

**ICS Calendar Title:** Faithful Thinking and World Orientation: Augustine, Aquinas, Dooyeweerd, Olthuis

**ICS Course Code:** ICS 130405/230405 W15

**Instructor:** Dr. Robert Sweetman

**Term and Year:** Tuesdays, 9:30am-12:30 pm, Winter 2015

**Last Updated:** November 25, 2014

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### **1. Course Description**

This course is designed to examine four examples of Christian thinking about God, self and world within a religiously heterogeneous imaginative and thought world. The effort to think integrally within and about such a world is a throughline to be followed from any point in the ongoing tradition of Christian thought. The character of the world changes inexorably but its religious heterogeneity both imaginatively and conceptually is reaffirmed in and through all such changes. What it means to think in accord with one's faith, to think faithfully, then, will change as the world in which such thinking takes place changes, but the task of negotiating faithfulness in the context of imaginative and conceptual heterogeneity continues to challenge, bless and curse by turns. Augustine, Aquinas, Dooyeweerd and Olthuis illustrate both the challenge and opportunity of such an enterprise within the context of ancient Roman, high medieval, high modern and postmodern imaginative and conceptual contexts, respectively.

### **2. Reading Schedule**

**Week 1:** None

**Week 2:** Augustine's *De magistro/Teacher* 11-14 [ICS Library Reserve Shelf: B655 .C62 E5 1995] and Plato's *Meno* 77b-86c. [ICS Library Reserve Shelf: B358 .C3 1997]

**Week 3:** Augustine's *Confessions* X [ICS Library Reserve Shelf: BR65 .A6 E5 1997] along with Plato's *Phaedrus* 244a-257b. [ICS Library Reserve Shelf: B358 .C3 1997]

**Week 4:** Read Augustine's *City of God XIX* [ICS Library Reserve Shelf: BR65 .A64 E5] along with Plato's *Timaeus* (17a-27b). [Library Reserve Shelf: B358 .C3 1997]

**Week 5:** Aquinas: *Commentary on Boethius' De Trinitate*, Question 1, articles 1-2; Question 2, articles 1-2; Question 3, articles 1-2 [ROBA: BT110 .B65 T5813 1987] along with Aristotle: *Nichomachean Ethics* 1138b18-1141b10 [ICS Library Reserve Shelf: B407 .S5 1984 v.1-2]

**Week 6:** Aquinas: *Summa Theologiae*, Prima Pars, Questions 90-93 [ICS Library Reserve Shelf: BX1749 .T46 1964] along with Aristotle: *De anima* 412a1-413a10; 427a16-435b26 [ICS Library Reserve Shelf: B407 .S5 1984 v.1-2]

**Week 7:** Aquinas: *Summa Theologiae*, Secunda Secundae, Questions 179-183 [ICS Library Reserve Shelf: BX1749 .T46 1964] along with Aristotle: *Politics* 1252a10-1253a38; 1323a14-1325b35 [ICS Library Reserve Shelf: B407 .S5 1984 v.1-2]

**Week 8:** Herman Dooyeweerd's *Transcendental Problems of Philosophic Thought* [ICS Library Reserve Shelf: B4051 .D64 T73] and Immanuel Kant's *Prolegomena to Any Future Metaphysics* § 50-56. [ICS Library Reserve Shelf: B2787 .E5 C3 2001]

**Week 9:** Herman Dooyeweerd "The Theory of Man: Thirty-two Propositions on Anthropology" [ICS Library Reserve Shelf: RHC Pamph] together with Immanuel Kant's *Metaphysics of Morals* Part II--The Doctrine of Virtue, § 1-18. [ICS Library Reserve Shelf: B2766 .E5 E44 1983]

**Week 10:** Herman Dooyeweerd's chapter "Sphere-Sovereignty" from *The Roots of Western Culture* [ICS Library Reserve Shelf: BR115 .C5 D6613] and Max Weber's "Science as Vocation" from H.H. Gerth and C. Wright, trans. and ed., *Max Weber: Essays in Sociology* (New York: Oxford University Press, 1946), p.p. 129-156--found at <http://www2.pfeiffer.edu/~Iridener/DDS/Weber/scivoc.html>.

**Week 11:** James H. Olthuis, "A Cold and Comfortless Hermeneutic or a Warm and Trembling Hermeneutic: A Conversation with John D. Caputo." *Christian Scholars Review* 19 (1990): 345-362 [ICS Library: PER] ; and John D. Caputo, "Openness to the Mystery" in *Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project* (Bloomington IN: Indiana University Press, 1987) 278-294. [ICS Library Reserve Shelf: BD241 .C34 1987]

**Week 12:** James H. Olthuis, "With-ing: A Psychotherapy of Love" *Journal of Psychology and Theology* Spring (2006): ms. 17 pages; [ICS Library: PER] and Julia Kristeva, "Ratio Diligendi, or the Triumph of One's Own. Thomas Aquinas: Natural Love and Love of Self," *Tales of Love*, Trans. Leon S. Roudiez (New York: Columbia University Press, 1987) pp. 170-187. [ICS Library Reserve Shelf: BF575 .L8 K7413 1987]

**Week 13:** James H. Olthuis, "Face to Face: Ethical Asymmetry or the Symmetry of Mutuality," in *The Hermeneutics of Charity: Interpretation, Selfhood, and Postmodern Faith*, Ed. James K.A. Smith and Henry Isaac Venema (Grand Rapids, MI: Brazos Press, 2005) pp. 135-156; [ICS Library Reserve Shelf: BT83.597 .H47 2004] and Jacques Derrida, "Tout autre est tout

*autre,*” in *The Gift of Death*, Trans. David Wills (Chicago: University of Chicago Press, 1995) pp. 82-97. [ICS Library Reserve Shelf: B2430 .D37 D6613]

### **3. Course Requirements**

1. Each Junior Member participant is required to work through the weekly readings in order to write an analysis and response of 200-400 words divided into two parts. In the first place, the student will provide a ‘reading’ of the weekly assignment calling attention to those passages that together suggest a significant question about the text and the struggle toward faithful thinking that the text bears witness to. In the second place the student will consider the question so generated so as to put her or his own intuitions, thoughts, and convictions in ‘conversation’ with those inhering within the assigned text.

2. Each Junior Member participant is equally required to lead a seminar once in the course of the semester. This will involve extra research on the figures and thematics to be found in the assigned weekly readings and writing an expanded analysis of between 800-1200 words. The organization should be similar to that of weekly analyses. First, a reading of the text(s) leading to significant questions about the text(s) and the struggle toward faithful thinking that it/they bear(s) witness to. Second, a reflection upon the questions posed and the textual interpretation that led to it that puts the text(s) in conversation with one’s own developing sense of the issues involved.

3. Each student is required to write a course essay on a topic agreed upon by instructor and student alike. The essay is to be between 4000-6000 words (MWS/MA) or 5000-7000 words (PhD) and is to be handed in no later than 22 May 2015. In order to facilitate this part of the course, a topic and tentative bibliography should be submitted to the course instructor by the end of reading week (20 February 2015).

### **4. Description and Weighting of Elements to be Evaluated**

Class participation: 25% TST: 20%

Seminar leadership: 15% TST: 30%

Paper: 60% TST: 50%

### **5. Required Readings**

See the Reading Schedule for Required Readings

## 6. Some Recommended Readings

### **Augustine:**

Armstrong, A. H. 1972. "Neoplatonic Valuations of Nature, Body and Intellect" *Augustinian Studies* 3:35-59. [Regis Library: PER]

Baker, P. H. 1969. "Liberal Arts as Philosophical Liberation: St. Augustine's 'De magistro'" pp. 469-479 in *Arts liberaux et philosophie ou Moyen Age*. [Robarts Library: AZ321 .C6 1967]

Bos, A. P. 1991. "Augustine (354-430)" pp.49-66 in *Bringing Into Captivity Every Thought: Capita Selecta in the History of Christian Evaluations of Non-Christian Philosophy* ed. Jacob Klapwijk, et.al. University Press of America: Lanham. [ICS Library Reserve Shelf: BR100 .B75]

Brown, Peter. 1988. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity*. Columbia University Press: New York [ICS Library Reserve Shelf: BR195 .C45 B76 1988]

Brown, Peter, *Augustine of Hippo: A Biography* (Los Angeles and Berkeley, 1967). [Robarts Library: BR1720 .A9 B7]

Buckenmeyer, R. E. 1972. "Augustine and the Life of Man's Body in the Early Dialogues" *Augustinian Studies* 3:131-146. [Regis Library: PER]

Burns, J.P. 1984. "Variations on a Dualist Theme: Augustine on the Body and Soul" in *Interpreting Tradition*, pp. 13-26. ed. J. Kopas. Scholars Press: Atlanta [Regis Library: BT10 .C62 1983]

Bynum, C. W. 1995. "Augustine and the Reassembled Statue: The Background to the Middle Ages" in *The Resurrection of the Body*, pp. 94-114. Columbia Press: New York [Robarts Library: BT872 .B96 1995]

Callahan, J. F. 1958. "Basil of Caesarea. A New Source for St. Augustine's Theory of Time" *Harvard Studies in Classical Philology* 63: 437-454. [Robarts Library: PA25 .H28]

Carruthers, Mary. 1990. *The Book of Memory: A Study of Memory in Medieval Culture*. Cambridge University Press: Cambridge. [Robarts Library: BF371 .C325 1990]

\_\_\_\_\_. 1998. *The Craft of Thought: Mediation, rhetoric, and the making of images, 400-1200*. Cambridge University Press: Cambridge. [Pratt Library: BL627 .C37 1998]

Carson, Anne. 1986. *Eros the bittersweet: an essay*. Princeton University Press: Princeton, N.J. [Pratt Library: BL820 .C65 C37 1986]

Cary, Philip. 2001. *Augustine's Invention of the Inner Self: the legacy of a Christian Platonist*. Oxford University Press: Oxford. [Robarts Library: BT741.2 .C37 2000X]

Colish, Marsha, *The Mirror of Language: A Study in the Medieval Theory of Knowledge* (Lincoln NE, 1983). [Robarts Library: BL51 .C59 1983]

Colish, Marsha, *The Stoic Tradition from Antiquity to the Early Middle Ages, volume 2: Stoicism in Christian Latin Thought Through the Sixth Century*. (Leiden, 1983) [Robarts Library: B528 .C59 1985 v.2]

Crouse, Robert, "Recurrens in te unum: The Pattern of St. Augustine's *Confessions*," *Studia patristica* 14 (1983): 501-510. [Robarts Library: BR41 .S8]

Daraki, Maria, "L'émergence du sujet singulier dans les *Confessions* d'Augustin," *Esprit* 5 (1981): 95-115. [St. Michael's College, Kelly Library: PER]

Doucet, Dominique, "L'ars memoriae dans les *Confessions*," *Revue d'études augustiniennes* 33 (1987): 49-69. [PIMS Library: PER]

Duchrow, Ulrich, "Der Aufbau von Augustins Schriften *Confessiones* und *De trinitate*," *Zeitschrift für Theologie und Kirche* 62 (1965): 338-367. [Emmanuel Library: PER]

Fortin, E. L. 1974. "Augustine and the Problem of Christian Rhetoric" *Augustinian Studies* 5:85-100 [Regis Library: PER]

Foucault, M. 1985. "Dietetics" pp 95-140 in *The Use of Pleasure* Vintage Books: New York. [UofT Libraries e-resource: <http://go.utlib.ca/cat/9143454>]

\_\_\_\_\_. 1986. *The Care of the Self*. Vintage Books: New York. [UofT Libraries e-resource: <http://go.utlib.ca/cat/9143455>]

Fredriksen, P. 1988. "Beyond the Body/Soul Dichotomy: Augustine on Paul against the Manichees and the Pelagians" *Recherches Augustiniennes* 23:87-114 [Knox College Library: PER]

\_\_\_\_\_. 1991. "Vile Bodies: Paul and Augustine on the Resurrection of the Flesh" pp. 75-87 in *Biblical Hermeneutics in Historical Perspective*, ed. M.S. Burrows and P. Rorem. Eerdmans: Grand Rapids. [Robarts Library: BS500 .B549 1991]

Fredriksen, Paula, "Paul and Augustine: Conversion Narratives, Orthodox Traditions, and the Retrospective Self," *Journal of Theological Studies* 37 (1986): 3-34. [Knox College Library: PER]

Gilson, Etienne, *The Christian Philosophy of Saint Augustine*, trans. L.E.M. Lynch (New York, 1960). [Robarts Library: B655 .Z7 G52]

Grassi, Ernesto. 1980. *Rhetoric as Philosophy: the humanist tradition*. Pennsylvania State University Press: University Park [Robarts Library: PN175 .G68]

Hadot, Pierre. 1995. *Philosophy as a Way of Life* ed Arnold Davidson, trans. Michael Chase. Blackwell: Cambridge [Robarts Library: B56 .H313 1995X]

\_\_\_\_\_. 2002. *What is Ancient Philosophy?* Belknap Press of Harvard University Press [St. Michael's College, Kelly Library: B172 .H33513 2002]

Herzog, Reinhart, "Non in sua voce. Augustins Gespräch mit Gott in den *Confessiones--Voraussetzungen und Folgen*, in *Das Gespräch*, ed. K. Stierle and R. Warning (Munich, 1984) 213-250. [Robarts Library: P95.455 .G47 1984]

Jackson, B. D. 1969. "The Theory of Signs in St. Augustine's "De doctrina christiana"" *Revue des Etudes Augustiniennes*, 15:9-49. [PIMS Library: PER]

Jordan, Mark D., "Words and Word: Incarnation and Signification in Augustine's *De Doctrina Christiana*," *Augustinian Studies* 11(1980): 177-196. [Regis Library: PER]

Kennedy, G. 1972. *The Art of Rhetoric in the Roman World 300 B.C.--A.D. 300*. Princeton University Press: Princeton, N.J. [Robarts Library: PA6085 .K4]

Luongo, Gennaro, "Autobiografia ed esegesi biblica nelle *Confessioni* de Agostino," *La parola del passato* 167 (1976): 286-306. [Robarts Library: PA9 .P3]

Lawless, G. 1990. "Augustine and Human Embodiment" *Augustiniana* 1990, 167-86. [PIMS Library: PER]

Leupen, Alexandre 2003. *Fiction and Incarnation: Rhetoric, Theology and Literature in the Middle Ages* University of Minnesota Press: Minneapolis. [Robarts Library: PN673 .L4813 2003X]

Mackey, Louis. 1997. *Peregrinations of the Word: Essays in Medieval Philosophy*. University of Michigan Press: Ann Arbor [Robarts Library: B721 .M32 1997X]

Markus, R.A., "Augustine on Signs," *Phronesis* 2 (1957): 60-83. [Robarts Library: B1 .P59]

Miles, M. R. 1979. *Augustine on the Body*. Scholars Press: Atlanta [Knox Library: BT701 .M53]

Napier, Daniel Austen. 2013. *En Route to the Confessions: The Roots and Development of Augustine's Philosophical Anthropology*. Peeters: Leuven [ICS Library Reserve Shelf: BR65 .A9 N37 2013]

Nussbaum, Martha. 2001. *The Fragility of Goodness: Luck and Ethics in Greek Tragedy and Philosophy*. Cambridge University Press: Cambridge. [ICS Library Reserve Shelf: BJ192 .N8 - located on the W15, IDS - Reserve Shelf]

\_\_\_\_\_. 1994. *The Therapy of Desire: Theory and Practice in Hellenistic Ethics*. Princeton University Press: Princeton. [ICS Library Reserve Shelf: B505 .N87 1994]

O'Connell, R.J. 1968. *St. Augustine's Early Theory of Man, A.D. 386-391*. Harvard University Press: Cambridge, Mass. [Regis Library: BR65 .A9 O28 1968]

\_\_\_\_\_. 1969. *St. Augustine's Confessions: The Odyssey of Soul*. Fordham University Press: New York. [Robarts Library: BR65 .A9 O26]

O'Meara, J. J. 1986. "Parting from Porphyry" *Atti*, 1986, 357-69. [UTL at Downsview: B655 .Z7 C65 1986 v.1-3 ; PIMS Library: BR65 .A9 C65 1987]

Rappe, Sara. 2000. *Reading neoplatonism: non-discursive thinking in the texts of Plotinus, Proclus, and Damascius*. Cambridge University Press: Cambridge [Robarts Library: B517 .R36 2000]

Ratzinger, Joseph, "Originalität und Überlieferung in Augustins Begriff der 'confessio,'" *Revue d'études augustiniennes* 3 (1957): 375-392. [PIMS Library: PER]

Schildgen, Brenda Deen, "Augustine's Answer to Jacques Derrida in the *De doctrina christiana*." *New Literary History* 25 (1994): 383-397. [Robarts Library: PN2 .N48]

Schlabach, Gerald. 2001. *For the Joy Set Before Us: Augustine and Self-Denying Love*. University of Notre Dame Press: Notre Dame, Ind. [Robarts Library: BV4647 .S4 S35 2001X]

James K.A. Smith, "Interpreting the Fall" in *The Fall of Interpretation: Philosophical Foundations for a Creational Hermeneutic* (Downer's Grove IL, 2000) 133-148. [ICS Library Reserve Shelf: BD241 .S595 2000]

James K.A. Smith, "Praise and Confession: How (not) to speak in Augustine," in *Speech and Theology: Language and the Logic of Incarnation* (London and New York, 2002) 114-150. [ICS Library Reserve Shelf: BR100 .S535 2002]

Sorabji, R. 1983. "Mystical Experience in Plotinus and Augustine" pp. 157-73 in *Time, Creation, and the Continuum: Theories in Antiquity and the Early Middle Ages*. Cornell University Press: Ithaca. [Trinity College Library: BD638 .S67 1983]

\_\_\_\_\_. 2000. *Emotion and Peace of Mind: From Stoic Agitation to Christian Temptation*. Oxford University Press: Oxford. [Robarts Library: B187 .E46 S67 2000]

Stock, B. 1996. *Augustine the Reader: Meditation, Self-Knowledge, and the Ethics of Interpretation*. Harvard University Press: Cambridge, Mass. [Robarts Library: BR65 .A62 S76 1996X]

Taylor, C. 1989. *Sources of the Self* pp. 127-42. Harvard University Press: Cambridge, Mass. [ICS Library Reserve Shelf: BD450 .T266 1989]

Teske, R. 1983. "The World Soul and Time in St. Augustine" *Augustinian Studies* 14:75-92. [Regis Library: PER]

Van Bavel, T. 1974. "The Anthropology of Augustine" *Louvain Studies* 5, no. 1:34-47. [St. Michael's College, Kelly Library: BX801 .L6 v.5 1974-1975]

\_\_\_\_\_. 1995. "No one ever hated his own flesh: Eph. 5:29 in Augustine" *Augustiniana* 45:42-93. [PIMS Library: PER]

\_\_\_\_\_. 1996. "'Natural' and 'Spiritual' Relationships in Augustine" *Augustiniana* 46:197-242. [PIMS Library: PER]

Vance, Eugene, "Augustine's *Confessions* and the Grammar of Selfhood," *Genre* 6 (1973): 1-28. [Robarts Library: PR1 .G4]

Vance, Eugene, "Le moi comme langage: Saint Augustin et l'autobiographie," *Poétique* 14 (1973): 163-177. [Robarts Library: PN45 .P57]

Vance, Eugene, "St. Augustine: Language as Temporality," in *Mimesis: From Mirror to Method, Augustine to Descartes*, ed. J.D. Lyons and S.G. Nichols Jr. (Hanover NH: 1982) 20-35. [Robarts Library: PN47 .M55 1982]

Watson, G. 1983/84. "St. Augustine, the Platonists, and the Resurrection Body: Augustine's Use of a Fragment from Porphyry" *Irish Theological Quarterly* 50:222-32. [Regis Library: PER]

### **Aquinas**

Bauerschmidt, Frederick Christian. 2013. *Thomas Aquinas: Faith Reason and Following Christ*. Oxford University Press: New York. [UofT Libraries, e-resource: <http://go.utlib.ca/cat/9833300>]

Chenu, Marie Dominique. *Faith and Theology*. Trans. D. Hickey. New York: Macmillan, 1968. [St. Michael's College, Kelly Library: BQT 327 .C35]

\_\_\_\_\_. *Is Theology a Science?* Trans. A.H.N. Green-Armytage. New York: Hawthorn Books, 1959. [St. Michael's College, Kelly Library: BQT 11 .C54]

\_\_\_\_\_. *Toward Understanding Saint Thomas*. Trans. A.-M. Landry and D. Hughes. Chicago: Regnery Press, 1964. [Robarts Library: B765 .T54 C513]



Congar, Yves. *Thomas d'Aquin: sa vision de théologie et de l'église*. London: Variorum Reprints, 1984. [Robarts Library: BX1749 .T5 C6]

Elders, Leo. *Faith and Science: An Introduction to St. Thomas' Expositio in Boethii De Trinitate*. Rome: Herder, 1974. [PIMS Library: BQ6865 .C7 E4]

Gilson, Etienne. *Thomism: The Philosophy of Thomas Aquinas*. Trans. Laurence K. Shook and Armand Maurer. Toronto: The Pontifical Institute for Mediaeval Studies Publications, 2002. [Robarts Library: B765 .T54 G513 2002]

McGinn, Bernard. *Thomas Aquinas's Summa Theologiae*. Princeton University Press: Princeton. 2014. [Regis Library: BX1749 .T6 M34 2014]

Maritain, Jacques. *Distinguish to Unite, or, The Degrees of Knowledge*. Trans. G.B. Phelan et al. New York: G. Scribner, 1959. [Robarts Library: BD162 .M273 1959]

Owens, Joseph. "The Aristotelian Conception of the Sciences." *International Philosophical Quarterly* 4 (1964): 200-216. [Robarts Library: B1 .I2]

\_\_\_\_\_. *Human Destiny. Some Problems for Catholic Philosophy*. Washington D.C.: The Catholic University of America Press, 1985. [Robarts Library: BD411 .O9 1985]

Pegis, Anton. *St. Thomas and Philosophy*. The Aquinas Lecture. Milwaukee: Marquette University Press, 1964. [Robarts Library: BX1749 .T7 P4]

Torrell, Jean Pierre. *Saint Thomas Aquinas. Volume One: The Person and His Work*. Trans. Robert Royal. Washington D.C.: The Catholic University of America Press, 1996. This has an excellent bibliography at the back. [Robarts Library: BX4700 .T6 T6713 1996X]

\_\_\_\_\_. *Saint Thomas Aquinas. Volume Two: Spiritual Master*. Trans. Robert Royal. Washington D. C.: The Catholic University of America Press, 2003. This also has an excellent bibliography at the back. [Robarts Library: BX4700 .T6 T6713 1996X]

Weisheipl, James A. "The Meaning of *Sacra Doctrina* in the *Summa Theologiae* I, q. 1." *The Thomist* 38 (1974): 49-80. [St. Michaels College, Kelly Library: PER]

*Friar Thomas d'Aquino: His Life, Thought and Work*. 2<sup>nd</sup> edition Washington D.C.: The Catholic University of America Press, 1983. [St. Michaels College, Kelly Library: B765 .T54 W35 1983]

Turner. Denys. 2013. *Thomas Aquinas: A Portrait*. Yale University Press: New Haven. [UofT Libraries e-resource: <http://go.utlib.ca/cat/9764703>]

**Dooyeweerd:**

See Steve Bishop Bibliography Handout.

***Olthuis:***

See bibliography in James K. A. Smith and Henry Isaac Venema eds., *The Hermeneutics of Charity: Interpretation, Selfhood, and Postmodern Faith. Studies in Honor of James Olthuis.* Grand Rapids MI: Brazos Press, 2004. [ICS Library Reserve Shelf: BT83.597 .H47 2004]

Students with diverse learning styles and needs are welcome in this course. In particular, if you have a disability/health consideration that may require accommodations, please feel free to approach me and/or Student Services as soon as possible.