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)

The Heart of the Matter is an annual publication of the Office for Mission & Ministry. Through it, we hope to show the centrality of Villanova’s distinctively Augustinian and Catholic identity, and its unique contribution to American Catholic higher education. The cover image, an icon of St. Rita of Cascia by Richard Cannuli, OSA, is a particularly apt illustration for much of the content in this issue. Rita, an Augustinian saint, is revered in the church for her commitment to forgiveness, reconciliation, peace and justice. The strength of her faith, her reliance on God, especially in seemingly impossible circumstances, makes Rita’s life one of continuing relevance for us today.

We are indebted to visiting colleagues J. Patout Burns and Kenneth Himes, OFM, as well as Joseph Farrell, OSA, Ronald Hill, Crystal Lucky, Sara Reeder, Catherine Wilson, and Chris Janosik from our community, all of whom 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 and Ministry

“If you hurt a person, make amends as quickly as possible. The one harmed should be ready in turn to forgive without wrangling. Forgive each other’s TRESPASSES. When you fail to do this, your praying the Our Father becomes a lie.”

The Rule of Augustine—6, 2
Rita of Cascia: A Woman of Faith, Hope, Love and Peace
St. Rita continues to be a model for forgiveness and reconciliation, peace and justice in our own times.

Who Are the Augustinians? Advocates for Justice
Friars of the Order of St. Augustine work for peace and justice in our own community and around the world.

Augustine on Forgiveness and Reconciliation
St. Augustine sets the bar especially high for Christians. Understanding divine mercy is an important key.

Political Peace in Catholic Social Teaching
Since Vatican II, developments in Catholic social teaching have added to our understanding of peace.

In the Footsteps of Augustine
Where would you go; what would you do to learn more about the life and times of St. Augustine?

Honoring Our Catholic Intellectual Tradition: Civitas Dei Medal Award
Villanova University promotes a distinctive way of thinking and living in its role as a leading Catholic university in the United States.

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.

The Scholarly Vocation: More Than Dispensing and Absorbing Knowledge
What is a vocation in the Catholic context? What does it mean to have a scholarly vocation in an academic community inspired by St. Augustine?
The worldwide popularity of devotion to the Pearl of Umbria, Rita Lotti Mancini, is attributed to the diverse vocations she lived during her life at the end of the 14th and into the 15th centuries. Rita faithfully lived her Christian vocation as daughter, wife, mother, widow and eventually Augustinian nun. She is known for her dedication to reconciliation and ministry of peacemaking and has an international following of people devoted to her. Countless numbers of people rely on her intercessions for situations that many times seem hopeless or impossible. She has popularly become known as the saint of impossible causes.

A Woman of Faith

Rita’s faith in the reality of the divine presence in her life is what compelled her to hold onto her relationship with God even in the midst of the tragic murder of her husband and then the early deaths her two sons. Unshakable faith in God allowed her to take comfort in that which she placed her hope. It allowed her to

The image is taken from a stained-glass window in the Community Room of St. Rita Hall on the campus of Villanova University.
see beyond what was present to her at the moment—pain, confusion, anger, loneliness, fear—and to look at what was ahead. It was a peace-filled faith that allowed Rita to make real what we read in the Letter to the Hebrews 11:1, “Faith is the substance of things hoped for, it is the evidence of things unseen.”

A WOMAN OF HOPE
We know all too well that the harshness of broken relationships, violence, spiritual, emotional and physical pain introduces fear into the beauty of life. Fear clings to one’s core, producing a sense of hopelessness and more pain. Without hope, anyone can become susceptible to behaviors designed to mask real pain. The hope that Rita had is one that compelled her to resist fear. Because of the strength hope gave her, she never surrendered her desire to answer the call she had to enter the Augustinian Monastery of St. Mary Magdalene in Cascia. Hope in Christ nourished Rita to be an architect of peace between two families in disordered conflict. The animosity and conflict between the family of Rita’s husband and the family of one of the nuns in the convent in Cascia where Rita sought entrance needed to be addressed and peacefully resolved. When order and peace were eventually achieved, the conditions were set for the possibility for Rita to enter into the monastic life to which she felt so strongly called.

A WOMAN OF LOVE
One cannot depend on one’s own efforts to love, but only on God’s assistance to aide in developing the ways one is called to love in word and deed. Love motivated Rita in her response to her various vocations. As St. Augustine said in his seventh tractate on the first letter of John:

“Once for all, therefore, a short precept is presented to you: Love, and do what you will. If you should be silent, be silent out of love; if you should cry out; cry out then, out of love. If you should correct, correct out of love; if you should spare, spare out of love. Let the root of love be within; from this root only good can emerge.”1

Rita’s ministry, rooted in love, became the opportunity for the mystery of God’s presence to become manifest. Rita’s life is an example of how love and love become sacramental. Her love became the real presence of Christ in her life. The love she had for the suffering Christ is what enabled her to pray that she might ease His pain by sharing in His suffering. The stigmata she endured in her life was a result of the love she had for what Christ did for her. The thorn she bore was an outward sign for her, and for those she encountered, of the sacramental sacrifice of Christ for the world.

A WOMAN OF PEACE
In the life of St. Rita, we know the way she sought justice after the death of her husband. Despite a strong cultural demand for vengeance, she worked for reconciliation between feuding families. It was a road to peace, which led Rita to put back into balance what violence had disrupted. The injustice of the tragic murder of her husband could have created the condition for retaliation and more violence. Instead, Rita was inspired to take the path of peace and reconciliation. It was a path true to her spirituality. Her relationship with God was one, which was fed and nourished as she worshiped Father, Son and Spirit in all stages of her Christian vocation through a life of faith, hope, love and peace.

The life and legacy of St. Rita is a powerful reminder that belief in God and the practice of faith can bring hope and love into our lives—achieving the impossible, even peace.

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1. ep. Io. tr. 78.
Inspired by the Rule of Augustine and the life of St. Rita of Cascia, Augustinians have modeled compassionate resolution of conflict in their communities and in ministry throughout the ages. By acknowledging the dignity of every person, by seeking peace through justice and promoting the common good of all people, Augustinians minister in ways that make the message of Christ visible in the world. Expression of this dimension of the Augustinian charism continues today in a variety of ways, as they build upon their legacy as advocates for justice.

On the Global Stage
The 1974 Intermediate General Chapter gathering in Dublin, Ireland of the Order of St. Augustine marks the initial stimulus for the Order’s re-examination of the socio-political dimensions of its charism. In the 1990s under the leadership of Miguel Angel Orcaitas, OSA, the Prior General and Arthur Purcaro, OSA, from the Villanova Province, the Augustinians registered to participate in the United Nations as a Nongovernmental Organization. Jesus Guzman, OSA, from Mexico was the first full-time Augustinian at the United Nations (UN) in 2002. Since 2010, Emeka Obiezu, OSA, of Nigeria, has represented the Order, through an affiliation with the Economic and Social Council (ECOSOC). At the UN, Augustinians defend human rights, promote education, literacy, economic and social development, and foster a culture of peace, in accord with Catholic social teaching.

Within the worldwide Order of St. Augustine, the Secretariat of Justice and Peace and its Commission educate Augustinians to the mission of justice and peace as a response to the demand of the Gospel. They promote Augustinian values and spirituality in light of the signs of the times and current issues of social justice. They also review work of the Order, to discern how their ministries respond to the needs of the contemporary world. The Commission’s most recent educational conference was held in 2011 at Villanova University.
Across the Country
Since 2000, the Province of St. Thomas of Villanova has offered a full-time lay volunteer program, Augustinian Volunteers. Post graduate Catholic men and women have served needy communities in Bronx, N.Y.; Lawrence, Mass.; Camden, N.J.; Chicago, Ill.; Philadelphia, Pa.; San Diego and Ventura, Calif. Internationally, volunteers have been placed in San Gimignano, Italy; Chulucanas, Peru; and Durban, South Africa.

Volunteers live in community with each other. They serve primarily in schools and social service or related agencies that have the capacity to provide both personal and spiritual growth.

Closer to Home
The Rev. John Deegan, OSA, is Director of Augustinian Defenders of the Rights of the Poor (ADROP), a collaborative effort to build bridges among people, communities, social service organizations, health care providers, legal and tutorial resources and government leaders in service to the poor of Philadelphia. At its heart the organization is about community—recognizing that each person plays a role in society and that all journey together. The program connects people across economic, political and religious spectrums, and works toward building a community that recognizes the dignity and respect owed to all persons.

Vision for the Future
To broaden the outreach of Augustinian ministry, and to respond more effectively to the needs of the poor in Philadelphia, the Rev. Joseph Genito, OSA, along with creative and enthusiastic collaborators have embarked on an ambitious plan to revitalize St. Rita Parish and the National Shrine of St. Rita of Cascia as they form plans to create the Casica Center for Reconciliation, Forgiveness and Peacemaking. The Center will be located in the original parochial school of the parish. Among the Center’s goals are to support human and spiritual development through the peaceful resolution of conflict; to provide counseling and education in conflict resolution, remediation and arbitration; and to promote justice, peace, forgiveness and reconciliation in the community.

The Villanova Connection
Among the many connections that Villanova has with the Augustinian mission of being advocates for justice, Villanova alumni serve in very practical ways as Augustinian Volunteers. The men in the Pre-Novitiate stage of Augustinian formation program can take classes at Villanova, with a special emphasis on peace and justice issues. Campus Ministry sponsors domestic and international service break experiences. A chapter of Habitat for Humanity contributes to this Augustinian mission as well.

Our College of Nursing is an active collaborator with ADROP’s Unity Health Clinic and the Villanova School of Law is currently in discussion with ADROP to establish a model legal clinic to assist Philadelphia’s immigrant population.

For more information about any of these ministries, contact Father Jack Deegan, OSA, at 215-925-3566 or the Augustinian Provincial Offices at 610-527-3330.
Augustine preached frequently about the nature of conflict and the obligation of forgiveness to his congregation. He saw clearly that no matter how justified one felt, nothing good could come from unresolved conflict. He was in fact, sure that the longer a quarrel persisted the more anger emerged and the more intransient opponents were likely to become.¹ Even for friends living together, he had this same concern.

In his famous Rule, he advised, “avoid quarrels altogether or else put an end to them quickly,”² that whoever injures another must repair the damage by apologizing, and further that he who has suffered injury must forgive without delay.³

Augustine used Christ’s instruction recorded in the parable of the two debtor servants⁴ to guide his own thinking on conflict resolution among Christians.⁵ One must be patient, generous and persistent in forgiving others.

According to Augustine, sinners who recognize their own failures should humble themselves and seek forgiveness from those they have harmed.⁶ When pardon is sought and granted, or offered and accepted, offenses were forgiven and the parties reconciled. And as we read in Matthew’s Gospel, offended Christians dare not refuse those seeking pardon, since refusal results in forfeiting any appeal to divine mercy for themselves⁷ and in a return of guilt for prior sins.⁸

Augustine sets an exceptionally high bar for Christians by insisting that when an offender fails to recognize an offense committed or to ask pardon for it, responsibility for initiating reconciliation falls to the person who
“But we had to **celebrate** and **be glad,**
because this brother of yours
was **dead** and is **alive again;**
he was **lost** and is **found.”**

Luke 15:32
has been harmed, since the victim should have already forgiven the offender! In Augustine’s view, the well-being of the offender should be of even greater concern to the victim than the injury that has been suffered.

According to Augustine, sinners who recognize their own failures should humble themselves and seek forgiveness from those they have harmed.

In a variety of other sermons, Augustine elaborates on different aspects of forgiveness specified in Matthew. Mutual love and care were foundational. Sin of any sort must never be overlooked or dismissed. Christians were called not only to tolerate but to actively love and care for those who sinned against them. Any “toleration” that allowed fellow Christians to remain in sin could even be classified as an act of hatred. Thus, to follow Christ in the practice of love was not only to bear another’s burden grudgingly but generously to work at making the sinner healthy and loveable.

Augustine’s analysis is clear: Conflict among Christians result in injuries to all involved, and consequently to the whole body of Christ. His concern was focused then, on healing the resulting division rather than on reparations for the injury.

Running through Augustine’s treatment of mutual forgiveness is a particular understanding of the relation of mercy to justice. In his view, divine judgment must be approached with neither trust in one’s observance of the commandments nor reliance on one’s generous deeds. It was his contention that hope and security could be found only in the divine mercy. Divine mercy was neither capricious nor irrational, and followed the standard of a person’s own practice. And as seen in Matthew, God is merciful to those who have themselves extended mercy to others. Thus, divine mercy follows a justice of its own, in which Christians are to participate.

Application

Think about your friends and family, classmates at school or colleagues at work. Recall your last argument with one of them. Who was at fault? How did you respond? Were you quick to apologize for your transgression? Had you already forgiven the offender before he or she asked for pardon? Are you or someone you know holding a grudge? How is it affecting you? The offender? Who or what is more important: You? The offender? Justice? Mercy? Vengeance? Compassion? What sense of responsibility do you feel for the inappropriate, unhealthy, illegal or sinful behavior of another? Are your feelings the same for family members and friends, classmates and colleagues, acquaintances and strangers?

How might we and our world be transformed by an Augustinian commitment to reconciliation and forgiveness?

This article is an adapted excerpt of a paper delivered at Villanova University by J. Patout Burns, PhD, entitled “Sin and Forgiveness in Augustine’s Sermons.” During the fall semester of 2012, Dr. Burns held the Thomas F Martin Fellowship of Villanova’s Augustinian Institute. Until 2010, Burns was the Edward A. Malloy Professor of Catholic Studies at Vanderbilt Divinity School. The paper is used with permission of the Augustinian Institute.

1. Sermon 211.1–2.
2. Rule 6.41.
5. Sermon 82 provides a sustained and systematic analysis of the first.
7. Sermon 59.5, 211.5, 278.6.10–11, 315.10; Sermon Wilm. 21(79A).1–6, Exposition on Psalm 54:14, 147.13.
8. Sermon 57.11, 12, 278.6.11–12.
Among the several meanings of the word peace, there is the peace of a rightly ordered political community. This is the kind of peace that Augustine described by the expression *tranquillitas ordinis* in *City of God*. An order of tranquility is the result of a political community that is rightly organized, meaning that people live in truth, charity, freedom and justice directed toward the common good.

When discussing peace within this political realm, there are three options: the risk of a counterfeit peace, the partial good of a weak peace and, finally, genuine peace that establishes a rightly ordered political community, whether domestic or international.

Since the Second Vatican Council there have been developments in Catholic social teaching that have further added to our understanding of peace. Recent teaching has stipulated two terms for peace, when understood politically: justice and development.

**Justice and Peace**

At Vatican II, the bishops observed that peace is “rightly and appropriately called ‘an enterprise of justice.’” A few years later, in his 1972 message for the World Day of Peace, Paul VI coined the expression, “If you want Peace, work for Justice.” This catchy formulation of Isaiah’s vision became a slogan for many Catholic activists working in the field of social ministry. Emphasizing a central
place for justice in Catholic teaching on peace was consistent with the biblical tradition of peace as *shalom*.

The bishops at the council also wrote, “peace is actualized by people as they thirst after ever greater justice.” Two years later, Paul VI put it this way, “peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice” among persons. In other words, peace in the political realm was not simply a blessing from God but a task that was to be undertaken by human beings.

Further, in Catholic social teaching the understanding of justice has been markedly shaped by the emergence of rights-language. Indeed, human rights have assumed a pride of place in Catholic social teaching such that the common good is redefined as the “objective recognition, respect, safeguarding and promotion of the rights of the human person.”

Upholding the common good, so defined, is the goal of all political authority. This might be called Catholic cosmopolitanism, the view that in international affairs the rights of persons take priority over the rights of states.

**Development and Peace**

A second element of the teaching on peace was suggested by the papal encyclical *Populorum Progressio*. Part II, section 4 carried the subtitle “Development is the New Name for Peace.”

During the decade of the 60s, there were competing theories of development as well as a growing disenchantment with the word itself, as the residents of poor nations found that many initial hopes for development post-WWII were dashed. Catholic social teaching began to place modifiers in front of development to distinguish the church’s viewpoint from other perspectives. Paul VI often used the expression “integral development” to express the conviction that development could not be reduced simply to economic advancement; other aspects of human existence—cultural, political, psychological and religious—had to be included in any satisfactory understanding of genuine development.
What was especially important for Catholic social teaching was that any theory of development worthy of the name had to address the stubborn resistance of social structures that hindered the genuine advancement of people toward a better life. In Catholic social teaching, justice was seen as the key virtue when discussing this need for social transformation. Linking development and justice revealed the moral dimension of development.

This way of thinking in modern Catholic social teaching led to the idea that both justice and development were terms for political peace. There can be no *tranquillitas ordinis* without justice, and the particular shape of justice needed in our time is just development. Only by promoting the well-being of the millions trapped in crushing poverty throughout the world can there be a realistic hope for peace.

Authentic development in Catholic social teaching advocates that 1) each and every person has the right to the means for their full development as human persons; 2) authentic development consists of more than economic progress; and 3) the affluent nations of the world have an obligation to share the benefits of development with the poor.

**Solidarity and Peace**
Twenty years after Paul VI issued *Populorum Progressio*, John Paul II wrote that solidarity is “the path to peace and at the same time to development.”
For John Paul II solidarity is the virtue that allows us "to see the 'other'—whether a person, people or nation—...as our 'neighbor,' a 'helper,' to be made a sharer, on a par with ourselves, in the banquet of life." It is this perspective on the other that encourages us to transform the fact of global interdependence into the moral commitment to work with and for others, especially the less fortunate.

Solidarity serves as the motivating energy that fosters a desire to work for truly just development by establishing proper national and international practices, policies and institutions. As John Paul II wrote, "The goal of peace, so desired by everyone, will certainly be achieved through the putting into effect of social and international justice, but also through the practice of the virtues, which favor togetherness, and which teach us to live in unity." Basically, the third component of peace, along with justice and development, in the Catholic vision, is solidarity, an active commitment to the belief that under God, we belong to one human family.

The Catholic vision of peace embraces a committed engagement (solidarity) to the project of social progress for individuals and societies (just development). Paul VI promoted this understanding by his linkage of development and justice as new terms for peace. John Paul II, while echoing Paul IV’s viewpoint, has added solidarity as the crucial step in working for justice. Solidarity is the path to development, and peace is the end result of working for development that is just.

**Peace and Armed Force**

Because there can be no true peace without a political order that is just, there must be measures to correct injustices as a way to building peace. Thus, we have systems of public safety and law that protect each person’s basic rights, punish those who violate the rights of others, and that develop measures to compensate victims. Domestically, therefore, we expect rival parties to resolve their differences without using violence.

Internationally, however, the situation is different. While Catholic social teaching often has promoted and praised the work of those who strive to create a true international order, there is the acknowledgement...
that there is a structural flaw in the system. No institution of international order yet plays the role that the state plays in domestic society. There are movements of human rights, international law, regional accords and other building blocks of international order, but the analogy between the domestic and international orders still limps. In large part, due to the inability of any agent of international order to guarantee the rights of a nation-state, the structural flaw of international politics means that Catholic social teaching does not deny a state's right or duty to employ armed force in certain circumstances. Because peace without justice is no true peace, and no international authority is adequate to the task of securing international justice, there is a reluctant willingness to permit recourse to armed force.

For those who define peace as merely the absence of war, the claim that a war is fought for the sake of peace is self-contradictory. In Catholic social teaching, however, precisely because peace is not the absence of war, but the establishment of a just political order, it can be the case that a war is fought for the sake of peace.

Given the positive understanding of peace, however, one ought not expect that war can establish peace; rather, all that armed force can do is remove obstacles to peace. Further, Catholic social teaching places limits on what can be done in the name of justice and peace.

Support for nonviolence has meant that just war analysis, though still used, has been downplayed in recent years. In principle, the church continues to admit a limited just use of armed force when nonviolence fails. In practice, however, it appears to regard resistance to aggression and support for some humanitarian interventions as the sole justifying causes, and even in those cases, there are multiple reservations about the means to be employed in the use of arms.

In the 50 years since Vatican II there have been notable developments in Catholic teaching and practice regarding peace. First, is an increased appreciation for the meaning of peace in different realms. Second, there is a deeper understanding of the meaning of political peace as more than the absence of war. Third, due to the influence of a more biblically grounded approach, there is a specification of political peace as strongly linked to the goals of just development and practical strategies of solidarity. Finally, while the use of armed force to remove obstacles to peace is not denied, there is much greater interest in exploring nonviolent methods as better suited to building political peace.

In its social teaching the church has developed an understanding of peace that is appropriate for political life. This political peace is both possible to achieve and a real blessing once established. Political peace is not all that believers should seek, but it is a worthy goal for disciples who follow the rabbi who pronounced: “Blessed are the peacemakers, for they will be called children of God” (Matthew 5:9).

Kenneth Himes, OFM, is Associate Professor of Theology at Boston College. This text is an edited version of a paper presented at Villanova University as part of its year-long series on Catholic peacemaking, in celebration of the 50th anniversary of the papal encyclical Pacem in Terris.

2. Vatican II. Pastoral Constitution on the Church in the Modern World (Gaudium et spes), 1965, n. 78; quoting Is. 32, 7
4. Vatican II. Pastoral Constitution on the Church in the Modern World (Gaudium et spes), 1965, n. 78.

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THE SCHOLARLY VOCATION
More Than Dispensing and Absorbing Knowledge

Even the youngest of us has had a JOB—a static task, done with regularity for compensation. All of us can relate to “summer jobs,” or “part-time employment,” taken to meet short-term financial goals. Most of us who have lived longer have had a CAREER. Derived from the Latin word carraria, meaning road, the term commonly refers to a dynamic series of jobs, usually of increasing complexity and responsibility in a particular industry. One refers to a career in sales or banking for instance. In the vocabulary of work, PROFESSION usually attaches to those jobs or careers associated with advanced education or specialized skills and usually higher socio-economic status. Doctors and lawyers are frequently described as participating in a profession. But who has a CALLING? Who has a VOCATION, and what are the implications for and responsibilities of those who claim to have them?

Contemporary usage suggests that these latter concepts simply relate to personal intent or mere effort. It’s not uncommon to hear persons in a wide variety of settings, who feel motivated by a strong inner impulse toward a particular course of action, claim a “calling.” “In its secularized form, calling often refers to what one loves to do” and equates to the degree of passion one has for any activity.¹ In this regard, who is not familiar with the emphatic refrain of the “Blues Brothers”—that they, themselves are “on a mission from God”?

Among those writing to distinguish the concept of vocation (from the Latin vocâtio—meaning call or summons) from career, profession and the rest, authors Douglas and Rhonda Jacobsen suggest that “what makes something a vocation is not the specific activity but the way the activity is both understood in larger context and carried out in actual practice.” A vocation, they contend, includes “goals that transcend any one person’s ability to achieve.”² Others offer that
a vocation is “skilled activity undertaken in a thoughtful, responsible and creative manner with the aim of serving social needs, providing personal fulfillment and contributing to a better world.”

**Christian Understandings**

For believers, the notion of calling or vocation emerges from scriptural, historical and theological foundations that are increasingly overlooked today. For Christians, “to speak of call is to acknowledge a caller, to see that God’s gracious initiative precedes all of our plans and projects, and that our individual journeys have transcendent goals.” We are called “to lead a life worthy of God, who calls [us] into his own kingdom and glory” (1 Thessalonians 2:12). We are called “to fellowship with Christ” (1 Corinthians 1:9) and “to love one another” as He has loved us (John 13:34). “Trust in Christ issues forth gratitude that motivates Christians to see themselves as participants in God’s providence” and through their callings, express faith as love for each other.\(^5\)

Historically, the early Church was characterized by a “hierarchy of holiness” marked first by a divide between laity and clergy, and later among laity, clergy and monks, who became for Christians the “paradigm of sanctity.” “Solidification of this hierarchy according to states of life provided the context within which the biblical notion of calling was transformed and applied only to religious.”\(^6\) Not until the 16th century, with Martin Luther’s repudiation of monastic life and re-interpretation of Paul’s Letter to the Corinthians (1 Corinthians 7:17, 20), was the concept of “calling” extended to the ordinary occupations and stations of life held by laity. In addition to broadening the reach of God’s call, giving all Christians and everyday work the status previously reserved to religious, Martin Luther emphasized the importance of loving others within one’s calling.\(^7\) In this way, according to Luther, “one’s station in life becomes an instrument through which God helps us do good.”\(^8\)

Among notable Catholic voices of the day was Ignatius of Loyola, who taught that every person can come to know God’s particular will for his or her life,\(^9\) and Francis de Sales, who writing in

**Trust in Christ issues forth gratitude that motivates Christians to see themselves as participants in God’s providence and through their callings, express faith as love for each other.**
The lay faithful are by baptism made one body with Christ and are constituted among the People of God: They are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the church and in the world.

… [T]he laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven.

They are called there by God that by exercising their proper function and led by the spirit of the Gospel, they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. Therefore, since they are tightly bound up in all types of temporal affairs, it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.¹¹

As a result, the post-Vatican II era “has been marked by a profound affirmation of the baptismal dignity of all believers and a deep recognition of the sanctity of ordinary, everyday life in the world.”¹²

### Implications for an Academic Community

Properly understood, then, the concept of vocation implies an unending search for meaning, a deep coherence to life, a consistency in one’s commitments, as well as receptivity to God’s presence in one’s life and in all creation. Those involved with teaching and learning—those who aspire to a scholarly vocation, be they teacher or student—must be ready to:

- Acknowledge and affirm the active presence of God in their own lives and in all creation. Consequently, they concern themselves with the intersection of faith and reason, with the integration of faith and learning at every opportunity.

- Become “servants of the truth,” placing instruction and learning in the disciplines at the service of development of intellect.¹³ Learning, the “cultivation of the mind,” is understood as more than the pursuit of “academic excellence” or of knowledge for its own sake, but more appropriately as the pursuit of wisdom, the capacity to understand one’s self, others and the world in light of Ultimate reality, and this pursuit of wisdom coincides with the search for Truth, for which every person longs.¹⁴

- Let honesty and humility characterize “disciplined conversation”¹⁵ among all. Set love as the criterion for all that one says and does.¹⁶

- Carry out scholarly activity with concern for the ethical and moral implications of both its methods and its discoveries, assigning special priority to investigating and evaluating “serious contemporary problems,” having the “courage to speak uncomfortable truths … necessary to safeguard the authentic good of society” and the dignity of the human person.¹⁷

It’s certainly possible to approach academic life as a job—where teachers dispense knowledge from yellowed notes for pay and students absorb, then regurgitate facts for grades, but at Villanova, the Center for Faith and Learning makes a powerful contribution to our effort to integrate faith and learning. The Center engages faculty in regular discussions of “teaching as vocation” and encourages faculty to discuss their own efforts to bring expressions of lived faith into the classroom experience.

The four examples that follow illustrate the rich diversity of not only our faculty, but the academic disciplines where integration of faith and learning is taking place.
Catherine Wilson, PhD
Associate Professor
in Public Administration
College of Liberal Arts and Sciences

Catherine Wilson, PhD, is a self-described “cradle Catholic,” raised in a strong interfaith household with solid Midwest Presbyterian values. Schooled by a Spanish order of sisters at Ancillae Assumpta Academy in Wynocote, Pa., she also was greatly influenced by an uncle, who attended Divinity School at the University of St. Andrews, Scotland, and currently serves as a minister in the Presbyterian Church (U.S.A.); her grandmother who is an elder in the Presbyterian Church; and a great-grandfather, who was the first non-Quaker president of a Quaker college in Southwestern Ohio, Wilmington College.

“My interfaith upbringing has been a source of inspiration to me in my professional career at Villanova University, a place where the Augustinian concern for community context is highly pronounced and revered. Given my family background, it shouldn’t be surprising that religion and politics is a main focus for my teaching, research and service. As a researcher, it is my firm belief, however, that in order to understand religion and study religious culture authentically, one must attempt to experience this culture from the viewpoint of the believer. I call this concept of striving to understand religion from the insider’s point of view as ‘religious identity politics.’

“Putting ‘religious identity politics’ into scholarly practice entails not only reading religious and spiritual works by multiple representatives of faith traditions but also making site visits to experience these faith traditions firsthand. In an effort to bring authenticity to the student experience, I have taken undergraduate and graduate students, as well as interested others to: Preah Buddha Rangsey Temple (a Cambodian Buddhist temple) in South Philadelphia; Mikveh Israel (Philadelphia’s oldest Jewish synagogue); the Arch Street Meeting House (Quaker) in Old City, Philadelphia; and to the Feast of Our Lady of Guadalupe at St. Patrick’s Catholic Church in Norristown, Pa. Reading spiritual texts and personally experiencing faith lived out, I believe, are the greatest teachers of religion. These insights I owe to nothing more than to an upbringing, which underscored an appreciation for the depth and richness of religious tradition,” says Dr. Wilson.

5. Schuurman, 5.
7. Ibid., 15.
13. Richard Jacobs, “Augustine’s pedagogy of intellectual liberation: Turning students from the "truth of authority" to the "authority of truth."
15. Jacobs, 111–123.
RONALD HILL, PhD  
Professor of Marketing  
Villanova School of Business

Ronald Hill, PhD, was raised in a devout Catholic family in the Washington, D.C. area in the 1950s and 1960s, with both a mother and father who were dedicated to the Roman Catholic Church; who struggled mightily just to survive, especially during the Great Depression; and who turned to the church for every form of support possible.

“Living in Washington, D.C. as a young person had many advantages. So much was happening related to civil and human rights that our local news reflected national and global events. Frequently, my high school religion classes turned into discussions of Catholic social teaching and the responsibility of all Catholics to heed the call for justice.

“As I entered college and then graduate school, much of this enthusiasm waned as the realities of business school education began to dominate my time and attention. It was not until early in my career as a professor that I rededicated my efforts to serving my faith tradition. It was then that I decided to focus my attention on how the poor navigate the material world as a consumer, human behavior and public policy, in the business discipline of marketing. Many in the larger academic community thought this decision odd or foolish, but I wanted to live a passionate life that was more important than simply publishing to avoiding perishing. As a consequence, I have worked with people from throughout the world, seeking to understand and find meaningful ways to support the poor in all their manifestations.

“The most important result is that my relationships with students changed. I always loved teaching, but now my purpose is more than to advance their lives; but to help them enrich the lives of others. Together we have looked at globalization, materialism, religiosity, prison life and many more topics as they relate to impoverishment. They have changed and developed my sense of Christ as much as I have theirs, and we continue on this path with no end in sight. What we have discovered is profound; we can serve God in so many ways and in all parts of our lives. Faith and learning is a journey that has rewards beyond our imaginations!” Dr. Hill says.
SARA REEDER, PhD, RN
Associate Professor of Nursing
College of Nursing

Sara Reeder, PhD, RN, was raised in the same inner-city United Methodist Church that her mother, father and grandparents attended. Even though the church was in a very impoverished area, its motto was “To whom much is given, much is required.” Dr. Reeder with her family and others of the community served in a soup kitchen that the church sponsored. This and other experiences remain deeply rooted in her heart, as she continues in her church’s missionary activities. She tries to instill the same sense of responsibility and compassion in her family and sees nursing as a ministry as well.

“Because nurses are charged with the responsibility of caring for people from the beginning to the end of life, at all stages of existence, with every quality of experience, reflecting every type of human diversity and encompassing every possible quality of relationship, it is incumbent upon me to teach students that each patient has inviolable worth and dignity. By definition then, the nature of the profession provides a variety of opportunities to integrate faith and learning.

“Through discussion of human understandings of illness, I encourage students to reflect on the patient in a way that acknowledges our shared humanity. We discuss and practice developing a cultural humility that enhances patient care. I teach students that caring is always specific and relational, that involvement and caring reside together, resulting in common meanings between nurse and patient. My students learn that caring is an act of faith.

“Caring is a patient-centered, physical, psychosocial and spiritual intervention to meet the needs of others. We discuss how to respond with compassion to the patients’ infirmities and we reflect on suffering, disability and the hope of relieving suffering. We discuss that in spite of our differences, each of us desires ‘a good quality of life.’ I encourage students to try and understand what it is like to live in poverty, to be sensitive to the feeling of having no control over life, to appreciate what it must be like to attempt navigating through a complex health care system with few or no resources. I encourage students to see the world through the eyes of their patients and to focus always upon the need for justice and kindness. This hermeneutic of empathy breaks down our tendency toward arrogance, and opens the door to a kind and compassionate nurse, who strives to improve access to health care and meet the needs of underserved populations,” says Dr. Reeder.
CRYSTAL LUCKY, PhD
Associate Professor of English
College of Liberal Arts and Sciences

Crystal Lucky, PhD, was raised in a conservative African American Baptist church in Philadelphia’s University-City area. She began life as a faithful Sunday-school student and choir member, eventually becoming a Sunday-school teacher and choir director. Her life has always revolved around church, both locally and throughout the region. It remains central to her, as well as the world of her extended family and friends.

“It is a challenge to think objectively about one’s faith tradition, to teach what one is, to serve one’s community faithfully and to resist the impulse to separate one’s interests from one’s self. In the late 1980s, there was, and continues to be, an accepted divide between the intellect and the workings of the spirit. This made it difficult for me to envision an academic space where the reconciliation of the two could take place. At that time, as well, scholars of African American literature and culture were still in the throes of arguing for the legitimacy of the discipline. So in the mid-1990s, when I became such a teacher-scholar at the predominantly white, Roman Catholic Villanova University, I was surprised to find a uniquely welcoming home and comfortable fit for my teaching, research, service and identity as a black woman preacher in the Pentecostal tradition.

“I don’t get to focus on the lives of black preaching women and their autobiographical narratives as often as I’d like. Both undergraduate and graduate students need a bit more. So, I teach a wide range of 19th- and 20th-century African American literature courses, all of which consider broader, challenging and multilayered questions of humanity, identity, citizenship, freedom and equality. From the works of Nobel Laureate Toni Morrison to the plays of August Wilson, to the concerns of Harlem Renaissance writers, to the founders of an African American literary tradition, the texts provide lenses through which students can consider the very act of ‘being’ in America. And while I am particularly interested in the ways African American writers present Christian piety, whether scornfully or sympathetically, as a means of hindering or achieving the fulfillment of personal destiny, my teaching and research comfortably align under a consideration of the workings of the soul and spirit.

“In the end, my students and I use literature as inspiration to look beyond the divide, to move beyond fracture, toward wholeness. I’m trying to help my students see the possibility. I’m trying every day,” Dr. Lucky says.
Suppose you were interested in learning something more about the life and times of St. Augustine? Where would you go? What would you do?

If you want to experience places, which were important to Augustine during his few years in the Italian peninsula, you might begin with a visit to Cassago Brianza, a small town just about 20 miles to the Northeast of Milan, Italy. The people of Cassago Brianza celebrate their connection to St. Augustine, by promoting it as the site of a commune where Augustine with his mother Monica, and a small group of family and friends spent time in community and contemplation, before his eventual conversion to Christianity.

From there, you might move on to Milan, home of a great Doctor of the Church, St. Ambrose, who was instrumental in Augustine’s conversion. Here you could visit the magnificent Duomo di Milano (Cathedral of Milan) and stand at the font where St. Ambrose actually baptized Augustine and reflect on what living out one’s own baptismal promises really means.

You also might decide to visit the little town of Pavia, home to the Basilica di San Pietro in Ciel d’Oro (St. Peter in Golden Sky) and site of the tomb of St. Augustine. This ark housing the relics of St. Augustine was built in 1362, is decorated by some 150 statues and reliefs, and depicts the most significant events of his life.

Another important stop for the artistically inclined might be San Gimignano, home to the Chiesa di S. Agostino (Church of St. Augustine). Here, one finds 17 frescos by Benozzo Gozzoli, which depict the life of St. Augustine, from childhood to death. Commissioned by Brother Domenico Strambi, OSA, they were carried out between the years 1461 and 1464.
To explore the influence of St. Monica on Augustine, one could choose no better place than Ostia, the original burial site of Monica. Here one could reflect at length on Augustine’s description of his mother in Book IX, Chapter 10 of Confessions and visit the place where the two were gifted with a mystical experience in prayer.

A quick side trip to Genazzano would offer an opportunity to learn about Our Mother of Good Counsel, the Augustinians’ devotion to Mary, their commitment to veneration of the Saints and Blessed, and to pastoral ministry.

No study of the life and legacy of Augustine would be complete without a visit to the eternal city, Rome. Here one could visit the Casa Generale (General House), the Collegio Inernazionale di Santa Monica (College of St. Monica) and the Institutum Patristicum Augustinianum (Augustinian Patristic Institute) and reflect on the magnitude of Augustine’s influence on not only the Roman Church but Western Civilization. With visits to these places, one cannot fail to appreciate the continuing service that the Order of St. Augustine provides to the Magisterium and the Church universal.

Students, faculty and staff at Villanova University have an opportunity to accomplish all of this! Sponsored by the Office for Mission & Ministry, a group of 20 travelers makes an annual Augustinian Pilgrimage to Italy with shared goals of engaging in a restless search for truth and meaning (Veritas), striving to be One in Mind and Heart on the way to God (Unitas), building up the City of God through love of neighbor (Caritas).

For more information about the pilgrimage, visit http://pellegrinaggioaugustiniano.blogspot.com/
The interplay of faith and reason throughout the history of the church, recorded first in its monasteries and later in its medieval universities, represents the bedrock of what today is commonly called the Catholic intellectual tradition. Great Fathers of the Church, writing in the patristic period, include Ambrose, Gregory and Augustine; Doctors of the Church such as Aquinas and Teresa; scientists da Vinci and Mendel; artists Michelangelo and Bernini; musicians Bach, Mozart and Vivaldi—all in their own ways sought to understand and express the active presence of God’s Word in the Church, human mind, nature and in their own lives. This tradition lives on in the contributions of men and women as varied as Thomas Merton, Dorothy Day, Graham Greene, Flannery O’Connor, Hans Urs von Balthasar and John Paul II.

As important as its content, the Catholic intellectual tradition also represents a distinctive way of thinking and living. The tradition promotes a reflective habit of mind and heart that is both contemplative and integrative. At its core, it relies on a confident search for God in all things. This sacramental worldview seeks to integrate faith and reason, spirituality and scholarship. “Education based on this vision leads the learner to discern and act in concert with the will of God who labors at the heart of the world.” It requires active engagement with the world, solidarity with the poor, commitment to and collaboration for the common good. Many believe that “today, more than ever, there is an urgent need for educated Catholics who can fuse religious conviction and professional competence in the face of the most profound inversions of human values Western society has ever faced.”

In this regard, Catholic higher education, rightly ordered, represents an irreplaceable intellectual ministry, critical to both the Church and the world.

In recent years, Villanova University has undertaken a wide variety of initiatives to infuse the undergraduate curriculum with the sacramental worldview and promote the Catholic intellectual tradition.
Known as the Civitas Dei Medal, after St. Augustine’s seminal treatise City of God, the award recalls Augustine’s own vast contribution to the tradition. Intellectual tradition. Revision of the Augustine and Culture Seminar, a core course for all first-year students, establishment of the Humanities Department in the College of Liberal Arts and Sciences, and creation of designated endowed chairs to attract and retain world renowned Catholic scholars are just a few examples of Villanova’s effort to support and extend the Catholic intellectual tradition on our campus.

Most recently, the Office for Mission and Ministry created an annual award to recognize the contributions of preeminent scholars working in the Catholic tradition. Known as the Civitas Dei Medal, after St. Augustine’s seminal treatise City of God, the award recalls Augustine’s own vast contribution to the tradition. Each recipient comes to campus, is acknowledged by our community, delivers an address and receives the medal.

First to receive the award in 2012 was philosopher Alasdair MacIntyre, a Scottish-born convert to Catholicism, widely recognized as a “towering figure in modern moral philosophy and political theory.” For more information about Professor MacIntyre, the medal and ceremony see news coverage by Suzanne Wentzel in the Winter 2013 issue of Villanova Magazine.

1. The period between 100–500 B.C., when the doctrine of the Church was developed.
4. Ibid., 204.
5. Ibid., 204.
6. Ibid., 206.
7. Ibid., 207.
If you want to **DRAW OTHERS TO PEACE,** you must first **have it in yourselves.**

Hold on to it and let what you have **GLOW IN YOU,** so as to **kindle others.**

Take delight in the beauty of your beloved peace and be on fire to **DRAW OTHERS TO HER.**

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*St. Augustine—Sermon 357, 3*