THE HEART OF THE MATTER

2018-19 ANNUAL REPORT

VILLANOVA UNIVERSITY
THE OFFICE FOR MISSION AND MINISTRY
Being an Augustinian and Catholic university does not mean that we at Villanova mimic the fourth-century philosopher and theologian or that we take the place of the institutional Church. The reality is much more complex and fruitful. Across campus and especially in the Office for Mission and Ministry, we explore how Augustine's ways of thinking, believing and engaging with his cultural milieu can be relevant for our approach to the problems, hopes and challenges of today. In so doing, we draw on a rich intellectual tradition that harnesses the power of faith and reason working in sync—not at odds or independently.

This issue of *The Heart of the Matter* presents potent examples of how the Office for Mission and Ministry supports the communal vocation to be Augustinian and Catholic. These examples include promoting sustainable practices, developing selfless leaders, convening experts to assess Francis’ papacy, collaborating on humanitarian work in Madagascar, creating extracurricular space to pursue the life of the mind, and sponsoring a pilgrimage to delve into the University’s heritage.

I want to express my gratitude to all my colleagues in the Office for Mission and Ministry, as well as to the contributors to this publication: Allan Fitzgerald, OSA; Linda Jaczynski; Sean McElwee; Arthur Purcaro, OSA; Jeffrey Sachs; and Suzanne Wentzel. I hope that the following pages illustrate what is essential and extraordinary about Villanova’s identity.

BARBARA WALL, PhD
Vice President for Mission and Ministry

“**CONSIDERING THAT AS GOD**

**PLANNED THE UNIVERSE**

**NOT EVEN ONE LEAF ON A TREE IS WASTEFUL,**

**IT IS NOT POSSIBLE THAT**

**ANY HUMAN BEING BE WITHOUT IMPORTANCE.”**

_Augustine, On Freedom of Will, 3.23.66_
THE POPE OF OUR TIMES
Conference offered balanced assessment of Francis’ papacy

ST. AUGUSTINE AND THE ENVIRONMENT
Reflection on principles in Augustine’s Rule of Life can help us to embrace sustainability

LEADERSHIP À LA AUGUSTINE
The bishop of Hippo’s life and writings offer powerful insights for today’s leaders

FROM CARTHAGE TO NOVA
Center for Faith and Learning builds on Augustine’s model of integrating mind and heart

SACRED MUSIC
Through their ministry, the Pastoral Musicians experience personal and spiritual growth

BE STILL
Meditative prayer practices help Villanovans recharge their spiritual batteries

THE AUGUSTINIAN WAY
In Italy, Villanova pilgrims explore Augustine’s legacy

HIGHLIGHTS

G O B A L I Z A T I O N OF LOVE
A top economist explains the urgency of heeding Laudato si’

DRONES ON
Through its CRS partnership, Villanova applies latest technologies to humanitarian work in Madagascar

GLOBALIZATION
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.

Unless otherwise noted, content for The Heart of the Matter is prepared by editor Suzanne Wentzel, Office for Mission and Ministry, Villanova University. No part of this publication may be reproduced or retransmitted without the editor’s express written permission.
Ever since Jorge Mario Bergoglio was introduced to the world as Pope Francis in 2013, the 266th pontiff has been busy identifying priorities, tending his global flock and exercising his role as a head of state. Through his writings, audiences, speeches, travels and tweets, the former archbishop of Buenos Aires has had a powerful, if complicated, effect as a spiritual leader and communicator.

That effect has people talking. Many admire Francis’ simplicity and concern for the poor, but some also challenge his ideas on change and reform within the Church. In April 2018, Villanova asked the experts what they had to say.

Using the occasions of the five-year anniversary of the papal election and the 50th anniversary of the closing of the Second Vatican Council, Villanova welcomed scholars from around the world for a theological and historical analysis of Francis’ papacy.

“Dr. Massimo Faggioli and I wanted to provide a forum to examine the pontificate of Pope Francis and its relationship to the unfinished work of Vatican II,” says Barbara Wall, PhD, vice president for Mission and Ministry, the office that organized the conference “Francis, a Voice Crying Out in the World: Mercy, Justice, Love and Care for the Earth.”

GETTING TO KNOW HIM
Keynote speakers opened windows into Francis’ life, spirituality and mindset. They shed light on what makes him tick and dispelled misconceptions. For example, acclaimed church historians the Rev. John O’Malley, SJ, PhD, of Georgetown, and Massimo Faggioli, PhD, examined how Francis’ words and actions truly build on those of previous popes, especially in continuing the renewal begun at the Second Vatican Council.

In some ways, though, the current pope breaks the mold. He is the first to take the name Francis; first to have come from the Society of Jesus, or Jesuits; first to have been born in South America; and first since Vatican II not to have participated in that event. How have these factors shaped him?

“Francis’ perspective of the post-Vatican II era differs from that of people in the industrialized West,” Dr. Faggioli says. “In the United States especially, many Catholics associate the political and social upheaval of the 1960s and 1970s with a weakening of the Church. Because Francis lived in South America, he saw a Church that was becoming more authentic, distancing itself from militarist regimes and opening up relations with other Christians.”

WALKING HUMBLY WITH GOD
Cardinal Óscar Andrés Rodríguez Maradiaga, SDB, the archbishop of Tegucigalpa, Honduras, shared his reflections as a fellow Latin American clergyman. Having known the pope for years, he drew on personal experience to speak about Francis’ concern for human welfare, devotion to Mary and simple lifestyle.

The Church in Africa can relate to Francis’ “global south,” developing-world perspective, according to the Rev. Agbonkhianmeghe Orobator, SJ, PhD, the president of the Conference of Major Superiors of Africa and Madagascar. In his address, he described how Francis’ leadership style, which emphasizes outreach to the peripheries, resonates with a continent that has suffered much.

Indeed, in offering compassion to a broken world, the pope leads by example. “Francis has made the Church visible among those who are most abandoned, most forgotten and most in need,” affirmed Cardinal Joseph Tobin, CSsR, archbishop of Newark, New Jersey, at the start of the conference.

The Rev. Antonio Spadaro, SJ, took up the topic of what it means that Francis is a Jesuit. The editor of La Civiltà Cattolica, Father Spadaro connected Francis’ ideas on church
reform with the spirituality of St. Ignatius of Loyola, who founded the Society of Jesus. Like Ignatius, Francis believes that reform begins with oneself—a conviction he made clear when, in a 2013 interview with Father Spadaro, the new pope announced to the world, “I am a sinner.”

HEALING HUMANITY AND THE PLANET

The conference also explored how the pope advances the Church’s commitment to social justice. As his predecessors have done for more than a century, Francis draws on the Gospel and Church teaching to respond to the signs of the times.

For example, guided by the principle that humans are stewards of creation, Francis addressed the human causes and dire consequences of the environmental crisis in his encyclical *Laudato si’*. Economist Jeffrey Sachs, PhD, the director of the Center for Sustainable Development at Columbia University and a UN adviser, echoed a critical insight from the document in his keynote: If a market economy is not embedded in a moral framework, it will never defend the common good. (See Page 4.)

Francis also summons the world and the Church to address human rights violations. Speaker Margaret Archer, PhD, an eminent English sociologist and the president of the Pontifical Academy of Social Sciences, chronicled the academy’s efforts to investigate, at Francis’ request, the scourge of human trafficking. Its #EndSlavery initiative has made impressive strides.

Finally, Professor of Law Michele Pistone, JD, director of the Clinic for Asylum, Refugee and Emigrant Services at Villanova University Charles Widger School of Law, stressed that Francis has called upon Catholic universities to support migrants and refugees through research, teaching and social promotion. She gave a sneak preview of the Villanova Interdisciplinary Immigrant Training Studies for Advocates, an online certificate program still in development.

Francis believes that authentic dialogue bears fruit. It is hoped that the conference on his papacy has done just that. (See Page 31 to learn about a new book based on the gathering.)

*This article was adapted from the original version by Suzanne Wentzel in the Summer 2018 Villanova Magazine.*
Friday the 13th was a lucky day for attendees of Villanova’s April 2018 conference on Pope Francis. That morning, one of the luminaries to step up to the podium was Jeffrey Sachs, PhD. A University Professor and the director of the Center for Sustainable Development at Columbia University, Dr. Sachs is a UN adviser and leading expert worldwide in economic development, global macroeconomics and the fight against poverty.

Here are excerpts from his talk, “Pope Francis and Laudato si’,” in which he emphasized how Catholic social teaching can empower peoples and governments to confront and overcome challenges in just and humane ways.

On the Voice of the Papacy

There is no voice more important in the world than Pope Francis in the struggle for justice and the fight against climate change. ... We really need to give Pope Francis all of the support because he is unique in his capacity to reach the entire world, to open the eyes, to help people to see and to hear and to explain what is happening. ...

We live in a time defined by transformation. ... These tumultuous changes require constant rethinking and recalibrating, and as Pope Francis has talked about the globalization of indifference, the paradox is that in our most turbulent time, we somehow have the risk of becoming indifferent or numb to the changes that are underway.

The Church has repeatedly drawn us back from that numbness to look closely at what these changes mean. Pope Francis, in Laudato si’, continues in this tradition, confronting a fundamental change of our time: the Anthropocene. It’s a technical term that means that human activity on the planet is now so intensive, the scale of the world economy is so large relative to the finite resources of the planet, that humanity is driving physical earth processes.
On the Market and Morality

The essence of the Church’s social teachings, including *Laudato si’*, is that a market economy must function within a moral framework. Because of that, no private property can be considered inviolate. It’s never an answer to say, ‘But that’s mine!’ That can never be an answer to the questions of climate change, or conserving biodiversity, or helping the poor. ... Redistribution, taxation, limits to what can be done, responsibilities of business to their workers—these have been the core teachings of the encyclicals, including *Laudato si’*.

I think the most important practical principle of all of these teachings … is the universal destination of goods. I love this principle as a practicing economist because it says that we should consider the resources that we have together, as humanity, to be the resources that we have available to solve human problems. ... There will be five million deaths of children under the age of five this year. How can this be in a world of wealth? The Church’s answer is, it mustn’t be.

On a Common Plan

There is no scientific debate about [global warming] at all—that this is human caused. ... This means we need partnership. We need cooperation—global-scale cooperation. Pope Francis’ outreach to China is the most sensible, imaginable thing that could be done. ... China is the world’s largest emitter of carbon dioxide because it’s the world’s largest user of coal. It’s got the heavy industry that produces our iPhones and other products. We’d better be cooperating. We’d better be talking. We’d better be solving problems together. That is why I’m so thrilled with the idea of the Church and China finding a dialogue. ... We need to plan, and Pope Francis calls for one world with a common plan.

On Successes, Goals and Challenges

A positive handhold for us are the goals that were adopted by all 193 UN member states on September 25, 2015, and then the goals adopted for climate change in Paris on December 12, 2015. Pope Francis had a huge part to play in that. *Laudato si’* was an inspiration. Pope Francis met with world leaders to promote these ideas. He helped all of society to understand why we needed to find an agreement. On that wonderful morning of September 25, Pope Francis gave the opening speech at the special session of the UN General Assembly, in which the Sustainable Development Goals were adopted. The world leaders rose to their feet, and in a very rare moment of acclamation, unanimously adopted these goals. ...

The main challenge we face is a moral one. It’s our minds, it’s our attitudes, that are the most important obstacles. That’s why Pope Francis is vital for our survival and well-being, why our supporting him and his cause and our cause is essential, and why I want to emphasize in closing the crucial role of the Church.
St. Augustine, who lived in North Africa during the late fourth and early fifth centuries of the Christian era, has nothing specific to say on the UN Sustainable Development Goals.

However, Augustine—like Paul before him—had a radical change of heart inspired by his knowledge of and belief in Christ as the Son of God. Both men are admired for their much publicized (even by themselves) conversion experiences. In Augustine, that experience was an ongoing process, from the womb that bore him to the tomb that received him 76 years later. Both Paul and Augustine, spiritual masters in their own right, were, to be more accurate, followers or, better, disciples of Christ.

This is my starting point for presenting what Augustine has to say to us about our environment: The foundation of it all is Christ—not Augustine, not Paul, not anyone else. Augustinian God-talk centers on and emanates from Augustine’s relationship with Christ.

To be an Augustinian university means to follow Christ in an Augustinian fashion: in a personal, ongoing relationship and process of conversion. We are always “on the way,” never fully arrived, walking in the footsteps of Augustine, informed and enhanced by his personal and communal experience. That ongoing relationship and conversion process can help us better understand how a follower of Christ can interpret the world in which we live—in this case, our environment. To the extent that Augustine’s experience enlightens us on that path, we are Augustinians. We follow Christ in an Augustinian manner.

Among Augustine’s most famous works, admired—and sometimes even read—by many people throughout the ages, are The Trinity, The City of God and Confessions. These works can illumine Augustine’s understanding of the issue of the environment (see sidebar on Page 9). Here, however, I will center on a document that has been read avidly and followed by many more people over the centuries: Augustine’s Rule of Life, which he wrote at the age of 43, some 10 years after his baptism. To foster and facilitate for his contemporaries the path walked by the early Christian community (see Acts 2:32–37, 4:42–47), Augustine gathered, in eight brief chapters, basic principles that could be applied and adapted by families, nuns, monks and clergy.

I encourage you to peruse the Rule of Augustine, not to satisfy curiosity or discover the foibles and peculiarities of people’s lives over sixteen centuries ago, but rather to entertain how Augustine’s presentation might lead us to a better life: enough for all, always (a concise way of defining sustainability).
Creation itself is our common good; the earth, our common home. They are gifts of God to all, including future generations.

DIGNITY
The first principle emphasized by Augustine regarding sustainability is dignity, the innate worth of each and every human being. We are all of infinite worth. “Honor God in one another whose temples you have become” (Augustine, Rule, I, 8). Discover God, honor God, in ourselves and one another, aware that no one is worth more or less. Our worth resides not in what we have but in who we are: the image and likeness of our divine Creator. Truly, as Augustine states in one of his most celebrated, and often paraphrased, expressions: “You have made us for yourself, Lord, and our hearts are restless until they rest in you.” We are invited and destined to become more divine, more like God, more relational, as the Trinity itself is. The more we relate, the more human we become.

Remember, Augustine was writing in North Africa, the land of his birth, for men and women of various races, as well as diverse social and economic strata. There were affluent landowners; those of a more humble, rural background, indigenous people, the Berbers (like Augustine’s mother, Monica); and those who aspired to be accepted in the declining but imposing social network of the Roman empire (like Augustine’s father, Patricius). All were invited to find God in themselves and one another. In Augustine’s community in Hippo, the previously wealthy learned to live in harmony with former slaves. No one was entitled to take sole ownership of what God had gifted to all. The more we share, the more Christlike we become.

Tarsicius van Bavel, an Augustinian scholar of the 20th century, wrote the following in his introduction to the Rule:

*We could characterize the Rule of Augustine as a call to the evangelical equality of all people. It voices the Christian demand to bring all men and women into full communion. At the same time it sounds an implicit protest against inequality in a society which is so clearly marked by possessiveness, pride and power. According to Augustine, a monastic community should offer an alternative by striving to build a community that is not motivated by possessiveness, pride and power, but by love for one another. And, in this sense, the Rule of Augustine is also socially critical.*

COMMON GOOD
Another significant principle of the Augustinian way of living and following Christ more faithfully is the common good. Augustine clarifies in the Rule: “The more you are concerned about the common good rather than your own, the more progress you will know that you have made” (V, 2). Caring for and about what we hold in common is our vocation.

Creation itself is our common good; the earth, our common home. They are gifts of God to all, including future generations. They are not to be enjoyed by only a few of us, but to be shared, just as God has shared them with us. This is the Augustinian golden rule for a sustainable life for all,
a veritable ecology based on justice, or right relationships on four levels: how we relate to ourselves, to our Creator, to one another and to the rest of creation.

Let me stop here. Augustine’s Rule on the topic of sustainability or the environment has not been exhausted—far from it! But I invite you to discover for yourself and, hopefully, share with others how the two remaining principles of Catholic social thought, subsidiarity and solidarity, are also present in the document and how they, too, might be applied to the environment. That is what this presentation is about: Catholic social thought to encourage and guide social action on behalf of a better world in which we show that there is truly enough for all, always.

Arthur Purcaro, OSA, is the assistant vice president for Mission and Ministry and a co-chair of the Villanova Sustainability Leadership Council.


**GOING DEEPER WITH AUGUSTINE**

A principle underlying Augustine’s spirituality and encouraging social responsibility is that God created all that exists for everyone:

“Do you think it’s a small matter that you are eating someone else’s food? Listen to the apostle: We brought nothing into this world. You have come into the world, you have found a full table spread for you. But the Lord’s is the earth and its fullness. God bestows the world on the poor, he bestows it on the rich.” (Sermon 29, 2)

“The possession of goodness is by no means diminished by being shared with a partner either permanent or temporarily assumed; on the contrary, the possession of goodness is increased in proportion to the concord and charity of each of those who share it.” (City of God, XV, 5)

For Augustine, as for Christ and so too for Christians, helping the poor is a matter of justice, not merely charity:

“Christ who is rich in heaven chose to be hungry in the poor. Yet in your humanity you hesitate to give to your fellow human being. Don’t you realize that what you give, you give to Christ, from whom you received whatever you have to give in the first place?” (Commentary on Psalm 75, 9)

“You give bread to a hungry person; but it would be better were no one hungry, and you could give it to no one. You clothe the naked person. Would that all were clothed and this necessity did not exist.” (Tractate 1 John 8, 8)

Far from any pantheistic interpretation, Augustine declares that we can discover something of God in nature, but God is not identified with nature:

“This is what I love when I love my God. And what is this? I put my question to the earth and it replied, ‘I am not he’; I questioned everything it held, and they confessed the same. I questioned the sea and the great deep, and the teeming live creatures that crawl, and they replied, ‘We are not God; seek higher.’ I questioned the gusty winds, and every breeze with all its flying creatures told me, ‘Anaximenes was wrong: I am not God.’ To the sky I put my question, to sun, moon, stars, but they denied me: ‘We are not the God you seek.’ And to all things which stood around the portals of my flesh I said: ‘Tell me of my God. You are not he, but tell me something of him.’ Then they lifted up their mighty voices and cried: ‘He made us.’ My questioning was my attentive spirit, and their reply, their beauty.” (Confessions, X, 9)
As he packed his bags to return to Madagascar in June 2018, Eric Wagner ’12 CLAS checked off the items on his list: toothbrush, socks, umbrella, charger, … drones. The Villanova alumnus, an expert in geographic information systems, or GIS, was fulfilling a promise he’d made the previous summer to Catholic Relief Services in the world’s fourth largest island: to personally deliver unmanned aerial vehicles and related equipment.

Since 2005, Villanova has enjoyed an institutional partnership with CRS, the overseas relief and development agency of the Catholic Church in the US. In 2015, the University became involved with helping CRS and its Malagasy partners to carry out a project funded by the US Agency for International Development in Madagascar to promote the health and nutrition of pregnant women and young children, increase and diversify household incomes, and build communities’ resilience to disasters.

On site and in the classroom, faculty, staff and students have shared their time and knowledge in areas such as water infrastructure, health, hygiene and microlending. Now they’ve added drone technology, which can take humanitarian work to new levels.
PILOT PROGRAM

After they arrived in Madagascar, Wagner, then an instructor and GIS lab manager at Villanova, and two graduate students laid the foundation for CRS staff to become proficient with drones. For two weeks, the Villanovans taught staff how to develop and carry out a flight plan and to fly drones through manual controls. Before long, novice operators were collecting imagery of water delivery systems and dune-stabilization projects.

Because drones can get detailed, real-time imagery superior to that of satellites, increasingly experienced users in Madagascar will be able to make informed decisions and respond quickly—for example, in getting aid to villages devastated by a tropical cyclone. Drones also are more affordable and efficient than helicopters at assessing situations from above.

Wagner, an FAA-certified drone pilot who now works at Esri, an international GIS company, had discussed the advantages of drones with CRS when he and a team of Villanovans visited Madagascar in 2017. The staff liked what they heard. But where and how would they get the proper equipment? He was on it, Wagner said.

Back at Villanova, Wagner and the College of Liberal Arts and Sciences Information Technology team customized a computer to process sophisticated data. With CRS funding, Wagner also bought two aerial survey drones and eight trainer drones.

Through its CRS partnership, Villanova applies latest technologies to humanitarian work in Madagascar
STRENGTH ON THE GROUND

The introduction of drones was not the only reason why 2018 was a remarkable year in the Villanova-CRS partnership. A record 20 Villanova students received two-month, CRS-related internships. The 15 selected to support work in three regions of Madagascar came from nursing, engineering, French, geography and the environment, and business.

“We used an integrated approach to place the students,” says Josh Poole, the CRS country representative in Madagascar. “Students from different majors worked in each of three clusters, tackling the challenges of their respective communities from an interdisciplinary perspective.”

Not only did an unprecedented number of undergraduates participate, but also they got to work in the field with professionals and those closest to each situation, applying their skills to the real problems of people whose lives they felt privileged to enter.

“The best part of my job,” says Dan Griffin, who oversees the University’s partnership with CRS, “is when students discover the compassion and genuine solidarity that motivate the best humanitarian service.”

BETTER LIFE THROUGH MAPPING

In addition to the five undergraduates skilled in GIS who interned in Madagascar in 2018, three more served at CRS headquarters in Baltimore. The demand for students with this knowledge reflects how the collection, analysis and visualization of geospatial data has become essential across industries for identifying problems, devising solutions and tracking results.

In Madagascar, which deals with food insecurity, natural catastrophes and environmental degradation, GIS can save lives. Villanovans help CRS and the organizations they work with to identify how best to use the data they have and what new data they should amass.
“The map is the starting point to determine how projects can be run and the people better served,” Wagner says. “By analyzing the data, you can see who takes advantage of opportunities and who doesn’t, and then figure out why.”

In 2018, much of the GIS work focused on collecting agricultural data. Trekking through rain forests and across wetlands, students used GIS applications on their smartphones to map property boundaries so that farmers can more accurately estimate crop yields. Other students focused on infrastructure development and natural resource management. For example, students used GIS to quantify data from satellite imagery to measure the success of tree-planting efforts in deforested areas.

From the seriousness of testing drinking water for arsenic—more than half the population lacks access to potable water—to the enrichment of exploring Malagasy culture, the work of Villanovans evinced the University’s values. Students collaborated to bring new knowledge to light and improve the quality of life, while respecting each person’s dignity.

“We are partnering with an agency of the US Catholic Church in a part of the world that emerged from a history of colonialism and poverty,” says Barbara Wall, PhD, vice president for Mission and Ministry. “Our students and faculty are growing in solidarity with these communities, working together for a more just and sustainable environment.”

This article was adapted from the original version by Suzanne Wentzel in the Spring 2019 Villanova Magazine.

“Students discover the compassion and genuine solidarity that motivate the best humanitarian service.”

—DAN GRIFFIN, COORDINATOR OF VILLANOVA’S PARTNERSHIP WITH CRS
Augustine lived in a time of great division among the Christians of North Africa. His actions for the interests of the common good show what it meant to be a leader at that time. Augustine did not have a “theory of leadership.” His focus was practical and pastoral. It may be possible, however, to characterize his actions in ways that are meaningful for leaders today.

HAVING THE OTHER’S BACK
An example from his life is a good place to begin. When he was forced into priesthood by the people of Hippo in 391, he was shocked by what he found in that seaport city. Catholics—a minority of the Christian population—were held in contempt and even subject to violence. Early in his ministry, Augustine wrote a letter to Valerius, his bishop, saying, “Nothing in this life, and especially at this time, is more difficult, more laborious, and more dangerous than the office of a bishop, priest, or deacon.” Having no background for what he was facing, he asked to study the Scriptures so that he could learn how to act “for the salvation of others, not seeking what is beneficial for me, but for many, that they may be saved.”
To care for others, Augustine required a grounding in the “counsels recorded in the holy books” so as to be able to “minister to the more ordinary affairs of the Church or at least to live with a sounder conscience among the bands of the wicked.”

Taking the theological lead, Augustine teamed with Aurelius, bishop of Carthage, who took the administrative lead; and Alypius, bishop of Thagaste, who took the legal and political lead. They worked for some 30 years to strengthen the Christian community from within, developing a vision of Church that was not combative but inclusive of as many Catholic communities as possible.

Leadership, in other words, had a communal dimension, which Augustine put into action in his respectful dialogue with the Donatist bishop Fortunius, and in his invitation to others to join him in a search for truth. These ways of thinking and acting extended to his leadership within the Catholic community, where he insisted on shared service, rather than on his own individual ministry.

This leadership might be expressed as “I’ve got your back” or a willingness to sacrifice for another. Augustine insisted on the work of many, not on personal service. His approach was not so much that of a servant leader as it was of a fellow servant—a description that aligns with his understanding of others as members of the Body of Christ. His appeal to union in Christ was an application of Paul’s words: “What do you have that you have not received?” (1 Cor 4:7). This emphasis on equality and mutuality fits Augustine’s notion of Church and may be the hallmark of his leadership.

HUMBLE BEGINNINGS

Another quality of Augustine’s life is an insistence on humility. Although humility is often seen as focusing on one’s limits and frailty, Augustine saw it as a robust acceptance of one’s humanity in a down-to-earth (humus) way. Because of his newfound appreciation of the humility of Christ, he could confess his sins with compassion, engaging in conversation rather than criticizing from afar.

Humility, therefore, is self-knowledge. Augustine’s acceptance and even proclamation of his sinful life allowed him to take a leading role in the healing of the division between Catholic and Donatist North African Christians. Leading others to accept their humanity was not a matter of preaching ideals but a process of becoming human.

In fact, Augustine often defended those “accused or convicted of crimes.” His letters show “a constant exhortation to humanitas, which he associates with the recollection of our own humanity and the humanity of others.” Augustine exercised leadership not simply as a placid application of a plan but as a passionate activity. Having accepted his humanity, he used his experience to guide others.

Therefore, the Rule that he wrote for his religious community could say, “The superior, for his part, must not think himself fortunate in his exercise of authority but in his role as one serving you in love. In your eyes he shall hold the first place among you by the dignity of his office, but in fear before God he shall be as the least among you. He must show himself as an example of good works toward all.”

Allan Fitzgerald, OSA, is a member of the Department of Theology and of the Augustinian Institute at Villanova University.

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1Augustine, Letter 21, 1.
2Augustine, Letter 21, 4. The quote is from 1 Corinthians 10:33.
3Augustine, Letter 21, 4.
5Augustine’s awareness of the importance of relationships can be seen in his choice of words like “fellow servants (condiscipuli)” and “fellow learners (concessa).” His Rule for his religious community respected the dignity of others; the leader of the community was not an overlord but one among the rest. It did not micromanage but called each to do what was theirs to do.
6Augustine, Letter 44, which tried to engage both the bishop and several lay leaders in an ongoing conversation.
7Augustine wrote to a dissident Manichee: “Let neither of us say that he has found the truth. Let us seek it in such a way as if neither of us knows it. For it is thus that we shall be able to seek it with diligence and harmony, if without any rash presumption we do not believe that we have found it and know it.” (Answer to the Letter of Mani Known as “The Foundation” 3, 4)
8Augustine, Sermon 140, 1, and 23, 1.
10Augustine, Letters 43 and 44 to Donatist leaders and to Donatist laymen.
11Augustine, Homilies on the Gospel of John 25, 16: tua humilitas tua, ut cognoscas te tua, ut cognoscas tuam.
15Augustine, Rule, VIII, 3.
FROM CARTHAGE

CENTER FOR FAITH AND LEARNING BUILDS ON AUGUSTINE’S MODEL OF INTEGRATING MIND AND HEART
In 2011, the Office for Mission and Ministry’s latest initiative, the Center for Faith and Learning, or CF&L, invited Villanova undergraduates and faculty to apply for admission to one of its core programs, the Faith and Learning Scholars Community.

The community’s “main events” would be four dinner-dialogues with student scholars and faculty mentors. The heart of these conversations would not be the Wildcats, life in the resident halls, or plans for fall and spring break. Rather, as they passed the butter, ate their entrees and tried to save room for dessert, the scholars and mentors would discuss the intersections of faith, learning and lived experience, and the vocation of the mind and heart.

Applying to the program was not a step to be taken lightly. Scholars who committed would have to digest intellectually challenging readings, be ready to explain their viewpoints and be open to new ideas—just as they would in a Villanova classroom. The difference: they wouldn’t get a grade, earn any credit or fulfill any requirement. Mentors, too, would have to make a sizable off-the-clock commitment.

The unspoken question was, would the program take off? Yes. And it has done so spectacularly.

EAT, TALK, LEARN

In the Faith and Learning Scholars Community’s eight years, all under the direction of Beth Hassel, PBVM, DMin, the number of applicants has soared. In 2011–12, 20 scholars and mentors participated. In 2018–19, the program welcomed 204 people—an increase of more than 900 percent. Its popularity shows just how serious Villanovans are about integrating faith and reason to enrich their lives and explore their callings.
“We serve the entire campus by creating dialogue and community across disciplines, ages and faiths. We respond fully to the University’s mission.”

—BETH HASSEL, PBVM, DMIN, FOUNDING DIRECTOR, CENTER FOR FAITH AND LEARNING

The program embraces learning à la Augustine, who knew that the context of community is essential to the pursuit of truth. In recalling his time with friends in Carthage, for example, Augustine described the joys of “talking and laughing together … reading elegantly written books together, sharing jokes and delighting to honor one another, disagreeing occasionally but without rancor. … We would teach and learn from each other, sadly missing any who were absent and blithely welcoming them when they returned. … So were sparks kindled and our minds were fused inseparably, out of many becoming one” (Confessions, IV, 8, 13).

Program scholars experience these same joys. In year-end surveys, they echo each other’s enthusiasm for the stimulating texts, varied perspectives, interfaith friendships, insightful mentors, and meaningful, cordial exchanges. When asked to name the best part about being a Faith and Learning Scholar, one student sounded a common chord when he noted that it “allowed me to engage in thoughtful conversation about education and faith that I would otherwise not have on a regular basis. I found that being a scholar often reminded me what was important in my life and constantly challenged me to reevaluate my priorities.”
Faculty mentors benefit as much as the students. As Augustine stressed, teaching and learning are mutual. These professors feel privileged to be in dialogue outside the classroom with students eager to navigate the convergence of the intellectual and spiritual. They choose to make time to accompany mentees through their sophomore, junior and senior years, developing relationships, as one professor expressed it, “based on a shared pursuit of truth and a fellowship of heart and mind.” Another mentor loved discussing “the big questions that go beyond academic interests and are at the heart of what it means to be created in the image and likeness of God.”

FACULTY FACE TIME

CF&L strives to satisfy hungry minds and restless hearts through other programs too. One of the themed learning communities in which first-year students can opt to live is called Faith and Reason. This community helps students to think about the meaning of life and personal religious faith, and the intersections between faith, academics and career aspirations.

Similar yearnings attract professors of various faith traditions and disciplines to Faculty Dialogue Luncheons, which the CF&L has been hosting since its inception. Eight times a year, faculty gather to share far more than food and camaraderie. They listen as three peers tell their personal faith stories, connecting them to Villanova’s mission, and explain how they see teaching as a vocation, not simply a job. These dialogues foster compassion and mutual support for diverse spiritual and pedagogical journeys.

When faculty and staff come to work at Villanova, CF&L is there to welcome them and introduce them to the world of Veritas, Unitas and Caritas. Hassel presents the University’s mission at every orientation for new employees and faculty. She meets one-on-one with new professors to support them in their transition.

Through these and other forms of outreach, the CF&L reifies an objective stated in Villanova’s 2010 Strategic Plan. “We are not a club,” Hassel says. “We serve the entire campus by creating dialogue and community across disciplines, ages and faiths. We respond fully to the University’s mission.”
THE first precept in the first chapter of Augustine’s Rule reminds those in the monastery that “the main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart.” The members of the Villanova Pastoral Musicians abide by a similar precept. They come together to make music harmoniously in God’s house. They serve a vital role in ministering to the University community. Through their efforts, these instrumentalists and vocalists seek to inspire meditation on the beauty and mystery of God as experienced through music and worship.

The Pastoral Musicians’ primary responsibility is to lead the music for the University’s Sunday evening Masses. In this setting, the ensemble leads congregational singing of traditional hymnody and modern song, and it presents the great works of the treasury of sacred music, upholding the call of Sacrosanctum concilium to promote “fully conscious and active participation” among the worshipping assembly.1

As Pope Francis recently noted, music represents “a real environment in which the young are constantly immersed, as well as a culture and a language capable of arousing emotion and shaping identity.”2 Music, as common ground, often serves as a first safe haven for incoming first-year students participating in the Pastoral Musicians’ pre-Orientation Caritas retreat, which results in supportive, sustaining relationships rooted in beauty.

2. Francis, post-synodal apostolic exhortation, Christus vivit (March 25, 2019), § 246.

“As a member of the Pastorals, I am surrounded by a group of fellow musicians and friends who share my passion for music and faith, and we collaborate to bring praise to God in a beautiful manner.”

—DANIEL GORMAN ’22 VSB
“Sing and keep walking. Don’t stray off the road, don’t go back, don’t stay where you are.”
—AUGUSTINE, SERMON 256

Seeing music as a tool for shaping identity, Francis calls young people’s attention to Augustine, who preached, “So now, my dear brothers and sisters, let us sing, not to delight our leisure, but to ease our toil. In the way travelers are in the habit of singing; sing but keep on walking.”

Relationship is a key component of Augustinian spirituality, but due to the constant pressure to achieve, many college-age students find that their strongest relationship is with stress and anxiety. “Music does what words alone cannot do. It is capable of expressing a dimension of meaning and feeling that words alone cannot convey.”

Therefore, an experience of sacred music is far from “extracurricular.” Rather, especially as expressed in the Liturgy, it is a crucial part of the Christian journey shared by the entire Church and, as Augustine notes, a sustaining companion through the difficulties of this world. It is one way in which the beauty that transformed Augustine is experienced by individuals today.

Sean McElwee is the Campus Minister of Liturgical Music. He earned his master’s in theology from Villanova and his bachelor’s in music education from West Chester University.


As part of their choral pilgrimage to Italy, Pastoral Musicians visited a crucifix sculpted by Michelangelo, which hangs in the Augustinian-founded Holy Spirit Church. They also sang Sunday Mass at St. Peter’s Basilica, Vatican City.

“Singing ‘RESTLESS IS THE HEART’ around the Michelangelo crucifix in Florence was a breathtaking experience. I remember feeling like we had brought to life something special, and when the song was over, there was a communal feeling that none of us wanted this moment to end. We stood in silence, some smiling, some crying, but all equally in awe.” —ASHLEY EARL ’19 COE
We live in a pressured world where it is easy to keep running and to lose ourselves in the process. We live in the illusion that more is better; we lean into our FOMO (social media–inspired “fear of missing out”) by clinging to our iPhones. We exhaust ourselves running from one thing to the next. If we don’t take time to sit and process our lives, we may push away hard feelings that never get digested or resolved. We choose the flurry of activity, which takes us away from being in touch with who we are.

This agitation can lead to even more of a need to keep doing. As a result, we lose a connection with our inner selves. We live in the shadow of St. Augustine, who cried out to God:

“Late have I loved you! Lo, you were within, but I outside, seeking there for you. ... You were with me, but I was not with you.”
(Confessions, X, 27, 38)
Prayer practices like mindfulness and centering prayer can teach us how to let things be and let them go. When our “monkey minds” lead us to a sense of swirling confusion, we can learn to return to the peaceful rhythm of the breath. Step by step, this leads to building a peaceful, mindful life. We can move from being controlled by life’s ramblings to being more grounded in the simplicity and beauty that life offers, moment by moment.

When we come to a prayer practice of sitting in quiet, it can feel difficult. All that is unprocessed inside us comes forward in a real way. Though we are seeking a new sense of peace, sometimes our mind is still jittery, moving at high speed. As we begin to sit, it is helpful to relax into the experience. If we can let what is inside us rise without “fixing” it, then it has space enough to settle naturally. The joy is in slowing down so that we don’t miss the moment—breathing into what is there and really living it, rather than stressing out. We notice how a grounded life can lead us to more meaningful and fulfilling activity. It can help us be more present to the people we love and the life we live.

Campus Ministry offers regularly scheduled opportunities each week for faculty, staff and students to gather for mindfulness and centering prayer. It is one way that Villanova reminds its community that it is okay to slow down and listen. It is okay to think about life and to ask the Spirit for guidance. We don’t have to be running for our lives. We can sit and find ourselves within.

Linda Jaczynski is the director of the Center for Worship and Spirituality. She holds master’s degrees in theology and counseling, and she is a certified mindfulness teacher and spiritual director.
For many tourists, a trip to Italy is not complete without climbing the Pisa Tower, riding in a gondola, exploring the ruins of Pompei or trekking around the Colosseum. When a group of Villanovans traveled to the country in October 2018, however, none of these activities figured on their itinerary. These women and men had a clear and prayerful mission: to follow in the footsteps of Augustine and the Order that bears his name.

Known as the Pellegrinaggio Agostiniano in Italia, the journey, which takes place every year or two, immerses Villanova faculty and staff in this Augustinian experience. From the church where the future bishop of Hippo was baptized to the port city where his mother, Monica, died, pilgrims visit places described in Augustine’s Confessions or otherwise associated with his life.
They also tour churches, monasteries, institutes and other buildings that attest to the influence through the centuries of the Order of St. Augustine, beginning with its founding in Tuscany in 1244. The most powerful testimony, however, comes from the friars themselves. The pilgrims meet, pray with, learn from and break bread with Augustinians from around the globe.
Besides being an amazing and unique way to see Italy, the Pellegrinaggio imbues participants with a vivid and personal understanding of what it means to be part of an Augustinian university. Insights gained aren’t meant to be privately archived in memory banks. Rather, pilgrims are to use them to further define Villanova’s identity, better preserve its heritage and reenergize its educational mission.

Beneath the Milan Cathedral is a fourth-century baptistery, likely the site of Augustine’s famous baptism by Ambrose, bishop of Milan. Here the pilgrims renew their baptismal vows before spreading out to explore the excavated area.

Bishop Paul Tighe, the secretary of the Pontifical Council for Culture, meets with the pilgrims to describe the work of this dicastery, or department, of the Roman Curia.

Barbara Wall, PhD, and Joseph Farrell, OSA, ’85 VSB, vicar general of the Augustinian Order, present Villanova’s Civitas Dei Medal to Cardinal Walter Kasper, a German theologian and president emeritus of the Pontifical Council for Promoting Christian Unity. (See Page 30 to learn more about the medal.)

With the worldwide headquarters of the Order of St. Augustine located just outside the colonnade around St. Peter’s Square, Villanovans have a “rooftop” experience of the heart of Vatican City.
In St. Peter’s Basilica, the pilgrims celebrate daily Mass at the Altar of St. Gregory the Great.

**SURVEY SAYS...**

**HERE ARE SOME OF THE TRAVELERS’ REFLECTIONS ON THE PELLEGRINAGGIO:**

“As I think back upon the trip, I am struck by the beauty of all of it ... the beauty of our travel companions and the people we met ..., as well as the simplistic beauty of our prayer services and our time together. I keep thinking about the Augustinian notion of the beauty of God and creation being ‘ever ancient, ever new.’”

“It was a profound personal experience, which gave me a stronger connection to Augustine and a clearer sense of personal mission in my role as a university staff member. The amount of free time ... allowed me to see what I needed to see, to be in the places I wanted to be in, to pray and grow and to rest when necessary.”

“It was marvelous to learn more about Augustine and to put our work here at Villanova into a broader and deeper perspective. The connections we made in the group and with ... the Augustinians were extraordinarily meaningful.”

“I loved it all! If I had to pick, I’d say I enjoyed the Augustinian immersion—staying at the monastery in San Gimignano, seeing Augustine’s place of baptism and Monica’s tomb, visiting the Order in Rome, and walking through Ostia.”

“I appreciated the input from our guides and speakers, who gave us insights to our purpose on the pilgrimage. I also enjoyed the people who were invested in the pilgrimage. It was a wonderful opportunity to get to know each other and form a lively, caring community.”

“It was great—a wonderful pilgrimage, retreat and educational experience.”
Villanova added two more prestigious names to its list of recipients of the Civitas Dei Medal, which is awarded to outstanding Catholic thinkers who have made extraordinary contributions to the Catholic intellectual tradition, particularly in the pursuit of truth, beauty and goodness.

In fall 2018, the University honored Walter Cardinal Kasper at the Augustinian Order’s headquarters just outside St. Peter’s Square, in Rome. A German theologian and president emeritus of the Pontifical Council for Promoting Christian Unity, Cardinal Kasper has dedicated more than 60 years of ordained ministry to relating the Gospel message to the joys and sufferings of contemporary society.

The previous year, the medal had been bestowed on theologian Lisa Sowle Cahill, PhD, J. Donald Monan Professor at Boston College, during a ceremony in St. Thomas of Villanova Church. Dr. Cahill’s scholarship has advanced thinking in areas such as theological ethics, Christology and ethics, the ethics of sex and gender, the ethics of war and peacemaking, and the common good and globalization.

Established in the Office for Mission and Ministry, the Civitas Dei Medal takes its name from Augustine’s City of God (De Civitate Dei). In this seminal work, Augustine articulates a distinctive commitment to intellectual engagement between the Church and the world.

Racism is alive and pernicious in the United States. Rooted in hearts, relationships, systems and institutions, its presence and its effects are often hidden in plain sight—at least for those who stand in a place of privilege. In its 2018 statement Open Wide Our Hearts, the US Conference of Catholic Bishops called on “all our educational institutions to break any silence around the issue of racism, to find new and creative ways to raise awareness, analyze curricula, and to teach the virtues of fraternal charity.”

Villanova’s Office for Mission and Ministry was already pursuing this task. It hosted a yearlong series of lectures, which wrapped up in fall 2018, exploring the intersection of Catholic social teaching and racism. Experts from Princeton, Boston College, Georgetown and other prestigious universities presented on topics such as criminal justice reform, antiblackness and the Church, and dignity and racial justice.

In tackling such issues head on, Villanova draws on the wisdom of Catholic social teaching and other faith traditions not only to emphasize the causes of “our country’s original sin” but also to participate in promoting pathways to justice, peacebuilding and reconciliation.

To read more about CST and racism, visit cst.villanova.edu.
TRAVELS WITH A SAINT

Assassinated in 1980 and canonized by Pope Francis in 2018, Archbishop Oscar Romero is identified with courageous witness and action on behalf of the oppressed. It is fitting, then, that the Center for Peace and Justice Education hosts a lecture series in the Salvadoran martyr’s name to highlight men and women who dedicate their lives to promoting solidarity. In March 2019, the center welcomed as its annual speaker someone who knew Romero: Brother Octavio Duran, OFM, a photojournalist and now the director of media in the Holy Name Province of the Franciscans. During his talk, he described—through personal stories and his own photos of Romero—the two years he spent as a seminarian traveling with the saint.

AQUINAS IN THE 21ST CENTURY

Augustine was a formidable thinker in the church of the fourth century, and so was the theologian influenced by his writings 800 years later: Thomas Aquinas. The Catholic intellectual tradition of the 21st century builds upon the ideas of both these Doctors of the Church in its mission to integrate faith and reason. To emphasize the relevance of Aquinas’ thinking, especially at an Augustinian university, Villanova launched the St. Thomas Aquinas Lecture, to be held annually on or near the saint’s feast day, January 28.

The inaugural speaker, Denys Turner, DPhil, Horace Tracy Pitkin Professor of Historical Theology, Yale Divinity School, presented the talk “Aquinas, Augustine and Their Greater Friend.” The 2019 speaker, Eleonore Stump, PhD, Robert J. Henle Professor of Philosophy at Saint Louis University, delivered the lecture “The God of the Bible and the God of the Philosophers.”

FROM CONFERENCE TO BOOK

The insightful addresses and lively lectures that defined Villanova’s 2018 global conference on Francis’ first five years as pope (see Page 2) is now available in print. In December, Orbis Books released Pope Francis: A Voice for Mercy, Justice, Love, and Care for the Earth, edited by the two Villanova professors who organized the scholarly gathering: Barbara Wall, PhD, vice president for Mission and Ministry, and church historian Massimo Faggioli, PhD.

Expert contributors from Africa, Latin America, Europe and elsewhere provide cultural, historical and ecclesial perspectives on the current papacy. As the editors explain in their introduction, “The chapters in this volume locate the pontificate of Pope Francis within the tradition of his predecessors and the retrieval of Vatican II in response to the major issues and crises of the world—a response grounded in the gospel.”
ADVOCATE FOR JUSTICE

Bryan Stevenson, the founder and executive director of the Equal Justice Initiative, and a clinical professor at New York University School of Law, was doubly honored by Villanova in the 2018–19 academic year. First, his bestseller, Just Mercy, was selected for that year’s One Book Villanova program. Second, he was presented with the annual Adela Dwyer-St. Thomas of Villanova Peace Award.

Stevenson has challenged bias against the poor and minorities in the criminal justice system. Thanks to his successful arguments before the US Supreme Court, persons under the age of 18 cannot be sentenced to mandatory life imprisonment without parole.

The peace award recognizes an individual or group for outstanding contributions to the understanding of the meaning and conditions of justice and peace in human communities. To see the list of honorees, including Nobel Laureates Desmond Tutu and Leymah Gbowee, visit mission.villanova.edu and select “Center for Peace and Justice Education.”

BIT BY BIT

For 30 years, Villanova’s chapter of Habitat for Humanity, under the direction of Campus Ministry, has supported the national organization’s mission to advocate for and build affordable housing. Although they usually partner in the local community, chapter members stayed on campus for the 2018 St. Thomas of Villanova Day of Service. They worked alongside other Villanovans to frame the first and second floors of a Habitat home, which then was moved to North Philadelphia to become part of new neighborhood of row houses.

LIGHT BEARERS

All ages, places and walks of life have produced people of exemplary holiness, and the new stained-glass windows being installed in Corr Chapel emphasize this diversity and richness. Crafted in Italy and designed by the artist Richard Cannuli, OSA, MFA, ’73, who died in 2019, the windows depict a global mix of women and men—some canonized, others on the road to sainthood—whose lives embodied Augustinian values, including Thea Bowman and the Rev. Bill Atkinson, OSA, ’73 CLAS. (Oscar Romero and Dorothy Day are pictured here.)
LECTURES IN SPRING 2020 AND BEYOND*

Mary Hirschfeld, PhD | Villanova University
“Thomas Aquinas’ Views on the Economy and Human Happiness”  
JANUARY 28

Richard Feldman | President and CEO, Diamond Healthcare
“Health Care Politics and Policy: The Impact on Behavioral Health Services”  
JANUARY 31

Bishop Joseph N. Perry | Archdiocese of Chicago
“Holiness and Prejudice: The Black Catholic Legacy”  
FEBRUARY 5

Bishop Paul Tighe | Secretary of the Pontifical Council for Culture
“The Catholic University and the Culture of Encounter”  
FEBRUARY 11

Adele Logan Alexander, PhD | Historian and Author
Princess of the Hither Isles: A Black Suffragist’s Story from the Jim Crow South  
(Yale University Press, 2019)  
FEBRUARY 18

Ilia Delio, OSF, PhD, the Josephine C. Connelly  
Endowed Chair in Christian Theology | Villanova University
Birth of a Dancing Star: My Journey from Cradle Catholic to Cyborg Christian  
(Orbis Books, 2019)  
MARCH 12

Kevin Hughes, PhD | Villanova University
“The Ecology of a New Creation: Hildegard of Bingen’s ‘Green’ Theology and Our Environmental Crisis”  
MARCH 25

Immigrant Justice: Victories and Visions (Symposium)  
Villanova University Charles Widger School of Law  
MARCH 27

Paul Rosier, PhD, Mary M. Birle Chair in American History  
Villanova University
“Native Americans and the Environmental Crisis”  
APRIL 20

Father Tomáš Halík, ThD | Charles University, Prague
“Theology and the Abuse Crisis in the Church”  
SEPTEMBER 9

*Subject to change. Visit mission.villanova.edu for details and updates.
LITURGICAL GREEN: Majestic Cors Hall (home to the Office for Mission and Ministry), transformed walkways and beautified grounds provide the glorious setting for graduates and their families at the 2019 Baccalaureate Mass. Since its completion in 2013, the area known as the Campus Green has become a premier gathering space for major outdoor events and liturgies.