In what sense may this letting-go be good news?

### **Week 4**

Tues., Jan. 27

The Pleasures of Manichaeism: The Frontier between Good and Evil

Read: Harmless (ed.) “Chapter 6—Controversies (I): Against the Manichees” [161-187]; J. Kevin Coyle, “Mani, Manicheism,” in *Augustine through the Ages: An Encyclopedia*, ed. Allan D. Fitzgerald (Grand Rapids: Eerdmans, 1999) 520-25; Brown 183-197.

Recommended: Samuel N. C. Lieu, *Manichaeism in the Later Roman Empire and Medieval China: A Historical Survey* (Manchester University Press, 1985) 117-153, 293-98. [Chapter V: ‘Ingens Fabula et Longum Mendacium’ – Augustine and Manichaeism, with endnotes].

Remember: *Conf. 5*; Brown 35-49.

Thurs., Jan. 29

Letting Go of Philosophical Coherence: From Plato to Paul

Read: *City of God* **8.6-13** [pp. 307-318]; **9.10-17** [pp. 355-364]; **10.28-31** [pp. 412-420]; *Sermons* 151, 154A, 160; Frederick Van Fleteren “Plato, Platonism” in *Augustine through the Ages*, 651-654; Anne-Marie Bowery “Plotinus: *The Enneads*” in *Augustine through the Ages*, 654-657; Jean Bethke Elshtain, *Augustine and the Limits of Politics* (Notre Dame University Press, 1995) 49-67, 123-126 [Chapter 3: “Against the Pridefulness of Philosophy”].

Recommended: James Wetzel, *Augustine and the Limits of Virtue* (Cambridge University Press, 1992) 1-16 [Introduction: “Augustine and Philosophy”].

Remember: *Conf.* 7; Brown 79-107, 139-150.

### **Week 5**

Tues., Feb. 3

The Donatist Controversy: Where is the Church?

Read: Harmless (ed.) “Chapter 7—Controversies (II): Against the Donatists” [188-221]; *Sermon* 358; Tarsicius J. van Bavel, “Church” in *Augustine through the Ages*, 169-175; Brown 198-278, 330-339.

Recommended: Robert Markus, “Donatus, Donatism” in *Augustine through the Ages*, 284-287. Michael C. McCarthy, “Religious Disillusionment and the Cross: An Augustinian Reflection” *Heythrop Journal* 48 (2007) 577-592.

Thurs., Feb. 5

Pelagius and “Pelagianism”

Read: Harmless (ed.) “Chapter 10—Controversies (IV): Against the Pelagians”; Brown 340-377.

Recommended: Eugene TeSelle, “Pelagius, Pelagianism,” in *Augustine through the Ages*, 633-640.

### Part III: Sex and the City: The Perfect Society

At the height of the Roman Empire, the poet Vergil declares to the apparent praise of Rome that their divine destiny was to rule over peoples, “to spare the conquered, and beat down the proud” (*Aeneid* 6.853). As Augustine writes his major work, *City of God*, the same Empire is in collapse, and he argues that the fault lies not (as some claimed) in the growing Christian religion but in the arrogance of a culture that had believed so earnestly and without qualification in its own power. In this way, Augustine uncannily anticipates the thought of the post-modern thinker Michel Foucault, who notes that power relationships pervade all of life, including the most intimate aspects of a person’s “hooking-ups.” It is complete self-delusion, according to Augustine, to believe that one can avoid such dynamics, yet he still hopes in the promise that “God resists the proud but gives grace to the humble” (James 4:6). Augustine is careful to replace the impossibility of humanly conceived perfection (as championed by Rome and other superpowers) with the lively evangelical perfection exemplified by Christ, who in the Incarnation did not cling to godliness, but who emptied himself and became a slave . . .

#### Week 6

Tues., Feb. 10

Marriage and Sexuality

Read: *Letter 262* (To Ecdicia); *The Excellence of Marriage*; Excerpts from *Holy Virginity*; E. Ann Matter, “Christ, God and Woman in the Thought of St. Augustine” in *Augustine and His Critics*, ed. R. Dodaro and G. Lawler (London/New York: Routledge, 2002) 164-175; Brown 383-399.

Recommended: David G. Hunter, “Marriage” in *Augustine through the Ages*, 535-537; Elizabeth Clark (ed.), “Introduction” in *St. Augustine on Marriage and Sexuality* (Washington, D.C.: Catholic University Press, 1996) 1-12; Gillian Clark, “Adam’s Engendering: Augustine on Gender and Creation” in *Gender and Christian Religion, Studies in Church History* 34 (Woodbridge, Suffolk: Boydell Press, 1998) 13-22.

Thurs., Feb. 12

Valentine’s Day Then and Now

Read: *City of God* **14** [547-94]; John C. Cavadini, “Feeling Right: Augustine on the Passions and Sexual Desire” in *Augustinian Studies* 36:1 (2005) 195-217.

Recommended: Andrea Dworkin, *Intercourse* (New York: Free Press, 1987) 147-167 [“Chapter 8: Law”]. Uta Ranke-Heinemann, *Eunuchs for the Kingdom of Heaven: Women, Sexuality, and the Catholic Church* (New York: Penguin Books, 1990) 75-98 [“VI: Augustine”].

**Week 7**

Tues., Feb. 17

Rome and the Lust for Domination: Pride Across Borders

Read: *City of God* **1.P-1** [5-7]; **5 P-1** [179-181], *skim 2-10 [181-195]*, **11-26** [196-224]. *Sermon 81* [358-68]; Jean Bethke Elshtain, *Augustine and the Limits of Politics*, 69-87, 127-129 [Chapter 4: “Augustine’s Evil, Arendt’s Eichmann”]; Brown 285-329.

Recommended: Michael Hanby, “Democracy and Its Demons” in *Augustine and Politics*, ed. J. Doody, K.L. Hughes, K Paffenroth (Lanham, MA: Lexington Books, 2005) 117-144. For those interested, chilling echoes may be heard in Susan Sontag’s “Regarding the Torture of Others,” *New York Times Magazine* May 21, 2004.

Thurs., Feb. 19

A City of Sinners

Read: *City of God* **19** [843-894]; Jean Bethke Elshtain, *Augustine and the Limits of Politics*, 89-112, 129-131 [Chapter 5: “‘Our business within this common mortal life’: Augustine and a Politics of Limits”]; Douglas Kries, “Political Augustinianism” in *Augustine through the Ages*, 657-658; Joanna V. Scott, “Political Thought: Contemporary Influences of Augustine’s” in *Augustine through the Ages*, 658-661.

Recommended: Todd Breyfogle, “Toward a Contemporary Augustinian Understanding of Politics,” in *Augustine and Politics*, ed. J. Doody, K.L. Hughes, K Paffenroth (Lanham, MA: Lexington Books, 2005) 217-235; Robert Dodaro, “The Secret Justice of God and the Gift of Humility,” *Augustinian Studies* 34:1 (2003) 83-96.

**Friday, February 20 5:00 PM Abstract and Bibliography Due**

## Epilogue: How do we see again?

### [Or: Redemption]

And thus we ask whether disillusionment, even religious disillusionment, is itself a bad thing. Or does it (as for Augustine) become the context for a far, far richer kind of life, faith, thinking, and seeing . . .

#### *Week 8*

Tues., Feb. 24      How Redemption Works: Christ and the Reformation of the Divine Image

Read: *De Trinitate* 4 [147-85]; John Cavadini, “Jesus’ Death Is Real: An Augustinian Spirituality of the Cross” in *The Cross in Christian Tradition: From Paul to Bonaventure*, ed. Elizabeth A. Dreyer (New York: Paulist Press, 2000) 169-191; Brian E. Daley, S.J., “A Humble Mediator: The Distinctive Elements in Saint Augustine’s Christology” *Word and Spirit* 9 (1987): 100-117.

Recommended: Gerhart B. Ladner, “St. Augustine’s Conception of the Reformation of Man to the Image of God,” *Augustinus Magister* 2 (1954): 867-878.

Thurs., Feb. 26      Death and Resurrection

Read: *City of God* **13.1-16** [510-26]; **23-24** [536-46]; **22.1** [1022-23]; **4-11** [1026-52]; **17** [1057-58]; **19-24** [1060-76]; **29-30** [1081-91]; Carolyn Walker Bynum, *The Resurrection of the Body in Western Christianity*, 200-1336 (New York: Columbia University Press, 1995) 94-104 [“Augustine and the Reassembled Statue: The Background to the Middle Ages”]; Brown 400-437.

Recommended: Henri Irénée Marrou, *The Resurrection and Saint Augustine’s Theology of Human Values* (Philadelphia: Villanova Press, 1965).

**Week 9**

Tues., Mar. 3

Prayer and Spirituality (I)

Read: *Exposition of Psalm 41* [239-55]; Gervase Corcoran, "Prayer and Solidarity in Saint Augustine," *Downside Review* 108 (1990) 157-174; Brown 441-481.

Recommended: William S. Babcock, "Augustine and the Spirituality of Desire," *Augustinian Studies* 25 (1994) 179-199.

**Conference Paper Presentations (2)**

Thurs., Mar. 5

Prayer and Spirituality (II)

Read: *Sermons* 235, 236, 256; Gabriel Daly, O.S.A, "Heart in Pilgrimage" in *Second Course on Augustinian Spirituality* (Rome: 1976) 191-210; Brown 482-520.

Recommended: Timothy Maschke, "St. Augustine's Theology of Prayer: Gracious Conformation" in *Augustine: Presbyter Factus Sum* (New York: Peter Lang, 1993) 431-446.

**Conference Paper Presentations (2)**

**Week 10**

Tues., Mar. 10

**Conference Paper Presentations (3)**

Thurs., Mar. 12

**Conference Paper Presentations (3)**

**Finals Week**

**Tuesday, March 17 9:10 AM – 12:10 PM**

**Conference Paper Presentations (Remaining)**

**Final Research Paper Due**

Followed by Luncheon in Honor of St. Patrick