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978-1-107-01794-8 - Perception, Sensibility, and Moral Motivation in Augustine: A Stoic-Platonic Synthesis

Sarah Catherine Byers

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Perception, Sensibility, and Moral Motivation in Augustine
A Stoic-Platonic Synthesis

This book argues that Augustine assimilated the Stoic theory of perception into his theories of motivation, affectivity, therapy for the passions, and moral progress. Using his sermons to elucidate his treatises, Sarah Catherine Byers demonstrates how Augustine enriched Stoic cognitivism with Platonism to develop a fuller and coherent theory of action. That theory underlies his account of moral development, including his account of the mind's reception of grace. By analyzing Augustine's engagement with Cicero, Seneca, Plotinus, Ambrose, Jerome, Origen, and Philo of Alexandria, as well as his impact on the debate between early modern theologians Bañez and Molina, Byers sheds new light on a major thinker of the early Christian world whose work is of critical importance for understanding key and recurring themes in Western philosophy.

Sarah Catherine Byers is an assistant professor in the Department of Philosophy at Boston College. She has held research fellowships at the University of Notre Dame, the Pontifical Institute of Mediaeval Studies in Toronto, and Villanova University. Her articles have appeared in the *Journal of the History of Philosophy*, the *Review of Metaphysics*, *Augustine's City of God* (Cambridge Critical Guides series), *A Companion to Augustine*, and *Augustinian Studies*.

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SARAH CATHERINE BYERS

Boston College



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Notes on the Text

I have used the most recent editions available of the primary texts, with the exception of the *City of God*, which is that of Dombart-Kalb, Corpus Christianorum Series Latina Vols. 47–48 (Turnholt, 1955). A list of editions for all the works of Augustine is in Mayer (1986–1994) xxvi–xl.

When Augustine quotes from the Bible, the English translations of the biblical text provided here are translations directly from Augustine. I have also italicized them for the purpose of distinguishing Augustine’s voice from his scriptural text. When I quote biblical passages independently of Augustine, I use the Douai-Rheims-Challoner bible (Baltimore: John Murphy Company, 1899) because it is a literal rendering of the Vulgate; but I update the archaic pronouns and verb forms such as “thou” and “hast.” (Augustine’s biblical text for the New Testament is usually, though not always, the Vulgate; for the Hebrew scriptures he uses a Latin translation of a Septuagint text, and he has multiple Psalters translated from the Greek.)

Throughout I have used Augustine’s (LXX) numbering of the Psalms (which corresponds to the numbering of his *Expositions of the Psalms*) rather than that found in modern bibles.

In my other quotations, I have usually followed existing translations when available, although I have often altered these to make them better convey the sense of the original. The most recent translation is not always the best for the philosophical and philological purposes of this study, so I have sometimes made use of earlier translations. Translations used are listed in the bibliography; the name of the translator is noted at the first instance on which the translation is used, for example: “Trans. Chadwick (1992). All subsequent translations of this text are from Chadwick, unless otherwise noted.” In subsequent quotations, if I have amended a translation, I note this with the name of the translator.

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Abbreviations

Note: Often the standard abbreviation for the title of a Greek text is in Latin, because European scholars referred to these titles in Latin for their convenience. In such cases, I have used the standard abbreviations and given the Latinized titles.

<i>Abr.</i>	Ambrose	<i>De Abrahamo</i>	<i>On Abraham</i>
<i>ac.</i>	Cicero	<i>Academica</i>	<i>On Academic Scepticism</i>
<i>adn. Iob</i>	Augustine	<i>Adnotationes in Iob</i>	<i>Notes on Job</i>
<i>an. pr.</i>	Aristotle	<i>Analytica Priora</i>	<i>Prior Analytics</i>
<i>ap. c. conc. Mol.</i>	Bañez	<i>Apologia de los Hermanos Dominicos contra la Concordia de Luis de Molina</i>	<i>Defense of the Dominican Brothers, Against the Concordia by Luis de Molina</i>
<i>BA</i>	Various commentators and translators	<i>Bibliothèque Augustinienne</i>	Series published in Paris: Institut d'Études Augustiniennes, 1948–2012
<i>ben.</i>	Seneca	<i>De Beneficiis</i>	<i>On Benefits</i>
<i>c. Acad.</i>	Augustine	<i>Contra Academicos</i>	<i>Against the Academic Sceptics</i>
<i>c. Adim.</i>	Augustine	<i>Contra Adimantum Manichei discipulum</i>	<i>Against Adimantus, the Disciple of Mani</i>
<i>c. adv. leg.</i>	Augustine	<i>Contra adversarium legis et prophetarum</i>	<i>Against the Adversary of the Law and the Prophets</i>

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<i>c. ep. Pel.</i>	Augustine	<i>Contra duas epistulas Pelagianorum</i>	<i>Against Two Letters of the Pelagians</i>
<i>c. Faust.</i>	Augustine	<i>Contra Faustum</i>	<i>Against Faustus</i>
<i>c. Iul.</i>	Augustine	<i>Contra Iulianum</i>	<i>Against Julian</i>
<i>c. Iul. imp.</i>	Augustine	<i>Contra Iulianum opus imperfectum</i>	<i>Incomplete Work Against Julian</i>
<i>civ.</i>	Augustine	<i>De civitate Dei</i>	<i>City of God</i>
<i>clem.</i>	Seneca	<i>De clementia</i>	<i>On Mercy</i>
<i>comm. IaIIae</i>	Bañez or Herrera (see context)	<i>Commentarium in Summa Theologiae IaIIae</i>	<i>Commentary on the First Part of the Second Part of Aquinas' Summa Theologiae</i>
<i>concordia IV</i>	Molina	<i>Liberi arbitrii cum gratiae donis, divina praescientia, providentia, praedestinatione et reprobatione concordia, IV</i>	<i>Book Four of The Compatibility of Free Choice with the Gifts of Grace, Divine Foreknowledge, Providence, Predestination, and Punishment</i>
<i>conf.</i>	Augustine	<i>Libri Confessionum Tredecim</i>	<i>Confessions</i>
<i>cons. Marc.</i>	Seneca	<i>De consolatione ad Marciam</i>	<i>On Consolation, to Marcia</i>
<i>const.</i>	Seneca	<i>De constantia sapientis</i>	<i>On the Constancy of the Wise Person</i>
<i>cont.</i>	Augustine	<i>De continentia</i>	<i>On Continence</i>
<i>contr. lib. arb.</i>	Bellarmino	<i>Controversia Prima Principalis de Gratia et Libero Arbitrio</i>	<i>The First Principal Controversy About Grace and Free Choice</i>
<i>corrept.</i>	Augustine	<i>De correptione et gratia</i>	<i>On Grace and Fraternal Correction</i>
<i>DDS</i>	Apuleius	<i>De deo Socratis</i>	<i>On the Daemon of Socrates</i>
<i>de orat.</i>	Cicero	<i>De oratore</i>	<i>On the Orator</i>
<i>de Stoic.</i>	Plutarch	<i>De Stoicorum Repugnantibus</i>	<i>On Stoic Self-Contradictions</i>
<i>dial.</i>	Augustine	<i>De dialectica</i>	<i>On Dialectic</i>
<i>div. qu.</i>	Augustine	<i>De diversis quaestionibus</i>	<i>Eighty-Three Different Questions</i>

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<i>DL</i>	Diogenes Laertius	<i>Bioi kai gnōmai tōn en philosophiāi eudokimēsantōn</i>	<i>Lives and Opinions of Eminent Philosophers</i>
<i>doct. chr.</i>	Augustine	<i>De doctrina Christiana</i>	<i>On Christian Teaching</i>
<i>DP</i>	Apuleius	<i>De Platone et eius dogmate</i>	<i>On Plato and His Dogma</i>
<i>duab. an.</i>	Augustine	<i>De duabus animabus</i>	<i>On the Two Souls</i>
<i>en. Ps.</i>	Augustine	<i>Enarrationes in Psalmos</i>	<i>Expositions of the Psalms</i>
<i>ench.</i>	Augustine or Epictetus (see context)	<i>Enchiridion</i>	<i>Handbook (Augustine: Handbook of Faith, Hope and Love)</i>
<i>ep.</i>	Various authors (see context)	<i>Epistula</i>	<i>Letter</i>
<i>ep. Io. tr.</i>	Augustine	<i>In epistulam Ioannis ad Parthos tractatus</i>	<i>Tractates on the First Letter of John</i>
<i>exp. Gal.</i>	Augustine	<i>Expositio epistulae ad Galatas</i>	<i>Explanation of the Letter to the Galatians</i>
<i>exp. prop. Rm.</i>	Augustine	<i>Expositio quarundam propositionum ex epistula apostoli ad Romanos</i>	<i>Explanation of Certain Propositions from the Letter of the Apostle [Paul] to the Romans</i>
<i>fat.</i>	Cicero	<i>De fato</i>	<i>On Fate</i>
<i>fin.</i>	Cicero	<i>De finibus</i>	<i>On Goals</i>
<i>gest. Pel.</i>	Augustine	<i>De gestis Pelagii</i>	<i>On the Deeds of Pelagius</i>
<i>Gn. adv. Man.</i>	Augustine	<i>De Genesi adversus Manicheos</i>	<i>On Genesis, against the Manichees</i>
<i>Gn. litt.</i>	Augustine	<i>De Genesi ad litteram</i>	<i>On the Literal Meaning of Genesis</i>
<i>gr. et lib. arb.</i>	Augustine	<i>De gratia et libero arbitrio</i>	<i>On Grace and Free Choice</i>
<i>gr. et pecc. or.</i>	Augustine	<i>De gratia Christi et de peccato originali</i>	<i>On the Grace of Christ and Original Sin</i>
<i>gr. t. nov.</i>	Augustine	<i>De gratia testamenti novi ad Honoratum</i>	<i>On the Grace of the New Testament, to Honoratus</i>
<i>inst.</i>	Quintilian	<i>Institutiones oratoriae</i>	<i>Institutes of Oratory</i>

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<i>int.</i>	Aristotle	<i>De interpretatione</i>	<i>On Interpretation</i>
<i>inv.</i>	Cicero	<i>De inventione</i>	<i>On the Composition of Arguments</i>
<i>Io. ev. tr.</i>	Augustine	<i>In Iohannis evangelium tractatus</i>	<i>Tractates on the Gospel of John</i>
<i>ira</i>	Seneca	<i>De ira</i>	<i>On Anger</i>
<i>LA</i>	Philo	<i>Legum allegoriae</i>	<i>Allegories of the Laws</i>
<i>lib. arb.</i>	Augustine	<i>De libero arbitrio</i>	<i>On Free Choice</i>
<i>loc. Hept.</i>	Augustine	<i>Locutiones in Heptateuchem</i>	<i>Figures of Speech from the Heptateuch</i>
LS	Long, Anthony and Sedley, David		<i>The Hellenistic Philosophers</i> . Vols. 1–2. (Cambridge: Cambridge University Press, 1987)
<i>Men.</i>	Epicurus	<i>Epistula ad Menoeceum</i>	<i>Letter To Menoeceus</i>
<i>mor.</i>	Augustine	<i>de moribus Ecclesiae Catholicae et de moribus Manichaeorum</i>	<i>On the Way of Life of the Catholic Church and on the Way of Life of the Manichees</i>
MT			Masoretic Text of the Hebrew Scriptures
<i>mut.</i>	Philo	<i>De mutatione nominum</i>	<i>On the Change of Names</i>
NA	Gellius	<i>Noctes Atticae</i>	<i>Attic Nights</i>
<i>nat. b.</i>	Augustine	<i>De natura boni</i>	<i>On the Nature of the Good</i>
<i>nat. et gr.</i>	Augustine	<i>De natura et gratia</i>	<i>On Nature and Grace</i>
ND	Cicero	<i>De natura deorum</i>	<i>On the Nature of the Gods</i>
NE	Aristotle	<i>Ethica Nicomachea</i>	<i>Nicomachean Ethics</i>
NT			New Testament of the Bible
<i>orat.</i>	Cicero	<i>Orator</i>	<i>The Orator</i>
<i>pecc. mer.</i>	Augustine	<i>De peccatorum meritis et remissione et de baptismo parvulorum</i>	<i>On the Punishment and Forgiveness of Sins and on the Baptism of Little Ones</i>
PHP	Galen	<i>De placitis Hippocratis et Platonis</i>	<i>On the Doctrines of Hippocrates and Plato</i>
<i>poet.</i>	Aristotle	<i>De arte poetica</i>	<i>Poetics</i>

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<i>Polyb.</i>	Seneca	<i>De consolatione ad Polybium</i>	<i>On Consolation, to Polybius</i>
<i>praed. sanct.</i>	Augustine	<i>De praedestinatione sanctorum</i>	<i>On the Predestination of the Saints</i>
<i>prin.</i>	Origen	<i>De principiis</i>	<i>On Principles</i>
<i>prof. virt.</i>	Plutarch	<i>De profectu in virtute</i>	<i>Progress in Virtue</i>
<i>prov.</i>	Seneca	<i>De providentia</i>	<i>On Providence</i>
<i>QG</i>	Philo	<i>Quaestiones et Solutiones in Genesim</i>	<i>Questions and Answers About Genesis</i>
<i>qu. Hept.</i>	Augustine	<i>Quaestiones in Heptateuchem</i>	<i>Questions about the Heptateuch</i>
<i>rep.</i>	Plato or Cicero (see context)	<i>De re publica</i>	<i>Republic</i>
<i>retr.</i>	Augustine	<i>Retractationes</i>	<i>Retractions</i>
<i>rh.</i>	Aristotle	<i>Ars rhetorica</i>	<i>Rhetoric</i>
<i>s.</i>	Augustine	<i>Sermo</i>	<i>Sermon</i>
<i>sacr.</i>	Philo	<i>De sacrificiis Abelis et Caini</i>	<i>On the Sacrifices of Abel and Cain</i>
<i>s. dom. m.</i>	Augustine	<i>De sermone Domini in monte</i>	<i>On the Lord's Sermon on the Mount</i>
<i>sent.</i>	Epicurus	<i>Sententiae</i>	<i>Principal Doctrines</i>
<i>Simpl.</i>	Augustine	<i>De diversis quaestionibus ad Simplicianum</i>	<i>Replies to Simplicianus</i>
<i>spir. et litt.</i>	Augustine	<i>De spiritu et littera</i>	<i>On the Spirit and the Letter</i>
<i>ST</i>	Aquinas	<i>Summa Theologiae</i>	<i>Summary of Theology</i>
<i>sym.</i>	Plato	<i>Symposium</i>	<i>Symposium</i>
<i>Tim.</i>	Plato	<i>Timaeus</i>	<i>Timaeus</i>
<i>top.</i>	Cicero	<i>Topica</i>	<i>Topics</i>
<i>tr. vera legit. conc.</i>	Bañez	<i>Tractatus De Vera et Legitima Concordia Liberi Arbitrii Creati Cum Auxiliis Gratiae Dei Efficaciter Moventis Humanam Voluntatem</i>	<i>Tractate on the True and Legitimate Compatibility of Created Free Choice with the Aids of the Grace of God Who Efficaciously Moves the Human Will</i>
<i>tranq.</i>	Seneca	<i>De tranquillitate</i>	<i>On Tranquillity</i>
<i>trin.</i>	Augustine	<i>De trinitate</i>	<i>On the Trinity</i>
<i>Tusc.</i>	Cicero	<i>Tusculanae disputationes</i>	<i>Tusculan Disputations</i>

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<i>util. cred.</i>	Augustine	<i>de utilitate credendi</i>	<i>On the Usefulness of Belief</i>
<i>virg.</i>	Augustine	<i>De sancta virginitate</i>	<i>On Holy Virginity</i>
<i>vit. Ant.</i>	Athanasius	<i>Vita Antonii</i>	<i>Life of Antony</i>
<i>vit. beat.</i>	Seneca	<i>De vita beata</i>	<i>On the Happy Life</i>