GIFT AND RESPONSIBILITY: THE PHILOSOPHY
OF FAITH OF ST. AUGUSTINE

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INTRODUCTION

The Catholic Church has always prized the value of philosophy since time immemorial. Echoing this esteem, a Papal Encyclical declares: "The Church considers philosophy an indispensable help for a deeper understanding of faith."[1] This declaration implies how Catholic theology's recourse to philosophy is perennial, especially where it concerns on certain articles of faith that require sufficient metaphysical and epistemological foundations to be fully grasped and appreciated. Thus it is never by chance that philosophy is traditionally referred to as *ancilla theologiae* (handmaid of theology). Precisely, philosophy is there literally to "give a hand" – that is, to assist, like a maid – to theology so that theology can fulfill its task in understanding ever deeper the *depositum fidei* (deposit of the faith).[2]

One of the intellectual giants in Church History who first utilized philosophy to embark to the depths of faith was St. Augustine of Hippo (A.D. 354 - 430).[3] Though known for centuries as a great philosopher, Augustine never really came up with a systematic philosophy in his lifetime. And yet, studies about his philosophy abound. So how did he define philosophy?

According to Gerard O'Daly, "Augustine embraces the traditional definition of philosophy as the science of things divine and human."[4] This means that Augustine went beyond the traditional Greco-Roman understanding of philosophy as a rational inquiry by adding a religious dimension to it.[5] More concretely, Augustine drew a clear distinction between *sapientia* (wisdom) and *scientia* (knowledge). *Sapientia* pertains to the knowledge of divine things while *scientia* to the knowledge of temporal things.[6] Philosophy, therefore, is that science which makes use of both. But what had prompted Augustine to approach faith through philosophy? What is his conception of faith? How did he arrive at a deeper and better understanding of faith via philosophy?

THE PROBLEM OF TRUTH AND THE THEORY OF ILLUMINATION

Augustine started with his profound love for truth.[7] His concept of faith developed from this deeply personal and intellectual quest for truth. But what is this truth that he was seeking? Augustine himself had no clue at first, but after years of strenuous search, he finally discovered what he had been yearning for.[8] The famous lines that recall this discovery remain a vivid

testimony how truly intense that moment must have been for him: "Thou hast created us for Thyself (Lord), and our heart finds no rest until it finally rests in Thee."[9]

The truth that Augustine had long searched for is no other than the Eternal Truths of God. The human heart is simply "restless" because it instinctively, or better, intuitively knows that only God can ultimately give it rest and satisfaction. But what makes the heart know what it is looking for? To answer this question, Augustine proposed the theory of illumination. This theory states that the heart interiorly knows the truth thanks to the "illumination" coming from God Himself.[10] God, therefore, acts as a *"magister interior"* (interior teacher) who enlightens, lets shine, and makes visible the truth for the human heart to recognize.[11]

Augustine subsequently professed that truth can be found right in the very heart of man. Hence, God dwells in every human heart to make man see the truth.[12] But more importantly, this "special kind of seeing" is what Augustine called faith.[13] Truth is thus seen by the heart through "the eyes of faith."[14] Even then, faith can only "operate" by means of God's illumination. As such, while faith may be considered as man's ability to see the truth, it no less remains to be "a gift of God."[15] And so as a gift, faith is a grace[16] freely given by God, and is essentially something which man firstly receives.

Furthermore, the reality that faith is initially something received brings to the fore another important question: In what way is faith received? Aside from the direct interior illumination from God, Augustine claimed that we receive our faith by means of the rightful authority. According to Pope John Paul II, Augustine

> understood that if faith is to be sure, it needs a divine authority, and that this is none other than the authority of Christ, the supreme teacher… and that the authority of Christ is found in the Sacred Scriptures that are guaranteed by the authority of the Catholic Church.[17]

Evidently, whatever faith man possesses by means of God's interior illumination becomes validated solely by the faith received through the Church. That means that if one's inner faith does not conform to the faith that the Church transmits, that faith is either heretical or contrary to accepted belief.[18] When we say "accepted belief" that is no other than the truth that the Church teaches. Thus faith is truly faith when it believes in what the Church says. Faith, in this sense, does not only connote seeing, but also hearing, listening, or heeding. Moreover, by belief Augustine meant "assent", that is to say, agreement in thought or willing acceptance. As Augustine himself affirmed, *"credere est cum assensione cogitare"* (to believe is to think with assent).[19] In other words, faith is basically an agreement in thought to or a willing acceptance of the Church's authority. In Augustine's view, belief is the primary character of faith. To have faith is to believe, and to believe is to have faith.

THE ITINERARY IN THE INQUIRY OF FAITH

As mentioned earlier, Augustine viewed faith as a gift. It is therefore not enough to just take hold of it; it is also necessary to tear apart its wrappings to appreciate it more fully. Faith

then does not simply have to be accepted and received; it also needs to be studied and explored. To be gifted with faith entails a corresponding responsibility of knowing it far better. That is why, it is always central to make a serious inquiry into the very nature of faith itself. But how is this inquiry to be made? Augustine himself disclosed that a full-scale inquiry of faith involves a long and circuitous itinerary. To begin with, Augustine sketched three "distinct moments" where man goes deeper and deeper into the realm of faith: 1) *doctrina* or *regula fidei;* 2) *intelligentia fidei;* and 3) *experientia fidei.*[20]

Firstly, the point of departure in the itinerary is obviously belief. To understand, one must first believe.[21] Belief, therefore, marks the first moment in the itinerary of faith: *regula fidei.* Simply put, *regula fidei* pertains to "the truth that the Church believes in and transmits."[22] It is called *regula* (rule) or *doctrina* (doctrine) because it signifies the entire canon of truths safeguarded by the Church or the *depositum fidei:* the Creed, the Sacraments, the Commandments, and the Sacred Tradition.[23] In short, it is the *"fides catholica"* (Catholic faith).[24] So to speak, this is where any inquiry of faith must begin since this is the only secure starting-point for anyone to proceed.

Secondly, an in-depth belief is only possible when what is believed is understood. Hence, understanding points to the second moment in the itinerary of faith: *intelligentia fidei.*[25] If in the previous moment, the maxim is *"credo ut intelligam"* (I believe that I may understand), in this particular moment the maxim is exactly the reverse: *"intelligo ut credam"* (I understand that I may believe).[26] Augustine held that faith cannot remain intellectually impassive to the truth that it has embraced. It must think about what this truth means and reflect upon its message. *Intelligentia fidei,* as St. Anselm of Canterbury (A.D. 1033 – 1109) would comment later on, is fundamentally a *"fides quaerens intellectum"* (faith seeking understanding).[27]

However, the kind of understanding that Augustine had in mind is not the understanding which presupposes a rigid speculative exercise that aims to expound the truths of faith.[28] Understanding in *intelligentia fidei* means "to be transformed by the Light of the truth."[29] But which Light? This Light is no other than Christ who is also truth Himself.[30] Therefore, understanding is the ability to respond to the Light of the truth to become like Christ Himself – one with truth and one with God, the ultimate object of faith. That is to say, understanding is an appropriation[31] of the truth in response to the invitation to be transformed into the truth itself. In a manner of saying, to understand is to become what one has understood. As such, *intelligentia fidei* is characterized by a *"purgatio mentis"* (purification of the mind) which is indispensable in every process of "Christ-like" transformation.[32] The culmination of *intelligentia fidei* hence is an exact echo of the words of St. Paul: "We have the mind of Christ."[33]

Thirdly, understanding the truth always carries with it a corollary imperative, i.e., concretizing into reality what is being understood. This concretization of understanding then heralds the third moment in the itinerary of faith: *experientia fidei.* Augustine maintained that, having the mind of Christ after being transformed like Christ, it should not be difficult to make concrete and put into practice what in *intelligentia fidei* has been understood. Clearly, the way to do it is to follow the only way: *"via caritatis"* (the way of love).[34] Love makes the faith come alive for it is love that gives concrete existence to the truth understood by the *intelligentia fidei.* What is more, Augustine recognized how this point is already underscored by St. John who said:

> This is how we shall know that we belong to the truth and reassure our hearts before him… [if] we keep his commandments and do what pleases him. And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them.[35]

Augustine thus concluded that genuine faith is faith concretized by love, a faith that finds visibility in the actual experience of loving, of following the very commandment of Christ to love.[36] For "God is love, and whoever remains in love remains in God and God in him."[37] And so Augustine said, "Love, and do what you will."[38] Such is the simplicity of *via caritatis,* of *experientia fidei,* that he could say no more than exclaim: "Behold: God is love. Why go running to the highest heavens and the deepest recesses of the earth looking for him who is near us, if we want to be near him?"[39] So *experientia fidei* is Christian faith in its fullest flowering: concrete, alive, and acting in love. That suggests that to be truly a Christian, our faith must be at work,[40] finding concreteness in charity. As Augustine recalled the pronouncement of St. Paul, authentic Christian faith is a *"fides quae per dilectionem operatur"* (faith which works through love).[41]

THE ATTAINMENT OF BEATITUDE AND THE COMMUNITARIAN DIMENSION OF FAITH

Like any itinerary, the inquiry into the nature of faith also presupposes a goal. Pope Benedict XVI gave an account of this Augustinian goal, noting: "Saint Augustine… once wrote this: ultimately we want only one thing – 'the blessed life', the life which is simply life, simply 'happiness.' In the final analysis, there is nothing that we ask for in prayer. Our journey has no other goal – it is about this alone."[42]

Just as the Pope recounted, Augustine understood from the beginning that faith is not an end in itself; rather, faith serves as a means towards another end, that is, the attainment of ultimate happiness.[43] Thus aside from love, faith also always comes with hope. In fact, faith is the hope to attain ultimate happiness through love.[44] This happiness, however, does not pertain to the shallow and fleeting happiness which can be had in one moment and gone in the next. This happiness is "blessedness" or the kind of ultimate satisfaction which can only come from God Himself, the source of true and everlasting happiness.[45] That explains why *experientia fidei* simultaneously indicates the attainment of happiness, for "God is love, and whoever remains in love remains in God and God in him."[46] In other words, this happiness which all human beings ultimately long for and desire, is attainable only through faith made concrete by love.

Augustine further revealed that,

> as this faith, which works by love, begins to penetrate the soul, it tends, through the vital power of goodness, to change into sight, so that the holy and perfect in heart catch glimpses of that ineffable beauty whose full vision is our highest happiness. Here, then, surely, is the answer to [the] question about the

beginning and the end of our endeavor. We begin in faith, we are perfected in sight.[47]

Needless to say, faith for Augustine marks the starting-point in our pursuit to attain happiness or blessedness. Without faith, there is no hope of ever obtaining any beatitude. Augustine himself decreed that it is faith, alive in love, which "sees" this "highest happiness."[48] Certainly, the essence of this highest happiness is not just limited to "sight" or to "something seen." It is called beatitude precisely because it pertains to a state of blessedness and peacefulness. In other words, it is a particular state of life where the soul is finally "at rest" with God.[49]

Furthermore, the attainment of beatitude is not only a goal because it also signifies a destination, that is, a specific place or locus where the state of blessedness comes to be possessed and experienced. Augustine himself called this place the *"civitas Dei"* (city of God).[50] He visualized it to be a community where the people are animated by their faith, practicing it by loving God and one another. Citizenship in this city automatically comes as a reward to all those who have reached the *experientia fidei* by going along the pathway of charity. Apparently, in the light of the *civitas Dei*, beatitude is not an isolated experience of blessedness, apart from the community of believers. Commenting on St. Augustine, Pope Benedict XVI affirmed,

> This real life, towards which we try to reach out again and again, is linked to a lived union with a "people", and for each individual it can only be attained within this "we". It presupposes that we escape from the prison of our "I", because only in the openness of this universal subject does our gaze open out to the source of joy, to love itself — to God.[51]

Beatitude is therefore an experience of communion, of a common union with God, the fountain of joy and wellspring of happiness. This, then, is the truth of Christian faith: it is something personal, a gift to and a responsibility of each individual Christian; at the same time, it is also something communal, a common patrimony shared by the whole Christian community.

Conclusion

If truth be told, the enormity of St. Augustine's writings that tackle in part or in whole the topic of faith cannot possibly be synthesized in one brief and concise summary. Nonetheless, it can be said with certainty that when he talked about faith, Augustine meant no other than the Catholic faith,[52] a grace given by God through interior illumination and by means of the Church's *magisterium* (teaching authority). Added to that, it can also be stated that for Augustine, the Catholic faith does not only have to be believed but also understood in such a way that it becomes better appreciated. That is because he considered faith as a gift that demands responsibility: of being believed, understood, and acted out through charity. In a nutshell, this is St. Augustine's philosophy of faith: Faith must be a living faith, brought to life by love.[53]

As we have seen, the whole point of the itinerary of faith is clear from the beginning: to come closer and ever closer to God. Thus, God is the reason why this inquiry into the nature of

faith is made. God, as the supreme truth, is the very object of faith itself. Consequently, since "the search for truth… [is philosophy's] original vocation,"[54] a philosophy of faith is therefore necessary if one desires to venture deep into his own faith. In line with this, another position from *Fides et Ratio* further declared,

> Without philosophy's contribution, it would in fact be impossible to discuss theological issues such as, for example, the use of language to speak about God, the personal relations within the Trinity, God's creative activity in the world, the relationship between God and man, or Christ's identity as true God and true man.[55]

Augustine then, aware of the indispensable value of philosophy, did not hesitate to place it at the service of his inquiry for truth, for God. As Philip Strokes remarked, "Although reason alone could attain to some truths, Augustine maintained that rational thought was the servant of faith."[56] That goes without saying that philosophy certainly does and will always deepen the faith. Without philosophy, an ignorant faith is all that can be had. The employment of philosophy to arrive at a better understanding of faith is, in fact, part and parcel of the believer's responsibility to study the faith he received.

Definitely, Augustine's search for truth is a *"quaerere Deum"* (quest for God), yet it is one where faith and philosophy are at play, culminating in finding God in the *experientia fidei*.[57] More importantly, Augustine made it clear that faith and philosophy steer towards one and the same direction, that is, to that state of happiness or blessedness where the soul finally experiences total peace and satisfaction. As Augustine himself confessed, *"Nulla est homini causa philosophandi, nisi ut beatus sit"* (The only reason for man to do philosophy is to be happy).[58]

Now, after all is said and done, Augustine's profound insights about the truth of faith still continue to resound today even after many centuries. Yes, for Augustine faith needs philosophy, but it seems nowadays that philosophy does not want to have anything to do with faith anymore. Hence, if Augustine had one timely message, for sure, it would be none other than this: "The philosopher without faith could never attain to the ultimate truth."[59]

Endnotes

[1] Pope John Paul II, Encyclical Letter *Fides et Ratio,* no. 5. Città del Vaticano: Libreria Editrice Vaticana, 1999.

[2] In Catholic theology, the eternal truths bequeathed by Christ to His Apostles are contained, or better yet, "deposited" in the Church. This patrimony as a whole is called the *depositum fidei,* literally pertaining to the entire deposit of the faith that the Church believes in and proclaims. Cf. *Catechismo della Chiesa Cattolica: Compendio,* nos. 14-16*.* Città del Vaticano: Libreria Editrice Vaticana, 2005.

[3] A reading of St. Augustine's life story is very much recommended. His philosophical and theological legacies are best understood in the light of his own personal and intellectual struggles. A number of helpful books include: 1) St. Augustine, *Confessions,* trans. R.S. Pine-Coffin (Harmondsworth: Penguin Books, 1961); 2) Pope John Paul II, Apostolic Letter *Augustinum Hipponsensem* (Città del Vaticano: Libreria Editrice Vaticana, 1986); 3) Peter Brown, *Augustine of Hippo* (London: Faber and Faber, 1967); 4) Ettiene Gilson, *The Christian Philosophy of St. Augustine* .London: Victor Gollanz, 1961.

[4] Gerard O'Daly, "Augustine," in *From Aristotle to Augustine,* ed. David Furley, vol. 2, *Routledge History of Philosophy.* London: Routledge, 1999, 393.

[5] Ibid., 392.

[6] Ibid., 393.

[7] John Paul II, *Augustinum Hipponsensem,* chap. 1 passim.

[8] Despite many years of fruitless and frustrating search, "Augustine never loses confidence that there is 'truth'; the problem, as he sees it, lies with human capacity." See John Rist, "Faith and Reason," in *The Cambridge Companion to Augustine,* eds. Eleonore Stump and Norman Kretzmann. Cambridge, United Kingdom: Cambridge University Press, 2006, 28.

[9] St. Augustine, *Confessions,* 1.1. In the original Latin: *"Fecisti nos ad Te (Domine), et inquietum est cor nostrum donec requiescat in Te."*

[10] Augustine unmistakably borrowed the idea of illumination from Platonic philosophy. Centuries earlier, Plato had likened the Good to the sun whose light brings fullness of knowledge to the soul. Similarly, Augustine conceived Christ as light whose splendor kindles the hearts of men to see the truth. Cf. Pope John Paul II, Encyclical Letter *Veritatis Splendor.* Città del Vaticano: Libreria Editrice Vaticana, 1993.

[11] St. Augustine, *Soliloquies,* 8.15.

[12] In *Fides et Ratio,* no. 15 Pope John Paul II quoted one of St. Augustine's famous phrases: "Do not wander far and wide but return into yourself. Deep within man there dwells the truth" (*Noli foras ire, in te ipsum redi. In interiore homine habitat veritas).*

[13] Monika K. Hellwig, "A History of the Concept of Faith," in *Handbook of Faith,* ed. James Michael Lee .Birmingham, Alabama: Religious Education Press, 1990, 8.

[14] Ibid.

[15] Avery Dulles, "Theology of Faith: A Catholic Perspective," in *Handbook of Faith,* 150; cf. *Catechismo,* no. 28.

[16] "Grace (gratia, Charis), in general, is a supernatural gift of God to intellectual creatures (men, angels) for their eternal salvation, whether the latter be furthered and attained through salutary acts or a state of holiness." For details, see "Sanctifying Grace," in *Catholic Encyclopedia Online*, available from http://www.catholic.org/encyclopedia/view.php?id=5307; 01 January 2010.

[17] John Paul II, *Augustinum Hipponsensem,* chap. 1.

[18] This is not to say that there are two separate kinds of faith, one interior (in the human heart) and another exterior (in the Church). Both faiths – within and without – are one and the same, and come from the same divine

source: God Himself. Therefore, there should not be any contradiction between the two. If any, it is human belief that has gone wrong which requires the guidance of the Church to keep it always in the right direction.

[19] St. Augustine, *De praedestinatione sanctorum,* 2.5; quoted in Paul Holloway, "A Return to Rome: Lordship Salvation's Doctrine of Faith," *Journal of the Grace Evangelical Society* 4:2 (Autumn 1991), available from http://www.faithalone.org/journal/1991b/Hollo.html, 01 January 2010.

[20] Piero Coda, *Teologia Trinitaria* (Città del Vaticano: Pontificia Università Lateranenze, 2005), 1-3, 207-230.

[21] This idea of believing to acquire understanding pertains to Augustine's famous Latin expression *"Credo ut intelligam"* (I believe that I may understand) adopted by Pope John Paul II as the subtitle of the second chapter of *Fides et Ratio*. It is an allusion to the Biblical passage "Unless you believe, you will not understand" (Isaiah 7:9).

[22] Coda, *Teologia Trinitaria,* 2. Actually, the notion of *regula fidei* is not originally or exclusively Augustine's. The term is rather part of a common Patristic language as it is also found in not a few of the writings of the Fathers of the Church.

[23] As a Patristic terminology, *regula fidei* is now seldom used by contemporary theologians. In its place, *auditus fidei* (heard faith) has become the much preferred expression. One reason for this new preference is probably the concern of several theologians to highlight the Scriptural foundation of the Catholic faith. Indubitably, *auditus fidei* is derived from the Pauline exhortation *"fides ex auditu; auditus autem per verbum Christi"* (faith comes through hearing; what is heard comes through the word of Christ) in Romans 10:17. Another reason is probably the positive connotation of the word *auditus* (to hear means to be open) compared to the negative connotation of the word *regula* (a rule oftentimes signifies rigidity). All the same, *regula fidei* is in essence *auditus fidei* and *auditus fidei* is also essentially *doctrina fidei.* In other words both are one and the same.

[24] Coda, *Teologia Trinitaria,* 214.

[25] It is important not to overlook the precise terminology that Augustine employed in referring to the second moment in the itinerary of faith. Instead of *intellectus fidei,* Augustine opted for *intelligentia fidei.* The English equivalent for the Latin terms may not spell out so much difference. In any case, *intellectus* is "intellect" while *intelligentia* is "intelligence." Both stem from the verb *intelligere,* which means "to understand, to comprehend, or to discern." The basic difference is that *intellectus* (intellect) signifies perception, conception, or comprehension whereas *intelligentia* (intelligence) signifies the capacity to understand or the ability to choose. From this distinction, we can conjecture that Augustine wanted to emphasize more that *intelligentia fidei* is not merely a moment of exposition, description, or clarification of the truth we believe involving the sufficient exercise of *ratio* (reason) independent of any divine illumination; this is *intellectus fidei.* Rather, *intelligentia fidei* is a moment of intentional intellectual immersion into the rich abode of truth, always prompted by the illumination given by God, and not by the enlightenment of pure *ratio* (reason) alone. Though Augustine did not see reason as opposed to faith, for him reason devoid of divine illumination is not enough to give a deeper understanding of faith. That is why his stress is on the *intelligentia fidei* which implies the presence of some divine illumination, and not the *intellectus fidei* which indicates the autonomous use of reason without reliance on divine illumination. In any event, it can be said that *intelligentia fidei* is more a "becoming acquainted with" rather than a "making appraisal of" the truth we believe. As for *intellectus fidei,* it remains valid and is in fact a perennial "methodological principle" in theology. See *Fides et Ratio,* nos. 65-66.

[26] Pope John Paul II also adopted this Augustinian maxim as the subtitle of the third chapter of *Fides et Ratio.*

[27] St. Anselm, *Proslogion,* I; quoted in Karl Barth, *Anselm: Fides Quaerens Intellectum.* London: SCM, 1960, 167.

[28] The distinction noted earlier between *intellectus fidei* and *intelligentia fidei* becomes here more pronounced.

[29] Coda, *Teologia Trinitaria,* 2.

[30] Cf. John 14:6.

[31] The meaning of appropriation, in its ordinary hermeneutical usage, is simply "to make one's own." In other words, appropriation refers to the act of claiming, possessing, or taking hold.

[32] St. Augustine, *De Trinitate,* I.1.3; quoted in Coda, *Teologia Trinitaria*, 216.

[33] 1 Corinthians 2:16.

[34] St. Augustine, *De Trinitate,* I.3.5; quoted in Coda, *Teologia Trinitaria,* 215.

[35] 1 John 19, 21-24.

[36] Cf. John 15:12.

[37] 1 John 4:16.

[38] St. Augustine; quoted in Gilson, *Christian Philosophy of St. Augustine,* 140.

[39] *"Ecce: Deus dilectio est. Utquid imus et currimus in sublimia caelorum et ima terrarum quaerentes eum qui est apud nos, si nos esse velimus apud eum?" De Trinitate,* VIII.7.11; quoted in Coda, *Teologia Trinitaria,* 2.

[40] "Faith without works is dead," James 2:26.

[41] St. Augustine, *Sermon,* 2.8, citing St. Paul's Epistle to the Galatians 5:6; quoted in Paul Holloway, "A Return to Rome: Lordship Salvation's Doctrine of Faith," *Journal of the Grace Evangelical Society* 4:2 (Autumn 1991), available from http://www.faithalone.org/journal/1991b/Hollo.html; 01 January 2010.

[42] Pope Benedict XVI, Encyclical Letter *Spe Salvi,* no. 11. Città del Vaticano: Libreria Editrice Vaticana, 2007.

[43] Augustine simply appropriated the concept of *eudaimonia* (happiness) of the Ancient Philosophers, more notably, Aristotle. For Aristotle, *eudaimonia* is the ultimate end of a good life, a life spent in contemplation of the truth which every philosopher seek. The Greek *eudaimonia* is usually rendered in its Latin equivalent *beatitudo* (literally blessedness or beatitude). Thus for Augustine, *beatitudo* is also the end of Christian life, a life spent in loving contemplation of God, the ultimate Truth.

[44] Benedict XVI, *Spe Salvi,* no. 2. The reason why faith, hope, and charity always go together is because they are the three theological virtues which are essentially inseparable from each other. Cf. *Catechismo,* nos. 384-388.

[45] See Bonnie Kent, "Augustine's Ethics," in *Cambridge Companion to Augustine,* 207.

[46] 1 John 4:16.

[47] St. Augustine, *Enchiridion,* 1.5.

[48] Ibid.

[49] Cf. *Confessions,* 1.1.

[50] For details, see St. Augustine, *The City of God,* trans. Henry Bettenson (Harmondsworth: Penguin Books, 1972). This particular book contains for the most part the saint's political philosophy. Hence, its citation in this paper is only limited to where his concept of faith can be applied.

[51] Benedict XVI, *Spe Salvi,* no. 14. Since this is already the third citation of Pope Benedict XVI in this paper, it needs to be said that as a young priest in 1953, Joseph Ratzinger (Benedict XVI) obtained his doctorate in theology

with a dissertation entitled "The People and the House of God in St. Augustine's Doctrine of the Church." That means that the Pope is not just knowledgeable about Augustine, he is also unquestionably an expert.

[52] Augustine himself publicly announced: *"Questa é la mia fede, perché questa é la fede cattolica"* (This is my faith, because this is the Catholic faith), *La Trinità,* I.4.7, trans. Giuseppe Beschin (Roma: Città Nuova Editrice, 2005), 17.

[53] The renowned Medieval theologian Peter Lombard (ca. 1100 – 1160), expounding Augustine's understanding of faith, highlighted that faith only fully becomes faith when it is a *"fides caritate formata"* (faith formed by charity); cited in Alexander J. McKelway, "Theology of Faith: A Protestant Perspective," in *Handbook of Faith,* 170.

[54] John Paul II, *Fides et Ratio,* no. 6.

[55] Ibid.*,* no. 66.

[56] Philip Strokes, "St. Augustine of Hippo," *Philosophy 100 Essential Thinkers* (New York: Enchanted Lion Books, 2003), 45.

[57] Coda, *Teologia Trinitaria,* 216.

[58] St. Augustine, *De civitate Dei,* 19.1; quoted in "Augustine's Three Discoveries: Faith, Will and History," available from http://www.fordham.edu/gsas/phil/klima/augustine/Augustine.pdf; 08 January 2010.

[59] Strokes, "St. Augustine of Hippo," *Philosophy 100 Essential Thinkers,* 45.

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_____. *Sermon.* 2.8, citing Galatians 5:6. Quoted in Paul Holloway, "A Return to Rome: Lordship Salvation's Doctrine of Faith," *Journal of the Grace Evangelical Society* 4:2 (Autumn 1991), <http://www.faithalone.org/journal/1991b/Hollo.html>. 01 January 2010.

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