“Modern, Anti- and Post- Modern Augustines”
for
“In Dialogue with Augustine”
An intensive seminar
(three hours, Monday through Friday).
Fifteen Hours

Taking Descartes’ use and reworking of Augustine as defining his modern reception, the course will examine this modern Augustine, its developments, the alternatives to it and reactions against it. Topics and figures considered will include Early Modern Augustinian predecessors of Descartes like Jean Calvin, Richard Hooker and the Cardinal de Bérulle; fellows in the Cartesian project to employ an Augustinian logic for a revolution in the Christian relation to the cosmos like Galileo; the continuation of Augustinian scholasticism; the modern Augustinian reactions against modern secularity like those of Pascal, his Jansenist friends, and Kierkegaard; continuations of Augustinian Christian Platonism in the Cambridge Platonists, Ontologism, German Idealism, and in the retrieval of the Fathers of the Church. Other Twentieth-century interpretations will include the reassertion of a modern Augustinianism with Phenomenology, Charles Taylor and Stephen Menn and its opposite in the Protestant Orthodoxy of Karl Barth and his postmodern heirs, Jean-Luc Marion and Radical Orthodoxy. Finally, connections of these with the Jewish Augustine of Jacques Derrida and the revival of theurgic Neoplatonism will be considered. The aim will be to demonstrate the mutual dependence of the modern and anti-modern, the philosophical and religious forms of our following of Augustine.

A Note on the Reading List
It is not intended that every item on the list be required for each participant, although it will be clear that some of the readings are necessary for everyone. The requisites are marked with an #, but in some cases an alternative is also marked with the same symbol. Some recur under more than one heading. In general alternatives are provided so as to allow for relative accessibility and for differences between the linguistic attainments of the participants. There is an excessive number of references to my own publications. Many of them are not required, several of them repeat parts of others, but many are listed in the hope that some will be more readily accessible to particular members of the seminar. Most will provide some treatment of the themes of the seminar, give additional bibliography, and indicate what parts of the other readings are most relevant to our discussions. They may be found on my Website at http://classics.dal.ca/Faculty%20and%20Staff/Wayne%20J.%20Hankey.php


A. Problematic and Argument
i) Augustine preeminently gives Western Christianity its particular form.
ii) Our relation to him is as varied and contradictory as what we have made ourselves.
iii) This is a selection from this variety, there is no pretense to completeness, nor to having selected (as if we could know!) what is most important. Some significant texts (e.g. those of Rousseau) are only mentioned, others (e.g. the Meditations) are treated carefully.
iv) My major thesis is that the philosophical and religious aspects of Augustine’s work are mutually dependent, that this mutuality characterised the mediaeval Augustinianisms, and
that essential to Modern and Postmodern Augustinianisms is setting one of these aspects of Augustine against the other.

v) My second thesis is that both religious and philosophical forms of Modern Augustinianism, though opposed, have, in fact, the same principle and effect, namely, the immediate union of the divine and the human. Further, though the Postmodern forms set themselves against this immediate unity, they in fact assume and continue it.

vi) We will consider a formal problem, namely, whether it is possible to represent Augustine’s thought. Can we tell the truth about Augustine? or is he so contradictory and many-sided that the endeavour for scholarly adequacy is misplaced? The judgments of the Catholic Church on this question in the Modern period will be considered. The indicated result is that the history of theology and theology itself, the history of philosophy and philosophy itself, and philosophy and theology must be done together. Put in other terms, the use of a theological authority in the church cannot be independent of doctrinal construction and dogmatic judgment.


B. Mediaeval Background

i) Augustine and pseudoepigrapha

ii) Augustine against himself and consequent necessity of scholasticism, the Sentences of Peter Lombard (c.1100-60) -- an Augustinian Breviary

iii) Augustinians need pseudo-Dionysius and Aristotle -- see notably Bonaventure (1217-1274).

iv) “Our philosophy is Christianity”, the unity of philosophy and revealed theology for Augustinians.

v) Characteristics of Augustinian philosophy: Intellectual intuition, direct self-knowledge, priority of the knowledge of God, use of the so-called ‘ontological’ argument for the existence of God. John Wyclif (c.1330-84) while self-consciously anti-philosophical provides an example of some of them in the 14th century. These philosophical positions continue with the Scotists and there are some lines of connection between the Franciscan Duns Scotus (c.1265-1308) and the Jesuit Francisco Suárez (1548-1617), on the one side, and René Descartes (1596-1650) and the Oratorian Nicolas Malebranche (1638-1715), on the other (see Bardout, Malebranche, below).

a) #W.J. Hankey, “Magis... Pro Nostra Sentencia’: John Wyclif, his mediaeval Predecessors and reformed Successors, and a pseudo-Augustinian Eucharistic Decretal,” Augustiniana, 45, fasc. 3-4 (1995), 213-245

OR


C. Humanism and the Great Reform
i) Humanism -- the literary movement that cultivated Classical Latin and Greek as the languages of civilized humanity’s loftiest texts -- demanded textual accuracy and whole texts versus mediaeval ‘auctoritates’.
ii) Printed opera omnia of Augustine begin with that of Amerbach in Basel (1490-1506). The great Maurist edition was finished in 1690.
iii) Erasmus, the great Patrologist of the age (died 1536). Essentials are moral and inner religion -- but without philosophical theology or deep theological inquiry -- purifying the text, he produced his own edition of Augustine. Sought learning and holiness in the Fathers. Augustine important for his Christian humanism but Erasmus preferred Jerome and the Greek Fathers.
iv) Martin Luther (1483-1546), Augustinianism against philosophy and beyond Augustine (Lutheran/Calvinist imputed righteousness versus Augustine and the continuing Catholic tradition maintaining infused righteousness). Augustine, the Doctor Ecclesiae, as the great interpreter of Paul on Justification, is both authority and self-consciously exceeded. For Luther Pelagianism the crucial present heresy among Christians and he reverses Erasmus’ preference for Jerome versus Augustine. In the end, however, the authority of all tradition, including that of the Fathers, is rejected in favour of his own reading of Scripture.
v) Jean Calvin, (1536 Institutes of the Christian Religion) Augustine, best known of the Fathers and most cited, but it is the late Augustine and without philosophy, so we have the fallen human face to face with the divine will with the consequent problems of freedom, grace and predestination. Calvin’s use of him is mostly polemical.
vi) Edmund Spenser (c.1552-1599), a Protestant reversal of the hierarchies.
vii) Richard Hooker (c.1554-1600), Calvinist Platonism, a moderate Augustinianism -- the double degree denied.
viii) The demand for textual accuracy increases with the Protestant / Catholic division and the disputes over the right interpretation of Augustine on grace.

b) #Eric L. Saak, “The Reception of Augustine in the Later Middle Ages,” in *The Reception of the Church Fathers in the West from the Carolingians to the Maurists*, vol. 1, 367-404.


d) Nikolaus Staubach, “Memores Pristinae Perfectionis. The Importance of the Church Fathers for the *Devotia Moderna*,” in *The Reception of the Church Fathers in the West from the Carolingians to the Maurists*, vol. 1, 405-469.

e) Manfred Schulze, “Martin Luther and the Church Fathers,” in *The Reception of the Church Fathers in the West from the Carolingians to the Maurists*, vol. 2, 571-625.


II. **CONTINUITY AND TRANSITION**, Tuesday, July 24, 2001

Dates
1) Luis de Molina (1535-1600) *Concordia liberi arbitrii cum gratiae donis* - 1588. With Suárez Molina taught that the efficacy of divine grace was not from within the gift itself but from God’s foreknowledge of the human free co-operation with the gift.

2) Congregations *de auxiliis divinae gratiae* begin in 1598.

3) Congregations *de auxiliis* suspended in 1607.

4) 1607 and 1625 silence imposed by Papal bull on the questions *de auxiliis*.

5) 1640 the *Augustinus*, a work of positive theology, of Jansenius appears, two years after the author’s death.

6) 1641-43 by the bull *In eminenti*, *Augustinus* is condemned for breaking the silence on *de auxiliis*.

7) 1653 in *Cum occasione* five propositions condemned (for texts see Kolakowski, pp. 9-29).

8) 1713 in the bull *Unigenitus*, 101 propositions from the Jansenist Oratorian Pasquier Quesnel (1634-1719) condemned. (Kolakowski, pp. 103-108).

9) Same struggle taking place among the Protestants. Synod of Dort TULIP (1619): Total depravity, Unconditional election, Limited atonement, Irresistible grace, final Perseverance of the saints. Their opponents were known as Arminians.

A. Continuing Scholasticism, Positive (i.e. historical) theology, and the Augustinian School struggling between a Rock and a Hard Place

i) A Scholastic tradition of the Order of Saint Augustine

ii) Deriving from Giles of Rome (died 1316) and Gregory of Rimini (died 1358)

iii) Officially supplemented by St. Thomas Aquinas from 1539.

iv) Modern Augustinian scholasticism is theological not philosophical, Augustine reduced to being “the Doctor of Grace”

v) Caught between the Jesuits and the Calvinists

vi) Functioned in the midst of suspicion of Augustine

vii) Simultaneously Positive and Speculative

viii) Assumes that the historical Augustine cannot be set against the dogmatic decisions of the Catholic Church.

1) Cardinal Enrico Norris (1631-1704)

2) Fulgenius Bellelli (1677-1742)

3) Gianlorenzo Berti (1696-1766)
c) #Kolakowski, *God Owes Us Nothing.*

**B. A Copernican Revolution in Religion, theology and nature**

i) Skepticism and the need for a new Christian philosophy

ii) The Cardinal de Bérulle (1575-1629) and an Augustinian reversal of the Dionysian hierarchies [proclaimed by him in 1614], a Christocentric “Copernican” revolution.

iii) Reform and Counter-Reformation

iv) Johann Kepler (1571-1630) and a Christian physics

v) Galileo Galilei (1546-1642) and Augustine


i) Using Janowski’s Index, we will compare Descartes’ Meditations with the sources attributed to it doctrines and images in Augustine.

ii) Claims about the nature of the differences between the two made by Mennel, Marion, Milbank, Williams, etc. will be examined.

iii) As will claims about the similarities made by Taylor, Janowski, and Menn (for page references see my “Between and Beyond Augustine and Descartes” [reference above] or my “Self-knowledge and God as Other in Augustine: Problems for a Postmodern Retrieval” [reference below]).

iv) The philosophical side of Augustinianism as developed in the Middle Ages is diminished there by the turn to Aristotle and Proclus (via Dionysius). Subsequently, so far as the Augustinian School is Thomist, where it does not follow Gilles of Rome (himself imbued with Thomism), and, because within both the Great Reform and Counterreformation Catholicism the theological not the philosophical positions of Augustine are retrieved, Augustine’s philosophical logic is lost within both within Augustinian scholasticism and Augustinian positive theology. This lost Augustinian philosophy is now reasserted by Descartes and his heirs.

a) #Descartes, Meditations on First Philosophy


OR


OR


h) Gareth B. Matthews, Thought’s Ego in Augustine and Descartes (Ithaca and London: Cornell University Press, 1992) [from within a philosophical perspective of an Analytical type much seems common between A. and D., but clearly Augustine does not carry through “a rational reconstruction of knowledge ... from the viewpoint of thought’s ego” (199)].


IV. REACTIONS, ALTERNATIVES AND DEVELOPMENTS, Thursday, July 26, 2001

A. Jansenism and Pascal.

a) #Something from the Pensées or Lettres Provinciales of Blais Pascal (1623-1662). I suggest Pensées, Section 14 or Lettres Provinciales, letter 4.

b) #Teske, “Augustinus, Jansenius, and the State of Pure Nature” (see above).

c) #Kolakowski, God Owe Us Nothing (see above)

d) #Marion, “The Idea of God” (see above)


B. Augustine Enlightened, Subverted, Secularized and Modernised: Rousseau (1712-1778)

i) Pure Nature again

ii) The Confessions of a modern psyche


C. Augustinian Idealisms -- the reunion of Augustinian philosophy and religion, epistemology discloses Christ’s meditation:

Ontologism.

iii) N. Malebranche, 1638-1715, penser en Dieu

iv) Cardinal H.-S. Gerdil (1718-1802)

v) Nineteenth-century Ontologism

1) Antonio Rosmini-Serbati (1797-1855)

2) V. Gioberti (1801-1832)

3) Important in the Nineteenth century French context, though not an ontologist, is Victor Cousin (1792-1867)

4) Louis Branchereau (1819-1913)

5) Flavien Hugonin (1823-1898)

6) G. Ubaghs (1800-1875)

Ontologism was condemned by the Holy Office in 1861 but Rosmini is recommended in Fides et Ratio.

D. Augustine and German Idealism and Reactions: God in history or the Anti-Christ

G.W.F. Hegel (1770-1831) and Soren Kierkegaard (1813-1855)
Readings for IV.C and IV.D
b) # Malebranche, Entretiens sur la métaphysique et sur la religion, II [translation Dialogues on Metaphysics and on Religion, edited N. Jolley and David Scott, Cambridge Texts in the History of Philosophy (Cambridge; Cambridge University Press, 1997), pp. 19-30], reference will also be to dialogues V, XIII and XIV.
f) E. Booth, Saint Augustine and the Western Tradition of Self-Knowing, The Saint Augustine Lecture 1986 (Villanova: Augustinian Institute, Villanova University, 1989).
i) Louis Foucher, La philosophie catholique en France au XIX siècle avant la renaissance thomiste et dans son rapport avec elle (1800-1880), Bibliothèque de la société d’histoire eclesiastique de la France (Paris: Vrin, 1955) [contains one of the few surveys of ontologism and of Augustinian criticisms of Thomism in the nineteenth-century.]

F. Augustine, NeoScholasticism and Modernity
i) Return to Patristic studies
ii) From Augustine to Hegel, Augustine’s two faces

a) de Lubac (1896-1991), Augustinianism and Modern Theology
b) de Lubac, The Mystery of the Supernatural

V. MODERN, ANTI- AND POST- MODERN AUGUSTINES, Friday, July 27

A. Two opposed political and ethical Augustinianisms of the Twentieth-century
i) Augustine with no room for the secular
ii) An Augustinian ethics without Christianity


B. Modern and Postmodern Augustines
i) Stephen Menn and Charles Taylor
ii) Karl Barth (1886-1968)
iii) Jean-Luc Marion, questions about the theological turn in Phenomenology
iv) Jacques Derrida and Jack Caputo
v) Radical Orthodoxy


c) Phénoménologie et théologie, présentation de Jean-François Courtine (Paris: Critérium, 1992).


AND


OR


OR
