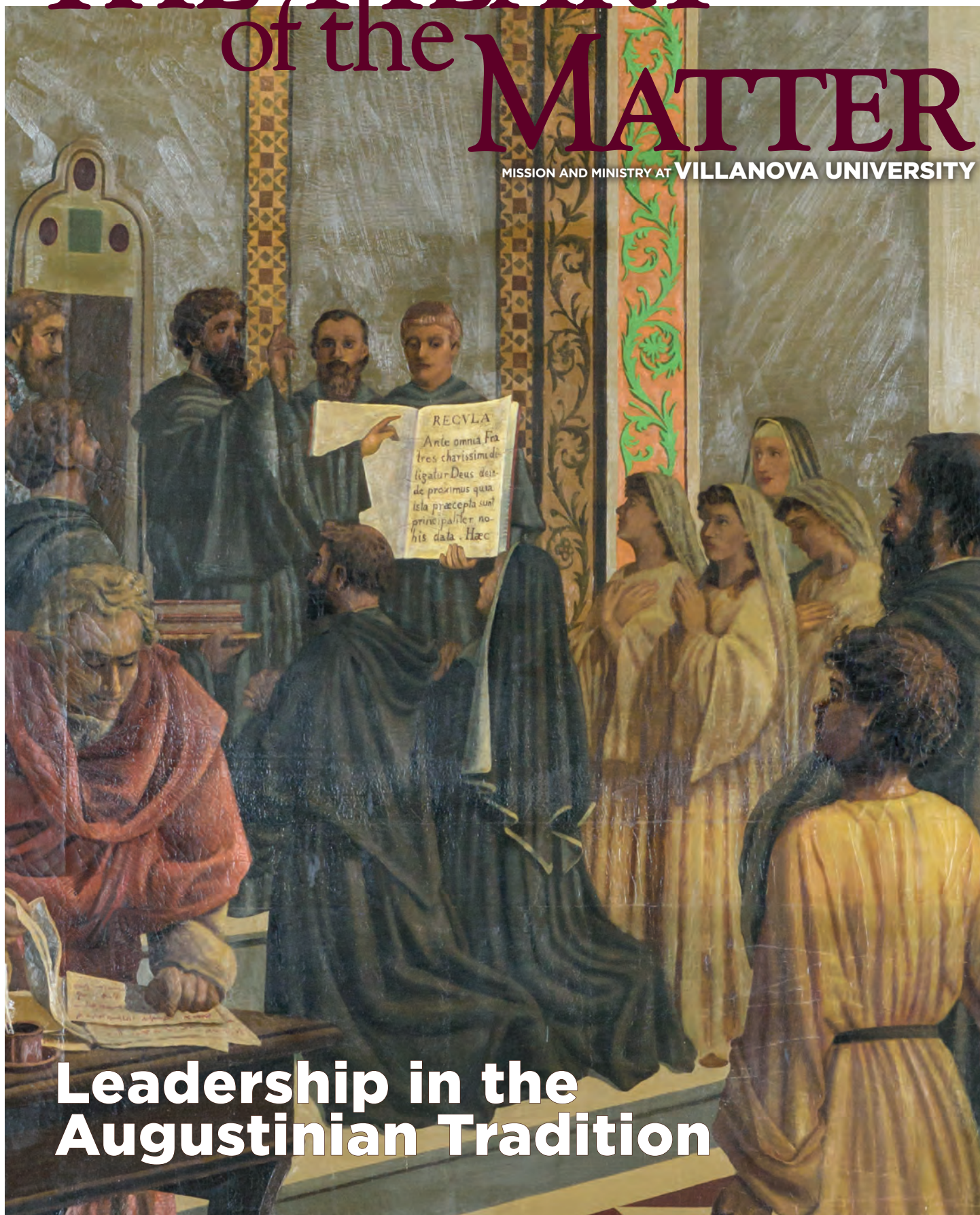


# THE HEART of the MATTER

MISSION AND MINISTRY AT VILLANOVA UNIVERSITY



**Leadership in the  
Augustinian Tradition**





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

*The Heart of the Matter* is an annual publication of the Office for Mission & Ministry. It hopes to show the centrality of Villanova’s Augustinian and Catholic identity and its unique contribution to American Catholic higher education. The cover image depicting St. Augustine giving his rule to his followers hangs in St. Augustine Church in Old City, Philadelphia. It is a fitting illustration for much of the content in this issue. Though he never penned a theory of leadership, through his *Rule*, St. Augustine offers all who read it lessons for leadership and life.

We are especially indebted to collaborators Most Reverend Diarmuid Martin, Mary Anne Glendon, Bruce Winston, Fr. Joe Mostardi, OSA, Daniel Madden, Chris Janosik and guest author Devin Brown, who contributed content for this issue. Our hope is that this publication 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

“The first thing **GOOD SUPERIORS** must realize is that they **are SERVANTS.** They should **not** consider it **beneath their dignity** **to be servants to many.**”

## 2 Who are the Augustinians?

Ever wonder how Augustinians discern their vocations and become priests? Find out how.

## 6 Worldview: Building a Framework for Fulfillment

Everyone has a worldview. It helps make decisions, find meaning and define the “good life.”

## 8 How Then Shall We Live?

The *Rule of St. Augustine* offers sound advice for life. It’s as relevant for us today as it was when it was written.

## 14 Pope Francis and Catholic Social Teaching

Archbishop Diarmuid Martin says that Pope Francis calls us to go beyond “thinking” about the poor. We are required to “desire, seek and protect the good of others.”

## 18 Beatitudinal Leadership

The *Sermon on the Mount* is more than the most frequently quoted passage in the Bible. It’s also a useful theory of leadership.

## 20 Servant-Leadership: An Augustinian Tradition?

Robert Greenleaf’s 1970 theory is widely practiced. Though St. Augustine never offered his own “theory,” to lead as he did is to be a Servant-Leader and more.



# 16

## C.S. Lewis and Augustine: Conversion Parallels

Devin Brown shows us that Lewis and Augustine had much in common while struggling to find their way to God.

## 24 Religious Freedom: Issues and Concerns

In accepting Villanova’s *Civitas Dei* Award, Mary Ann Glendon outlined formidable challenges facing our country.



### Cover Image:

*St. Augustine Giving the Rule* (1898) Tito Troya 1847-1916  
This painting is one of a series of eight canvases painted in Rome in 1897-1898 and shipped to St. Augustine Roman Catholic Church, Philadelphia, PA where they are displayed.  
Photographer: Paul Crane for Villanova University

Unless otherwise noted, content for *The Heart of the Matter* is prepared by editor, Dr. Christopher M. Janosik, Director of Planning and Research, Office for Mission & Ministry, Villanova University. No part of this publication may be reproduced or retransmitted without express written permission of the editor.



**VILLANOVA**  
UNIVERSITY  
IGNITE CHANGE. GO NOVA®

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.







# Who are the Augustinians?

## Pre-Novices, Novices, Friars, Brothers, Deacons and Priests

Just who and what draws men and women to religious life in the 21st century has been and continues to be a topic for extensive research and extended commentary. Both are beyond the scope of this brief article. The question to be addressed here however is how does a man interested in becoming an Augustinian Friar begin and complete the process.

### DOES IT TAKE ONE TO KNOW ONE?

Men considering religious life are very likely to know at least one priest very well. As you might suspect, many, but not all, have been very active in parish life. A majority still begin thinking seriously about a vocation during their elementary and high school years; though a full 20% now indicate that their consideration began after college. Seven of ten say they were encouraged to do so by a parish priest.<sup>1</sup>

### KNOCKING AT THE DOOR

The Order of Saint Augustine has three official vocation directors in the United States: Reverend Thomas McCarthy, OSA is responsible for

the Eastern and Midwestern regions of the country. Reverend Jorge Cleto, OSA is Director of Hispanic Vocations within these two regions and Reverend Thomas Whelan, OSA manages vocation programs on the West Coast. Anyone interested in becoming an Augustinian meets with one of these priests to discuss interest in religious life. After an initial evaluation, a candidate is introduced to a local Augustinian community and is invited to spend time with members of the group as a DISCERNER.

### PRE-NOVITIATE YEAR

After at least a year in discernment, a prospective candidate becomes a PRE-NOVICE. A candidate lives in an Augustinian community and begins the work of formation. Pre-Novices study philosophy and theology and are introduced to the *Rule of Augustine* and the *Constitutions of the Order*. Discernment of vocation continues as they participate in community life. Upon completion of pre-novitiate requirements, the formation team evaluates the readiness of the candidate to advance to the next stage.

Currently, pre-novices from the Eastern and Mid-Western regions live in community at Blessed Stephen Bellesini Friary in Ardmore, Pennsylvania. The Friary is led by Reverend Joseph Mostardi, OSA and Reverend Frank Doyle, OSA.

### NOVITIATE YEAR

Candidates from all three regions in the United States who continue formation move to Racine, Wisconsin and receive the white habit of a NOVICE. The candidate continues developing a life of prayer and deepening his relationship with God. Formation as an Augustinian continues as novices live according to the *Rule of Augustine* and prepare for first profession of the religious vows of poverty, chastity and obedience.

### THEOLOGATE YEARS

After a year as a novice, First Vows are professed and the novices are then called BROTHERS of the Order. Having professed first vows, the brothers move into formal academic preparation. Theological studies can take four or five years depending on the particular calling. The white habit is replaced with a black one. Brothers



move to St. Augustine Friary in Chicago, Illinois and continue theological studies at the Catholic Theological Union (CTU) in preparation for ministry, while continuing to discern their vocation. In the third year at CTU, each candidate spends a “pastoral” year of service in one of the ministries of his province. Solemn Vows are made between the fourth and fifth years.

A Solemnly Professed friar will usually be ordained as a DEACON in the beginning of his fifth year. And upon completion of this final year, the major superior, with consent of his council, will present deacons for reception of Holy Orders, after which the deacon becomes an Augustinian PRIEST.

## **BUT WHAT'S IT LIKE?**

The Bellesini Friary in Ardmore opened in 2010. Currently, there are eight pre-novices at the house. They come from as nearby as Pennsylvania and as far away as Japan. Most are taking classes at Villanova University or ESL (English as a second language) classes at St. Joseph's University.

Fr. Joe Mostardi, OSA, Director of the Pre-Novitiate Program, describes the year this way: “St. Augustine reminds us that in order to know God we need to get to know ourselves. The Pre-Novitiate Program is an opportunity for young men who are serious about our way of life, to dedicate at least a year getting to know themselves in light of their call to religious life in the



Augustinian Order. Community life, common prayer, and a variety of academic and ministerial opportunities provide these men throughout the year with a chance to see firsthand the true nature of their restless heart, as they seek to do God's will in their lives."

An average day in the life of this Augustinian community begins at 7:30 am with Morning Prayer. Then the pre-novices will go to school for most of the day, returning together for Evening Prayer at 5:00 pm followed by Mass and dinner. Each



# St. Augustine reminds us that in order to know God we need to get to know ourselves.

week there is a Formation Meeting, where topics on spirituality and faith as well as St. Augustine's *Rule* and *Confessions* are discussed. Other nights and weekends may be spent in joyful fellowship, cooking dinner together, hiking at Valley Forge and playing sports.

Those who attend Villanova University for school take classes in philosophy to prepare for course work in Chicago. Being at Villanova provides the community with an opportunity to engage in events such as service days and break trips. Many are also in the Knights of Columbus. In addition to school, pre-novices are involved in various liturgical and pastoral ministries, such as visiting nursing homes and teaching CCD in local parishes.

The community attends Mass in the evening on campus twice a week and twice at the friary. Augustinian guest presiders celebrate Mass at the house, which connects the group to the greater Augustinian community. So while much time during the day might be spent on one's own or with another member of the community in class or ministry, the beginning of the day and the end are always spent together. One current pre-novice described living in the house as being "a family apart from the world while still being right in the midst of it." And just for good measure, Fr. Joe and Fr. Frank are always there to reinforce the importance of community living—growing in relationship with others and with God. It keeps us together "intent upon God in oneness of mind and heart."<sup>2</sup> ❤️



Content for this article is adapted from the organizational website of the Augustinian Province of Saint Thomas of Villanova, Villanova, Pennsylvania in collaboration with Daniel Madden '11 CLAS, '14 MA, Villanova University.

1. Gautier, M and Saunders, C. *The Class of 2014: Survey of Ordinands to the Priesthood*. Washington, DC: Center for Applied Research in the Apostolate, 21.
2. *Rule of Augustine*, I, 3.



# Worldview:

## Building a Framework for Fulfillment



Leading Christian thinkers have attempted to define and apply this concept for centuries.

One says that “a world view is a framework or set of fundamental beliefs through which we view the world, our calling and our future in it.”<sup>1</sup> Another contends that a world view is “a conceptual universe fashioned by words and concepts that work together to provide a coherent frame of reference for all thought and action.”<sup>2</sup> They and their advocates claim that “development of a world view satisfies the human need to ‘define the good life’ ... ‘find hope and meaning’ ... ‘guide thought and action’ in it.”<sup>3</sup>

“Worldview literature” insists everybody has a world view, whether we know it or not—no matter how consistently or inconsistently we act on it. Further, “four fundamental questions are at the heart of every world view: ‘Who am I? Where am I? What obstacles keep me from fulfillment? How do I overcome these?’”<sup>4</sup>

Evangelical Christians have described what they call the **Biblical Worldview**. Those that hold this view believe that God is the Creator of the universe, that the Bible is historically accurate, that there are moral absolutes, that Jesus Christ, the Son of God, was born, lived on Earth, died, was buried and rose for our sins and that salvation is obtained solely by individual faith in Christ.<sup>5</sup>

In contrast, a **Modern Worldview** is frequently characterized as one that “privileges human autonomy and scientific reason, divides reality



into the mutually exclusive categories of sacred and secular, allows for situational solutions to moral dilemmas and swears allegiance to the ‘gods of our age’—science, technology and the market.”<sup>6</sup>

As for the **Catholic Worldview**, sometimes referred to as a **Sacramental Worldview**, Lawrence Cunningham, John A. O’Brien Professor of Theology Emeritus at the University of Notre Dame, suggests that it is “a mode of being in and a way of seeing the world, which is at the very least, characteristic of Catholicism.”<sup>7</sup> Concerning creation then, the Catholic view holds that “the world and everything in it is a gift from God; that the world is good, that it is the proper sphere of human activity, and as such it is to be received with gratitude and pursued as a stewardship.”<sup>8</sup> Concerning sin and evil, the Catholic view “succumbs to neither excessive optimism nor hopeless pessimism, but embraces a realistic viewpoint grounded in the themes of the goodness of creation, the tragic fall of man and hopeful redemption in Jesus Christ.”<sup>9</sup> The Catholic view “stresses the importance of time; past, present and future, ... which creates an understanding of solidarity with the historic church and the communion of saints”<sup>10</sup> ... “remembering God’s work in the past, celebrating the Good News of the present and anticipating the victorious return of Christ in the future.”<sup>11</sup>

## Developing a Worldview

Catholic philosopher James Schall, SJ claims that the purpose of a liberal education is “to explain man to himself.”<sup>12</sup> There are, no doubt, more eloquent, elaborate statements of purpose. But where, during the college years, does one find an opportunity to develop a world view? With its “Gateway Courses” Villanova’s Humanities Department helps students ask and answer BIG questions:

- Is there a God and what difference does it make if there is?
- What does it mean to be a human being?
- What can I know about the world around me and my place in it?
- How do I relate to my family, my friends, society, politics?<sup>13</sup>

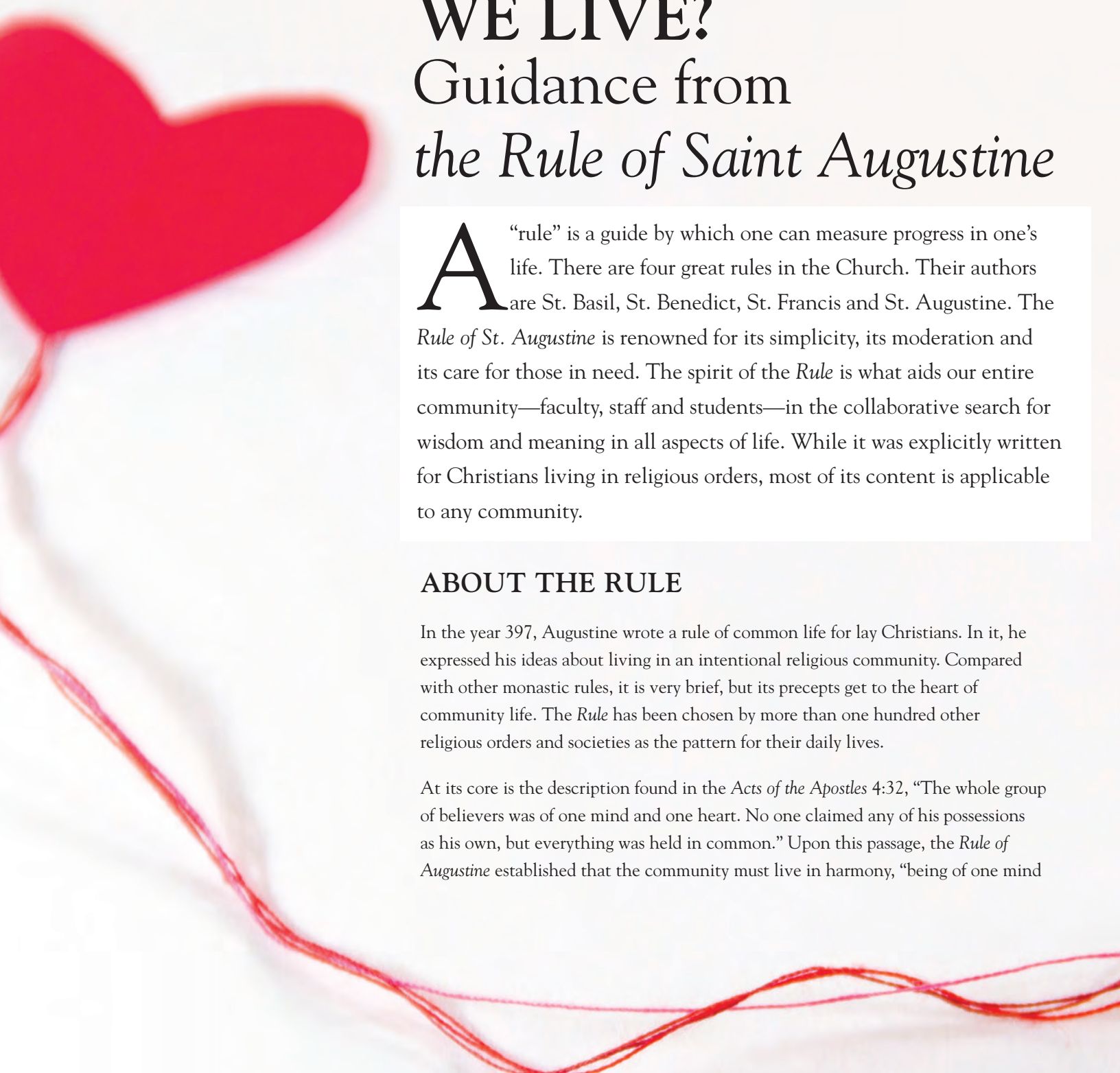
Its mission “is to seek wisdom for personal and cultural renewal through the pursuit of an integrated, interdisciplinary approach to human questions.” At the foundation of its method of inquiry “lies the conviction that reason will not be satisfied with fragmentary bits of information, but aspires to a view of the whole, and an insight into the foundation of things. This conviction is joined by a second: that the light of faith neither compromises nor substitutes for rigorous intellectual reflection, but informs the work of reason, even as it provokes constant wonder and promotes deeper inquiry.”<sup>14</sup> It’s in this way that the Humanities program encourages students to “go beyond the mind that you have” ... “to change your way of knowing” ... “to learn and live at a deeper level.”<sup>15</sup>

Looking to explore life’s biggest questions? Interested in testing your thoughts in reasoned debate? Want to develop a framework for life-long fulfillment? There may be no better place to begin than Villanova’s Humanities Department. For more information, visit the St. Augustine Center for the Liberal Arts and Sciences, Room 304. CMJ ♥



1. Olthuis, J. (1989). “On Worldviews” In Paul Marshall, Sander Griffioen and Richard Mouw (ed.) *Christian Studies Today*. Lanham, MD: University Press of America, 29.
2. Sire, J. (1997). *The Universe Next Door: A Basic Worldview Catalog*. Downers Grove, IL: InterVarsity Press, 16.
3. Holmes, A. (1983). “Contours of a World View” In Carl Henry ed. *Studies in a Christian World View*. Grand Rapids, MI: Eerdmans, 5.
4. Walsh, B. and Middleton, J. (1984). *The Transforming Vision: Shaping a Christian World View*. Downers Grove, IL: InterVarsity Press, 35.
5. Dockery, D. and Thornbury, G. (2002). *Shaping a Christian Worldview*. Nashville, TN: B&H Publishing, 1-15.
6. Naugle, D. (1983). *Worldview: A History of the Concept*. Grand Rapids, MI: Eerdmans, 351.
7. Cunningham, L. (1987). *The Catholic Faith: An Introduction*. New York: Paulist Press, 111.
8. Naugle, 34.
9. *Ibid.*, 36.
10. *Ibid.*, 36-37.
11. McBrien, R. (1980). *Catholicism, 2 Volumes*. Minneapolis: Winston Press, 1:135-137.
12. Schall, J. (2003) “What are the Liberal Arts?” In William Stancil ed. *A Student’s Guide to Liberal Arts*. Kansas City: Rockhurst University Press, 1-19.
13. Villanova University Humanities Department website.
14. *Ibid.*
15. Barron, R. (1998) *And Now I See: A Theology of Transformation*. New York: Crossroads Publishing, 5-7.





# HOW SHALL WE LIVE?

## Guidance from *the Rule of Saint Augustine*

A “rule” is a guide by which one can measure progress in one’s life. There are four great rules in the Church. Their authors are St. Basil, St. Benedict, St. Francis and St. Augustine. The *Rule of St. Augustine* is renowned for its simplicity, its moderation and its care for those in need. The spirit of the *Rule* is what aids our entire community—faculty, staff and students—in the collaborative search for wisdom and meaning in all aspects of life. While it was explicitly written for Christians living in religious orders, most of its content is applicable to any community.

### ABOUT THE RULE

In the year 397, Augustine wrote a rule of common life for lay Christians. In it, he expressed his ideas about living in an intentional religious community. Compared with other monastic rules, it is very brief, but its precepts get to the heart of community life. The *Rule* has been chosen by more than one hundred other religious orders and societies as the pattern for their daily lives.

At its core is the description found in the *Acts of the Apostles* 4:32, “The whole group of believers was of one mind and one heart. No one claimed any of his possessions as his own, but everything was held in common.” Upon this passage, the *Rule of Augustine* established that the community must live in harmony, “being of one mind



“THE WHOLE GROUP OF BELIEVERS  
WAS OF ONE MIND AND ONE HEART.  
NO ONE CLAIMED ANY OF HIS  
POSSESSIONS AS HIS OWN, BUT  
EVERYTHING WAS HELD IN COMMON.”

and heart on the way to God.” The fundamental message of the *Rule* is love—love of God, love of neighbor—the foundation of Christian living.

Central to these principles is overcoming the human tendency to favor one’s own ego, which Augustine saw as a major obstacle to achieving unity among members and to living the Christian message. Every member’s spiritual and material goods are to be shared in humility, which is a necessary condition for love. By their love for one another, by their ability to live together in harmony, members of the community embody the truth of the teachings of Christ. In so doing, they make His love present to others.

One might legitimately wonder how something of such great antiquity can be relevant for a 21st century university community. Augustine’s day and ours are still similar in many ways. The whole world was in turmoil, the ancient world was collapsing and what the new world would be like no one knew. As in our own day, it was a time of crisis and transition, a time of uncertainty and confusion in the world and in the Church. As a practical application of the Gospels to a life lived together in community amidst turmoil, the *Rule* still provides a wealth of spiritual and practical wisdom. Life *together* is the ideal for a university community whose members are on a shared journey toward knowledge, wisdom and what Augustine calls “the happy life.”





## PRINCIPLE ONE: HARMONY AND HUMILITY

*Therefore all should live  
united in mind and heart  
and should in one another honor God, whose temples  
you have become. [I, 8]*

*“Humility consists of knowing yourself.  
Pride does its own will. Humility does the will of God.”<sup>1</sup>*

Humility is the root of true charity. It calls us to accept the sacred in ourselves and others. In other words, the humble person sees her or himself with all of her/his gifts and faults. Humility teaches us to see others as equals. “Humility induces us to presume on our own strength and to trust in God.”<sup>2</sup> According to Augustine, the only way to reach an “abiding, active knowledge of the truth is through humility.”<sup>3</sup>

*“An Augustinian community is a place where the search for truth takes place in a climate of love and friendship, where one can experience that the ‘truth is neither yours nor mine, so that it can belong to the both of us.’”<sup>4</sup>*

In an Augustinian community, the purpose of life is to search for God, the ultimate Truth, not alone, but among friends<sup>5</sup> who are committed to the same journey. In such a community “love is at the center and the heart” of every act and interaction,<sup>6</sup> and respect for each person, as a child of God, is primary.

- Members strive to live in harmony—mutual concern for and assistance to each other in every way possible, including fraternal correction, in a spirit of love and understanding.<sup>7</sup>
- Members look upon their work as an expression of one’s human nature, not as a burden, but in cooperation with the Creator in shaping the world and serving humankind.
- Always conscious of the virtues of honesty, integrity, and compassion as fundamental to the Christian way of life,<sup>8</sup> members seek in every effort to work for unity, making justice and peace, the fruits of love, a reality in the Church and in the world.<sup>9</sup>

## PRINCIPLE TWO: PRAYER AND INTERIORITY

*Persevere faithfully in prayers (Col 4:2),  
at the appointed hours and times. [II, 1]*

While this part of the *Rule* specifically describes the Christian prayer practice, it can be understood as central for anyone with a faith orientation. Thus interiority—developing and maintaining an inner life at the depths of one’s person—is critical for anyone who seeks understanding. Prayer, meditation, religious celebration, all in the context of one’s own religious tradition or faith community, is essential for individuals and communities.

*“Do not go outside yourself,  
but enter into yourself,  
for truth dwells in the interior self.”<sup>10</sup>*

Both Augustine’s personal life and his spiritual teaching are dominated by a continual call to interiority. He contends that it is “inside one’s self” where truth is found,<sup>11</sup> and that only in reflection and silence is understanding achieved.<sup>12</sup>

According to Augustine, the sights and sounds of the external world only serve as signposts and reminders. Learning takes place in the interior world.<sup>13</sup> The interior activity of contemplation and a search for the ultimate Truth leads us to transcend ourselves to an eventual encounter with God.<sup>14</sup>





### PRINCIPLE THREE: MODERATION AND SELF-DENIAL

*Discipline your flesh...so far as your health allows. [III, 1]*

*It is better to need less than to have more. [III, 5]*

*You should not try to please by your appearance,  
but by your behavior. [IV, 1]*

*... protect one another's modesty,  
for in this way God who dwells within you  
will protect you from within yourselves. [IV, 6]*

Augustine's thoughts on moderation and self-denial speak directly to our "post-modern" 21st century, consumer driven culture. For us, "subduing" the flesh isn't meant to indicate some negative judgment about our human nature. It is, at heart, recognition that what we may desire or value is not always most beneficial for our human growth or healthy life. He asks us to place a higher priority on connections among the mind, body AND spirit. The *Rule* is a reminder that we must feed our spirits as well as our bodies and that over-consumption of anything can render us *unhealthy* in a variety of ways. Having too much can blind us to others and to the truly important and beautiful things in life.

This principle calls us to share our goods with those less fortunate and reminds us that we are only stewards of the things of this earth. It reminds us that appearances can deceive and the "good life" is to be sought above all.

### PRINCIPLE FOUR: FRATERNAL CORRECTION AND MUTUAL RESPONSIBILITY

*Whatever you are doing, your behavior  
should in no way cause offense to anyone,  
but should rather be in keeping  
with the holiness of your way of life. [IV, 1-11]*

*...[Y]ou should warn [a brother or sister] at once  
so that what has begun may go no further  
and may be immediately corrected. [IV, 7]*

Fraternal correction and mutual responsibility for each other is fundamental to Augustine's *Rule* and is a constant concern in the life of Augustine. We are indeed "our brother's and sister's keeper,"—an obligation which we must take most seriously. It is not permission to be "busybodies" but is a call to care for one another's welfare. We're all familiar with headlines describing unimaginable tragedy on college campuses. Could any have been avoided, if members of those communities had been more attentive to and responsible for each other? One clear manifestation of such care is the obligation to act when another is in danger of straying into sin or is behaving in a manner that harms another.

This principle is essential for responsible life together and is a real sign of respect for the other. It reflects a love and a care that goes beyond mere external social politeness and gets to the heart of the ideal of sharing all things. In today's world, however, it takes real courage to move past the typical excuses: "So long as it's not hurting me." "It's none of my business." "It's a free country." and other typical responses frequently used in uncaring communities.

## PRINCIPLE FIVE: THE COMMON GOOD & CARE OF THE INDIVIDUAL

*So, then, no one should work at anything for [him/herself].  
All your work should be shared together,  
with greater care and more ready eagerness  
than if you were doing things for yourself alone.*

*For when it is written of love  
that it “does not seek its own.” (1 Cor 13:5)*

*it means that it puts the common good  
before its own  
and not personal advantage  
before the common good. [V, 2]*

Stewardship of the common good requires that we willingly accept accountability for others through service to them, without control of them. In the Catholic tradition, “the Beatitudes teach us the final end to which God calls us, and confront us with decisive choices concerning earthly goods. They teach us [how] to love...”<sup>15</sup> Likewise, the core teaching of the Gospel and the first principle of social justice is that every human person is a child of God, worthy of respect and dignity. Villanova encourages each person to use his/her God-given gifts in service to the community. The University also celebrates differences among individuals as a means of witnessing to the community through each person’s uniqueness and diverse gifts.

## PRINCIPLE SIX: ASKING FOR PARDON AND EXTENDING FORGIVENESS

*Avoid quarrels or at least end them quickly,  
lest anger grow into hatred. [VI, 1]*

*If anyone hurts another, [he/she] should be careful  
to heal the wound made by apologizing as soon as possible;  
and the one who was hurt should be careful to forgive  
without further discussion. [VI, 2]*

A community without conflicts is impossible, but Augustine offers sound advice. Disputes are to be addressed quickly, directly and with compassion. Not only must forgiveness be sought, but the one who has been offended must pardon without rancor. Most importantly, forgiveness must come from the heart not just the lips.

Augustine makes it eminently clear that a community will be strong only if its members interact honestly and lovingly. An Augustinian institution strives to model open, forthright and loving confrontation as it points out what is truly harmful to individuals or the community for the welfare of all.







## PRINCIPLE SEVEN: OBEDIENCE AND LEADERSHIP

*You should obey [those in authority] as you would a father,  
with respect for [his/her] office,  
lest you offend God who is within [him/her]. [VII, 44]*

*[Everyone in authority] should consider [themselves] lucky  
not in having power over you  
but in being able to care for you with love....*

*[Leaders] should show themselves to all around as a model of good works. [VII, 3]*

For Augustine, authority is an act of loving service. Designated leaders are not above others but remain part of the community with special responsibilities and duties toward others. In this tradition then, two of the most important aspects of leadership are guiding the community toward the fulfillment of Gospel ideals and being an example to others.

Every member, however, must take responsibility for achieving these ideals and for discerning the direction of the community. This requires a willingness to listen and cooperate for the common good. Moreover, obedience to authority shows loving compassion for leaders, who necessarily bear greatest responsibility for the community.

## THE GOAL FOR VILLANOVA

Some parts of this ancient rule are common sense. Other parts have become almost counter-cultural. But these short excerpts demonstrate just how relevant the thought of Augustine can be for life here at Villanova. What would our university be like if every person lived Augustine's *Rule* to the fullest every day? ♥

The text for this article is an adaptation from *Tolle Lege: A Brief Introduction to Villanova University—Part 2* (2014). Quotations from the *Rule of Augustine* are taken from the translation by Robert Russell, OSA. Chapter and paragraph appear in brackets.

1. *Sermon on John* 25, 16.
2. Pelligrino, M. (1996). *Spiritual Journey: Augustine's Reflection on the Christian Life*, 57-58.
3. *Ibid.* 35.
4. Esmeralda, A. (2001). *Augustinian Values*, 9.
5. *Confessions*, 4, 4-7.

6. *Tracts on the Gospel of John*, 7, 8.
7. *Rule*, 25-29, 41-43.
8. Cf. *General Statutes*, 67.
9. *Letter*, 234, 3-7.
10. *True Religion*, 72, 102.
11. *Ibid.*
12. *Sermon*, 56, 22.
13. *The Teacher*, XIV, 46.
14. Pelligrino, 11.
15. *Catechism of the Catholic Church*, 1726-1728.

# is Pope Francis REVOLUTIONIZING Catholic Social Teaching ?

**I**s Pope Francis revolutionizing Catholic social teaching? During his recent visit to campus, the Most Reverend Diarmuid Martin, Archbishop of Dublin, had a simple one word answer to the question. It was “Yes.” For Pope Francis, Martin claimed, “the social thought of the Church is not abstract reflection and analysis; it is in the first place a call on the Church to be close to people, especially those who need closeness and accompaniment. It is a task of bringing the closeness and intimate care of Jesus towards them and restoring them to being the men and women who they are called to be.”<sup>1</sup>

Archbishop Martin contends that the Pope’s approach is “not political or sociological but theological. He rejects a purely sociological analysis employing a neutral and clinical method. His approach is that which is characteristic of a missionary disciple of Jesus, nourished by the light and strength of the Holy Spirit: a form of evangelical discernment.”

In *Evangelii Gaudium* (“The Joy of the Gospel”), Pope Francis suggests that proclaiming the Gospel, “invites us to receive God’s love and to love him in return with the very love, which is his gift, brings forth in our lives and

actions a primary and **fundamental response: to desire, seek and protect the good of others**,<sup>2</sup>—“not just to think about or to reflect on the good of others. The Christian’s response to those who are excluded is to bring the closeness of Jesus to them through being close to them.” Archbishop Martin stressed that “acceptance of the message of salvation” in the Gospel, demands expression of “genuine fraternal love” toward all, but especially the poor.

According to the Archbishop, “responses of the Church must be open also to legitimate scientific and even political interpretations.” But, Pope Francis also stresses that social teaching cannot remain totally in the abstract or enunciate only vague general principles:

The Church’s pastors, taking into account the contributions of the different sciences, have the right to offer opinions on all that affects people’s lives, since **the task of evangelization implies and demands the integral**

---

a. Pope Francis blesses a sick child as he arrives to lead mass in Colombo, January 14, 2015. Hundreds of thousands of people packed a Colombo oceanfront on Wednesday to see Pope Francis give Sri Lanka its first saint, a climax to a 300-year campaign to recognise the holiness of Indian-born missionary Joseph Vaz.





## **promotion of each human**

**being.** It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven. We know that God wants his children to be happy in this world too, even though they are called to fulfilment in eternity, for He has created all things ‘for our enjoyment’ (1 Tim 6:17), the enjoyment of everyone.<sup>3</sup>

In this the Pope stresses that “**the Church’s social thought** is primarily positive: it offers proposals, it works for change and in this sense it **constantly points to the hope born of the loving heart of Jesus Christ.**”

In *Evangelii Gaudium*, Archbishop Martin says that the Pope identifies the central issues which he feels will shape the future of humanity. Chief among them is that of including the poor in society. Again, he stresses that the Pope’s reflection is theological:

It is our faith in Christ, who became poor, and was always close to the poor and the outcast, that is the basis of our concern for the integral development of society’s most neglected members.<sup>4</sup>

According to Martin, “the fundamental option for the poor is not a political manifesto; it is implicit in our Christian faith. This is why Pope Francis, from the very first

moments of his ministry, proclaimed that he wishes a Church which IS poor and FOR the poor.<sup>5</sup> He wants to see the poor not just as those who are helped and assisted, but as real protagonists within society and indeed also within the Church. The poor evangelize us through their deep faith and because they experience the suffering of Jesus Christ. The new evangelization offers an opportunity for us to acknowledge that the saving power of Jesus is at work through the poor. We must embrace the mysterious wisdom which Christ wishes to share with us through them.” Unless we “understand and listen to the poor we will not understand and grasp the mysterious wisdom of Christ.”<sup>6</sup>

Archbishop Martin echoes Pope Francis when he contends that “the basis of our response then cannot simply be one of analysis of poverty or of developing plans but in the first place springs from the very definition of our being Christian.” In this context, “we are God’s instruments of hearing the poor. If we turn deaf ears to the plea of the poor, we are indifferent to God. A lack of solidarity towards the needs of the poor shows rejection of God. **Solidarity is not about a few sporadic acts of generosity.** It involves



b. A boy carrying a bag of used plastic passes by a poster addressed to Pope Francis at a slum area in Quezon city, metro Manila January 13, 2015. Millions of Filipinos gathered at key points in Metro Manila and Leyte province, central Philippines for the Papal visit of Pope Francis from January 15 to January 19.

constant conversion; it presumes the creation of a mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods and wealth. It presumes that the person is at the center of our concern and not just some intellectual framework.” **It requires us to include and to act always for the good of others. ♥**

1. The Most Reverend Diarmuid Martin, Archbishop of Dublin and Primate of Ireland spoke at Villanova University as part of a year-long series on “Catholic Social Teaching and the Financial Crisis.” The series is sponsored by the Office for Mission & Ministry and the *Journal of Catholic Social Thought*. His text is used with permission.

2. Pope Francis, (2013). *Evangelii Gaudium*. Washington, D.C.: USCCB Communications, 178.

3. *Ibid.*, 182.

4. *Ibid.*, 186.

5. *Ibid.*, 198.

6. *Ibid.*



# CONVERSION



“Late have I loved thee.”

# C.S. Lewis and



# PARALLELS

Lewis spent a great deal of time in the years between his conversion and the start of his career as a writer of Christian apologetics in a careful study of the Church Fathers, and none was more important in his spiritual formation than Augustine. Especially significant in Lewis's later thought were Augustine's ideas about pride, the Fall, and ordinate love. Lewis read and translated *Confessions* and *The City of God* from the original Latin and found a number of parallels between Augustine's conversion and his own. Both had been sons of devout Christian mothers. After having been raised in the Church, both became serious atheists and serious intellectuals as young men. Augustine went on to teach grammar and rhetoric, first in Carthage and Rome and finally in Milan. Lewis became a member of the English faculty at Oxford. After going through several distinct, philosophical phases on their way to belief, both became Christians in their early 30s. As an adult convert and a successful academic established in his career, Lewis could have echoed Augustine's famous words, "Late have I loved thee." Similarly, Augustine could be said to have been a "reluctant convert," a phrase Lewis used to describe himself.

While both conversions were gradual, both men could also point to a specific moment that was a turning point in their lives. Augustine reported that

while meditating in a garden in Milan, he heard a mysterious voice telling him to take and read the scriptures. About his own experience Lewis wrote, "You must picture me alone in that room in Magdalen night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England."<sup>1</sup>

In the final pages of *The Four Loves*, Lewis references the single most famous passage from *Confessions*, writing: "Thou has made us for thyself," said St. Augustine, 'and our heart has no rest till it comes to Thee.'"<sup>2</sup> Before coming to faith near the mid-point of his life, Lewis experienced decades of spiritual restlessness and inconsolable longing, and it is in this way that he most resembled Augustine.

In "The Weight of Glory," Lewis refers to this restlessness and mysterious longing as our universal desire for a "far-off country."<sup>3</sup> He writes about this feeling in *The Problem of Pain* as well, where he describes it as "that something which you were born desiring" and the thing

that we were made for.<sup>4</sup> In *Mere Christianity*, Lewis claims that if people truly looked into their hearts, they would realize that they want something that cannot be had in this world. Then he concludes, "If I find in myself a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world."<sup>5</sup>

After their conversions, Lewis and Augustine went on to become among the most influential Christian writers of all time, producing works that would transcend time, place, and religious persuasion. Augustine, writing in the fourth century, stood at the end of the Roman civilization and gave the world a roadmap that would guide it in the coming age. Similarly with works such as *Mere Christianity* and *The Chronicles of Narnia*, works that were written in the 20th century, C. S. Lewis gave the world a moral and an imaginative compass to help it navigate into the 21st. ♥

---

Devin Brown is a Lilly Scholar and Professor of English at Asbury University in Kentucky. He was a contributor to *The C. S. Lewis Bible*, *The Screwtape Letters: An Annotated Edition* and is author of *A Life Observed: A Spiritual Biography of C. S. Lewis*. Professor Brown contributed to Villanova's Catholic Imagination in the Arts lecture series in the spring of 2015, sponsored by Office for Mission & Ministry. This text was provided by him for this purpose.

1. C. S. Lewis, *Surprised by Joy: The Shape of My Early Life*, New York: Harcourt, Bruce (1955), p. 221.
2. C. S. Lewis, *Four Loves*, New York: Mariner Books (1991), p.138.
3. C. S. Lewis, *Weight of Glory and Other Addresses*, New York: Macmillan (1949), p.4
4. C. S. Lewis, "Heaven" in *The Problem of Pain in The Complete C. S. Lewis Signature Classics*, New York: Harper-Collins (2009), p. 632.
5. C. S. Lewis, (2009), p. 114.

# St. Augustine

# BEATITUDINAL LEADERSHIP

**SAINT AUGUSTINE** described the *Sermon on the Mount* as “the perfect measure of the Christian life.”<sup>1</sup> He no doubt meant that “if we want to know what kind of Christians we are, we ought to measure who we are against the *Sermon on the Mount*. If we want to know if we are growing in the Christian life, we should measure our growth by the *Sermon on the Mount*.”<sup>2</sup>

**THE *BEATITUDES*, FOUND AT THE BEGINNING OF THIS FAMOUS SERMON, ARE AMONG THE MOST FREQUENTLY REFERENCED IN SCRIPTURE:**

Blessed are the **POOR** in spirit,  
for theirs is the kingdom of heaven.

Blessed are those who **MOURN**,  
for they will be comforted.

Blessed are the **MEEK**,  
for they will inherit the earth.

Blessed are those who **HUNGER**  
and thirst for righteousness,  
for they will be filled.

Blessed are the **MERCIFUL**,  
for they will be shown mercy.

Blessed are the **PURE** in heart,  
for they will see God.

Blessed are the **PEACEMAKERS**,  
for they will be called children of God.

Blessed are those who are **PERSECUTED**,  
for theirs is the kingdom of heaven.<sup>3</sup>

**WHAT WISDOM MIGHT THEY CONTAIN FOR THOSE IN POSITIONS OF LEADERSHIP?**



## BE HUMBLE.

Being poor in spirit is the opposite of being rich in pride. Effective leaders are humble. They are not caught up in their own achievement, but put the goals of the organization before their own. Being poor in spirit is often associated with emptiness and dependency on the generosity of others. Effective leaders are open to the contributions of others.

## DEMONSTRATE DEEP CONCERN FOR OTHERS.

Myron Augsburger suggests that the Greek word for mourn (*penteo*) is an active verb that implies “continuation of action” and “includes the characterization of deep concern.” It connotes a depth of feeling, an intense longing that draws the mourner closer to God.<sup>4</sup> Effective leaders care deeply and constantly for their followers. They are concerned about people who need to be made whole, issues and things that need to be made right.

## PRACTICE SELF-CONTROL.

According to James Boice, “Aristotle described one who is meek as being angry on the right occasion with the right people at the right moment for the right amount of time.”<sup>5</sup>

John Wesley, the great 18th century Anglican evangelist, described the meek as “zealous for the Lord ... guided by knowledge and tempered in every thought, word and work with the love of man and of God. ... They do not desire to extinguish passion,

but employ it only for the noblest of purposes.”<sup>6</sup> Meekness is not weak or unassuming, but “power under control.”<sup>7</sup> “The meek never submit to or compromise with evil, but by active, persistent, patience, the meek overcome it.”<sup>8</sup>

## DO THE RIGHT THING.

Leaders who are passionate about personal integrity and who insist on ethical behavior from followers promote trust and respect. Righteous leaders believe that “to do what is right and just is more acceptable to the Lord than sacrifice.”<sup>9</sup> These leaders are sought out for advice and counsel. People want to work for them. Their organizations have stellar reputations and customers are loyal to them as a result.

## BE MERCIFUL.

Merciful leadership “requires that an understanding heart be applied to a situation requiring judgment.”<sup>10</sup> Effective leaders are ones who are capable of meekness and mercy in difficult situations. Such responses encourage open communication and improve performance, when repentance precedes mercy and is followed by corrected behavior.

## MAINTAIN FOCUS.

The sixth beatitude promises that those who have a single-minded focus<sup>11</sup> on serving and loving God will be able to see Him. Applied to worldly leadership, Steven Covey’s oft quoted guidance “the main thing is to keep

the main thing the main thing”<sup>12</sup> is apropos. Effective leaders stay focused on the purpose of the group and encourage followers to do likewise. Such leaders guard against allowing destructive values to take hold in the organization.

## PROMOTE PEACE.

The Greek word for peacemaker (*eirenopoios*) means the one who causes peace, quiet, rest.<sup>13</sup> Peace is fragile and requires active intervention. Effective leaders promote unity and harmony among followers. To build and sustain these, a leader must practice humility, wisdom, integrity, purposefulness and mercy.

## ANTICIPATE RESISTANCE.

Accepting or seeking responsibility for others is not an easy decision. It is a difficult task. Articulating and promoting that in which you believe will not be appreciated by all. You may be misunderstood, become disliked or resented, even persecuted for trying to improve a situation. But perseverance is a virtue.

The *Beatitudes* may have never appeared on a ‘Top Ten List’ of leadership theories. Admittedly, it takes a little work to connect its eight declarations to contemporary leadership practice. If however, as Augustine suggests, they are the perfect measure of the Christian life, perhaps they deserve serious consideration from leaders at every level. CMJ ♥

Content for this article is an adaptation of *Be a Leader for God's Sake* by Dr. Bruce Winston, Regent University, Virginia Beach, VA. It is used with permission of the author.

1. Augustine, *Our Lord's Sermon on the Mount*, 1.1.

2. Matera, F. (2014). Homily for Ordinary Time 6A at <<http://www.stmarysimsbury.org/index.cfm?load=page&page=351>>.

3. *Matthew* 5:3-12.

4. Augsburger, M. (1982). *Matthew*. In Ogilvie, D. (ed.), *The Communicator's Commentary Series*. Waco, TX: Word Books.

5. Boice, J. (1972). *The Sermon on the Mount*. Grand Rapids, MI: Zondervan.

6. Wesley, J. (2013). Sermon 22: Upon Our Lord's Sermon on the Mount. In Collins, K. and Vickers, J. (eds.), *The Sermons of John Wesley: A Collection for the Christian Journey*. New York: Abington Press.

7. Bauman, D. (1981). *Which Way to Happiness?* Ventura, CA: Regal Books.

8. Baker, E. (1963). *The Neglected Factor – The Ethical Element in the Gospel*. New York: Abington Press.

9. *Proverbs* 21:3.

10. Winston, B. (2002). *Be a Leader for God's Sake*. Virginia Beach, VA: Regent University Press.

11. Kierkegaard, S. (2009). *Purity of Heart is to Will One Thing*. (trans. Douglas Steere). Charleston, SC: CreateSpace.

12. Covey, S., Merrill, R. A., Merrill, R. R. (1994). *First Things First*. New York: Simon and Schuster, p. 75.

13. Kierkegaard, p. 81.



# SERVANT LEADERSHIP:

## AN AUGUSTINIAN TRADITION?

**R**obert Greenleaf is widely credited with developing the concept of *Servant Leadership*, first articulated in a 1970 essay, entitled “The Servant as Leader.” In it, Greenleaf contends that:

*one who is servant first, “is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions.”*

*“The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more likely themselves to become servants? And, what is the effect on the least privileged in society?”<sup>1</sup>*

Among several prominent authors who have summarized and assessed Greenleaf’s work is Dirk van Dierendonck who conducted meta-analysis research on relevant scholarly literature. He identified six overarching themes in servant-leader literature: humility, authenticity, interpersonal acceptance, empowering others, providing direction and stewardship.<sup>2</sup>





## SERVANT FIRST

Saint Augustine never penned a “theory” of leadership, but he did offer frequent advice to his followers, fellow priests and bishops related to the task of leading. Writing in about the year 410,<sup>3</sup> Augustine says of leaders, “the first thing good superiors must realize is that *they are servants*. They should not consider it beneath their dignity to be *servants to many*.”<sup>4</sup> Leaders are “designated for the purpose of looking out for the good of their subjects.”<sup>5</sup>

## HUMILITY

As Greenleaf did, Augustine places high priority on humility—essentially a pre-condition for effective leadership. He writes, “unless humility precedes, accompanies and follows whatever we do, we will find that we have done little good to rejoice in. Pride will bereft us of everything.”<sup>6</sup> Humility allows us to “accept our place in reality, neither making oneself more nor less than one actually is.”<sup>7</sup> It “allows us to listen to others and to see the truth in them.”<sup>8</sup> Humility is a guard against the *leader-first* pitfalls of pride, privilege and power.

## AUTHENTICITY

Authenticity is closely related to knowing and expressing the “true self,” and acting in ways that are consistent with inner thoughts and feelings.<sup>9</sup> Charles Taylor, among others, credits Augustine with initiating the Western concept of inward reflection, a turning towards the inner self to discover truth.<sup>10</sup> For Augustine, knowledge of self cannot be found alone, but only with God and through others. Concerning this goal, he advises, “if you could be enlightened by yourself, you would never be in the dark, because you are always with yourself. Do not believe that you are a light unto yourself. The Light is that which illumines every person coming into this world.” And again, “let us leave a little room for reflection, room too for silence. Enter into yourself and leave behind all noise and confusion. Look within yourself. Hear the word in quietness that you may understand.”<sup>11</sup> It was for these reasons that Augustine prayed, “God, always the same, let me know myself, let me know Thee.”<sup>12</sup>

*Through grace, faith and love deepen, strengthen and transform leadership. The result is leadership in the Augustinian tradition.*

Augustine called leaders to “show [themselves] as examples of good works towards all”<sup>13</sup> and to be truthful in all things. “Conscience and good name are but two different aspects of truthfulness,” he wrote. “Conscience is for your own sake; good name is for the sake of your neighbors. All who are solidly established in their own conscience but do not care about their good names become callous, particularly if they are in positions of leadership.”<sup>14</sup> Most pointedly, Augustine contends that “in the Church or any class of society, if a man seeks to appear what in reality he is not, he is a hypocrite.”<sup>15</sup>

## HARMONY

Harmony is the fruit of what van Dierendonck identifies as “interpersonal acceptance”—the ability to accept people as they are and create open, trusting environments for them. Augustine encourages this through one of the first admonitions found in the *Rule*—“live harmoniously... together in oneness of mind and heart.”<sup>16</sup> In Augustine’s day, economic inequality was a frequent source of discord among members. He wrote at length on holding everything in common, sharing wealth and placing gifts at the disposal of the superior.<sup>17</sup> Beyond these requirements, he advised taking members at their word,<sup>18</sup> avoiding quarrels, asking pardon and forgiving injury promptly<sup>19</sup> and taking care that “no transgression is carelessly overlooked.”<sup>20</sup>

## EMPOWERING OTHERS

Empowerment fosters a proactive, self-confident attitude among followers that engenders a sense of personal power. Servant-leaders believe in the intrinsic value of each individual. They recognize, acknowledge and understand each person’s current abilities and future potential.<sup>21</sup>

Augustine advocates the same by setting high standards for moral behavior—asking his members to “become temples”<sup>22</sup> and obligating the group to “mutual care and vigilance over one another.”<sup>23</sup> To leaders he assigns a variety of special responsibilities: “rebuke those who stir up strife, comfort those of little courage and take the part of the weak, teach the ignorant, awake the indolent, put the presumptuous in their places, mollify the quarrelsome, help the poor, liberate the oppressed, encourage the good, suffer the wicked and love everyone”<sup>24</sup>—meeting followers where they are and providing what each needs most.



## PROVIDING DIRECTION

According to van Dierendonck, clear and timely direction “ensures that people know what is expected of them and provides the right degree of accountability.” These he identifies “as salient dimensions of high-quality, dyadic interpersonal relations.”<sup>25</sup> Augustine suggests that giving instruction encourages focus when he proposes that instructors “instill in them a habit of diligence and application ... fix their thoughts on what is of real profit.”<sup>26</sup>

In holding members accountable, Augustine reminds leaders “that abuses are not done away with by harsh or severe or autocratic measures but by teaching rather than by commanding, by persuasion rather than by threats. This is the way to deal with people in general, reserving severity for the sins of the few. In this way, it is not we who are feared because of our power, but God because of our words.”<sup>27</sup>

## STEWARDSHIP

An ethic of stewardship evokes responsible planning and management. Its outlook is less oriented to the immediate present but to a more distant future. The implication is that “stewards” are not self-invested owners, but “custodians” of something larger than themselves.<sup>28</sup> While Augustine’s context is always the journey toward God and the “future” always eternal life in heaven, his words are nonetheless inspiring for servant-leaders:

“Let us take no delight in past pleasures and avoid being captivated by things of the present. Let nothing of the past prevent us from listening and let no present thing hinder us from giving thought to the future.”<sup>29</sup>

“The degree to which you are concerned for the common good rather than your own, is the criterion by which you can judge how much progress you have made. Love puts the interest of the community before personal advantage, not the other way around.”<sup>30</sup>

## GRACED SERVANTS

From the synthesis presented here, one might reasonably conclude that Servant-Leadership and leadership in the Augustinian tradition are closely aligned, interchangeable concepts. Not quite. Re-read Augustine’s words. Reflect on the wisdom contained there. Two more fundamental imperatives come into clear focus: reliance on God and the primacy of love. Augustine implores us to “cling to the God by Whom you were made; rely on Him; call upon Him; let Him be your strength,”<sup>31</sup> and know that “without Him we can do nothing.”<sup>32</sup> And as for love, “once and for all, [he gives us] this one short command: love, and do what you will. If you hold your peace, hold your peace out of love. If you cry out, cry out in love. If you correct someone, correct them out of love. If you spare them, spare them out of love. Let the root of love be in you: nothing can spring from it but good.”<sup>33</sup>

When faith and love animate behavior, God is drawn near.<sup>34</sup> Christ becomes visible,<sup>35</sup> the grace of God is made available to us.<sup>36</sup> Faith and love, manifestations of grace, constitute the sacred foundation from which humility, authenticity, harmony, empowerment, direction, and stewardship can be practiced. Through grace, faith and love deepen, strengthen and transform leadership. The result is leadership in the Augustinian tradition. CMJ ♥

1. Greenleaf, R. K. (1970). *The Servant as Leader*. Newton Centre, MA: The Robert K. Greenleaf Center, 7.  
2. van Dierendonck, D. Servant leadership: A review and synthesis. *Journal of Management*, 37 (4), July 2011, 1228-1261. Also see: Spears, L. C., (ed.) (1998). *Insights on Leadership: Service, Stewardship, Spirit, and Servant-Leadership*. New York: Wiley; Russell, R. & Stone, A. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership and Organization Development Journal*, 23, 145-157; Piccolo, R. F., & Colquitt, J.A. (2006). Transformational leadership and job behaviors: The mediating role of core job characteristics. *Academy of Management Journal*, 49, 327-340; Laub, J. (1999). Assessing the Servant Organization; Development of the Organizational Leadership Assessment (OLA) Model. *Dissertation Abstracts International*, 60 (02): 308A (UMI No. 9921922).  
3. Fitzgerald, A., (ed.) (1999). *Augustine through the Ages: An Encyclopedia*. Grand Rapids: Wm. B Eerdmans, 787.  
4. Sermon 340A, 1.  
5. Sermon 46, 1.

6. Letter 118, 22.  
7. Burt, D. (1989). “Application of Augustine’s Spirituality to an Academic Community.” Villanova University.  
8. Pelligrino, M. (1996). *Spiritual Journey: Augustine’s Reflections on the Christian Life*. Villanova, PA: Augustinian Press, 57-58.  
9. van Dierendonck, 1233.  
10. Taylor, C. (1992). *The Ethics of Authenticity*. Cambridge: Harvard University Press.  
11. Sermon 52, 22.  
12. *Soliloquies* 2.1.1.  
13. Rule 7, 46.  
14. Sermon 355, 1.  
15. *On the Lord’s Sermon on the Mount*, II, 2. 5.  
16. Rule, 1, 3 and 1, 9.  
17. Rule, 1, 4-5 and 5, 32.  
18. Rule, 5, 35.  
19. Rule 6, 41.  
20. Rule, 7, 45.  
21. van Dierendonck, 1233.

22. Rule 1, 9.  
23. Rule 4, 2.  
24. Sermon 140, 1.  
25. van Dierendonck, 1233.  
26. Sermon 47, 10.  
27. Letter, 22, 5.  
28. See in particular Block, P. (1993). *Stewardship: Choosing Service over Self-Interest*. San Francisco: Berrett-Koehler Publishers.  
29. *Commentary on Psalm 66*, 10.  
30. Rule, 7, 2.  
31. Sermon 97, 4. Also see *Commentaries on Psalms* 93, 126, and 132.  
32. *Sermon on John* 84, 2.  
33. Sermon 110, 8.  
34. Sermon 225, 4.  
35. *Sermon on John*, 17, 8.  
36. *Catechism of the Catholic Church*, II, 1996-2005.

# RELIGIOUS FREEDOM in the SECULAR AGE

First among the rights enumerated in the *Bill of Rights*, the ten amendments to the *Constitution of the United States* ratified in 1791, is the right to freedom of religion—that the State “shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” But these days it is not difficult to find evidence both at home and abroad suggesting that expressed commitment to the protection of religious freedom is on the wane. This was the premise of Professor Mary Ann Glendon’s lecture upon receiving Villanova’s annual *Civitas Dei* Medal, awarded to outstanding Catholics who, through their work, have made exemplary contributions to the Catholic intellectual tradition and shown particular commitment to the pursuit of truth, beauty and goodness.

## DECLINING SUPPORT FOR RELIGIOUS FREEDOM

Through her role as a member of the United States Commission on International Religious Freedom (USCIRF), Glendon has observed 1) a dramatic increase in the number of shocking violations of religious freedom around the world; 2) erosion of conscience protection for religious individuals and institutions; 3) aggressive hostility toward, and contempt for, religion among opinion leaders, especially in the media and the academy, and 4) widespread signs that the status of religious freedom in popular culture is not so secure as many suppose.


As proof, she cited recent surveys in Western nations that show increasing numbers who decline to affiliate with any organized religion, as well as those who describe themselves as “spiritual” but not “religious.” She suggested the more that people come to see religion or spirituality as a private and solitary activity, the greater the likelihood that their concern about robust free exercise will decline.

According to Glendon, the work of Charles Taylor in his work titled, “A Secular Age” provides additional insight. He maintains that, at least in Western and westernized countries, there has been a “titanic change” in the social context in which religion is lived. Citing the decline in religious practice and the fact that public spaces have been largely emptied of religious references, he observes that we have moved “from a society where belief in God is mostly unchallenged...to one in which it is understood to be one option among others.” What makes our age “secular,” according to Taylor, is that the lives of fewer people are influenced by religious beliefs, or to put it another way, that “religious believers in the West are no longer embedded in and sustained by a religion-saturated culture.”



Mary Ann Glendon is the Learned Hand Professor of Law at Harvard University School of Law. She is the 2014 recipient of Villanova’s *Civitas Dei* Medal. This article is an adaptation of her lecture. Used with permission, no part of it may be used without express permission of the author.





These dynamics give reason to hope that the United States may once again become a living example of a society where persons of many faiths can not only co-exist, but flourish in harmony.

## DEFENDING ITS BENEFIT

Glendon noted that social and political scientists are helping to dispel some of the myths that impede clear thinking about the role of religion in society—such as the oft-repeated claim that religion is always a source of social division and strife.

She pointed to research sponsored by the Pew Foundation that shows a positive correlation between religious freedom and other important human goods such as the longevity of democracy, the presence of civil and political liberty, women's advancement, freedom of press, literacy, lower infant mortality, and economic freedom. Still other studies have found a positive relationship between religion and civic virtue in that regular worshipers are more likely to donate money and voluntary service to charity, to give blood, to spend time with a person who is depressed, to return excess change to a salesperson, to help a neighbor, to be active citizens and to belong to community organizations.

## THE FUTURE OF RELIGIOUS FREEDOM

With respect to the future, Glendon identified two critical questions: 1) How can people be convinced of the importance of protecting religious liberty? 2) How can people who do not personally experience religious persecution be persuaded that religious freedom is worth defending from intrusions?

### RELIGIOUS BELIEVERS AND LEADERS MUST:

- educate and encourage their co-religionists to the responsible exercise of religious freedom;
- find ways to advance religiously grounded moral viewpoints with reasoning that is intelligible to all men and women of good will;
- reject ideologies that manipulate religion for political purposes, or as pretext for violence;
- find resources within its own traditions for promoting mutual respect and tolerance;
- resist the divide-and-conquer strategies that could result in intolerant secularism.

Glendon suggested that the outcome will depend on 1) maintaining the legislative and judicial tradition of granting religious exemptions; 2) educational, legal and political efforts of activists; 3) efforts of governmental groups like USCIRE. Most decisive will be 4) the attitudes and actions of religious believers and leaders themselves.

While Glendon suggested that these are formidable times, she maintained that the good news is that the rising threats that are darkening the world's religious landscape seem to have unified persons of all faiths and no faith, as never before, and that friends of religious liberty have significant resources at their disposal. These dynamics, she contended, give reason to hope that the United States may once again become a living example of a society where persons of many faiths can not only co-exist, but flourish in harmony.



VILLANOVA  
UNIVERSITY

OFFICE FOR MISSION AND MINISTRY  
800 Lancaster Avenue  
Villanova, PA 19085

Non Profit Org.  
U.S. Postage  
**PAID**  
Villanova  
University

“**LOVE,** and do what you will.

If you **HOLD YOUR PEACE,**  
If you **HOLD YOUR PEACE**  
**OUT OF LOVE.**

**CRY OUT,**  
**CRY OUT IN LOVE.**

If you **CORRECT SOMEONE,**  
**CORRECT THEM OUT OF LOVE.**

If you **SPARE THEM,**  
**SPARE THEM OUT OF LOVE.**

Let the **ROOT OF LOVE** be in you:

nothing can spring from it but  
**GOOD.”**

St. Augustine—Sermon 110, 8