

Fabio Gasti, Marino Neri (eds.), *Agostino a scuola: letteratura e didattica. Atti della Giornata di studio di Pavia (13 novembre 2008)* [Testi e studi di cultura classica 43]. ETS, Pisa 2009, 190p. ISSN/ISBN: 978-884672384-0.

This volume gathers the proceedings of a colloquium held at the University of Pavia (13/11/2008), which studied the possibilities and opportunities of introducing the study of Augustine into the curriculum of the courses in Latin Literature in (Italian) high schools. The first four contributions offer four different points of departure to teach Augustine to high school students. Several 'pluri-disciplinary' questions were posed at this juncture, firstly at the level of Augustine: how did cultural, literary, philosophical, historical, theological and intellectual elements interact in Augustine, what was the mutual relationship between literature and didactics in late Antiquity; secondly on the level of the contemporary relevance of Augustine and on pedagogic tools to teach about the writings and thinking of the bishop of Hippo: how to study the content, the Christian tradition and the linguistic, stylistic and rhetorical specificity of Augustine's writings, and this in comparison with the great classical (pagan) authors, whose pedagogical methodology should be applied to pursue this. Paola Francesca Moretti discusses the double usefulness of the first nine books of Augustine's *Confessiones* in teaching about this Church father: Augustine's description of his own experiences as student and teacher, and the prose he deployed in this writing. Domenico Devoti discusses the possibility of teaching about Augustine as the founding father of Christian rhetoric, especially by reading *De catechizandis rudibus* and *De doctrina Christiana*. Fabio Gasti proposes teaching about Augustine's concept of *conuersio* as a literary concept, as the latter can be found in *Confessiones* 8, *epistula* 27 of Augustine to Paulinus of Nola and the latter's *epistula* 3 to Augustine. Sergio Audano suggests studying Augustine's perception of Brutus (in *De ciuitate Dei* 3, 16; 5, 18) as holding the middle way between Livius' and Virgil's interpretation, and as such to use as a starting point for reflecting on Augustine's thinking on (Christian) democracy. The four subsequent concise contributions are concrete witnesses of high school teachers teaching on Augustine: Anna Turra focuses on the interiorisation dynamics in the *Confessiones*, Sabina Depaoli on Augustine as a paradigm in the history of philosophy, Martino Menghi on the comparison between Augustine and Seneca, Gianluca Vandone on Augustine as the point of convergence of classical and Christian tradition. This volume presents a useful tool for teaching on Augustine in high

schools, and the didactic value of which is enhanced by the many citations (indicated in an index of quotations at the end of the monograph) and examples.

Anthony DUPONT

Cornelius Petrus Mayer (ed.), Alexander Eisgrub, Guntram Förster (collab.), *Augustinus – Ethik und Politik. Zwei Würzburger Augustinus-Studententage: "Aspekte der Ethik bei Augustinus" (11. Juni 2005), "Augustinus und die Politik" (24. Juni 2006)* [Cassiciacum 39/4; Res et Signa 4]. Augustinus-Verl., Würzburg 2009, 312 p. ISSN/ISBN: 978-3-429-04174-8.

The present volume gathers the proceedings of two interdisciplinary colloquia organised by the ZAF and the Würzburg University (*Aspekte der Ethik bei Augustinus*, June 11 2005; *Augustinus und die Politik*, June 24 2006) and is edited by the president of this renowned institute of Augustine research, prof. dr. Cornelius Petrus Mayer. He opens the first part with a study of Augustine's theocentric ethics. Bernard Heininger situates Augustine's thinking on how to relate ethically to the fellow man within the Biblical and Early Christian reflections on the concept of love. Friedemann Buddensiek discusses Augustine's perception of *beatitudo*. The three final contributions introduce the perspective of grace in Augustine's ethics. Michael Erler shows the significance of Augustine's doctrine of grace for his interpretation of human ethical efforts and this in comparison with how Platonism of his time perceived this. Norbert Fischer sketches the development and evolution in Augustine's thinking on human free will. Volker Henning Drecoll describes the contemporary relevance of Augustine's doctrine of grace. The second part studies the sources, the background, the core and the reception of elements of Augustine's political thinking. Michael Erler elaborates on the relation between Augustine's thinking on the *terrena ciuitas* and Sophistic and Epicurean political theories. Bernard Heininger investigates traces of 'political theology' in the Gospel of Mark. Adolf Martin Ritter gives an overview of early Christian thinking on the relationship between Church and state, from the New Testament until the bishop of Hippo. Robert Dodaro demonstrates that Augustine in *epistula* 153 (to Macedonius) developed the first theory of Christian political conscience. Jürgen Miethke studies the late medieval reception of Augustine's political thinking, i.e. regarding the secular claims of the popes.