THE HEART of the MATTER
MISSION AND MINISTRY AT VILLANOVA UNIVERSITY

Education in the Augustinian Tradition
As both Catholic and Augustinian, Villanova University pursues academic excellence, promotes a vision of the common good and celebrates the sacramental character of all creation with respect and reverence. We search for truth with openness to ultimate meaning and value through the lens of Christian faith and engagement with all disciplines in the liberal arts tradition. Through innovative academic course work and pastoral ministry, we express a “special concern for the poor, compassion for the suffering, regard for the value of life and dedication to social justice and human rights.” (Augustinian Ministry of Higher Education, 1996)

Heart of the Matter is an annual publication of the Office for Mission & Ministry. It hopes to show the centrality of Villanova’s Augustinian and Catholic identity and its unique contribution to American Catholic higher education. The cover image, a mural by Edward Ruscil, which hangs in the St. Augustine Center for the Liberal Arts, is an especially appropriate illustration for much of the content in this issue. Augustine, who taught not only through sermons and letters but in the classroom as well, was a Master teacher, whose distinctive pedagogy remains relevant for us today.

We are especially indebted to Noel Dolan, Michael Tomko, Suzanne Toton, Chris Janosik, and guest author Hugh O’Donnell, who contributed content for this issue. Our hope is that this magazine and their efforts will provide insight into the heart of Villanova University and inspire not only personal growth but participation in and fulfillment of our Augustinian mission.

Barbara Wall, PhD
Vice President for Mission & Ministry

“Do not think that any human teaches any other. The sound of our voices can admonish, but the one who teaches is inside.”

St. Augustine—Tractates on 1 John 3, 12
What’s Your Mission?
There’s no time like the present to discover your true mission in life. It’s not simply an intellectual task, but a spiritual one.

Who are the Augustinians?
Keepers of the Tomb
The Order of Saint Augustine is custodian of the sacred remains of St. Augustine, which have been on an interesting journey.

EVERYMAN: The Medieval Morality Play
One of the most famous and best known examples of a medieval morality play continues to have frequent influence at Villanova.

Of Churches, Choir and Sacred Songs
“He who sings once, prays twice” is a famous phrase often attributed to St. Augustine. What did he really say?

Teaching and Learning in the Augustinian Tradition
St. Augustine had many worthwhile things to say about the obligations of teachers and students.

Augustine on Capital Punishment
In his day, St. Augustine was one of the more informative writers on capital punishment. Of what relevance is he today?

Six Pillars of Augustinian Education
What is an “Augustinian” university? These six primary values contribute to a concise understanding.

International Development: Progress Toward An Ideal
The concept of international development has evolved since the 1950s and offers Villanova graduates exciting opportunities to transform lives.

Cover Image:
Augustine: Preacher of the Word by Edward Ruscil, 1992. St. Augustine Center for the Liberal Arts, Villanova University

Since 1842, Villanova University’s Augustinian Catholic intellectual tradition has been the cornerstone of an academic community in which students learn to think critically, act compassionately and succeed while serving others. As students grow intellectually, Villanova prepares them to become ethical leaders who create positive change everywhere life takes them.
WHAT'S
YOUR
MISSION?
Someone, sometime, when you least expect it, is going to ask you, “Why are you here?” First Year students get asked the question during Orientation on the Freshman Survey. Sizable numbers say that they come to “get a degree” or “prepare for getting a good job” or to become “financially well off.” Thinking about the WHY of being here isn’t the same thing as knowing WHAT you plan to do while here. Freshmen plan to “maintain a B average” to “get involved” or to “get a part time job,” among other things. What about the rest of us? What motivates faculty, staff, administrators to be here?
Regardless, the questions “why” and “what” don’t quite add up to finding or having a mission. According to Richard Bolles, author of *What Color Is Your Parachute?*, a mission is a religious concept that cannot be separated from God. A “mission is the continuing task or responsibility for which one is fitted or destined to do or is specially called to undertake.” Bolles contends that finding one’s mission is not simply an intellectual task, but a spiritual one as well, that cannot be found in days or weeks, and involves a learning process with stages and steps.

First, a person must reject the notion that one’s mission on earth involves DOING things. Instead, we must look to BEING someone. Next, we must reject the notion that a mission is unique and can be accomplished independently from others. Instead, we must acknowledge that some parts of a mission must be shared with and accomplished through others.

According to Bolles, we have to be willing to move away from DOING, GETTING and HAVING to the deeper understanding that “we are sent here for BRINGING more gratitude, more kindness, more forgiveness and more love into the world.”

For Bolles, a mission requires three things of each one of us. We must:
- stand hour by hour in the conscious presence of God, the one from whom our missions are derived;
- do what we can to make this world a better place, following the guidance of God’s spirit, which is within and around each of us; and
- exercise our greatest gifts, the ones in which we find most delight, in the places God has caused to appeal to us most, for the purposes that God needs most to have addressed in the world.

**FINDING AND CONTRIBUTING TO MISSION**

The University Mission Statement is a good place start. Maybe you were drawn to Villanova University because of it. As a Catholic and Augustinian institution, we seek to reflect “the spirit of Augustine” in all things. But what is this “spirit”? We know that for Augustine, the purpose of life was to search for God - the ultimate Truth - not alone, but in community, among friends, where love was to motivate everything. It’s in this context that Villanova “welcomes and respects those of all faiths who seek to nurture a concern for the common good.” Villanova invites its members to “discover, disseminate and apply” knowledge, while advancing a “deeper understanding of the relationship between faith and reason,” and to “accept the challenge of responsible and productive citizenship, in order to build a just and peaceful world.”

For both those who have just arrived and for those who have been here longer, the question might well be the same: How does one begin to find his or her own mission AND contribute to the mission of Villanova University at the same time? According to Bolles, the place to start is by “taking one step at a time” - even when not yet seeing where each step may lead, and by always choosing the step that will “lead to more gratitude, forgiveness, kindness, honesty and love.”

When students accept admission here, when faculty and staff accept offers of employment at Villanova, many don’t give a lot of thought to Villanova’s religious identity. But as it turns out, church-affiliated colleges and indeed, this Catholic, Augustinian university represent significant resources for beginning the journey that Robert Bolles refers to as “finding your mission in life” – finding your “spiritual road.”

The Catholic Bishops of the United States suggest that a Catholic college offers EVERYONE unique opportunities to focus on ones “spiritual road” and provides resources that can assist every member of the community to discern “God’s guiding spirit,” identify “our greatest gifts” and find the purpose for which we each have been created.
DIscOverIng One’s True MissIOn requIres unlearnIng Basic AssumptIons about what We value And how We live Our lives.

NO MATTER HOW LONG YOU’VE BEEN A MEMBER OF THIS COMMUNITY:

1. SET ASIDE TIME EACH DAY TO PRAY.
   Many people read Scripture and other holy books as a form of prayer. Catholics find the Mass and the rosary meaningful. Still others simply meditate in quiet. Plan to become more persistent in prayer.

2. ASSESS PERSONAL KNOWLEDGE OF YOUR FAITH.
   What additional knowledge would strengthen your faith? Make a commitment to addressing the highest priorities you have identified. Look right on campus for resources to assist you.

3. EVALUATE YOUR SPIRIT.
   Faith, hope and love are among the most valued virtues in Christianity. What obstacles prevent you from being more hopeful in class, at work, on campus, with your friends and family? What prevents you from bringing more gratitude, kindness, forgiveness and love to everyone you meet?

4. GET CONNECTED AND BE INVOLVED.
   Affiliate with others who share your road. Find ways to use your talents and skills to improve Villanova and the world in which you live.

Regardless of our reasons for coming to Villanova, let’s use our time here as an opportunity to find our true missions in life.

3. Ibid., p. 5.
5. Ibid., p. 7-8.
Saint Augustine died in Hippo, North Africa, now known as Annaba in Algeria. Between his death in 430 and the present time, Augustine’s sacred remains have rested in a variety of places, not all of which have been overseen by the Order of Saint Augustine.

Africa to Italy
Initially, the body of Augustine was entombed in or near his own cathedral, the Basilica of Peace. Despite Hippo’s status as one of the most fortified African cities, it was largely abandoned to the barbarians who pillaged and burned parts of it. Even so, the burial place of Augustine was left intact and unharmed. It was here that the relics of Augustine remained for nearly seventy years.

In 496, Trasamund, who was hostile to the Catholic Church, ascended to power. Catholic prelates were sent into exile. Among them were the bishops of Numidia and among these were Eugene of Carthage and Fulgentius of Ruspe. It was they who conceived the idea of removing the relics of Augustine, together with his written works, which were already of universal renown and esteem. These were taken to a site near the Basilica of St. Saturninus, on the island of Sardinia for safekeeping. The bones of Augustine remained here until the beginning of the eighth century.
According to Bede (672-736), the ancient English ecclesiastical historian, the body of Augustine was subsequently deposited in Pavia, Italy, about the year 720. Peter Oldrad, Archbishop of Milan, wrote in a history of this second transfer of the body of Augustine that this was necessary because Sardinia had become a volatile and violent place. Luitprand, King of the Lombards, had become gravely concerned that the relics of Augustine might suffer profanation. His representatives obtained the relics for sixty thousand gold crowns and returned to Genoa. Subsequently, the remains of Augustine were placed in the crypt of the Church of St. Peter of the Golden Sky.

Luitprand entrusted the bones of Augustine and the church to the Order of St. Benedict. In the twelfth century, Pope Honorius III (1216-1227), himself a Canon Regular of St. Augustine, insisted that the church be placed under the control of the Augustinian Canons. It was not until 1327, during the reign of Pope John XXII that the Order of St. Augustine was permitted to share custody of the tomb with the Canons. Later, the Order of St. Augustine was granted sole custody of both the church and the tomb. Soon after, they commissioned a marble arca (tomb) to be built for the relics. The project of fifty years was completed in 1402, and was initially located in the sacristy of the church.

During the 16th century, Northern Italy was involved in prolonged and destructive wars between Austria and France. Churches and monasteries in Pavia were converted for use as hospitals and garrisons. When the Augustinians were evicted, the arca was dismantled and stored. The bones of Augustine were moved again, this time to the Cathedral of Pavia, and placed on display. This arrangement continued through 1900.

After the conflict, the Order of St. Augustine re-purchased their monastery and their church. Restoration commenced in 1896 and in 1902 they successfully appealed for the return of Augustine's relics. The arca was reassembled not in the large sacristy, but immediately behind the main altar in the sanctuary of the church, its current location. Today, four Augustinians serve the people of Pavia and San Pietro in Ciel d’Oro.

back to africa

In early 1842, Monsignor Dupuch, first Bishop of Algiers in the modern era, set out for Italy to discuss with Pope Gregory XVI the problems of his new diocese. He also hoped to obtain a relic of Augustine in anticipation of building a modern basilica in Annaba. Agreement with Bishop Tosi of Pavia and permission from Pope Gregory were obtained and transfer of the relic took place on October 28, 1842. Four decades passed before the present Basilica of St. Augustine was completed in 1881. The basilica overlooks the ruins of Hippo Regius, the original location of the Basilica of Peace, where Augustine served as bishop from 395 to 430.
Today, the Basilica of St. Augustine is staffed by three Augustinian priests. There are about 12 million people living within the geographical boundaries of the Diocese of Constantine. Fewer than 1,000 are Catholic. Even so, in recognition of Augustine’s historical importance to Algeria and Africa, a six year restoration plan was recently undertaken. With official sponsorship of the President of the Republic of Algeria, Mr. Abdelaziz Bouteflika, the nation and the Church celebrated the inauguration of the fully restored basilica on October 19th, 2013. Pope Emeritus Benedict XVI made a personal contribution towards the restoration of the church, which has been described as a symbol of coexistence and fraternity between Christians and Muslims and among people who seek the Truth.

The text for this article is an adaptation from the electronic resource on St. Augustine, www.augnet.org. It and corresponding photographs are used with permission.
EVERYMAN is one of the most famous and best known examples of medieval morality plays in existence. Scholars are fairly certain that the English version, with which many are familiar, is in fact a translation of the Dutch play Elckerlijc, published in 1495. Because there is no record of EVERYMAN being performed in the medieval period, some speculate that the original might have been intended for private reading and not for theatrical performance.
Everyman provides a nice parallel to St. Augustine's own discussion of ambition and desire as clouding forces that prevented him from pursuing the higher truth. My seminar class spent considerable time making connections to our contemporary world, in which the lure of material goods and personal ambition continue to dictate our own course of actions and choices.

Material Goods says to Everyman, l.430-3

EVERYMAN had long been thought of only as an interesting historical document. It seems only to have emerged in force when it was reprinted in Thomas Hawkins’ *The Origin of the English Drama* in 1773. As far as we know, it was not until 1901 that the revolutionary theatre director and scholar William Poel produced one of the first ever performances of EVERYMAN in Canterbury, England. Now, however, the play is often performed and widely studied in English Literature and drama classes, even at Villanova!

EVERYMAN uses allegorical characters to examine the question of Christian salvation and what Man must do to attain it. The premise is that the good and evil deeds of one’s life will be tallied by God after death, as in a ledger. Throughout the play, “Everyman” tries to convince other characters (Fellowship, Material Goods, Discretion, Strength, Beauty and Knowledge, among others) to accompany him to judgment before God, in hopes of presenting a more favorable account.

“Everyman” has little luck in convincing others to come along on the pilgrimage.

Eventually he realizes that he will indeed stand alone, learning that when one is brought by Death and placed before God all on which one can rely is one’s own good deeds.

Noël Falco Dolan, Director of Academic Learning Communities for the Augustine & Culture Seminar Program says, “Everyman provides a nice parallel to St. Augustine’s own discussion of ambition and desire as clouding forces that prevented him from pursuing the higher truth. My seminar class spent considerable time making connections to our contemporary world, in which the lure of material goods and personal ambition continue to dictate our own course of actions and choices.”
Michael Tomko, Associate Professor of Literature in Humanities, uses the text in his required course on the Human Person.

“I love teaching Everyman,” Tomko says, “because it demonstrates the stark difference between an unexamined life and one grounded in self-reflection, and what St. Augustine would call properly ordered loves.” Self-examination leads “to Everyman’s discovery of how he had neglected and misconstrued all that could have been good in his life. Students may not agree on all the play’s claims about what constitutes a good life, but they thereafter address the question with the gravity and necessity that it deserves.”

The play was directed by Rev. David Cregan, OSA, Associate Professor and Chair of the Theatre Department. It played to packed audiences during its run, during the Villanova Theatre’s 2013–2014 season.

Go thou to EVERYMAN and show him in my name a pilgrimage he must on him take, Which he in no wise may escape. And that he bring with him a sure reckoning without delay or any tarrying.

God says to Death. l.66-71

2. Ibid.
SIX PILLARS OF AUGUSTINIAN EDUCATION

Villanova is an “Augustinian” university, but what do we mean when we say so? If St. Augustine was to offer his own thoughts on what an Augustinian university should be, he might suggest these values, these six pillars, on which an Augustinian education should rest:
“UNDERSTAND SO THAT YOU MAY BELIEVE. BELIEVE SO THAT YOU MAY UNDERSTAND.”1

An Augustinian education acknowledges, as St. Augustine asserted, that “nothing is to be preferred to the search for truth,”2 as his friends and disciples dedicated themselves to a journey of living lives of interiority and conversion.3 But Augustine knew well that knowledge, understanding and wisdom were only to be found at the intersection of faith AND reason. “Do not think that any human teaches any other” he said. “The sound of our voice can admonish, but the one who teaches is inside. The sound we make is useless.”4 “We all have one Master, whose school is on earth and whose seat is in heaven.”5

“DO NOT GO OUTSIDE YOURSELF, BUT ENTER INTO YOURSELF, FOR TRUTH DWELLS IN THE INTERIOR SELF.”6

Both Augustine’s personal life and his spiritual teachings are dominated by a continual call to interiority. He contends that it is “inside one’s self” where truth is found,7 and that only in contemplation and silence is understanding achieved.8 According to Augustine, the visual and the audible of the external world serve only as reminders to the student, and that learning takes place in the interior world.9 The interior activity of contemplation and a search for the ultimate Truth allows us to transcend ourselves to an eventual encounter with God, the Teacher.10

“UNLESS HUMILITY PRECEDES, ACCOMPANIES, AND Follows whatever we do, we will find that we have done little good to rejoice in. Pride will bereft us of everything.”11

According to Augustine, humility is the root of true charity. It calls us to accept the sacred in ourselves and others. It allows us to recognize that we are human, to accept our place in reality - neither making oneself more nor less than what one actually is, and to love all things, but in an appropriate way.12 Humility teaches us to see others as equals. “Humility induces us to presume on our own strength and to trust in God.” Humility allows us to listen to others and to see the truth in them.13 According to Augustine, the only way to reach an “abiding, active knowledge of the truth is through humility.”14
“Community is a place where the search for truth takes place in a climate of love and friendship, where one can experience that the ‘truth is neither yours nor mine, so that it can belong to the both of us.’”

In an Augustinian community, the purpose of life is to search for God, the ultimate Truth, not alone, but among friends, who are committed to the same journey. In such a community “love is at the center and the heart” of every act and interaction, and respect for each person, as a child of God, is primary. Members strive to live in harmony - in a quest for union of mind and heart, to mutual concern for and assistance to each other in every way possible, including fraternal correction, in a spirit of love and understanding. Members look upon their work as an expression of one’s human nature, not as a burden, but in cooperation with the Creator in shaping the world and serving humankind. Always conscious of the virtues of honesty, integrity, and compassion as fundamental to the Christian way of life, members work for unity, making justice and peace, the fruits of love, a reality in the Church and in the world.

“Every good thing is sealed to us in the celebration of the sacraments.”

An Augustinian education is a Catholic education that “nurtures the development of religious faith and practice, develops moral and ethical perspectives and values of its members.” All in such a community are invited into the sacramental life that is active participation in an outward expression of one’s faith. Exploration of religion and faith, participation in prayer, liturgy and other forms of communal worship are both respected and encouraged.

Those who have a desire to live an Augustinian life seek to make “unity and peace a reality in the Church and in human society.” It requires a particular expression of faith, of Gospel values - putting aside narrowness and selfishness and becoming “attuned to a broader social love, joining ourselves to others in such ways that we may have only ‘one mind,’ the mind of Christ.”
The degree to which you are concerned for the common good rather than for your own, is the criterion by which you can judge how much progress you have made.”21

Stewardship of the common good requires that we willingly accept accountability for others through service to them, without control of them. In the Catholic tradition, “the Beatitudes teach us the final end to which God calls us, and confront us with decisive choices concerning earthly goods. They teach us [how] to love.”22

“Love, when it is true, is always directed away from oneself. It is transcendent. The two-fold commandment of love, therefore, translates into working for the common good, [and] working for the common good is service.”23 Service in an Augustinian context is done in the spirit of gratefulness and in recognition that the service owed to God must be rendered to humankind. Service is love in its dynamic dimension. Service gives expression to Jesus’ command, “Love one another as I have loved you.”24

Are these among the distinctive “markers” of Augustinian education? If so, how are they expressed at Villanova University? What must we do to make them the pillars on which a Villanova education rests?
St. Augustine is often a tedious read. He has however, a great way of providing a deeper understanding into the fullness of our faith – drawing us more closely into personal relationship with Christ. Of churches, he writes, the “real beauty of each is to be found not in the beauty of the various parts of the dwelling,” but in “the manifold beauties of the inner selves from which the work precedes – the living stones who made it.” Through the prism of Augustine then, one can gain a deeper appreciation of what a church really is and the myriad of relationships it represents.

Though Augustine never wrote a hymn and apparently lacked the vocal capacity for singing, he did write extensively about sacred music and its central role in the life of the Church. Of his own personal experience he wrote: “How greatly did I weep in Your hymns and canticles. How deeply moved was I by the voices of Your sweet-speaking Church! The voices flowed into mine ears, and the truth was poured forth into my heart.” As bishop, Augustine described sacred music as a “religious exercise useful for inducing a devotional frame of mind and inflaming the strength of love to God” which, with proper execution, will “rouse [the faithful] like the stirring notes of the trumpet on the battlefield.”

Of Churches and Choirs: Sacred Song
The importance of music in biblical tradition is shown very simply by the fact that the verb ‘to sing’ is one of the most commonly used words in the Bible. The famous but hotly contested phrase, “He who sings, prays twice” (*Qui cantat, bis orat*) is widely attributed to Augustine. Some claim that the source from which the phrase originates describes in much richer detail, the qualities of “proper” hymns and competent “singers of praise.” According to Augustine, hymns well sung are first and foremost praise – expressions of gladness and genuine love toward the object of the singing. When sung in this manner, hymns become a means of preaching with passion about God, who is always the focus of sacred music – giving them a twofold, prayerful purpose.

Pope Emeritus Benedict XVI, recently described as “the great Augustinian,” wrote extensively about the role of sacred music in the Church.

“The importance of music in biblical tradition” he wrote, “is shown very simply by the fact that the verb ‘to sing’ is one of the most commonly used words in the Bible. It occurs 309 times in the Old Testament and 36 in the New.” “Liturgical music, based as it is on biblical faith, is, therefore, … a higher form of proclamation,” when done with reverence and understanding.

“The singing of the Church comes ultimately out of love. ‘Cantare amantis est’, says Augustine, singing belongs to the lover.” In so saying, we come again to the Trinitarian interpretation of Church music. The Holy Spirit is love, and it is He who produces the singing. He is the Spirit of Christ, the Spirit who draws us into love for Christ and so leads to the Father.”

Cantors, singers and instrumentalists under the direction of Donald Giannella, Associate Director at Villanova’s Center for Worship, accept this challenge at weekly Sunday liturgies and other occasions throughout the year. “Lessons and Carols for Advent,” which attracts a standing room only audience is perhaps their finest example of a “higher form of proclamation!”

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1. St. Augustine, Sermon 337.
4. St. Augustine, Exposition on Psalm 73.
5. Timothy George, Dean of Stamford University Divinity School, On the Square, (February 19, 2013).
7. Ibid., 140.
10. St. Augustine, Sermon 337.
teaching AND LEARNING IN THE Augustinian Tradition
In the ideal, the spirituality of Augustine should be an important building block for teaching and learning at Villanova. In the Augustinian model of education, both faculty and students are “servants of the truth,” who place instruction and learning in the disciplines at the service of development of the intellect.1

“Believe so that you may understand. Understand that you may believe,”2 Augustine said. Learning, “cultivation of the mind,” in this context, must be understood as more than the pursuit of “academic excellence” or of attaining knowledge for its own sake. More appropriately, it is the pursuit of wisdom, the capacity to understand one’s self, others and the world in light of the ultimate reality. This “pursuit of wisdom coincides with the search for Truth for which every person longs.”3

Honesty and humility must characterize “disciplined conversation” between faculty and student, during which students develop confidence in their abilities to reason and to assert for themselves, discovered truth. The intended outcome, for which we hope, is less dependence on the teacher’s “authority” and greater appreciation for “truth,” both discovered and revealed during principled and collaborative inquiry.4

Villanova’s academic community acknowledges belief in God as reasonable, places each discipline in conversation with the Catholic intellectual tradition, and creates an environment “where being a faithful Catholic is taken seriously as an intelligent and morally responsible option for contemporary people.”5

In the Augustinian model of education, faculty and students form an egalitarian learning community, pursuing goals as “friends, brothers, sisters, sharing with others what they have or gain, and receiving what God has given or will give” to each.6

Teaching and learning aren’t two different tasks, but two parts of a single system, where teachers and learners help each other to greater understanding and wisdom. For Augustine, the teacher and the student dwell in each other. They are not isolated individuals, but partners in a common task.

“So great is the influence of a sympathetic mind that our students are affected by us as we teach and we by them as they learn. Thus we come to dwell in each other; they speak within us what they hear, while we learn in them what we teach.”7
Good teachers make good students and good students make good teachers.

Good teachers engage students. Engaged students energize teachers. Augustine tells us that in order to be most effective, teachers must feel joy and enthusiasm. He writes of teachers:

“the texture of our speech is suffused with the very delight that we take in speaking, and our words flow more easily and more pleasingly.” 8

Without active participation from students, teachers can lose heart. Augustine paints a familiar but painful picture of a teacher whose enthusiasm is not met by interest from the students:

“We feel distressed at our failure and, like people expending effort to no avail, we become limp with disgust and, as a result of this very disgust, our speech becomes even more sluggish and colorless.” 9

It is all about love.

Augustine advised his followers to "use knowledge as a kind of scaffolding to help build a structure of love and understanding. Your knowledge is useful when it is used to promote love, and becomes useless, even harmful, when separated from such an end." 10

Further, he claimed that successful learning really only happens in the context of a loving relationship – something akin to that between parent and child. And love, Augustine reminds us, is a reciprocal relationship, not just between teacher and student, but among teacher, student and the Teacher of us all.

“Fluent and cheerful words will then stream out from an abundance of love and be drunk in with pleasure. For it is not so much I who say these words to you as it is love itself that says them to us all.” 11

This same sentiment is echoed by the inscription in the entranceway to the St. Augustine Center:

“Set love as the criterion for all that you say. Whatever you teach, teach in such a way that the person to whom you speak, by hearing may believe, by believing, hope and by hoping, love.” 12
HARD WORK IS WORTH THE EFFORT.

To be good students and teachers in the spirit of Augustine is a challenge!

A good teacher has enthusiasm not only for course content, but the process of learning. Teachers must be compassionate and have a sincere desire for students to succeed. Good students take learning seriously, come to class prepared, contribute to their own learning and help each other grow in understanding and wisdom.

Good teachers interact with students with a fervent desire “to inspire them with a serious interest in the truth, to instill in them a habit of diligence and application, clear their minds from worldly interests, and fix their thoughts on what is of real profit.”

Good students “engage in spirited scholarly discourse, jointly pursue discovered truth, even admonish and correct one another as necessary.”

Most importantly, students must be committed to pursuing larger, deeper goals – namely the formation of an educative community and development of the intellect.

VERITAS, UNITAS, CARITAS ONE MORE TIME.

Recall the familiar image of the blazing heart in the center of the University seal and its motto: veritas (truth), unitas (unity), and caritas (love).

In an Augustinian environment, we search for the “authority of truth” not the “truth of authority.” Here, teachers and students see themselves not as autonomous individuals but as a single community working together in unity at a common task, where love drives us toward accomplishment of shared goals. Here, we hope that all our members develop a passion for learning and discover their own “burning hearts.”

The Center for Faith and Learning works in conjunction with the Villanova Institute for Teaching and Learning to encourage students and faculty to build “Augustinian classrooms” at Villanova. For more information, contact Dr. Beth Hassel, PBVM, Director for the Center of Faith and Learning.

2. Augustine, Letter 120.
4. Jacobs, R., 111-123.
8. Ibid., 18.
9. Ibid., 2, 3, 11, 13, 8.
15. Ibid., 116.
In our present age, the death penalty has been a focal point of much moral deliberation. Ecclesial discourse on this topic is long established, from St. Paul to papal encyclicals.1

Turning to antiquity, St. Augustine of Hippo emerges as one of the more informative writers on capital punishment. His theological clout has been a singular influence in the history of Christendom. His opinions, esteemed so greatly by medieval and modern theologians alike, are paramount in understanding the Catholic tradition on many moral issues, including the death penalty.

“It may be said that all the thought-currents of the past meet in his [Augustine’s] works and form the source which provides the whole doctrinal tradition of succeeding ages.”2

– Pope Paul VI, Address at the Augustinianum, 1970.
“Because the law had commanded the adulterers to be stoned, surely the law could not command what was unjust: if any man should say other than what the law commanded, he would be detected as unjust.”

Legal but Rare
Augustine defends the legitimacy of the death penalty through examples found in Scripture. From the Old Testament, he cites intermittent recourse to capital punishment found in the Pentateuch. Both Leviticus and Deuteronomy explicitly command the execution of sinners in certain circumstances (cf. Lev 20; Deut 13, 18). For the Israelites, the use of the death penalty in obedience to the law was deemed an act of righteousness. For Augustine then, to say that such punishment is inherently wrong is untenable, as “[e]veryone who serves Him knows that He can never require what is wrong.” The Torah required the death of the guilty party for grave breaches of the moral law, and according to Augustine, for an Israelite to disparage such decrees would itself be an act of injustice: “Because the law had commanded the adulterers to be stoned, surely the law could not command what was unjust: if any man should say other than what the law commanded, he would be detected as unjust.”

In addition to the prescription and admonitions found in Scripture, Augustine advances his argument further through political philosophy. According to the nature of governments, the executioner is not just a practical office but a necessary one. “The executioner's ugly office does not mar the well-governed state; such an office is a civic necessity.”

The Motive Must Be Love
While Augustine upheld the right to use the death penalty, he also stipulated that the intention of the act must be rightly ordered. “The sacred seat of virtue is the heart,” he wrote, “and it is there where the intention resides.” On the other hand, one may perform a good action for a disordered purpose (e.g., giving alms for human praise), in which case, he decreed, the moral character of the act is altered.

Augustine makes it very clear, both in letters and commentaries, that when a person punishes, it should not be for the sake of vengeance. “The Christian must keep far from his heart any lust of revenge when someone is subjected to punishment.” For Augustine, any pleasure or hatred in imposing the death penalty is unquestionably wrong. But if vengeance is not a proper motive for which one should punish, what is? Augustine argues a twofold purpose: love for the malefactor and love for humankind. Thus, according to Augustine, many deaths in the Old Testament do not solely illustrate the wrath of God’s
justice, but the compassion of his love, which does not spare the body in order that the soul may be saved. Augustine firmly asserts that the first motive of punishment is love for the perpetrator. In cases involving execution, caritas seeks death in this world so as to save life in the next.

The second love is manifest in the natural consequence, which comes from witnessing any castigation, namely deterrence “in accordance with the just and good counsel of Him who uses punishments both to restrain the wicked and to educate his own people.”

**Blessed are the Merciful**

Having evaluated Augustine’s defense of the death penalty, we can turn to the more striking dimension of his doctrine: Though capital punishment is sanctioned in Scripture and at the time was an “essential component” of judicial order, Augustine cautions that Christians should strive to convert criminals through love, rather than exact reform through fear; for “ruling a province is different from ruling a Church; the former must be governed by instilling fear, the latter is to be made lovable by the use of mildness.”

Taken from a variety of Augustine’s works, there emerge four principal reasons why Christians should not resort to capital punishment: 1) the teachings of Jesus; 2) the fear of damnation; 3) the hope of salvation, and 4) the sacrificial purity of martyrdom.

As to the first, the Evangelists record many passages of Christ’s compassion by which He was able to draw many to Himself. Referencing the Gospels, Augustine argues that Christians, both in imitation of their Savior and in obedience to his counsels, should always have recourse to mercy.

Augustine’s second reason for restraint is fear for the sinner’s damnation: “Consequently, we are forced by our love for humankind to intercede for the guilty lest they end this life by punishment, only to find that punishment does not end with this life.” Augustine believes that this compassion and mercy shown to the guilty is a better tool to bring about their transformation than any fear of death. Bad men must be punished, “yet bad men are to be loved, so that they may not continue to be bad, just as sick men are to be loved so that they may not remain sick.”

Augustine’s third rationale is based on the fundamental realization that we all are evil doers and are in need of mercy. The need to pardon in order to be pardoned is a central motif of the New Testament inspired by Jesus’ repeated admonitions to forgive, for “the measure you give will be the measure you get” (Mark 4:24). Augustine echoed this sentiment by advocating that clemency is a great blessing not only for the transgressor but also for the transgressed. He insists that the leniency one shows toward a condemned criminal may, in turn, be “a saving remedy by which our own sins may be pardoned.”
Therefore, he pleads for all men to show mercy in their human judgment if they too wish to receive mercy “before the Divine judgment.”\textsuperscript{11}

Augustine’s final reason is one rooted in mystical theology. Concerning cases where Christians have been maltreated or killed for their faith, he finds it not only appropriate, but imperative that no blood should be shed in reprisal. To seek such satisfaction in these cases would mar the unblemished sacrifice offered by God’s saints. According to Augustine, one must not resort to the death penalty in such cases, “so that the suffering of the servants of God, which ought to be the glory of the Church, may not be dishonored by the blood of her enemies.”\textsuperscript{14}

**Justice Must Precede Compassion**

Augustine realized that many might consider his position diametrically opposed to justice. Augustine argued that while it may seem “to be unjust, and a sign of laxity and indifference...[it is] something exceedingly beautiful.”\textsuperscript{15} Augustine did seek the punishment of criminals, though he wished the severity tempered: “At the same time we do want public authority to act against them, but not to make use of the extreme punishment which they deserve. Act against their offenses so that some of them may repent of having sinned.”\textsuperscript{16}

Augustine also addresses the claim that such leniency may shame the merciful as an accessory to future crime. Augustine writes, “In the same way, when we intercede for an offender who deserves condemnation, there sometimes are consequences which we do not intend... yet, I think, these evil consequences are not to be laid to our charge when we intercede with you, but, rather, the good aims which we have in view, and which we intend.”\textsuperscript{17}

Finally, Augustine addresses the allegation that such intercession on the part of Christians is disruptive to civic order. He refutes this by suggesting that the role of the intercessor, rather than upsetting that order, is as essential as the adjudicator’s or the prosecutor’s. To a Roman judge, he writes, “There is good, then, in your severity which works to secure our tranquility, and there is good in our intercession which works to restrain your severity.”\textsuperscript{18} According to Augustine, the sternness of the judge and compassion of the intercessor form a symbiotic relationship for the common good: “[T]here would be neither motive nor opportunity for intervention if it were not for this. The more the penalty of the offender is deserved, the more gratefully the bounty of the intercessor and of the one who pardons is received.”\textsuperscript{19}

Thus, Augustine gives a unique and elaborate analysis of capital punishment. He does not argue for its abrogation, but argues that resorting to it must be motivated by charity, not revenge. In imitation of Christ, Christians should shine forth as bright lights amid a world of darkness. And as Augustine himself put it: “In the Old Testament, in the time of the ancient Prophets... penalties were levied against the wicked for a good purpose; but in the New Testament we are urged to pardon offenders with mercy.”\textsuperscript{20}

Content for this article is an adaptation from a longer work entitled “‘Blessed Are the Merciful’: Saint Augustine on Capital Punishment” written by Hugh O’Donnell. The original appears in Fellowship of Catholic Scholars Quarterly, Vol. 35 No. 3-4, (Fall/Winter, 2012) 37-44. It is adapted and used with permission.

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11. Ibid., 291.
12. Ibid., 291.
13. Ibid., 286.
15. Ibid., 10.
17. Macedonius, 295.
18. Ibid., 295.
19. Ibid., 293.
20. Ibid.
The concept of international development emerged in the early 1950s, in response to the needs and opportunities generated by the independence of former colonies that had been held by the West. The operative theory of “development” at the time was that these newly-independent nations should “modernize” by emulating the economic and educational systems of “developed” countries. While there is some evidence that post war “foreign aid” was motivated by a concern for the growing gap between the wealthy North and the “developing” South, there can be no doubt that primary motivators for assisting underdeveloped countries were determined by political, economic and strategic interests.

Through the first generation of these efforts, interventionists believed that poverty could be eradicated through modernization of “backward” economies. This could be accomplished through application of technology, improved productivity and the successful accumulation of capital. It was assumed that the benefits of growth would eventually trickle down to the poor. Only more recently, has development come to be understood as more than economic growth, the outcome of technological re-organization of society and pursuit of modernity. Seemingly more modest perhaps, the goal of genuine development has become creating the necessary conditions “by which individuals, groups and communities grow toward self-reliance and contentment,” obtaining for themselves “the means to be responsible for their own livelihoods, welfare and future,” in the context of their own culture.

David Korten, a former development practitioner and current president of the Living Economies Forum, called this more recent approach “people-centered” development, contrasted with the previous “growth-centered” concept. He suggests that development must be a process by which “members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life, consistent with their own aspirations.”

Writing in the aftermath of the French and Industrial revolutions and during the time of Marx, Darwin and Freud, Pope Leo XIII authored the encyclical Rerum Novarum (New Things) in 1891. In it, he addressed a wide variety of “new” ideas. Among the important social issues of the day were the changing concepts of labor, the use of capital, private ownership of property and the corresponding impact on not only workers, but the family and the Church. So revolutionary was this document that subsequent popes have recalled its anniversary to reinforce and extend its teachings. Pope Pius XI wrote Quadragesimo Anno (After 40 Years) in 1931. Pope Paul VI authored Octogesima Adveniens (80th Anniversary) in 1971.
John Paul II contributed *Centesimus Annus* (On the Hundred Year). In addition to these, *Populorum Progressio* (On the Development of Peoples) by Pope Paul VI in 1967 and *Sollicitudo Rei Socialis* (On Social Concern) by Pope John Paul II in 1987, *Deus Caritas Est* (God is Love) in 2005 and *Caritas in Veritate* (Charity in Truth) in 2009, both by Pope Benedict XVI constitute the core of the Church’s teaching on economic development and treatment of the poor. While these encyclicals acknowledge that the state, market and church are separate realms, each document insists that the Church has a responsibility to address social realities and to speak the truth as to their “conformity with or divergence from the lines of the Gospel teaching on man and his vocation … with an aim to guide Christian behavior.”

Of particular applicability are the concepts of subsidiarity and solidarity. The first, addressed by Pius XI, contends that “one should not withdraw from individuals and commit to the community what can be accomplished [through individual] enterprise.” The latter, defined by John Paul II, calls Christians to more than some “feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really
These two ideals, coupled with the Church’s consistent emphasis on human dignity, have and continue to make Catholic social teaching a forceful advocate for person-centered development.

RESPONDING TO NEED
Natural disasters such as earthquakes, hurricanes and tsunamis are especially devastating to fragile societies. Likewise, political violence puts the poor at disproportionate risk. Resulting conditions often require disaster relief or humanitarian aid, two types of “short term” or “single project” development, with which Americans are most familiar. A third type of international assistance is capacity building. Intended to address a myriad of complex social and political issues over the longer term, contemporary capacity building leads to “self-reliance and contentment.”

Among the most well-known government sponsored agencies that have begun to focus on capacity building are USAID (US Agency for International Development) and the Peace Corps. Churches and humanitarian groups (e.g., Church World Service; CARE; Save the Children, Catholic Relief Services), professional organizations and think tanks (e.g., Doctors without Borders; Partners in Health; Global Policy Solutions) are among non-governmental organizations (NGOs) that now offer an ever wider array of resources and expertise to poor countries.

Among this subset, civil society organizations (CSOs) work for the realization of human rights, to end all forms of discrimination, ensure an equitable distribution of wealth, as well as the right and ability of people to influence decisions about the natural resources that sustain their communities (e.g., Enough; Oxfam; Amnesty International; Pax Christi International). More recently, social entrepreneurship groups (e.g., Ashoka) and social impact investing organizations (e.g., Acumen Fund) offer professional support services, targeted investment opportunities and/or start up financing to achieve wide scale social change.

VOLUNTEER SERVICE: A GATEWAY TO CAREERS
In 1960, on an early October morning at the University of Michigan, presidential candidate John Kennedy asked over 10,000 students if they would be willing to serve their country in the cause of peace by living and
working in the developing world. Their enthusiastic response and Kennedy’s subsequent election later that year led to the creation of the Peace Corps—“a bold new experiment in American public service.”10 From that moment, colleges and universities of all shapes and sizes offered study abroad programs and international service opportunities intended to give college students a first taste of studying, living and working overseas.

Catholic institutions are particularly well suited to promote the ideal of “person-centered” international development. Many embed Catholic social teaching in their curricula and devote substantial resources to peace and justice education, service learning and study abroad experiences in the Global South. Villanova University does all of these and is one of only five Catholic colleges and universities to enjoy a formal partnership with Catholic Relief Services (CRS), the official overseas relief and development agency of the U.S. Conference of Catholic Bishops (USCCB). Through this partnership, Villanova faculty and students participate in the CRS Global Solidarity Network, lectures, conferences, forums, workshops and internships.

Motivated by their experiences, Villanova students have begun asking for additional information on international relief and development careers. In response, the University recently held its second annual “Careers in International Development Day,” a full afternoon of opportunities to talk with professionals in international development and related fields. Representatives from graduate programs in international development were available.

There were also resources for those interested in post-graduate overseas, volunteer opportunities and information about curricular and co-curricular programs at Villanova.

The purpose of the day was to assist Villanova students better prepare to enter this complex and evolving field. More importantly, the CRS/Villanova Partnership continues to provide an outstanding example of Villanova’s commitment to holistic education, to encouraging students to use their “unique talents for the benefit of humankind” and to developing “leaders prepared to have a positive impact on society and the world.”12

For more information about International Relief and Development visit http://www.CRS.org.

More students are taking courses related to global issues and the Global South. They are taking advantage of semester break immersion experiences in poor regions overseas and in the US. Villanova students are not content to live in a world plagued by injustice, inequality, and poverty . . . They want to make this world more humane, just, and peaceful. They want meaningful lives and to use their Villanova educations to enable all people to live and to live in dignity.11

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3. Myers, Bryant, 27.
10. See <http://www.peacecorps.gov/about/history/decades/>
“Use knowledge as a kind of scaffolding to help build the structure of love and understanding. KNOWLEDGE is useful when it is used to promote LOVE, but it becomes useless, even harmful, when separated from such an END.”

St. Augustine—Letter 55, 33