



VILLANOVA UNIVERSITY



“TAKE
UP
and
READ”

TOLLE LEGE

VILLANOVA UNIVERSITY
*A University in the Catholic
and Augustinian Tradition*

A publication of the Office for Mission & Ministry | 2016

TABLE of CONTENTS

Introduction	vii
I. WHO ARE WE?	
Catholic and Augustinian	1
An Intellectual Tradition	2
<i>Veritas, Unitas, Caritas</i>	7
Our Inspiration:	11
St. Augustine; St. Thomas of Villanova;	
St. Monica; St. Rita; St. Clare of Montefalco;	
St. Nicholas of Tolentine; Gregor Mendel, OSA	
History of the Order of St. Augustine	17
History of Villanova University	45
II. HOW DO WE DO IT?	
Augustinian Spirituality	59
The Rule of St. Augustine	66
Teaching and Learning	83
Augustine and Culture Seminar	90
Persistence in Prayer	92
III. WHAT DO WE HOPE TO ACHIEVE?	
Community	159
Common Good	160
Inspiring Hearts and Transforming Lives	163
IV. RESOURCES	
Mission Statement	165
Seal of the University	170
Glossary	172
Annotated Bibliography	196

INTRODUCTION

This small book is intended to provide a brief introduction to Villanova University, its spirit, its heritage and history. The title, *Tolle Lege*, comes from the conversion scene in St. Augustine's masterpiece of literature, philosophy and theology, *Confessions*, written around 397. The phrase is Latin for "take up and read." On hearing this instruction, Augustine took up Paul's letter to the Romans and read a passage which changed his life.

Whether you are a graduate of Villanova, a friend of the University or a prospective new student, this small book will not change your life, but it is designed to help you get to know, understand or appreciate even more fully, the *community* that is Villanova. The primary focus is the prospective student or current undergraduate, but we hope that their families, alumni, new faculty and others will find this book useful and informative as well.

If you've just arrived at Villanova—or tried to decide if this is the place for you—you're probably asking: "What's Villanova all about? What makes Villanova different from any other university?" And most of all you're probably wondering "Is it for me? Do I fit?" or better, "Is Villanova a 'fit' for me?"

To approach answers to these and so many other questions, you'll need to discover what makes Villanova distinctive. What makes it "tick?" What makes it come alive? Villanova is not just a "place" to live and learn and work for four years—not just an intimidating collection of buildings with strange names spread over a few hundred acres. It is a living, breathing, exciting community with a long history and an even longer tradition. More importantly, it is a *community* of students, faculty and staff working together on a journey of discovery, sharing knowledge, experience and expertise, hopes and fears, joys and sorrows, successes and failures.

Coming to a new place with thousands of unfamiliar people, coupled with all of the unknowns of entering a brand new stage in one's life can be a daunting, uncomfortable and even challenging experience at first. "Will I be happy and successful here?" "Will I find and make friends?" "Will my roommate and I get along?" "Can I get involved and succeed academically?" "What about my family who lives elsewhere and my friends who have gone to other schools?" "Will the community here help me realize all the dreams I have?"

Only time and experience will answer most of these questions, but this small book is meant to give you a

sense for what makes Villanova special, what animates it and makes it a community of people who care deeply about one another, as they search for answers to life and meaning in reality, while reaching out in service to others to make this world a better place for all.

The **Order of Saint Augustine** (OSA) has always been aware of the enormous influence that Saint Augustine's legacy plays in its apostolate of higher education. This legacy is not so much a philosophical or theological system of thought, as it is a dynamic vision of people living in community united in "mind and heart" in an ardent search of Wisdom. For Augustine, this Wisdom is the Divine Truth itself, revealed in Jesus Christ, for which every heart is restless. As universal Wisdom, it is pursued with all humanity and is achieved by open, intelligent, responsible and mutually respectful interaction. From its inception, the Order of Saint Augustine has been and continues to be motivated by Augustine's own vision that "God would like to sow in every soul the seeds of intelligence and wisdom."¹

To help the reader understand the legacy which animates this community, this book is divided into four parts.

PART ONE tells the story of Villanova and who we are. The short answer is that Villanova is Catholic and Augustinian. Our goal is the pursuit of truth, unity and love, as we travel together on our way to God. This section will introduce you to these concepts as well as important historical figures from whom we take inspiration. There is also a brief sketch of the Order of Saint Augustine and thumb-nail history from our beginnings in 1842.

PART TWO gives you a hint as to how Villanova accomplishes its goals. An *Augustinian* institution has particular priorities, certain characteristics and behaves in a distinctive way. This way of being is drawn from a number of sources that were important to the life of Saint Augustine and his friends.

Augustine's spirituality is foundational and the *Rule of St. Augustine*, written in about 397, is still relevant to us today. Both influence how teaching and learning take place at Villanova. And as Augustine himself recommended, persistent prayer is essential to our community.

PART THREE summarizes Villanova's aspirations. With the help of all who join this academic enterprise, we hope to become a community of scholars always committed to the common good. As each member gains knowledge and wisdom, we pray that all will be equipped to live life in ways that inspire hearts and transform lives.

PART FOUR is a collection of resources. There you will find several of the most important documents of the University. Perhaps most practical is a glossary of terms you may have heard or will hear on campus. We speak of the "Oreo," the "Quad" and use unfamiliar acronyms such as VEMS, SAC and CASA. The glossary provides short definitions or brief descriptions of the persons or places after whom the buildings are named. There's also a bibliography for those who want to learn more about the people, places and things that are VILLANOVA.

PART I:

WHO *are* WE?

WE ARE A CATHOLIC
AND AUGUSTINIAN
UNIVERSITY.

What does it mean to say that Villanova is a “Catholic” and “Augustinian” university? Villanova is first of all a university where the pursuit of knowledge is sought in every area of thought and life. With all other universities, we share a *gaudium de veritate* (search for truth), so precious to Saint Augustine himself—“that joy of searching for, discovering and communicating the truth in every field of knowledge.”² But as Catholic and Augustinian, there is more! What does this mean for your education and your day-to-day life on campus?

CATHOLIC

A Catholic university “is distinguished by its *free search for the whole truth* about nature, man and God,” and it is in this context “that the relationship between faith and reason is brought to light and meaning.” Catholic universities “assure a Christian presence in the university world” and “an institutional commitment to the service of the people of God and the human family.” Catholic universities place special emphasis on the integration of knowledge, dialogue between faith and reason, ethical concerns and theological perspectives on all knowledge.³

AN INTELLECTUAL TRADITION

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,⁴ include Ambrose, Gregory and Augustine; Doctors of the Church such as Thomas Aquinas and Teresa of Avila; scientists Leonardo da Vinci and Gregor Mendel; artists Michelangelo and Bernini; musicians Johann Sebastian Bach, Wolfgang Amadeus Mozart and Antonio Vivaldi—all sought to understand and express the active presence of God’s Word in the Church, human mind, nature and in their own lives.⁵

This tradition lives on in the contributions of men and women as varied as saints Francis, Clare, Edith Stein, popes John XXIII and John Paul II, as well as in the writings and activities of people such as John Courtney Murray, Thomas Merton, Dorothy Day, Oscar Romero, Simone Weil, Graham Greene, Flannery O’Connor, Bernard Lonergan and Hans Urs von Balthasar.

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.⁶ 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.”⁷ It requires active engagement with the world,⁸ solidarity with the poor,⁹ commitment to and collaboration for the common good.¹⁰

We believe that faith is not foreign to reason. We believe that God created all things and is present to us everywhere. And many believe, as we do that “today, more than ever, there is an urgent need for educated men and women who can fuse religious

conviction and professional competence in the face of the most profound inversions of human values Western society has ever faced.”¹¹ In this regard, Catholic higher education, rightly ordered, represents an irreplaceable intellectual ministry, critical to our country, the church and the world.

In support of Villanova’s pursuit of truth and its stewardship of the Catholic intellectual tradition, Villanova University has established two national awards. Each is awarded annually.



THE MENDEL MEDAL: in 1928, the Board of Trustees established the Mendel Medal to recognize the scientific accomplishment and religious conviction of Rev. Gregor Johann Mendel, OSA, Abbot of the Augustinian Monastery, Brünn, Austria, (now Brno, Czech Republic), who discovered the celebrated laws of heredity that now bear his name. The Mendel Medal was first awarded in 1929 and was given annually until 1943. Between 1946 and

1968, the Mendel Medal was awarded eight times. After a hiatus of twenty-five years, it was reestablished in 1992, as a means of honoring outstanding scientists who have done much by their work to advance the cause of science, and by their lives and their standing before the world as scientists, have demonstrated that between true science and true religion there is no intrinsic conflict. Past recipients have included Nobel Laureates, outstanding medical researchers, pioneers in physics, astrophysics and chemistry, and noted scientist-theologians.



THE CIVITAS DEI MEDAL: in his seminal work, *City of God (De Civitate Dei)*, St. Augustine articulates a distinctive commitment to intellectual engagement between the Church and the world. Throughout his life and where ever he went, Augustine created communities focused on the search for truth in unity and love, while respecting differences and the complexities of Catholic intellectual thought. The Board of Trustees

authorized the establishment of the Civitas Dei Medal in 2012, to recognize Catholics who through their work have made exemplary contributions to the Catholic intellectual tradition and have shown particular commitment to the pursuit of truth, beauty and goodness. Past recipients have included philosophers, theologians, lawyers and authors.

AUGUSTINIAN

The word “Augustinian” has many meanings. In the congregational sense, it refers to several unrelated Catholic religious orders. Men and women who belong to these are called Augustinians. The largest group, originally known as the **Hermits of St. Augustine** or the **Austin friars**, is now known as the Order of Saint Augustine (OSA) and is the founding sponsor of Villanova University.

From the 13th to the 18th century, a group of Augustinians earned for themselves a place in the history of **scholasticism** (a method of critical thought) because of their recourse to the authority of Saint Augustine and their view of theology as an affective science whose purpose was the love of God. This group formed what became known as the *Augustinian School of Scholasticism*.

But for our purposes, we want to focus on Augustine’s understanding that faith is not just belief in truths.

More than that, it is a way of seeing, a unique lens through which to view the world that comes from a discerning heart. To Augustine, faith was the way people who love God see the world. Faith has aptly been defined as ‘knowledge born of religious love.’¹² The French writer Blaise Pascal, who was very much influenced by St. Augustine, said “the heart has reasons which the mind cannot understand.”¹³ So for Augustine, the heart ablaze with God’s love (*caritas*) gives direction to the intellectual quest for truth (*veritas*). First as a teacher, then priest and bishop, Augustine formed communities of Christian friendship dedicated to the common pursuit of truth and love of God, which gave rise to a common sense of purpose and unity (*unitas*).

These Augustinian themes, our core values, are expressed symbolically on the seal of the University and in the motto of the University: *Veritas, Unitas, Caritas*.

VERITAS—The pursuit of truth, in the context of Catholic education, includes participating in the ongoing growth and awareness of God’s incarnate presence throughout time and history. At Villanova, we recognize the importance of the theological and philosophical community and its ongoing respectful dialogue on questions central to the life of the

Church and the world. It is during this pursuit that the intellectual horizons of students and teachers expand and are mutually enhanced. Through the integration of all knowledge with the Truth of the Gospel, the distinctive intellectual ministry of Catholic colleges and universities is realized.

The invitation of Saint Augustine, '*Intellege ut credas; crede ut intellegas*,'¹⁴ (understand in order to believe; believe in order to understand) is relevant to Catholic universities that are called to explore courageously the riches of Revelation and of nature so that the united endeavor of intelligence and faith will enable people to come to the full measure of their humanity, created in the image and likeness of God, renewed even more marvelously, after sin, in Christ, and called to shine forth in the light of the Spirit.¹⁵

UNITAS—As a Catholic community, Villanova anticipates the fullness of communion when the wholeness *and* holiness of creation is restored in peace and justice. We celebrate the unity between the Creator and creation existing in each person. We commit ourselves to building relationships and structures that enable the flourishing of all peoples and all creation. We place special importance on building community within the University and

beyond to the wider circle of the world community through academic coursework that enables students and faculty alike to understand the complexity of the world with regard to the poor, through service learning opportunities and volunteer service.

CARITAS—In a homily on the *First Epistle of John*, Augustine wrote, “the root of love must be within; nothing but good can come forth from this root.”¹⁶ Augustine knew that love was essential to the life of every community. Because each person and all of creation is worthy of respect, care and love, Villanova University concerns itself with “developing and nurturing the whole person, allowing students, faculty and staff to grow intellectually, emotionally, spiritually, culturally, socially and physically in an environment that supports individual differences and insists that mutual love and respect should animate every aspect of University life.”¹⁷



OUR INSPIRATION

saint AUGUSTINE

(354–430)

*Lord, we ask you to renew in your Church
the spirit you gave to Saint Augustine;
Grant that in our thirst for true wisdom
we may never cease to search for you,
the living fountain of unending love.*

*And we make this prayer in the name
of our Lord, Jesus Christ your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God forever and ever.*

Amen.

FROM THE *Augustinian Missal*, 2012.
Used with permission.

AUGUSTINE, named Aurelius Augustinus, was born in 354 A.D. of middle class parents in the North African town of Thagaste, now in Algeria. A brilliant and passionate scholar, he taught rhetoric in Carthage and later Rome and Milan until his early 30s. There in Milan, he experienced a dramatic conversion to Christianity at the age of 32, which set his life on a new course. He returned to North Africa and was ordained bishop of Hippo, where he was to spend the remaining 44 years of his life.

The scope of Augustine's intellectual and apostolic achievement is unrivaled. He is the author of 113 books, most notably *Confessions* and *The City of God*. Over 800 of his sermons have been preserved. As priest and bishop, he traveled thousands of miles in the Church's service and fought tirelessly against the people who were dividing Christians in this turbulent time.

Shortly after his conversion, Augustine wrote his famous *Rule* for the monks who lived with him. Out of this tradition stems the Augustinian emphasis on fraternal life in community and a commitment to seeking balance in both contemplative life and a life of action, as expressed in *The City of God*.

Revered as a pre-eminent Doctor of the Church, his statue is one of four which surrounds the Altar of the Chair of Peter in St. Peter's Basilica in Vatican City. Western Doctors represented are St. Ambrose—Pastoral Doctor, 340–397 (left front) and St. Augustine—Doctor of Grace, 354–430 (right front). Eastern Doctors represented are St. Athanasius—Doctor of Orthodoxy, 295–373 (left rear) and St. John Chrysostom—Doctor of Preachers, 345–407 (right rear). St. Augustine is the patron saint of the Order, as well as brewers, printers and theologians. His feast day is celebrated on August 28th, the day of his death.

“Augustine’s many growing pains and his conversion allowed him to be a thoughtful believer and a passionate writer. His writings are, therefore, a gift to those who learn to read him like a friend. To know how he thinks is to want to make the world better, to accept the challenge of understanding one’s faith and to be in touch with one’s own heart.”

—Rev. Allan Fitzgerald, OSA



saint THOMAS of VILLANOVA

(1486–1555)

*Almighty and eternal God,
raise up in your Church
shepherds filled with faith and love
like our brother Thomas of Villanova;
grant that, through his intercession,
we may labor zealously in cultivating
knowledge based on truth and in
offering loving service to all.*

*And we make this prayer in the name
of our Lord, Jesus Christ your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God forever and ever.*

Amen.

FROM THE *Augustinian Missal*, 2012.
Used with permission.

TOMÁS GARCÍA MARTÍNEZ was born in Spain in 1486 and grew up in the home of his parents in Villanueva de Los Infantes. He was sent to study at Alcala de Henares, where he was first a brilliant pupil and then a professor. When he was offered a professorship at the equally famous University at Salamanca, he refused and instead, requested admission into the Augustinian monastery of that city. He entered on November 21, 1516, and made his profession of vows on November 25, 1517. He was twice elected Provincial of the Spanish Province.

As provincial, he sent Augustinian missionaries to the New World. Later, he was appointed Archbishop of Valencia by Pope Paul III. Thomas was well known for his great personal austerity and for his continual and untiring charitable efforts, especially towards orphans, poor women and the sick. He possessed an especially intelligent notion of charity, so that while he was very charitable, he sought to obtain definitive, structural solutions to the problem of poverty; for example, giving work to the poor, thereby making his charity bear fruit.

Thomas died in Valencia on September 8, 1555. His life is remembered for ardent charity, zeal for the promotion of studies and the missions of the Order, as well as wholehearted service to the Church. Already

called in his lifetime “almsgiver” and “father of the poor,” he was canonized in 1658. His remains continue to be venerated in the Cathedral Church in Valencia.

The church, which serves the University community and the local Catholic parish in Rosemont, PA is named in his honor. His feast day is October 10th.

“What relevance does a sixteenth century Spanish Augustinian friar have for a twenty-first century American university? Thomas of Villanova has been and will always be our mentor. He was a gifted intellectual, dynamic speaker, passionate reformer and champion for the poor. His ability to blend heart, mind and spirit is the benchmark by which all Villanovans should be measured. I hope that every Villanovan will demonstrate the compassion and conviction of our patron, St. Thomas.”

—Rev. Peter Donohue, OSA



saint MONICA

(331–387)

Lord, our God,
ever merciful to all who hope in you,
you adorned your servant Monica
with the priceless gifts of peacemaking and
reconciliation.

Through her example, prayers and intercession,
grant that we may be messengers of your love,
and that we may win the hearts of our brethren
for peace and for your Kingdom.

And we make this prayer in the name
of our Lord, Jesus Christ your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God forever and ever.

FROM THE *Augustinian Missal*, 2012.
Used with permission.

MONICA, born in Thagaste, North Africa, around the year 331, was the daughter of devout parents who educated her in the faith. She married Patricius, a pagan Roman official and had three children, including Augustine.

Monica's whole life, as well as her sanctification, was inextricably bound up with Augustine's. After being deceived by Augustine concerning his future plans, she followed him to Milan, where in 386, due in great part to Saint Ambrose's preaching and her prayer; Augustine finally converted and was baptized in the spring of 387.

Like all God's saints, Monica is a woman "for all seasons." Her advice and her powerful example as a wife are a model for domestic peace and stability. Her long years of caring and concern, coupled with continual prayer, speak eloquently of her perseverance and trust in God's providence, as well as her heroic efforts for her son's transformation.

Monica did not live long after Augustine's baptism and was buried in Ostia, Italy. Her importance was not recognized until the 13th century, when the cult of St. Monica began to spread and a feast in her honor was established. In 1430, Pope Martin V ordered her relics to be brought to Rome. Later, Archbishop of Rouen, Cardinal d'Estouteville built

the Basilica di Sant'Agostino in honor of St. Augustine. It was he who had the relics of St. Monica deposited in a chapel to the left of the Basilica's high altar. Her feast is celebrated on August 27th. She is patron of wives and abuse victims. St. Monica Hall at Villanova University is named in her honor.

"St. Monica, mother of Augustine, was a woman of great faith. We know that from the moment of her son's birth she prayed to God for him. We know that she was deeply distressed by his early wayward years. Still, she remained persistent in her prayer for his conversion to Christianity, despite opposition from her husband. St. Monica remains a relevant inspiration to parents and all who hope to be parents as a model of patience, fortitude and trust in God."

—Beth Hassel, PBVM



saint RITA of CASCIA

(1386–1457)

*Bestow on us, we pray, O Lord,
the wisdom and strength of the Cross,
with which you were pleased to enrich Saint Rita,
so that suffering with Christ in every trial,
we may be able to share more deeply
in his Paschal Mystery.*

*And we make this prayer in the name
of our Lord, Jesus Christ your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God forever and ever.*

Amen.

FROM THE *Augustinian Missal*, 2012.
Used with permission.

RITA was born in a small village in Umbria, four miles from Cascia, Italy. An only child, her parents arranged for her to be married at a young age, despite her own wish to enter the Augustinian convent. In the climate of the times, there was often open conflict between families, resulting in the murder of her husband, Paolo. Her two sons were young, but as was the custom then, were expected to avenge the murder of their father and defend family honor. Rita, influenced by the peacemaking example of her parents, pledged to forgive her husband's killers. She faced a steep challenge, however, in convincing her sons to do likewise.

Tradition has it that she often pointed out to them the image of the crucified Christ and the fact that he forgave those who killed him. Within a year of her husband's death, however, both sons succumbed to illness, leaving Rita both a widow and childless. Following these tragedies, Rita placed her trust in God, relying on her deep faith to find her way. After eighteen years of marriage, Rita felt called again to religious life with the Augustinians.

She then lived in the convent for forty years and was devoted to the Passion of Jesus. In response to her prayer to suffer as Christ did, she received a

chronic head wound that appeared to have been caused by a crown of thorns; it bled for fifteen years. She died on May 22, 1457, was beatified in 1627 and was canonized on May 24, 1900. She is a well-known patron of desperate, seemingly impossible causes. Her feast day is May 22nd.

St. Rita Hall on the University campus is named in her honor. The National Shrine of St. Rita is located in Philadelphia, PA and is managed by the Augustinians.

Living in the fourteenth and fifteenth centuries, Rita of Cascia faithfully lived her Christian vocation as daughter, wife, mother, widow and eventually Augustinian nun. "Her attitude toward difficulties and disappointments translates into ready acceptance of the cross, which daily living presents. She exemplifies the best that can be achieved through faith when it is coupled with determination and courage."

—Rev. Michael Di Gregorio, OSA



saint NICHOLAS of TOLENTINO

(1245–1305)

*Heavenly Father,
you show us in Saint Nicholas
an outstanding example of service and sacrifice.
He brought comfort to the sorrowful,
reconciliation to the estranged
relief to the poor and healing to the sick.*

*Through his intercession,
may you grant courage and peace
to all who suffer
and mercy on all who have died.*

*And we make this prayer in the name
of our Lord, Jesus Christ your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God forever and ever.*

Amen.

FROM THE *Augustinian Missal*, 2012.
Used with permission.

Augustinian friar and pastor, **NICHOLAS OF TOLENTINO** was born into a relatively poor family toward the middle of the thirteenth century. He entered the Augustinian Order at an early age and may be described as a simple priest, full of charity for his brothers and for the people of God, a man who was constantly faithful to the obligations of his profession.

He visited and showed deep concern for the sick and needy and was not ashamed to seek alms for the upkeep of his community. He was a genuine mendicant friar, totally relying on God's Providence and care. His notable preaching brought many to God and he was much sought after as a spiritual guide. During his life, Nicholas received visions, including images of Purgatory, which friends ascribed to his lengthy fasts. He had a great devotion to the recently dead, praying for the souls in Purgatory as he traveled around his parish. Many miracles were attributed to him. He lived in Tolentino for practically all of his last thirty years and died there in 1305.

St. Nicholas was canonized by Pope Eugene IV in 1446. The first Augustinian to be officially recognized by the Church as a saint, he is the patron of the souls in Purgatory. His feast day is September 10th.

A statue of St. Nicholas is one of those erected above the famous Bernini colonnades that welcomes pilgrims to St. Peter's Square. It is on the right side of the Basilica as one faces the main entrance to the square in Vatican City. Tolentine Hall at Villanova University is named in his honor.

“Nicholas of Tolentine, patron of Holy Souls in Purgatory, offers us the opportunity to reflect on the practice of praying for those who are ill and those who have died. Known for his generous spirit, his dedication to the sick and praying constantly for departed souls, Nicholas remains an inspiring example of compassion for each of us.”

—Rev. Joseph Farrell, OSA



saint CLARE of MONTEFALCO

(1268–1308)

*O God, who constantly renewed the life
of the Virgin Saint Clare
as she meditated on the Passion of your Son,
grant that by following her example,
We may continually renew your image in us,
so that we may bring the light of your life
to all whom we meet.*

*And we make this prayer in the name
of our Lord, Jesus Christ your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God forever and ever.*

Amen.

FROM THE *Augustinian Missal*, 2012.
Used with permission.

An Augustinian contemplative nun and mystic, **CLARE OF MONTEFALCO** was born in Montefalco, in the province of Umbria, Italy, around the year 1268. There she spent her whole life. When she was six years old, she went to live with her sister, Joan who, with some companions, had formed a religious community.

In 1290, the community moved to a new house and set up a regular convent. Clare moved with the sisters and made her profession of vows under *The Rule of St. Augustine*. On November 22, 1291, Joan died and Clare succeeded her as Abbess. She led the congregation until her own death on August 17, 1308.

Both in her personal life and in her office as Abbess, she was a model of the community life inspired by Augustine's *Rule*. Clare constantly counseled her sisters on the need for self-denial; she dedicated personal effort in the pursuit of holiness. She was deeply devoted to the Passion of Christ and her heart was filled with the love of the Cross, so much so that she is most often referred to as St. Clare of the Cross. During her last days, she revealed that in her heart she carried the impression of the cross of Christ. After her death, her heart was examined and the symbols of the Passion of Christ were found there.

Her body is still venerated in the Augustinian Church at Montefalco and is visited by many pilgrims. St. Clare Hall on the campus of Villanova University is named in her honor.

“In the thirteenth century, a young woman growing up in Montefalco of Umbria remains relevant to us today as someone who was committed to her faith and voluntarily took on a leadership role in her community at a very early age. We can ask her for help as we make our own decisions to live life in joy, as we serve others in leadership whether in our families, communities or professions.”

—Barbara Wall

Sources: This material has been adapted from *A Vademecum for Pellegrinaggio in Italia: A Journey in Search of Augustinian Community* by James Wenzel, OSA, and the websites of Augustinian Friends, Augustinians of the Midwest, and Catholic Saints and Angels. The icons of Augustinian saints are written by Richard Canulli, OSA. All are used with permission.



GREGOR MENDEL, OSA

(1822–1884)

Gregor Mendel was the second child of Anton and Rosine Mendel, farmers in Brunn, Moravia. As a young child, Mendel was a brilliant student and his parents were encouraged to support his pursuit of higher education. Their financial resources were limited, so Mendel entered an Augustinian monastery to continue his education and start his teaching career.

While abbot of the Augustinian Monastery in Brunn (now Brno, Czech Republic), Mendel discovered the celebrated laws of heredity which now bear his name—the law of segregation and the law of independent assortment that prove the existence of paired elementary units of heredity (factors)—and establish the statistical laws governing them. The short monograph, *Experiments with Plant Hybrids* (1865), in which Mendel described how traits were inherited, has become one of

the most enduring and influential publications in the history of science. The paper passed entirely unnoticed in the scientific community although, according to many science scholars, it is one of the three most significant and famous papers in the history of biology. The other two are the Darwin-Wallace paper on evolution by means of natural selection and the Crick-Watson letter, written to the scientific journal *Nature*, on a suggested structure of DNA (1953). Unlike these two papers, both of which achieved acclaim almost immediately, Mendel's contributions were viewed with such skepticism by scientific and philosophical circles of the time that his work became largely forgotten, only to be "rediscovered" some 34 years later.

As an Augustinian institution, Villanova University is one of the custodians of Gregor Mendel's legacy. The accomplishments of this 19th century Augustinian friar, teacher, scientist and mathematician have helped shape the world's collective understanding of genes, crossbreeding and heredity. Mendel's life will forever be powerful proof that there is no conflict between faith and reason, no contradiction between religion and science.

A BRIEF HISTORY OF THE ORDER OF SAINT AUGUSTINE

The term **Augustinians** applies to two separate and unrelated types of Catholic religious orders. **Mendicant Orders** are those whose members take individual or corporate vows of poverty and depend on charitable contributions to sustain their work. These Augustinians balance a religious life of contemplation with apostolic ministry, live in community with each other and follow the *Rule of St. Augustine*. The largest and most familiar, originally known as the Hermits of Saint Augustine or Austin friars, is now known simply as the **Order of Saint Augustine** (OSA). Two other Augustinian orders seeking to a return to their monastic roots, also exist. **The Discalced Augustinians** became independent in 1592. **Recollects** followed in 1612.

Additionally, various congregations of clerics, known as **canons regular** also follow the *Rule of St. Augustine*, and lead a semi-monastic life, while remaining committed to pastoral care appropriate to their primary vocation as priests. They generally form one large community, which serves parishes in the vicinity, and are organized into autonomous religious congregations, normally distinct by region. The Order of Saint Augustine is composed of friars and brothers, whether professed or novices; contem-

plative nuns; and members of various Augustinian secular fraternities. The Augustinian family also includes other groups: religious institutes, both male and female, such as the Augustinians of the Assumption, (France, 1845) and the Sisters of St. Rita, (Germany, 1911). There also exist religious groups which refer to Augustine or call themselves Augustinian, but who have no canonical status with either the Order of Saint Augustine or the Catholic Church. Augustinians differ from traditional monastic orders in that they do not take vows of stability, meaning that they do not live in a single house (monastery or friary), but move as need requires. Friars are engaged in apostolic activity, such as mission work, education, prison ministries, etc. Further, as an international order, they are divided into various provinces throughout the world. Each **Province** is led by a **Prior Provincial** and all are under the supervision of a **Prior General** in Rome. Lastly, they have a special commitment to corporate poverty as opposed to an individual vow of poverty professed by each friar. Augustinians wear a religious habit, consisting of three pieces: a tunic, a cincture (belt), and a shoulder cape with hood. The tunic and shoulder cape are usually black. White may be worn in tropical locations or by a novice of the Order.

HISTORY OF THE FRIARS

The Augustinian friars came into being as part of the mendicant movement of the 13th century, a new form of religious life which sought to bring the religious ideals of monastic life into an urban setting. This allowed the religious to serve the needs of the people of God in an apostolic capacity. At the time, there were a number of eremitical groups living in such diverse places as Italy, England, Switzerland and Germany.

In 1243, sixty-one independent communities of hermits in Toscana, Italy, petitioned Pope Innocent IV to unite them all as one group. Innocent IV issued the Bull *Incumbit Nobis* on December 16, 1243. This brief pastoral letter served as the *Magna Carta* initiating the foundation of the Order as it is known today. This papal bull exhorted these hermits to adopt “the *Rule* and way of life of the Blessed Augustine,” to profess this Augustinian manner of life in a way that they themselves would decide and to elect a Prior General. These Tuscan hermits came together for a general chapter meeting in March 1244, as decreed by the Bull *Praesentium Vobis*. At this chapter, the Order formally adopted the *Rule of St. Augustine*, agreed to follow the Roman office with the *Cistercian Psalter* and to hold triennial elections of the Prior General. In March 31st of the

same year, Pope Innocent IV issued Papal Bull *Pia Desideria*, formally approving the foundation of the Order. In 1256, Innocent's successor Alexander IV called together various other hermit groups from around the world and ultimately joined them to this existing Augustinian Order. This historical union has subsequently been referred to as the **Grand Union of 1256**.

This early time in the Order's history was characterized by a great devotion to learning, to prayer, to service of the poor and to defense of the Pope and the Church—a particular charism of the Order rooted in its status as the only Order in the history of the Church to be founded directly by a pope.

AUGUSTINIANS

IN THE UNITED STATES

The formal beginnings of what is now the **Province of Saint Thomas of Villanova** date to the year 1796, under the title of Our Lady of Good Counsel. The founding friars were the Irish Augustinians, Matthew Carr, OSA and John Rosseter, OSA. The first foundation was the Church of Saint Augustine in Philadelphia, begun in 1796 and completed in 1801. The first American vocation was Michael Hurley, OSA. Several mosaics depicting the arrival of the Augustinians in Philadelphia can be found in the lobby of St. Mary Hall on the West Campus.

In May of 1844, anti-Catholic rioters burned the Church of Saint Augustine to the ground. Not only the church, but also the friary and several adjoining buildings were destroyed, including the community's valuable theological library of some 3,000 volumes. But, out of this tragedy was born the second Augustinian foundation, Villanova College.

In 1841, friars purchased a 200 acre farm ten miles outside the city and established what was soon to become the center of Augustinian life in the province for many years. The college was begun in 1843. Instrumental in the work of establishing the new community and school were the friars, Patrick Moriarty, OSA and John O'Dwyer, OSA, Villanova College's first president. In 1848, Saint Augustine's Church was rebuilt and additional foundations were established in Massachusetts. Subsequently, care of additional parishes in Pennsylvania and New York was also given to the friars.

On August 25, 1874, the province was juridically established under the patronage of Saint Thomas of Villanova and the first provincial chapter was held in December of the same year. By this time, the province was forty-four friars strong, serving more than fourteen churches in four states.

Charles Mary Driscoll, OSA, was elected in 1894 and in 1920 became the first American-born Augustinian to become a member of the General Curia. John Fedigan, OSA, was provincial in 1899 when the American province sent its first friars to Cuba following the Spanish-American War. Fr. William Jones, OSA, later to become bishop of San Juan, began the *Colegio San Agustin* in Cuba. The mission to Cuba lasted until 1961 when all but one of the friars were expelled and the Order's properties confiscated.

The expansion of Augustinian life in the United States was especially notable through the 1950s. In 1905, a church and school dedicated to Saint Rita were started in Chicago and other foundations added subsequently in the Midwestern states. This expansion formed the basis for what would eventually grow into the **Province of Our Mother of Good Counsel** in 1941. Similarly, missions begun in California in the '20s and added to in the following decades, flowered into the separate California **Province of Saint Augustine** in 1969.

Under the leadership of Joseph Dougherty, OSA, the Province of Saint Thomas undertook the opening of a mission in Nagasaki, Japan in 1952. In the 1960s the Villanova province joined with the

Midwest province in undertaking mission work in Chulucanas, Peru.

In 1968, a special general chapter was called to draw up new Constitutions in accordance with the directives of the Second Vatican Council. The meeting was held at Villanova University. At the same time, a notable decline in the number of applicants to religious life was beginning to be felt in the province as elsewhere. Seminaries, high schools and parishes were either closed or returned to dioceses. On a more positive note, the latter part of the century was a period of growing interest in Augustinian lay groups, such as the Augustinian Seculars.

The ordinary provincial chapter meeting of the Villanova province in 1994 was the largest in the history of the Order. It was the first to be held as a chapter of the whole. Every succeeding ordinary chapter since has followed this same pattern. Under the leadership of Provincial John Deegan, OSA, the province adopted a plan by means of which the apostolic ministries of the province were reviewed in light of established criteria. Decisions were made to withdraw from a number of parishes in order to fortify other foundations or to begin new ministries. As a result, the province experienced both the

sorrow of separation from some long-standing missions and the joy of venturing into new areas.

Today, the Order of Saint Augustine claims approximately 2,800 friars working in 50 countries. The largest numbers are found in Spain (590+), United States (375+), Mexico (275+), Italy (240+) and Peru (130+).

Sources: “Augustinians in the United States” was adapted from *The Augustinian Province of Saint Thomas of Villanova* by Michael Di Gregorio, OSA and the website of the Augustinians of the Midwest.

A BRIEF HISTORY OF VILLANOVA UNIVERSITY

THE BEGINNINGS: 1842–1865

The story of Villanova College begins with the arrival of the first Irish Augustinian Friars in the United States in 1796. Nearly a half century later, on October 13, 1841, Augustinians from this province agreed to purchase just under 200 acres of land from the “**Belle-Air**” estate of the late John Rudolph. The Augustinians received title to Belle-Air on January 5, 1842, a date that later generations would recognize as the founding of **Villanova College**. In fact, classes did not open until September 18, 1843. Less than two years later on February 20, 1845, the college closed its doors, reopening on September 6, 1846. This hiatus was a direct consequence of the anti-Catholic riots in Philadelphia during the summer of 1844, when the Augustinian community sustained severe losses. In 1857, the college suspended operations again, this time because the Augustinians wanted to concentrate their limited resources on missionary work in the region. The financial panic of the late 1850s and the ensuing Civil War forced the college to remain closed until September 1865, some five months after Lee’s surrender at Appomattox. Despite these early struggles the college managed to

enlarge the former Belle-Air mansion, to erect a small chapel, to build the east wing of the **College Building** (currently Alumni Hall) and to obtain a charter from the Commonwealth of Pennsylvania. It was also during this early period, 1848, that Villanova opened a seminary program for the training of Augustinians.

RENEWAL & GROWTH: 1865–1895

During the decade and a half following the Civil War, Villanova College underwent a program of expansion. In 1869, the college built its first gymnasium and two years later constructed its first waterworks. It was also in 1871 that Villanova published its first catalog. In 1872, steam heat and gas lights appeared on campus and a college post office opened in the new Pennsylvania Railroad station. In 1874, Villanova completed the long anticipated center and west wings of the College Building and installed an assembly room, or Dramatic Hall, on the ground floor of the older east wing. In 1879, a fourth story was added to the former Belle-Air mansion, now the Augustinian Monastery.

The building initiatives of the 1870s continued into the next decade. Villanova commissioned a colorful Victorian Gothic church in 1883, which has been

used ever since as a college and parish church. In 1893, Villanova celebrated its **Fiftieth Anniversary** or Golden Jubilee. Still, Villanova remained a very small college with only 90 students, 15 of whom were seminarians.

TURN-OF-THE-CENTURY VILLANOVA: 1895–1920

The late nineteenth and early twentieth centuries represent a period of impressive growth at Villanova. In 1895, the college, under the presidency of Reverend Lawrence A. Delurey, OSA, ushered in the new century with a vast building project. Work began in 1899 on a new monastery and on a large new College Hall, now **Tolentine Hall**. Two presidents of the United States visited the campus, former President Grover Cleveland for Commencement, 1902 and President William Howard Taft for Commencement, 1910. Villanova's **School of Technology** opened in 1905, and four years later granted its first degree in engineering. By 1905, the college could boast of 213 students, more than twice the number of just a dozen years before.

In January 1912, Villanova lost the venerable but much enlarged Belle-Air mansion, by then known as **Saint Rita Hall**, to a disastrous fire. That same year a new Saint Rita Hall, for years a seminary

building, was begun on the same site. It was also in 1912 that the college broke ground for **Corr Hall**, a seminary facility which was donated by Bernard Corr, noted for generosity in Catholic philanthropies. In 1915, Villanova introduced a **School of Science** and a pre-medical course. World War I brought a Students' Army Training Corps (SATC) to campus in 1918. Villanova observed its **Seventy-Fifth Anniversary** or Diamond Jubilee. The highlight of the festivities was an address by United States Vice-President Thomas Riley Marshall at the June commencement. That summer Villanova launched a summer school program, principally for the benefit of women religious in the Philadelphia area.

VILLANOVA THROUGH THE DEPRESSION: 1920–1942

Villanova flourished during the prosperous years of the 1920s. Student enrollment soared from more than 300 in 1921 to over 1,000 ten years later. In order to accommodate its growing numbers, the college built **Austin Hall** in 1923-1924, which contained a new library and living quarters for upper class men. Taking note of the latest technology, Villanova offered its first radio course in 1920 and erected its first radio station in 1925. In 1921, it established a **School of Commerce and Finance**

and in 1928 it opened the **Villanova Night School**. Student social life flourished with dances in the **Alumni Hall** gymnasium and hotel ballrooms in downtown Philadelphia. The football program benefitted greatly from construction of a stadium in 1927. Several buildings, which had been planned during the last years of prosperity, were executed just as the Great Depression settled across the land. These were the Commerce and Finance building, now **Vasey Hall**, and a large field house, later called “Jake” **Nevin Field House**. This period ended with two huge fires, one in the winter of 1928, which severely damaged the main College Hall (Tolentine Hall) and the other in the summer of 1932, which destroyed the Augustinian Monastery.

The Great Depression of the 1930s frustrated ambitious building plans. These included a new library and a large quadrangle on the east side of campus, where Sullivan and Sheehan halls are now located. All would be postponed for nearly two decades.

Meanwhile student enrollment fell to 700 in the fall of 1936, from a high of over 1100 just four years before. Despite hard times, Villanova students enjoyed numerous dances in the new field house, where big bands like the Dorsey Brothers

played regularly. The football team attracted wide attention, with two undefeated seasons in 1937 and 1938. As prosperity returned toward the end of the decade, the Villanova community began to worry about a troubled international scene and hoped that the United States could remain at peace.

VILLANOVA CENTENNIAL: 1942–1943

Villanova's **Centennial**, celebrated in 1942–1943, had to be curtailed because of World War II. A brief, illustrated history of the college's first one hundred years appeared in the student year book, *The Belle Air*, in 1943. The centennial observances began with a Solemn Pontifical Mass in September and concluded with a special convocation in May.

WORLD WAR II: 1939–1945

Although the Villanova community expressed strong isolationist sentiments in the years leading up to the American declaration of war in December 1941, the campus soon found itself on a war footing. In March 1942, all students were compelled to participate in physical fitness exercises and in June of that year the college adopted a special wartime calendar. The following spring, Villanova students planted a victory garden between Corr Hall and the railroad station. Meanwhile, compulsory military service threatened to deplete the all-male college of

its students. This crisis was averted by securing a unit of the **Navy V-12 program** for Villanova in 1943. The program trained Navy recruits on the Villanova campus and after the war became Villanova's **Navy ROTC** unit. At least 65 Villanovans, including V-12 students, lost their lives in World War II.

VILLANOVA BECOMES A UNIVERSITY: 1945–1953

The end of World War II launched a postwar boom. Generous educational benefits from the G.I. Bill resulted in a flood of students entering Villanova. In the fall of 1946 about 2,000 men enrolled for classes, almost twice as many as the record enrollment just before the Great Depression. With abundant tuition funds and a burgeoning national economy, Villanova began putting up new structures at an unprecedented rate. These included the Navy ROTC building (**John Barry Hall**), the Chemical Engineering building, a new heating plant and a new library (**Falvey Library**). At the same time, a more informal mood began to appear on campus.

Villanova's unprecedented growth continued into the 1950s. New residence halls, **Sullivan Hall** and **Sheehan Hall**, went up on the East Campus, complemented by a new student center, **Dougherty**

Hall, and **Bartley Hall**, a new Commerce and Finance building. By the end of the decade total enrollment stood around 7000. In 1953, two new programs were inaugurated, the Villanova **School of Nursing** and the Villanova **School of Law**. The nursing program opened full-time undergraduate study to women for the first time. With these new programs in place, Villanova sought university status. Following a special act of the Pennsylvania Legislature, the college became **Villanova University** in 1953.

SOCIAL CONSCIOUSNESS: 1953–1968

Although there were more students than ever, campus life in the 1950s was much as it had been a generation before. Proms and other dances at the field house were well attended and continued to feature famous dance bands. With the exception of the nursing program, the student body remained overwhelmingly male. These familiar rhythms of student life made the upheavals of the 1960s all the more surprising. Echoing a nation-wide movement, Villanova students protested against what they considered to be unacceptable conditions on campus, including paternalistic social rules, irrelevant curriculum, poor student facilities and a student government devoid of any real influence. They also decried a spate of national problems:

poverty, racial discrimination and the Vietnam War. Another change was the admission of women to all programs at the University for the first time in the fall of 1968. Although women had gradually entered academic life at Villanova over the years, coeducation was now the norm.

RECOGNIZING EXCELLENCE: 1968–1988

As the 1960s came to a close, Villanova celebrated its 125th anniversary in 1967–1968. It also received national recognition for excellence. Beginning in 1985, *U.S. News and World Report* consistently rated Villanova as one of the top universities in the United States and its graduates distinguished themselves in many walks of life. In the same year, Villanova's basketball team captured the nation's attention and electrified the campus when it won the **NCAA championship**. The following year, Villanova University joined the elite academic institutions in the United States by qualifying for and establishing a chapter of **Phi Beta Kappa**, the nation's oldest and most widely known academic honorary society.

Under Father John Driscoll, OSA, (1975–1988), Villanova embarked on a campaign to become a nationally recognized university. During the 1970s and 1980s, the quality of both the faculty and

student body improved dramatically and international studies programs were introduced. Residential and recreational facilities were expanded and efforts to increase the endowment began. Full-scale University program planning was initiated and stronger affirmation of Villanova's mission as a Catholic, Augustinian institution began.

SECURING A FUTURE OF PROMISE:

1988–2006

The efforts to improve academic quality that were initiated by Father Driscoll continued under Father Edmund J. Dobbin, OSA (1988–2006), who assumed the presidency in 1988. Under his direction, the Office of Planning, Training and Institutional Research created an innovative application of **Total Quality Management** for the campus—*Villanova Quality Improvement* (VQI). Important first milestones as a result of this effort included **St. Thomas of Villanova Day**, first celebrated in 1993, with Mass, an academic convocation and community picnic. Systematic measurement of perceptions concerning the University's mission, goals and objectives was begun with the first **Campus Climate Survey** in 1994. Villanova's first strategic plan, "**A Future of Promise, A Future of Excellence**," was promulgated in 1995. The plan reiterated the University's

Catholic, Augustinian mission, its commitment to the liberal arts, and to growing the institution's endowment. Endowed chairs were established in theology, philosophy, engineering and business; scholarship funding was increased. The curriculum was expanded and improved. Another extensive building campaign was initiated, resulting in new facilities for the colleges of Liberal Arts and Sciences (**St. Augustine Center**), Engineering (**CEER**), renovation of Bartley Hall for the **Villanova School of Business** and construction of impressive student residences on the south and the west campuses. In the early years of the new Millennium, Villanova University upheld and advanced its reputation for academic excellence. Important public officials continued to visit the campus. At the same time, Villanova students remained sensitive to the plight of poor and underprivileged people, both locally and in the world beyond. Complementing these efforts was a greater commitment to cultural diversity in Villanova's curriculum, faculty and student body.

**“IGNITING THE HEART, INSPIRING
THE MIND, ILLUMINATING THE SPIRIT”
2006 AND BEYOND**

Peter M. Donohue, OSA, became the 32nd president of Villanova University on June 1, 2006. Since then, Father Donohue has worked together with students, faculty, staff, alumni and parents to strengthen the Villanova community and renew its commitment to the institution’s Catholic, Augustinian and educational mission.

At his initiation, St. Thomas of Villanova Day was expanded and now includes an annual **Day of Service** each September, as a way for the University community to put its Augustinian ideals into action.

Under his leadership, Villanova launched a new Strategic Plan—**“Igniting the Heart, Inspiring the Mind, Illuminating the Spirit.”** Essential to the plan, approved by the University’s Board of Trustees in December 2009, are commitments to five distinctive propositions: (1) academic excellence, (2) sense of community, (3) service to others, (4) personal attention and (5) creating a platform for student success. The plan identified academic and programmatic priorities and included a **Campus Master Plan** that helped to transform the University’s physical plant to meet current and future needs.

Father Donohue has led the University’s environmental sustainability efforts, highlighted by his signing of the **American College and University Presidents’ Climate Commitment** in June 2007. In 2013, the Fair Trade Colleges & Universities National Steering Committee awarded the University **“Fair Trade University Status,”** making Villanova the fourteenth Fair Trade University in the United States. In 2014, Father Donohue established The **College of Professional Studies** and Villanova became the twenty-fifth institution of higher education to sign **The St. Francis Pledge.**

In 2015, in preparation for reclassification by the Carnegie Foundation for the Advancement of Teaching of Villanova University to the category of “Doctoral/Research” institution, Villanova’s first Provost was selected. A major reorganization of executive leadership followed. Most recently, the long planned development of the south side of Lancaster Avenue has begun.

PART 2:

HOW *do* WE *do* IT?

AUGUSTINIAN SPIRITUALITY

WHAT IS SPIRITUALITY?

Christians all around the world are familiar with the concept of spirituality. Franciscan, Benedictine, and Carmelite spirituality are well known phrases. But what do they really mean? An extensive number of authors have all offered definitions of spirituality and how it relates to theology.¹⁸

According to Walter Principe, there are three elements to any early, Christian spirituality. All commonly focus on the lived reality of a specific person (i.e. saints Augustine, Clare, Francis). Secondly, a concise formulation about his or her life is developed (i.e. life in community, friendship, love, fraternal correction). The final element of

spirituality is teaching and studying these two elements, then actively applying them to the present day and our own lives.¹⁹

WHAT IS AUGUSTINIAN SPIRITUALITY?

Closer to home, Augustinian T. J. van Bavel, OSA, has identified five key elements. According to him, Augustinian spirituality or its charism is:

- 1) a permanent inner attitude of the human mind and heart,
- 2) obtained through a process of personal assimilation of an evangelical value,
- 3) in dialogue with both individuals and the human race as a whole,
- 4) a free choice of our independent will, and
- 5) made concrete as a particular center of our life-style with due emphasis and attention.²⁰

Perhaps a more concise definition is offered by Mary Clark, RSCJ. She writes, “Augustinian spirituality is rooted in the life of the mind and grows by the love of the heart. It is interior and social, involving the individual and society.”²¹ Common among these two summaries are the importance of **both** the mind and the heart, and the necessity of interacting with others. Augustine was a person who surrounded himself with people and it was **with them and because of them** that he was able to proceed with

his own journey, developing a relationship of love with God and with his fellow pilgrims on their restless search.

DISTINGUISHING FEATURES

Restless Search: A Pilgrimage to Christ

Augustinian Tom Martin, OSA, proposes that “with the notion of journey” one finds a key to understanding Augustinian spirituality. “There is only one sweet homeland, one true homeland, everything else for us is pilgrimage (*peregrinatio*).”²² “For Augustine this connotes not only the actual traveling to the destination but all of the preparations and concerns necessary for its accomplishment.”²²

Christus Totus: Total Commitment

Upon reading the biblical passage that led to his conversion (*Romans 13: 13-14*), Augustine accepted the call to “put on the Lord Jesus Christ.” Not only did this mean a decision to become baptized, but more than that, it required “letting Jesus Christ be the driving love,...the total preoccupation of his life, the foundation and core of all that he wrote and did. No other previous Christian thinker had sought with such comprehensiveness to place every aspect of human life...under a deliberately Christological lens,...heart, body, relationships, politics, culture and beyond.”²⁴

Grace: Christ's Constant Gift

Augustine was the first Christian thinker to deeply contemplate the intersection of divine and human agency—grace and freedom. Known as the “Doctor of Grace,” Augustine rejects any notion that redemption results from any exercise of our own free will. To the question, “Are we saved by God’s grace or by our own strength of will?”, he eventually concludes that “I was in favor of the freedom of choice of the human will—but grace won.”²⁵ Augustine insists that ‘all is grace,’ and as a consequence, we must ever be humble and grateful for the gift of our salvation. Love and gratitude are the only possible responses to the mystery of God’s grace.²⁶

Scripture: The Guiding Voice of Augustine's Confessions

The *Confessions* is a lasting monument to the place of the biblical word in Augustinian spirituality. In it, he allows the Word of God to take over his own, until the two become virtually identical. The Augustinian symbol of a heart afire emerging from the book of the Gospels is emblematic of a heart intimately united in love with God. *Confessions* is but one of many demonstrations of the absolute centrality of Scripture to Augustine’s understanding of and living the Christian life.²⁷

Interiority: The Way to Truth

Father Martin describes Augustine’s God inspired journey as an ongoing journey inward, toward the interior self, where the true self can be found. For here, Augustine believes, “in the interiority of your humanity does Christ dwell, and there within, you are renewed according to God’s image.”²⁸ Within is where every search for truth must begin. Inside, to come to the heart, is to discover that we are God’s work, and that He does dwell within us.²⁹

Humility: The Gateway to Love

“Humility is seen by Augustine as the ‘door of our hearts’ which once opened, allows the Lord to enter.”³⁰ For him, it is the prerequisite for Christian living. He writes, “[u]nless humility precedes, accompanies, and follows whatever we do, we will find that we have done little good in which to rejoice. Pride will bereft us of everything.”³¹ Humility “is the root of true charity. It calls us to accept the sacred in ourselves and others. It allows us to recognize that we are human, to accept our place in reality—neither making oneself more nor less than what one actually is, and to love all things in an appropriate way.”³²

Love: The Taproot of Everything Good

In his homilies on the First Epistle of John, Augustine explores the primacy of love. He writes “those who have love are born of God; those who do not have it are not born of God. This is the distinctive sign par excellence. No matter what else you might have, if you lack this, it profits you nothing. And no matter what else you lack, if you have this you have fulfilled the law.”³³ For Augustine, properly ordered love is everything. “Love and do what you will,” he writes, “the root of love must be within and nothing but good can come forth from this root.”³⁴

Community: Support for the Journey

In an Augustinian community, the purpose of life is to search for God, the ultimate Truth, not alone, but among friends, who are committed to the same journey.³⁵ Here, “love is at the center, at the heart” of every act and interaction. Respect for each person, as a child of God, is primary. Members strive to live in harmony, in a quest for union of mind and heart,³⁶ share mutual concern for and give assistance to each other in every way possible. They assume responsibility for each other, in a spirit of love and understanding.³⁷ In this sense, according to van Bavel, community life and love are really only different words for the same reality.³⁸ Here, friends,

according to Augustine, are those “who are especially close to me, those who are aflame with Christian love and who have become faithful friends to me...I entrust my concerns to them, not another human, but to God in whom they dwell and by whom they are who they are.”³⁹

CONCLUSION

Augustine’s vast, complex and sometimes contradictory writings make summarizing his spiritual vision difficult. Through this brief sketch, several distinguishing features of his spirituality emerge. There can be no question that Augustine was profoundly aware of his own humanity and eventually came to recognize his total dependence on God. “It is broad and sweeping in its concerns, is imbued with a personalism that defuses its rigor and a sense of community that challenges all forms of individualism. It is ever dynamic in its searching, yet ever securely anchored in God as Truth.”⁴⁰

Sources: This essay draws heavily from a paper entitled *Augustinian Spirituality* by Rev. Joseph Farrell, OSA, presented at Villanova University and Chapter 1 of *Our Restless Hearts: The Augustinian Tradition* by Rev. Thomas Martin, OSA.

THE RULE OF SAINT AUGUSTINE: FOR LIFE AT VILLANOVA UNIVERSITY

A “rule” is a guide by which one can measure progress in one’s life. Rules are most commonly used to guide life in religious orders of men and women. There are four great rules in the Church: the *Rule of St. Basil*, the *Rule of St. Benedict*, the *Rule of St. Augustine*, and the *Rule of St. Francis*. 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 what we would today call religious orders, most of its content is applicable to any community life, like that at Villanova, where people have gathered together to search for the deepest meaning to life and grapple with its myriad mysteries.

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 such as the *Rule of Saint Benedict*, it is very brief, but its precepts get to the heart of community life. The oldest of its kind in the Western world, the *Rule* has been

chosen by the Augustinians and by more than 100 other religious orders and societies as the pattern for their daily lives.

In *De religionum origine* (On the Origin of Religion), written by an anonymous Carthusian monk in the year 1480, the author declares that Augustine, “faithfully following the example of the Apostles, composed a rule that is full of discretion and very brief in words, though not in merit, for it contains everything that pertains to eternal salvation and the state of perfection, so much so that, if well observed, it will suffice for those who are perfect. And for those who are imperfect and timid, it hardly involves anything very difficult, if they are of good will.”⁴¹

Perhaps for these reasons, the *Rule* spread quickly as a guide for communities of Christians wishing to live out the Gospel together in mutual support.

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 and heart on the way to God.” The fundamental message of the *Rule* is

this: Love—love of God, love of neighbor—is the center of Christian life.

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.

Further, Augustine was less interested in external regulations than in inner transformation: seven times the *Rule* invites the reader to move from external action to interior conversion. There are eight short chapters which, for our purposes, have here been re-arranged into over-arching principles.

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. In his day, the whole world was in turmoil. The ancient world was collapsing, and what the new world would be like no one knew. Our own day includes times of crisis and transition, 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 the turmoil, the *Rule* still provides a wealth of spiritual and practical wisdom, dealing only with the essentials of such a life. That life, lived together, is the ideal for a university community—a shared journey toward knowledge, wisdom and what Augustine calls “the happy life.”

**PRINCIPLE ONE OF THE RULE:
HUMILITY AND HARMONY**

In the first place—

*and this is the very reason for your being gathered
together in one—*

*you should live in the [university community]
in unity of spirit*

*and you should have one soul and one heart
entirely centered upon God. 1, 2.*

*Therefore all should live
united in mind and heart*

*and should in one another honor God,
whose temples you have become. 1, 8.*

*“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.”*

Letter 118, 3, 22.

Humility is the root of true charity. It calls us to accept the sacred in ourselves and others. It allows us to recognize that we are human, to accept our place in reality neither making oneself more nor less than what one actually is, and to love all things, but in a way that is appropriate.⁴² In other words, the humble person sees her or himself with all of her or 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.”⁴³

Humility allows us to listen to others and to see the truth in them. According to Augustine, the only way to reach an “abiding, active knowledge of the truth is through humility.”⁴⁴

“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.”⁴⁵

In an Augustinian community, the purpose of life is to search for God, the ultimate Truth, not alone, but among friends,⁴⁶ who are committed to the same journey. In such a community “love is at the center and the heart” of every act and interaction,⁴⁷ and respect for each person, as children 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.⁴⁸
- 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,⁴⁹ 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.⁵⁰

PRINCIPLE TWO OF THE RULE: PRAYER AND INTERIORITY

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

*When you pray to God in psalms and hymns,
meditate in the heart
on what is expressed with the voice. II, 3.*

While this part of the *Rule* specifically describes the Christian prayer practice, it can be understood to be 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, are essential for individuals and communities. Allowance must be made for personal and private prayer so that God who dwells within can be found. Prayer and “liturgy” encourage a peaceful and harmonious community. For authentic community life to exist in a college or university there must be a faith-based sharing of one’s interior life as members journey together on the way to God. Prayer together must come from the heart, contemplating in one’s heart what is said by one’s lips.

“Do not go outside yourself, but enter into yourself, for truth dwells in the interior self.”

True Religion, 72, 102.

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 found⁵¹ and that only in reflection and silence is understanding achieved.⁵²

According to Augustine, the visual and the audible of the external world only serve as reminders to the

student and that learning takes place in the interior world.⁵³ The interior activity of contemplation and a search for the ultimate Truth leads us to transcend ourselves to an eventual encounter with God.⁵⁴

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

On the Spirit and the Letter, 17.18.11.

All in our community are invited into the sacramental life—active participation in an outward expression of one’s faith. Exploration of religion and faith, participation in prayer, liturgy and other forms of communal worship are both respected and encouraged. Those who have a desire to live an Augustinian life seek to make “unity and peace a reality in the Church and in human society.”⁵⁵ It requires a particular expression of faith, of Gospel values—putting aside narrowness and selfishness and becoming “attuned to a broader social love, joining ourselves to others in such ways that we may have only “one mind, the mind of Christ.”⁵⁶

The “sacramental life” can be understood in terms of one’s religious tradition (the celebration of seven sacraments for some Christians, two sacraments for others and various religious celebrations for other religions) or more broadly, as a realization and

recognition of the sacramentality of all creation: that all created reality may be a sign of and speak to us of the Divine.

**PRINCIPLE THREE OF THE RULE:
MODERATION AND SELF DENIAL**

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

Your throats alone should not receive food, but ears, too, should hunger for the word of God. III, 2.

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 what our culture may value) is not always the most beneficial for our human growth or a healthy life. It asks us to place a higher priority on connections among the mind,

the body AND the 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 body or mind or spirit. Having too much can blind us to others and to the truly important and beautiful things in life. This principle is not only a reminder of our need to share our goods with those less fortunate but a reminder that we are only stewards of the things of this earth. It expands the themes of interiority and authenticity to all that we say and do, reminding us that appearances can deceive and the "good life" is to be sought above all.

**PRINCIPLE FOUR OF THE RULE:
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.

And what I have said... should be applied carefully and faithfully

*to the discovery, warning, reporting,
proving and punishing
in the field of other [offenses] too,
and that with love of the persons
and hatred of the offenses. IV, 10.*

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 one that calls us to care for one another's welfare. "Friends don't let friends drive drunk" is a modern application of the principle. 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? Augustine sees that God cares for us when we are cared for by another in love. One clear manifestation of such care is the obligation to act when another is in danger of straying into sin or who 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 responses frequently heard in uncaring communities.

**PRINCIPLE FIVE OF THE RULE:
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.*

*Thus the more you are concerned
about the common good rather than your own
the more progress you will know you have made.
And thus, the love which abides forever will reign
in all matters.... 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...”⁵⁷

Like the community described in the *Acts of the Apostles* in the *New Testament*, we are called to be wise stewards of our time, treasure and talents—both material and spiritual goods. Freed from the burden of possessiveness, Augustine encourages us to abandon all self-seeking in order to find joy in sharing God’s manifold gifts. The community (church) can hold goods in common and from this storehouse share whatever is necessary for those in need. Our community advances this way of life by embracing stewardship, returning a share of what we have and focusing our mission on the genuine concern for those who are in need.

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 in the use of 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 OF THE RULE:
ASKING FOR PARDON AND
EXTENDING FORGIVENESS**

*Do not have quarrels,
or at least bring them to an end as quickly as possible,
lest anger grow into hatred—splinter into a plank—
and produce a murderous heart.*

You have read the words:

Anyone who hates his brother is a murderer. VI, 1.

*If anyone hurts another by abuse or foul-speaking
or by serious accusations,
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.*

You should take care, then,

not to use harsh words;

but if they have escaped from your mouth

then do not be ashamed

*to let that mouth which caused the wound provide
the cure. VI, 2.*

A community without conflicts is impossible, but Augustine offers us sound advice through the *Rule*. 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. And forgiveness from the heart requires humility.

Augustine makes it eminently clear that a community will be strong only if its members interact honestly and lovingly. Reconciliation is based on true concern for each other's welfare. An Augustinian institution strives to model open, forthright and loving confrontation as it points out what is truly harmful to individual persons and to the community for the welfare of all.

**PRINCIPLE SEVEN OF THE RULE:
LEADERSHIP AND OBEDIENCE**

*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.*

*[They] should restrain the restless,
encourage the fainthearted,
support the weak,
be patient toward all (1 Thes 5:14). VII, 3.*

For Augustine, the exercise of authority is an act of loving service. Leaders do not assume a place above others. Each remains a part of his/her community but has special responsibilities and duties toward others. In this tradition then, guiding the community toward the fulfillment of University and Gospel ideals and being an example to others are two of the most important aspects of authority.

Even so, every member must take responsibility for progress toward these ideals and the discernment of the community's direction. It requires a willingness to listen and cooperate for the common good. Moreover, obedience to authority shows loving compassion for leaders, who necessarily bear greater responsibility for the community. Such an understanding of authority is consistent with that proclaimed by Jesus. The exercise of authority remains gentle and humble because it is always perceived as in service to God, whose servants are thereby served.

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* every day?

Read and reflect on this section of the book frequently. We hope that it will be of value to understanding what Villanova University aspires to be and that you will help us put these ideals into practice.

Source: There are many versions of the *Rule of Augustine*. In this publication, quotations from the *Rule* are taken from the translation by Robert Russell, OSA, which is based on the critical text of Luc Verheijen, OSA, (*La regle de saint Augustin, Etudes Augustiniennes*, Paris, 1967).

TEACHING AND LEARNING AT VILLANOVA

The spirituality of Augustine and his *Rule* are important building blocks for teaching and learning at Villanova. In the Augustinian model of education, both faculty and students are “servants of the truth,” who place instruction and learning in the disciplines at the service of development of the intellect.⁵⁸

“Believe so that you may understand. Understand that you may believe,”⁵⁹ Augustine said. Learning, “cultivation of the mind,” in the Augustinian context, is to be 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 the ultimate reality. This “pursuit of wisdom coincides with the search for Truth for which every person longs.”⁶⁰

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

for “truth,” both discovered and revealed during principled and collaborative inquiry.⁶¹ Villanova’s academic community acknowledges belief in God as reasonable, places each discipline in conversation with the Catholic intellectual tradition and creates an environment “where being a faithful Catholic is taken seriously as an intelligent and morally responsible option for contemporary people.”⁶²

In the Augustinian model, faculty and students form an egalitarian learning community, pursuing goals as “friends, brothers, sisters, sharing with others what they have or gain and receiving what God has given or will give” to each.⁶³

INSIGHTS FROM AUGUSTINE’S INSTRUCTING BEGINNERS IN FAITH

Teaching and learning can’t be separated.

Teaching and learning aren’t two different tasks, but two parts of a single system, where the teacher and the learner help each other to greater understanding and wisdom. In Augustine’s understanding, the teacher and the student *dwell in each other*; they are not two isolated individuals, but are partners in a common task.

*So great is the influence of a sympathetic mind
that our students are affected by us as we teach*

*and we by them as they learn. Thus, we come to dwell in each other; they speak within us what they hear, while we learn in them what we teach.*⁶⁴

GOOD TEACHERS MAKE GOOD STUDENTS AND GOOD STUDENTS MAKE GOOD TEACHERS.

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

*“the texture of our speech is suffused with the very delight that we take in speaking, and our words flow more easily and more pleasingly.”*⁶⁵

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

“We feel distressed at our failure and, like people expending effort to no avail, we become limp with disgust and, as a result of this very disgust, our speech becomes even more sluggish and colorless.”
...*“When we see no reaction from our hearer, it is really tiring to continue speaking right to the end of the allotted time.”*⁶⁶

IT IS ALL ABOUT LOVE.

Augustine advised his followers to “use knowledge as a kind of scaffolding to help build a structure of love and understanding. Your knowledge is useful when it is used to promote love, and becomes useless, even harmful, when separated from such an end.”⁶⁷

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

*“fluent and cheerful words will then stream out from an abundance of love and be drunk in with pleasure. For it is not so much I who say these words to you as it is love itself that says them to us all.”*⁶⁸

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

*“Set love as the criterion for all that you say. Whatever you teach, teach in such a way that the person to whom you speak, by hearing may believe, by believing, hope and by hoping, love.”*⁶⁹

HARD WORK IS WORTH THE EFFORT.

To be a good student or a good teacher in the spirit of Augustine is a challenge! A good teacher must have enthusiasm not only for course content, but also for the process of learning. Teachers must be compassionate and have a sincere desire for students to succeed.

Good students must take learning seriously, come to class prepared to contribute to their own learning and to help each other grow in understanding and wisdom.

Good teachers interact with students with a fervent desire “to inspire them with a serious interest in the truth, to instill in them a habit of diligence and application, clear their minds from worldly interests, and fix their thoughts on what is of real profit.”⁷⁰

Good students “engage in spirited scholarly discourse, jointly pursue discovered truth and admonish and correct one another as necessary.”⁷¹ Most importantly, students must be committed to pursuing larger, deeper goals—namely the formation of an educative community and development of the intellect.

WHAT ABOUT PARENTS?

Many college students don’t just come to campus with their own hopes and aspirations, but frequently

represent a much larger group of family and friends, who have their own ambitions for them (and who are often making incredible sacrifices to make higher education possible). Augustine was deeply aware of this connection, especially through his love for his own son, the brilliant Adeotatus, who in the last years before his death at age 17, became a full intellectual partner with Augustine.

Because relationships are an essential component of an Augustinian learning community, Villanova is especially attentive to the triangular connection among parents, student and institution.

Just as students have a duty to their teachers, they have an obligation to their families to use resources wisely. Parents have obligations as well. In today's economic climate, there is a tendency to emphasize the utility of education. Frequently, the focus is on grades, resumé building and career planning rather than on learning and growth. While concerns about money and jobs are certainly valid, we hope that parents will join us in helping students “catch fire” and find their “burning hearts,” like the one that motivated Augustine's quest for learning. Rather than asking, “What grade did you get?” ask, “What did you learn that really excited

you?” Remember always that in an Augustinian community, passion and love are central. Even today, we know that passion “pays off” as students who are passionate about their studies, even in disciplines that aren't directly related to specific career fields, are much more likely to be successful than those who just go through the motions, those that have no passion for their coursework.

VERITAS, UNITAS, CARITAS

ONE MORE TIME.

Recall again the image of the heart afire in the center of Villanova's seal and the motto of the University: *veritas* (truth), *unitas* (unity), and *caritas* (love). In an Augustinian educational environment, we search for the “authority of *truth*” not the “truth of *authority*.”⁷² Here, teachers, students, and parents are encouraged to see themselves not as isolated individuals, but as a community working together in *unity* at a common task, where *love* provides the energy and drives us toward our shared goals. At Villanova, we hope that all members find passion and discover their own “burning hearts.”

AUGUSTINE AND CULTURE SEMINAR

This two-semester Humanities sequence educates students in Augustinian inquiry through a great-books curriculum and an intensive program of critical reading, writing and discussion. The title of the seminar first invokes **AUGUSTINE** as an exemplar for the fearless pursuit of wisdom. The word **CULTURE** reminds us that the pursuit of wisdom includes, in the words of Matthew Arnold, “the best that has been thought and known.”⁷³

In **SEMINAR** format, all Villanova students engage in this distinctive first-year experience. Small groups of 16 students take an interdisciplinary approach to foundational texts. They are led to broad engagement with the Augustinian tradition through a writing-intensive curriculum that emphasizes debate and analysis. Intellectual conversation takes place across academic colleges and disciplines. Classroom studies are integrated with lived experience through participation in co-curricular events and activities.

In Book VIII of *Confessions*, Augustine tells the story of his conversion, a miraculous change that one might think would end the intellectual wanderings of his youth and bring peace to his restless heart. Yet, Augustine goes on to pose some truly fundamental questions near the beginning Book IX: “Who am I

and What am I?” (IX.1.1). In Book X, he confesses to God, “In your eyes, I have become a question to myself” (X.33.50). It is this “Who Am I” question that guides the student’s journey through ACS 1000 and 1001. In order to ask, “Who am I?” as Augustine did, today’s student must examine not only the ancient world but the modern world as well—our world. Accordingly, ACS 1000 is about “Augustine and His World.” ACS 1001, it may be said, is about “Augustine and Our World.”

The Confessions **MOBILE APP** serves as an annotated, interactive sourcebook based on Maria Boulding’s translation of *Confessions*. It provides audio voiceover for the text, a timeline of St. Augustine’s life, an annotated map of his travels, artwork and photos related to Augustine and his life. The app allows students and those interested in Augustinian teachings to conceptualize the readings based upon different learning styles. The text also includes specially written critical academic commentaries in the form of annotations. Its development was a joint effort of the Augustine and Culture Seminar Program, Augustinian Institute, Computer Science Department and the Office of University Information Technology.

PERSISTENCE *in* PRAYER

Let our prayers not be that wealth or honors or any fleeting and changeful things of that sort come to us—things that quickly pass away, no matter who may strive to hold them. Rather, let us pray for what will make us virtuous and happy. Prize nothing more highly than the finding of truth, to wish for, to think of, to love nothing else.

(St. Augustine, Divine Providence and the Problem of Evil: 20.52.)

DAILY PRAYERS

PRAYER IN THE MORNING

In the morning let me hear of your mercy,
for in you I trust. Show me the path I should walk,
for I entrust my life to you.
Rescue me, LORD, from my foes,

for I seek refuge in you.
Teach me to do your will,
for you are my God.
May your kind spirit guide me
on ground that is level throughout this day.
Amen.

(Psalm 143: 8-10.)

GRACE BEFORE MEALS

Bless us O Lord, and these your gifts
which we are about to receive
from your bounty
through Christ our Lord.
Amen.

PRAYER BEFORE A TEST

O Lord, before you lies my strength
and my weakness;
preserve the one, heal the other.

Before you lies my knowledge
and my ignorance.

Come to my assistance as I prepare for this test.

Help me to remember all that is important.
Let me remember you,
let me understand you,
let me love you.

Increase these things in me
until you refashion me to your will.
Amen.

(Inspired by: St. Augustine, *The Trinity* xv, 51.)

A PROFESSOR'S PRAYER

Lord,
increase in me the love
for my vocation of teaching.
Inspire me with love,
that I may teach sweetness.
Grant me patience
that I may teach discipline.
Enlighten my understanding,
that I may teach wisdom.
Let me acknowledge that all of these gifts
come from you and by you
are brought to completion.
Amen.

(Inspired by St. Augustine,
Exposition on Psalm 118, 17.)

A STUDENT'S PRAYER

O Lord, help me to understand
that you are present in my listening
and in my hearing.
You teach me that life is a school

in which You are the only teacher,
and that you require good students.

Help us to learn something every day,
something from commandments,
something from sacraments
and something from examples you set before us.

May these things, as St. Augustine reminds us,
“be remedies for our wounds and material
for our studies.”

Above all, O Lord,
help me to understand you
more and more each day.
Amen.

(Inspired by St. Augustine, *Sermon 16a*, 1.)

A STUDENT'S PRAYER

Creator of all things,
true source of light and wisdom,
origin of all being,
graciously let your light penetrate
the darkness of my understanding.

Take from the double darkness
in which I have been born,
an obscurity of sin and ignorance.

Give me a keen understanding
and a retentive memory.
Grant me the talent
of exactness in my explanations,
and articulateness of expression.

Assist me in my beginnings.
Direct my progress,
and help in my completion.

I ask this as always,
through Christ, Your Son, our Lord.
Amen.

(Attributed to St. Ambrose.)

PRAYER FOR DIRECTION

My Lord God,
I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
Nor do I really know myself,
and the fact that I think that
I am following your will
does not mean that I am.
But I believe that my desire to please you
does in fact please you.
I hope that I have that desire

in all that I am doing.
I hope that I will never do
anything apart for that desire.
And I know that if I do this,
you will lead me by the right road
though I may know nothing about it.
Therefore, I will trust you always
though I may seem to be lost
and in the shadow of death.

I will fear not, for you are ever with me
and you will never leave me
to face my perils alone.

Amen.

(Thomas Merton, *Thoughts in Solitude*)

PRAYER FOR BUSINESS LEADERS

Good and gracious God,
help us always to follow the example
of Jesus Christ and the Gospels,
and bless the work that we do.

Make clear His teaching
to love our neighbors,
including all those we influence
as well as with the organizations that we serve.

Let us never be motivated only by profits,
but focus always on the wellbeing
of all our stakeholders.

We are humbled by these responsibilities
and are mindful of them each day,
Help us to become models of stewardship of your
resources that are to be shared, rather than
claimed.

And as Christ wraps His loving arms around us,
let us be extensions of His affection
to all those who need it the most.
Amen.

(Contributed by Ron Hill,
Villanova School of Business.)

PRAYER FOR ENGINEERS

Heavenly Father,
as engineers, we admire and appreciate
the laws of nature as you've created them.
Help us to understand and apply them
for the good of all that you have created.

We acknowledge that you are the perfect
chemical, civil, mechanical, electrical and
computer engineer, and we know that our

understanding is only a tiny fraction of all that
there is to understand about the workings of our
universe.

We pray that through your son, Jesus Christ
you guide the work of those you have blessed
with the ability to be engineers.

Guide us as you teach us how to use the tools of
our profession and make us worthy of society's trust
in our abilities.

Bless us with the wisdom to interpret our
computations correctly, to make ethical decisions,
to demonstrate care for the environment and to
ensure the safety of both ourselves
and the communities we serve.

And we make this prayer in your name.
Amen.

(Contributed by Vito Punzi, College of Engineering.)

PRAYER FOR NURSES

Dear God,
we give you thanks for the caring hearts,
keen minds and capable hands
of nurses and nursing students.
We give you thanks for the support of

families and friends who have helped them
in their professional development.

Life-giving God, who alone hast power
over life and death, over health and sickness:
Give power, wisdom, and gentleness
to those who follow the example
of thy servant Florence Nightingale,
that they, bearing with them thy Presence,
may not only heal but bless
and shine as lanterns of hope
in the darkest hours of pain and fear.

And we make this prayer through Jesus Christ,
the healer of body and soul,
who liveth and reigneth with thee
and the Holy Spirit, one God,
for ever and ever.

Amen.

(Contributed by Nancy Sharts-Hopko,
College of Nursing.)

PRAYER FOR LAWYERS

O Lord, give us a mind that is humble, quiet,
peaceable, patient and charitable,
and a taste of your Holy Spirit
in all our thoughts, words, and deeds.

O Lord, give us a lively faith, a firm hope,
a fervent charity and love of you.

Take from us all lukewarmness in meditation
and all dullness in prayer.

Give us fervor and delight in thinking of you,
your grace and tender compassion toward us.
Give us, good Lord, the grace to work for the
things we pray for.

Amen.

(Attributed to Saint Thomas More, patron saint
of lawyers, provided by Michael Moreland, Law School.)

PRAYER OF ATHLETES

Lord God, source of all that is good,
St. Paul says: "I can do all things through
God who strengthens me."

Help me to know that your Spirit is within me
as I practice, train, compete and grow stronger.

You, who calms every storm,
cleanse my mind and heart of any distraction
and fill me with focus, clarity,
and the confidence to do my very best.

Grant me endurance in trial,
perseverance when challenged,
and the resiliency to persist,
no matter how steep the climb.

Bless my teammates and my opponents.
Bless all those who have inspired
and helped me along the way.
Keep me humble through triumphs
and gracious through setbacks.

And may the saving power of God lead,
guide and protect me now and forever.
Amen.

(Contributed by Rev. Robert Hagen, OSA,
Athletics Department.)

CANTICLE OF THE CREATURES

Francis composed The Canticle of the Creatures, known also as The Canticle of Brother Sun, during the spring of 1225, when he was sick at San Damiano. The Canticle contains three sections: a praise of God for the creatures (sun, moon, stars, wind, water, fire, earth), a praise for those who forgive for the love of God and a praise for sister bodily death.

Most High, all-powerful, good Lord,
Yours are the praises, the glory,
and the honor, and all blessing.

To You alone, Most High,
do they belong and no human
is worthy to mention Your name.

Praised be You, my Lord,
with all Your creatures,
especially Sir Brother Sun,
Who is the day
and through whom You give us light.
And he is beautiful and radiant
with great splendor;
and bears a likeness of You, Most High One.

Praised be You, my Lord,
through Sister Moon and the stars, in heaven
You formed them clear and precious
and beautiful.

Praised be You, my Lord,
through Brother Wind,
and through the air, cloudy and serene,
and every kind of weather,
through whom You give sustenance
to Your creatures.

Praised be You, my Lord,
through Sister Water,

who is very useful and humble
and precious and chaste.

Praised be You, my Lord,
through Brother Fire,
through whom You light the night,
and he is beautiful and playful
and robust and strong.

Praised be You, my Lord,
through our Sister Mother Earth,
who sustains and governs us
and who produces various fruit
with colored flowers and herbs.

Praised be You, my Lord,
through those who give pardon for Your love
and bear infirmity and tribulation.

Blessed are those who endure in peace
for by You, Most High, shall they be crowned.

Praised be You, my Lord,
through our Sister Bodily Death,
from whom no one living can escape.
Woe to those who die in mortal sin.
Blessed are those whom death
will find in Your most holy will,

for the second death shall do them no harm.

Praise and bless my Lord and give Him thanks
and serve Him with great humility.
Amen.

PRAYER AT THE END OF THE DAY

O God, as I prepare to sleep this night,
give me peace, Lord God,
for you have given me all else,
give me the peace that is repose.
Amen.

PRAYER BEFORE BEDTIME

“Creator God, O Lord of all,
who rule the skies,
you clothe the day in radiant color,
bid the night in quietness
serve the gracious sway of sleep,
that weary limbs, restored to labor’s use,
may rise again, and jaded minds abate their fret,
and mourners find release from pain.
Amen.

(From Ambrose’s evening hymn, *Deus Creator Omnium*
and quoted in *Confessions* IX, 32.)

PRAYERS FOR SPECIAL NEEDS AND OCCASIONS

PRAYER FOR UNDERSTANDING

O God, who made me absolutely unique,
help me to value more the person
you made me to be.

Protect me from comparison
and envy and discouragement
over what I am not.

Inspire me to become more the person
that I am and that I should be.

Grant that I may understand
that You love me for who I am,
with all my faults and shortcomings
and that I may accept myself
even as You accept me.

And I ask this in the name of Jesus
the Lord.

Amen.

(Attributed to Andrew Greeley.)

PRAYER FOR TRUTH

It is Your truth
that does and speaks

and accomplishes all things,
because I am not.

It is Your truth that offers truth.
And with Your truth I speak the truth.

You, God's Son, come from God,
to fulfill the Father's Truth.
No one can possess the truth,
except from You.
And those who want to possess the truth,
must have all of Your truth,
for in no other way can they possess the truth,
which cannot be less than complete.

Lord, help me to search always
for Your truth.

Amen.

(Attributed to Catherine of Siena.)

PRAYER FOR COURAGE

Heavenly Father,
I pray for courage as I begin this day,
for I understand there is work to be done,
burdens to be carried,
feelings to be shared
and joys to be celebrated.

Grant me the courage to be silent
that I may hear Your voice;
and to persevere, that I may do Your will;

And when this day is done,
may I have the courage to see Your guiding hand
in the friendships that have been made,
in the hurts that have been healed
and in the strength that has been given.
Amen.

PRAYER FOR PATIENCE

Ease my pounding heart, O Lord,
quiet my mind.

Give me, amidst the confusion of my day,
the calmness of the everlasting hills.

Break the tension of my nerves,
with the soothing music of your singing streams.

Draw my eyes upward to the towering oak.
Help me to understand that it grows great and
strong because it grew slowly and well.

Slow me down, O Lord.

Inspire me to send my roots deep
into the soil of life's enduring values,
that I may grow toward the stars of my greater
destiny. Amen.

A PRAYER FOR PATIENCE

Lord, my heart is restless, my mind is racing,
my spirit is anxious.

Let me breathe in your spirit. Wrap me in a robe of
peace. I know that you are with me,
that you walk with me and cradle me.

Shower me with insight to choose wisely.
Infuse me with an appreciation for those
before me, beside me and behind me.

Enlighten me with knowledge to celebrate
my gifts and accept my limitations.

Help me be patient with you.

Help me be patient with others
and help me be patient with me.

Amen.

(Contributed by Rev. Peter Donohue, OSA)

PRAYER FOR SERENITY

God grant me the serenity
to accept the things

I cannot change,
the courage to change
the things I can
and the wisdom

to know the difference.

Amen.

(Attributed to Reinhold Neibuhr.)

PRAYER TO THE HOLY SPIRIT

Come, Holy Spirit.

Replace the turbulence within me
with a sacred calm.

Replace anxiety with quiet confidence.

Replace fear with strong faith.

Replace bitterness with sweet grace.

Replace coldness with loving warmth.

Replace darkness with gentle light.

Straighten our crookedness.

Fill our emptiness.

Dull our pride.

Sharpen our humility.

Light the fires of love.

Quench the flames of lust.

Let us see ourselves

as You see us,

that we may see You

as you have promised.

Blessed are the pure of heart,

for they shall see God.

Amen.

TRADITIONAL CATHOLIC PRAYERS

SIGN OF THE CROSS

In the name of the Father

and of the Son

and of the Holy Spirit.

Amen.

THE LORD'S PRAYER

Our Father, who art in heaven,

hallowed be your name;

Your kingdom come;

your will be done on earth as it is in heaven.

Give us this day our daily bread;

and forgive us our trespasses

as we forgive those

who trespass against us;

and lead us not into temptation

but deliver us from evil.

For the kingdom, the power and the glory

are yours now and forever.

Amen.

HAIL MARY

Hail Mary, full of grace,

the Lord is with you.

Blessed are you among women
and blessed is the fruit of your womb, Jesus.

Holy Mary, Mother of God,
pray for us sinners now
and at the hour of our death.
Amen.

DOXOLOGY

Glory be to the Father
and to the Son
and to the Holy Spirit.
As it was in the beginning
is now and will be forever.
Amen.

THE ANGELUS

The Angelus Domini, shortened to “the Angelus,” springs from the monastic practice of praying the tres orationes at Matins (6 AM), Prime (Noon) and Compline (6 PM). While the monastics said their prayers at the sound of the Angelus Bell, the faithful would stop what they were doing and say 3 Hail Marys in honor of the Incarnation. Later, verses were added to these Hail Marys to produce the form of the Angelus we have today.

During Easter, this prayer is replaced by the Regina Coeli.

V: The Angel of the Lord declared unto Mary.

R: And she conceived of the Holy Spirit.

All: Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners now and in the hour of our death.

V: Behold the handmaid of the Lord.

R: Be it done unto me according to thy word.

All: Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners now and in the hour of our death.

V: And the Word was made Flesh.

R: And dwelt among us.

All: Hail Mary, full of Grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy

Mary, mother of God, pray for us sinners now and in the hour of our death.

V: Pray for us, O Holy Mother of God.

R: That we may be made worthy of the promises of Christ.

V: Let us pray. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that, we to whom the Incarnation of Christ, Thy Son, was made known by the message of an Angel, may by His Passion and Cross, be brought to the glory of His Resurrection. Through the same Christ our Lord.

All: Amen.

THE REGINA COELI

All: Queen of Heaven rejoice, alleluia: For He whom you merited to bear, alleluia, has risen as He said, alleluia. Pray for us to God, alleluia.

V: Rejoice and be glad, O Virgin Mary, alleluia.

R: Because the Lord is truly risen, alleluia.

V: Let us pray: O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, granted joy to the whole world: grant we beg Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. Through the same Christ our Lord.

R: Amen.

THE APOSTLES' CREED

I believe in God, the Father Almighty,
Creator of Heaven and earth;
and in Jesus Christ, His only Son Our Lord,
Who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into Hell;
the third day He rose again from the dead;
He ascended into Heaven,
and is seated at the right hand of God,
the Father almighty;
from thence He shall come to judge the living
and the dead.

I believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body and life everlasting.
Amen.

ACT OF CONTRITION

O my God,
I am heartily sorry for having offended you
and I detest all my sins
because of your just punishments.
But most of all because they offend you my God,
who are all good and deserving of all my love.
I firmly resolve with the help of your grace,
to sin no more and to avoid
the near occasions of sin.
Amen.

THE ROSARY

The **rosary**, from Latin *rosarium*, meaning “Crown of Roses” or “garland of roses” is a Roman Catholic sacramental and Marian devotion to prayer and the commemoration of Jesus and events of his life. The term “Rosary” is used to describe both a sequence of prayers and a string of prayer beads used to count the prayers.

For over four centuries, the rosary has been promoted by several popes as part of the veneration of Mary.

THE MYSTERIES OF THE ROSARY

The sequence of prayers is the Lord's Prayer, the Hail Mary ten times, and the Glory Be to the Father, sometimes followed by the Fatima Prayer. Each sequence is known as a decade. Five decades are prayed, after beginning with the Apostle's Creed and five initial prayers. The praying of each decade is accompanied by meditation on one of the Mysteries of the Rosary, which recall the life of Jesus. The traditional fifteen Mysteries of the Rosary were standardized based on the long-standing custom by Pope Pius V in the 16th century. The mysteries are grouped into three sets: the **Joyful** mysteries, the **Sorrowful** mysteries, and the **Glorious** mysteries. In 2002 Pope John Paul II announced a set of five new optional mysteries called the **Luminous** mysteries, bringing the total number of mysteries to twenty.

JOYFUL MYSTERIES (Mondays & Saturdays)

1. The Annunciation
Fruit of the Mystery: Humility
2. The Visitation
Fruit of the Mystery: Love of Neighbors
3. The Nativity
Fruit of the Mystery: Love of the Poor
4. The Presentation of Jesus at the Temple
Fruit of the Mystery: Obedience
5. The Finding of Jesus in the Temple
Fruit of the Mystery: Joy of Finding Jesus

LUMINOUS MYSTERIES (*Thursday*)

1. The Baptism of Jesus in the Jordan
Fruit of the Mystery: Openness to the Holy Spirit
2. The Wedding at Cana
Fruit of the Mystery: Understanding
3. Jesus' Proclamation of the Kingdom of God
Fruit of the Mystery: Trust in God
4. The Transfiguration
Fruit of the Mystery: Desire for Holiness
5. The Institution of the Eucharist
Fruit of the Mystery: Adoration

SORROWFUL MYSTERIES

(*Tuesdays & Fridays*)

1. The Agony in the Garden
Fruit of the Mystery: Sorrow for Sin
2. The Scourging at the Pillar
Fruit of the Mystery: Mortification
3. The Crowning with Thorns
Fruit of the Mystery: Courage
4. The Carrying of the Cross
Fruit of the Mystery: Patience
5. The Crucifixion
Fruit of the Mystery: Forgiveness

GLORIOUS MYSTERIES

(*Sundays & Wednesdays*)

1. The Resurrection
Fruit of the Mystery: Faith
2. The Ascension
Fruit of the Mystery: Hope
3. The Descent of the Holy Spirit
Fruit of the Mystery: Holy Wisdom
4. The Assumption of Mary
Fruit of the Mystery: Grace of a Happy Death
5. The Coronation of the Virgin
Fruit of the Mystery: Trust in Mary's Intercession

SEASONAL CATHOLIC PRAYERS

ADVENT PRAYERS

Father of our Lord Jesus Christ,
ever faithful to your promises
and ever close to your Church:
the earth rejoices in hope of the Savior's coming
and looks forward with longing to his return.
Prepare our hearts and remove the sadness
that hinders us from feeling the joy and hope
which his presence will bestow,
for He is Lord, forever and ever.
Amen.

Father, all-powerful God,
your eternal Word took flesh on our earth
when the Virgin Mary placed her life
at the service of your plan.
Lift our minds in watchful hope
to hear the voice which announces his glory.
Open our minds to receive the Spirit
who prepares us for his coming.
We ask this through Christ, our Lord.
Amen.

LENTEN PRAYERS

Father in Heaven,
the light of your truth bestows sight
to the darkness of sinful eyes.
May this season of repentance
bring us the blessing of Your forgiveness
and the gift of Your light.
Grant this through Christ our Lord.
Amen.

Heavenly Father,
through our observance of Lent,
help us to understand the meaning
of Your Son's death and resurrection
and teach us to reflect on it in our own lives.
Grant this through our Lord Jesus Christ,

Your Son, who lives and reigns with You
and the Holy Spirit,
one God, forever and ever.
Amen.

STATIONS OF THE CROSS

Stations of the Cross is a series of artistic representations depicting Christ carrying the cross to his crucifixion and the devotions using that series to commemorate the Passion, often moving physically around to each station. Most all Roman Catholic churches contain stations. They are commonly observed in Lutheran and some Anglican churches. Stations may be practiced at any time, but they are most commonly practiced during the Season of Lent.

SCRIPTURAL STATIONS OF THE CROSS

Pope John Paul II

The following Stations of the Cross are based on those celebrated by Pope John Paul II on Good Friday, 1991. They are presented here as an alternative to the traditional stations and as a way of reflecting more deeply on the Scriptural accounts of Christ's passion.

The Leader may be a priest, deacon, or layperson. The Leader prays the opening and closing prayers, leads the acclamation, announces the stations and says the prayer that concludes each station. One or more readers may read the Scriptural reflections. A period of silence should be observed between the Scripture reading and the prayer. A cross bearer accompanied by two candle bearers may stand in front of each station as it is announced.

SCRIPTURAL STATIONS OF THE CROSS

OPENING PRAYER:

Leader: God of power and mercy,
in love you sent your Son
that we might be cleansed of sin
and live with you forever.
Bless us as we gather to reflect
on his suffering and death
that we may learn from his example
the way we should go.
We ask this through that same Christ,
our Lord.

All: Amen.

FIRST STATION:

JESUS IN THE GARDEN OF GETHSEMANE

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: Then Jesus came with them to a place
called Gethsemane, and he said to his
disciples, "Sit here while I go over there
and pray." He took along Peter and the
two sons of Zebedee and began to feel
sorrow and distress. Then he said to
them, "My soul is sorrowful even to

death. Remain here and keep watch with
me." He advanced a little and fell
prostrate in prayer, saying, "My Father, if
it is possible, let this cup pass from me;
yet, not as I will, but as you will." When
he returned to his disciples he found
them asleep. He said to Peter, "So you
could not keep watch with me for one
hour? Watch and pray that you may not
undergo the test. The spirit is willing, but
the flesh is weak."

Matthew 25: 36-41

Leader: Lord, grant us your strength and wisdom,
that we may seek to follow your will in all
things.

All: Lord Jesus, help us walk in your steps.

SECOND STATION: JESUS, BETRAYED BY JUDAS, IS ARRESTED

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: Then, while [Jesus] was still speaking,
Judas, one of the Twelve, arrived,
accompanied by a crowd with swords and

clubs, who had come from the chief priests, the scribes and the elders. His betrayer had arranged a signal with them, saying, “the man I shall kiss is the one; arrest him and lead him away securely.” He came and immediately went over to him and said, “Rabbi.” And he kissed him. At this they laid hands on him and arrested him.

Mark 14: 43-46

Leader: Lord, grant us the courage of our convictions that our lives may faithfully reflect the good news you bring.

All: Lord Jesus, help us walk in your steps.

THIRD STATION: JESUS IS CONDEMNED BY THE SANHEDRIN

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross you have redeemed the world.

Reader: When day came the council of elders of the people met. Chief priests and scribes brought him before their Sanhedrin. They said, “If you are the Messiah,

tell us,” but he replied to them, “If I tell you, you will not believe and if I question, you will not respond. But from this time on the Son of Man will be seated at the right hand of the power of God.” They all asked, “Are you then the Son of God?” He replied to them, “You say that I am.” Then they said, “What further need have we for testimony? We have heard it from his own mouth.”

Luke 22: 66-71

Leader: Lord, grant us your sense of righteousness that we may never cease to work to bring about the justice of the kingdom that you promised.

All: Lord Jesus, help us walk in your steps.

FOURTH STATION: JESUS IS DENIED BY PETER

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross you have redeemed the world.

Reader: Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, “You too were

with Jesus the Galilean.” But he denied it in front of everyone, saying, “I do not know what you are talking about!” As he went out to the gate, another girl saw him and said to those who were there, “This man was with Jesus the Nazorean.” Again he denied it with an oath, “I do not know the man!” A little later the bystanders came over and said to Peter, “Surely you too are one of them; even your speech gives you away.” At that he began to curse and to swear, “I do not know the man.” And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock crows you will deny me three times.” He went out and began to weep bitterly.

Matthew 26: 69-75

Leader: Lord, grant us the gift of honesty that we may not fear to speak the truth even when difficult.

All: Lord Jesus, help us walk in your steps.

FIFTH STATION:

JESUS IS JUDGED BY PILATE

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: The chief priests with the elders and the scribes, that is, the whole Sanhedrin, held a council. They bound Jesus, led him away and handed him over to Pilate. Pilate questioned him, “Are you the King of the Jews?” He said to him in reply, “You say so.” The chief priests accused him of many things. Again Pilate questioned him, “Have you no answer? See how many things they accuse you of.” Jesus gave him no further answer, so that Pilate was amazed.... Pilate, wishing to satisfy the crowd, released Barrabas... [and] handed [Jesus] over to be crucified.

Mark 15: 1-5, 15

Leader: Lord, grant us discernment that we may see as you see, not as the world sees.

All: Lord Jesus, help us walk in your steps.

**SIXTH STATION: JESUS IS SCOURGED
AND CROWNED WITH THORNS**

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: Then Pilate took Jesus and had him
scourged. And the soldiers wove a crown
out of thorns and placed it on his head,
clothed him in a purple cloak and
said, "Hail, King of the Jews!"
And they struck him repeatedly.

John 19: 1-3

Leader: Lord, grant us patience in times of
suffering that we may offer our lives as
a sacrifice of praise.

All: Lord Jesus, help us walk in your steps.

**SEVENTH STATION: JESUS BEARS
THE CROSS**

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: When the chief priests and the guards
saw [Jesus] they cried out, "Crucify him,
crucify him!" Pilate said to them, "Take

him yourselves and crucify him. I find no
guilt in him." ... They cried out, "Take
him away, take him away! Crucify him!"
Pilate said to them, "Shall I crucify your
king?" The chief priests answered, "We
have no king but Caesar." Then he
handed him over to them to be crucified.
So they took Jesus, and carrying the cross
himself, he went out to what is called the
Place of the Skull, in Hebrew, Golgotha.

John 19: 6, 15-17

Leader: Lord, grant us strength of purpose that we
may faithfully bear our crosses each day.

All: Lord Jesus, help us walk in your steps.

**EIGHTH STATION: JESUS IS HELPED
BY SIMON THE CYRENIAN TO
CARRY THE CROSS**

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: They pressed into service a passer-by,
Simon, a Cyrenian, who was coming in
from the country, the father of Alexander
and Rufus, to carry his cross.

Mark 15: 21

Leader: Lord, grant us willing spirits that we may be your instruments on earth.

All: Lord Jesus, help us walk in your steps.

NINTH STATION: JESUS MEETS THE WOMEN OF JERUSALEM

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross you have redeemed the world.

Reader: A large crowd of people followed Jesus, including many women who mourned and lamented him. Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children, for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ At that time, people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ for if these things are done when the wood is green, what will happen when it is dry?”

Luke 23: 27-31

Leader: Lord, grant us gentle spirits that we may comfort those who mourn.

All: Lord Jesus, help us walk in your steps.

TENTH STATION: JESUS IS CRUCIFIED

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross you have redeemed the world.

Reader: When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left.

[Then Jesus said, “Father, forgive them, they know not what they do.”]

Luke 23: 33-34

Leader: Lord, grant us merciful hearts that we may bring your reconciliation and forgiveness to all.

All: Lord Jesus, help us walk in your steps.

ELEVENTH STATION: JESUS PROMISES HIS KINGDOM TO THE GOOD THIEF

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: Now one of the criminals hanging there
reviled Jesus, saying, "Are you not the
Messiah? Save yourself and us." The
other, however, rebuking him, said in
reply, "Have you no fear of God, for you
are subject to the same condemnation?
And indeed, we have been condemned
justly, for the sentence we received
corresponds to our crimes, but this man
has done nothing criminal." Then he
said, "Jesus, remember me when you come
into your kingdom." He replied to him,
"Amen, I say to you, today you will be
with me in Paradise."

Luke 23: 39-43

Leader: Lord, grant us perseverance that we may
never stop seeking you.

All: Lord Jesus, help us walk in your steps.

TWELFTH STATION: JESUS SPEAKS TO HIS MOTHER AND THE DISCIPLE

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: Standing by the cross of Jesus were his
mother and his mother's sister, Mary, the
wife of Clopas, and Mary of Magdala.
When Jesus saw his mother and the
disciple there whom he loved, he said to
his mother, "Woman, behold, your son."
Then he said to the disciple, "Behold,
your mother." And from that hour the
disciple took her into his home.

John 19: 25-27

Leader: Lord, grant us constancy that we may be
willing to stand by those in need.

All: Lord Jesus, help us walk in your steps.

THIRTEENTH STATION:

JESUS DIES ON THE CROSS

Leader: We adore you, O Christ,
and we bless you.

All: Because by your holy cross
you have redeemed the world.

Reader: It was now about noon and darkness
came over the whole land until three in
the afternoon because of an eclipse of the
sun. Then the veil of the temple was torn
down the middle. Jesus cried out in a loud
voice, "Father, into your hands I

commend my spirit”; and when he had said this he breathed his last.

Luke 23: 44-46

Leader: Lord, grant us trust in you that when our time on earth is ended our spirits may come to you without delay.

All: Lord Jesus, help us walk in your steps.

FOURTEENTH STATION: JESUS IS PLACED IN THE TOMB

Leader: We adore you, O Christ, and we bless you.

All: Because by your holy cross you have redeemed the world.

Reader: When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it [in] clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed.

Matthew 27: 57-60

Leader: Lord, grant us your compassion that we may always provide for those in need.

All: Lord Jesus, help us walk in your steps.

CLOSING PRAYER

Leader: Lord Jesus Christ, your passion and death is the sacrifice that unites earth and heaven and reconciles all people to you. May we who have faithfully reflected on these mysteries follow in your steps and so come to share your glory in heaven where you live and reign with the Father and the Holy Spirit, one God, for ever and ever.

All: Amen.

Scripture excerpts are taken from the New American Bible with Revised New Testament Copyright © 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, DC. Used with permission. All rights reserved. Permission is hereby granted to reproduce these excerpts in free distribution of these stations, New American Bible United States Conference of Catholic Bishops 3211 4th Street, N.E., Washington, DC 20017-1194.

PRAYER TO OUR MOTHER OF GOOD COUNSEL

We turn to you,
Our Mother of Good Counsel,

as we seek to imitate
your faith-filled life.
May we be led by the same wisdom
which God sent forth from heaven
to guide you along unfamiliar paths
and through challenging decisions.

Keep us united in mind and heart
as we go forward in joyful hope
toward the grace filled freedom
that St. Augustine recommends.
O Virgin Mother of Good Counsel,
hear our prayer as we look to you for guidance.
Pray for us to our loving
and merciful Father, to your Son,
our Lord Jesus the Christ,
and to the Holy Spirit,
giver of all Wisdom
one God, forever and ever.
Amen.

PRAYER FOR AUGUSTINIAN VOCATIONS

Let us pray to the Lord of the harvest
who calls men and women
to loving service.
(pause for silent prayer)

All glory and praise are yours,
God of truth, light of our hearts,
for you guide your people
in the ways of holiness.

Help those who follow
in the footsteps of Augustine
to seek you through mutual love and worship
and to be servants of your Church
as examples that others may follow.

Enlighten men and women
to see the beauty of common life
in the spirit of Saint Augustine.

Strengthen them in your service
so that the work you have begun in them
may be brought to fulfillment.
We ask this through Christ, our Lord.
Amen.

PRAYERS INSPIRED BY OUR AUGUSTINIAN TRADITION

TO PRAY AS AUGUSTINE DID

1. Sit by yourself or with a friend.
2. Make the sign of the cross.
3. Read a Bible passage aloud.

4. Reflect quietly for five minutes.
5. Let the Word of God speak to you.
6. Let feelings surface.
7. Pray with these. Share if you wish.
8. Look for connections.
9. Close with an Our Father.
10. Repeat daily.

(Contributed by Rev. Paul Morrissey, OSA)

PRAYER OF FRIENDSHIP

O Lord, I give you thanks
for the gift of friendship in my life
and I pray for my friends at this moment.
(*Mention your friends by name....*)

Help me to appreciate all of the joys to be found in
the company of those who captivate my mind,
appreciate the charms of talking and laughing
together, kindly giving way to each other's wishes,
reading together, sharing jokes and delighting in
each other's company, disagreeing occasionally but
without rancor.

May we teach and learn from each other.
May we miss any who are absent
and welcome them when they return.
May we share our love with good friends
and have their love returned to us.

With friendship such as this, may a spark be
kindled and our minds fused inseparably,
out of many becoming one.

Amen.

(Inspired by St. Augustine, *Confessions* IV, 8,13.)

PRAYER OF THANKSGIVING

How magnificent are your works!
In wisdom you have made them all (PS 104:24).
They are yours, you have made them all.
Thanks be to you!

But you have made us over all of them.
Thanks be to you!

For we are your image and likeness.
Thanks be to you!

We have sinned, yet we have been sought.
Thanks be to you!

Though we have been negligent,
we have not been neglected.
Thanks be to you!

When we despised you, we were not despised;
in case we should have forgotten your divinity
and should lose you,
you even took upon yourself our humanity.

Thanks be to you!

Amen.

(Inspired by St. Augustine, *Sermon 16A*, 6.)

PRAYER OF PRAISE

Great are you, O Lord,
and exceedingly worthy of praise.
Your power is immense
and your wisdom beyond reckoning.
And so we humans,
who are a due part of your creation,
long to praise you.

We, who carry our mortality along with us,
carry the evidence of our sin
and with it the proof that you thwart the proud.
Yet these humans,
due part of your creation as they are,
still do long to praise you.

You stir us so that praising you
may bring us joy,
because you have made us
and drawn us to yourself,
and our hearts are restless until they rest in you.
Amen.

(Inspired by St. Augustine, *Confessions I*, 1, 1.)

PRAYER OF TRUST

O Lord, our God,
grant us to trust in your overshadowing wings:
protect us beneath them and bear us up.
Carry us as little children
and even to our grey-headed age
carry us still.

When you are our strong security,
that is strength indeed,
but when our security is in ourselves,
that is but weakness.

Our good abides ever in your keeping,
but in diverting our steps from you
we have grown perverse.
Let us turn back to you at last, Lord,
that we be not overturned.
Unspoilt, our good abides with you,
for you are yourself our good.

We need not fear to find no home again
because we have fallen away from it;
while we are absent, our home falls not to ruins,
for our home is your eternity.
O Lord, our God, grant us trust in you.
Amen.

(Inspired by St. Augustine, *Confessions IV*, 16, 31.)

PRAYER OF THANKSGIVING

I give thanks to you,
my sweetness, my honor, my confidence;
to you, my God,
I give thanks for your gifts.

Do you preserve them for me?
So will you preserve me too
and what you have given me
will grow and reach perfection
and I will be with you;
because this too is your gift to me
—that I exist at all.
O God, I give thanks to you.
Amen.

(Inspired by St. Augustine, *Confessions I*, 20, 31.)

EXAMINATION OF CONSCIENCE

Merciful God, as I examine my conscience,
I call to mind the foul deeds
that I have committed,
those sins of the flesh
that corrupted my soul,
not in order to love them,
but to love you, my God.

Out of love for loving you I do this,
recalling my most wicked ways

and thinking of my past with bitterness
so that you may grow ever sweeter to me.

I will try now to give a coherent account
of my disintegrated self,
for when I turned away from you,
the one true God,
and pursued a multitude of things,
I went to pieces.

(Inspired by St. Augustine, *Confessions II*, 1, 1.)

PRAYER FOR CONVERSION

Come, Lord, arouse us and call us back,
kindle us and seize us,
prove to us how sweet you are
in your burning tenderness;
and let us love you and run to you.
For all of these things we pray.
Amen.

(Inspired by St. Augustine, *Confessions VIII*, 4, 9.)

PRAYER FOR CONTINENCE

On your great mercy rests my hope.
Give what you command
and then command whatever you will.

You order us to practice continence...
for anyone who loves something else

along with you,
but does not love it for your sake,
loves you less.

O love, ever burning, never extinguished.
O charity, my God, set me on fire!
You command self-control, continence:
give what you command
and then command whatever you will.
For self-control and love of you always,
I now pray.
Amen.

(Inspired by St. Augustine, *Confessions* X, 29, 40.)

PRAYER FOR FINDING GOD AFTER A LONG SEARCH

Too late have I loved you,
O Beauty so ancient, O Beauty so new.
Too late have I loved you!

You were within me, but I was outside myself
and there I sought you!
In my weakness,
I ran after the beauty of the things
that you have made.

You were with me, but I was not with you.
The things you have made kept me from you—

the things which would have no being
unless they existed in you!

You have called, you have cried
and you have pierced my deafness.
You have radiated forth,
you have shined out brightly
and you have dispelled my blindness.
You have sent forth your fragrance
and I have breathed it in and now I long for you.

I have tasted you. I hunger and thirst for you.
You have touched me. Though late I have
loved you, I ardently desire your peace.

Grant that I may always see your beauty,
that I may hear your voice
and that I may live in your peace.
Amen.

(Inspired by St. Augustine, *Confessions* X, 27, 38.)

PRAYER FOR SELF-KNOWLEDGE

Oh God,
Let me know myself,
let me know you.

(St. Augustine, *Soliloquies* II, 1)

PRAYER BEFORE THE
BLESSED SACRAMENT

O sacrament of love,
sign of our unity,
bond of our community!
Whoever longs for life
has here its very source.
Let them come near and believe,
unite with you and live.
Amen.

(St. Augustine, *Tractate on the Gospel of John 26, 13.*)

PRAYER FOR WISDOM

Oh Lord,
while I move and bear this body,
I pray that I may be
pure, generous, just and prudent.
May I be a perfect lover
and knower of your Wisdom.
Amen.

(St. Augustine, *Soliloquies 1, 6*)

THE CORONA

Not much is known of the origins of the Corona. Most likely it was linked to the Third Order of Saint Augustine. It is frequently linked to devotion to Mary as Our Mother of Consolation. Some refer to it as the Augustinian rosary. In any event, it is a distinctively Augustinian devotion, meditating on the articles of Christian faith as found in the Apostle's Creed. Receive my children the Rule of Faith, called the Creed and when you have received it, write it on your hearts ..." (St. Augustine, *Sermon to Catechumens on the Creed*)

Leader: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

After each article of the Apostles' Creed, there follows reflection, then the Lord's Prayer and Hail Mary.

1. *I believe in one God, the Father Almighty,
Creator of heaven and earth.*

When I asked the earth, it responded: "I am not God." When I asked the water and the deep, they responded: "We are not your God. Look above us." When I asked the heavens, the sun, the moon, the stars: "Nor are we the God you seek," they said. To all of them I said: "Speak to me of my God. If you are not he, tell me something

about him.” Loudly they exclaimed: “It is he who made us.” The heavens, the earth and everything that is in them, all these things tell me to love you. (*Confessions 10, 6*).

Follow with reflection, then the Lord’s Prayer and the Hail Mary.

2. *I believe in Jesus Christ, his only Son, our Lord.*

I am the way, the truth and the life. It is by me that you come; it is I that you come to and in me you remain. How do you wish to go? I am the way. Where do you wish to go? I am the truth. Where do you wish to remain? I am the life. Christ as God is the fatherland where we are going; Christ as man is the way we must travel.

(*On Christian Doctrine, 1, 34*).

Follow with reflection, then the Lord’s Prayer and the Hail Mary.

3. *Who was conceived by the Holy Spirit and born of the Virgin Mary.*

O incredible kindness and mercy! He was the only Son, but he did not want to remain alone. In order that men might be born of God, God first was born of men. He had to seek on earth only a mother, since his Father he already had in heaven. Begotten of God is he through whom we were

created; born of a woman is he through whom we are to be recreated. The Word first wished to be born of man, so that you might be assured of being born of God. (*On John’s Gospel, 2, 13, 15*).

Follow with reflection, then the Lord’s Prayer and the Hail Mary.

4. *He suffered under Pontius Pilate, was crucified, died, and was buried.*

Exalted is the fatherland, humble the way. The fatherland is the life of Christ, his death is the way. The fatherland is above where Christ dwells with the Father, his suffering is the way. If anyone rejects the way, how can he seek the fatherland? (*On John’s Gospel, 28, 5*).

Follow with reflection, then the Lord’s Prayer and the Hail Mary.

5. *He descended into hell and on the third day rose from the dead.*

Our faith is strengthened by the resurrection of Christ. The passion of Christ represents the misery of our present life, while the resurrection of Christ gives us a brilliant glimpse of the happiness of the future life. Let us apply ourselves energetically in the present life and hope in the future. Now is the time for the painful struggle; then will come the recompense. Anyone who is

lazy about carrying out his work will be brazenly impudent, if he expects the recompense. (Sermon, 233, 1).

Follow with reflection, then the Lord's Prayer and the Hail Mary.

6. *He ascended into heaven, where he sits at the right hand of God the Father almighty.*

Wonderful is the fact that, even though he ascended above the heavens, he remains close to those who are still living on earth. Who is this one who is so far away and yet so near, if not he who out of merciful goodness became our brother? (Sermon, 171, 1).

Follow with reflection, then the Lord's Prayer and the Hail Mary.

7. *Whence he will come to judge the living and the dead.*

Believe firmly what you believe—that he will return. What does it matter when? Prepare yourself for his coming. Put aside curiosity and develop trusting love. What does it matter when? Live as though he was coming today and you will not fear his coming. (Sermon, 265, 3, 4).
Follow with reflection, then the Lord's Prayer and the Hail Mary.

8. *I believe in the Holy Spirit.*

This excellent guest finds you empty and fills you. He finds you hungry and thirsty and satisfies you abundantly. God the Holy Spirit, who comes from God, when he enters into a man, draws him to the love of God and neighbor. Indeed, he is love itself. (Sermon, 225, 4).

Follow with reflection, then the Lord's Prayer and the Hail Mary.

9. *I believe in the holy Catholic Church, the communion of saints.*

Mary gave birth to your head and the Church gave birth to you. The Church too is a mother and a virgin - mother because she is made of love, virgin because of the integrity of her faith. (Sermon, 192, 2).

Follow with reflection, then the Lord's Prayer and the Hail Mary.

10. *I believe in the remission of sins.*

Driven out of paradise by you and exiled in a distant land, by myself I cannot return unless you come to meet me in my wandering. My return is based on hope in your mercy during all of my earthly life. My only hope, the only source of confidence, the only solid promise is your mercy. (Discourses on the Psalms, 24, 5).

Follow with reflection, then the Lord's Prayer and the Hail Mary.

11. *I believe in the resurrection of the body.*

Will these ashes one day take on the form of beauty, be restored to life, restored to light? The bodies of all of us, of me who now speaks to you and of you who now listen, all of us in a few years will be ashes. Yet a few years ago we were not even ashes. If he was able to create what did not exist, will he not be able to remake what once existed? (*Sermon, 361, 12*).

Follow with reflection, then the Lord's Prayer and the Hail Mary.

12. *I believe in eternal life.*

We shall see, we shall love, we shall praise. Our vision will not fail, our love will never end and our praise will never fall silent. Love sings now; then, too, it is love that will sing. But now it is a yearning love that sings, then it will be an enjoying love. (*Sermon, 254, 6*).

The last Our Father and Hail Mary are said for the intentions of the Holy Father.

All: Hail, holy Queen, Mother of mercy, hail,
our life, our sweetness and our hope.
To you we cry, the children of Eve;

to you we send up our sighs, mourning and weeping in this land of exile.

Turn, then, most gracious
advocate, your eyes of mercy toward us;
lead us home at last and show us the blessed
fruit of your womb, Jesus:
O clement, O loving, O sweet Virgin Mary.

Leader: Pray for us, holy Mother of God.

All: That we may be made worthy of the promises
of Christ.

Leader: Let us pray.

Leader: Lord Jesus Christ,
Father of mercies and God of all
consolation, your faithful rejoice
in the protection
of the holy Virgin Mary,
Mother of Consolation.
Through her motherly intercession
may we be freed from all evils in this life
and be worthy of coming
to the eternal joy of heaven,
where you live and reign forever and ever.

All: Amen.

PRAYERS FROM OTHER FAITH TRADITIONS

THE JEWISH TRADITION FOR A GOOD LIFE:

Eternal God, grant us long life:

A life of peace,

A life of good,

A life of blessing,

A life of prosperity,

A life of health,

A life guided by fear of sin,

A life lived without shame,

A life rich and honest,

A life quickened by love of Torah

and the fear of heaven,

A life in which our hearts' desires
are fulfilled for our own good.

(Talmud Berachot, 16b)

FOR COMPANIONSHIP

May it be your will, Eternal God;
that love and harmony, peace and friendship
may dwell among us.

Help us to look forward
with confidence and hope.

Guide us in the world
with good companions and good intentions.

When we rise in the morning,
may we find our hearts ready to revere You
and may our deepest longings
be fulfilled for our own good.

(Talmud Berachot, 16b).

SHEMA

Hear, O Israel:

the LORD our God, the LORD is one.

And thou shalt love the LORD thy God

with all thy heart

and with all thy soul

and with all thy might.

(Deuteronomy 6: 4-5)

Source: *To Life! L' Chaim!: Prayers and Blessings for the Jewish Home*, Rabbi Michael Shire (ed.), Vancouver, Canada: Chronicle Books, (2000). *Used with Permission.*

PRAYERS FROM THE MUSLIM TRADITION

AT THE BEGINNING OF SALAH PRAYERS

O Allah, how perfect You are
and praise be to You.
Blessed is Your name
and exalted is Your majesty.
There is no god but You.

PRAYER HONORING ALLAH

In the name of Allah,
the most Gracious, the most Merciful.
Say, He is Allah, the One.
Allah is Eternal and Absolute.
He begets not, nor was He begotten.
And there is none co-equal unto Him.

A NAVAJO PRAYER

PRAYER FOR BEAUTY

In harmony may I walk.
With harmony before me may I walk.
With harmony behind me may I walk.
With harmony above me may I walk.
With harmony underneath my feet may I walk.
With harmony all around me may I walk.
It is done in beauty.

PART III:

WHAT *do WE hope* to ACHIEVE?

COMMITMENT TO COMMUNITY

From what you've read thus far, it should come as no surprise that Villanova strives to be a special place, a place where unique relationships take shape; where long-lasting friendships evolve; where love of learning and pursuit of truth are shared tasks. To this end:

Villanova University is a welcoming community, where in the spirit of Augustine, each member greets guests warmly and acknowledges each other as colleagues engaged in mutual service to our students and their parents. Respect for all is powerfully affirmed.

Villanova University is an educationally purposeful community, acknowledging that learning should be a primary goal of every activity, each interaction. Villanova University believes that each member of

our community both teaches and learns from every other. It is in this unifying context that Villanovans must approach each other. Teaching and learning in this Catholic-Christian environment are paramount.

Villanova University is a selfless community, a place where individuals acknowledge and accept their responsibility to sacrifice self interest for the common good, and where the universal values of integrity, compassion and humility guide decision making at every level of the institution.

Villanova University is a just community, a place where the sacredness of each person is honored, where favoritism, bigotry and discrimination are categorically rejected.

Villanova University is a caring community, a place where the well-being of each member is sensitively supported, where service to others is strongly encouraged.

Villanova University is a celebrative community that affirms the Catholic, Augustinian charism and our collegiate tradition.⁷⁴

COMMITMENT TO THE COMMON GOOD

Our task while at Villanova, as future graduates and alumni of Villanova, is greater than providing for our own immediate needs, even the needs of

immediate family and friends. Catholic social teaching is a body of doctrine developed by the Catholic Church on matters of poverty and wealth, economics, social organization and the role of the state. At its core, this social thought is grounded in the conviction that the human person possesses a dignity which cannot be violated or denied in the name of any collective good. At this Catholic, Augustinian University, students develop the ability to be reflective about personal dignity and competent in integrating the ethical dimensions of life in all sectors of their life and study.

“Humans were created by God not for life in isolation but for the formation of social unity. The communitarian character of human existence means that the good of each person is bound up with the good of the community.”⁷⁵

The University’s spiritual life plays a vital role in the formation of Villanova’s core values through rituals, narratives, symbols and activities provided by Campus Ministry. It helps us clarify the connections between belief and knowledge. In this way the lives of students, faculty and staff are enriched and expanded to include a commitment to the betterment of the world community. As a Catholic,

Augustinian University, we are committed to shaping a campus community among ourselves and beyond that witnesses to the healing, liberating and empowering truth of the Creator. We value the sacredness of all creation and seek to promote ever increasing knowledge, love for and commitment to the creation of a sustainable world, where all creation will flourish.

“The Church recognizes that care of the environment is part of care for the common good—the environment is one of the ‘common goods,’ which are the shared responsibility of the human race. We have to reject some of the easy assumptions of an earlier stage of industrialization, such as those about the human race, because God had given it dominion over the world, had an unlimited freedom to despoil the natural environment for its own purposes.”⁷⁶

COMMITMENT TO INSPIRING HEARTS AND TRANSFORMING LIVES

St. Augustine reminds all with whom he lived that self-improvement was a constant goal:

Never be satisfied with what you already are, if you want to be what you are not yet. For where you have become pleased with yourself, there you will remain. And if you say, 'That is enough', then you are finished. Always do more. Always keep moving. Always go forward. Do not get stuck. Do not go back. Do not get lost.”

St. Augustine, Sermon 169, 18.

Early in his own life, he learned that moving forward could best be accomplished in the company of good friends. More importantly, he came to understand that good friends were gifts from God:

I know that I can “cast myself without reservation on the love of those who are especially close to me ...that I can safely entrust my thoughts and considerations to those who are aflame with Christian love and have become faithful friends to me. For I am entrusting them not to another human, but to God, in whom they dwell and by whom they are who they are.”

St. Augustine, Letter 73, 3.

Villanova University aspires to be a place where each heart is encouraged to accept Augustine's challenge, where each feels empowered to move forward, where each finds faithful friends who give aid and comfort as together we search for truth on our journey to God.

“All kinds of things rejoiced my soul in their company, to talk and laugh, to do other kindnesses, to read pleasant books together to pass from lightest jesting, to talk of deepest things and back again, to differ without rancor, to teach each other and to learn from each other. These and such things kindled a flame that fused our very souls together and made us one out of many.”

St. Augustine, *Confessions*, 4, 8.

Augustine's transformation was achieved through a restless search for the truth and recognition of God in all things. The freedom he experienced as a result was nurtured by prayer, matured in community and was expended for the common good, in a spirit of service and friendship.⁷⁷ May Villanova University inspire the hearts and transform the lives of all who join us to do likewise.

PART IV:

RESOURCES

MISSION STATEMENT

Villanova University is a Catholic Augustinian community of higher education, committed to excellence and distinction in the discovery, dissemination and application of knowledge. Inspired by the life and teaching of Jesus Christ, the University is grounded in the wisdom of the Catholic intellectual tradition and advances a deeper understanding of the relationship between faith and reason. Villanova emphasizes and celebrates the liberal arts and sciences as foundational to all academic programs. The University community welcomes and respects members of all faiths who seek to nurture a concern for the common good and who share an enthusiasm for the challenge of responsible and productive citizenship in order to build a just and peaceful world.

ENDURING COMMITMENTS:

In pursuit of this mission, we commit ourselves to academic excellence, to our values and traditions, and to our students, alumni and the global community.

To foster academic excellence, we:

- Create a diverse community of scholars, united and dedicated to the highest academic standards;
- Emphasize the liberal arts and sciences as our foundation and foster in our students active engagement, critical thinking, lifelong learning and moral reflection;
- Concern ourselves with developing and nurturing the whole person, allowing students, faculty and staff to grow intellectually, emotionally, spiritually, culturally, socially and physically in an environment that supports individual differences and insists that mutual love and respect should animate every aspect of university life;
- Encourage interdisciplinary research, teaching and scholarship;
- Affirm the intrinsic good of learning, contemplation and the search for truth in undergraduate and graduate education;

- Support a curriculum that encourages both a global perspective and an informed respect for the differences among peoples and cultures.

To honor our values and tradition, we:

- Believe that the dialogue between faith and reason drives the pursuit of knowledge and wisdom, and fosters St. Augustine's vision of learning as a community ethos governed by love;
- Seek to understand, enrich and teach the Catholic intellectual tradition through our curricula, scholarship and activities in ways that engage diverse religious, intellectual and cultural traditions in a vigorous and respectful pursuit of truth and wisdom in every area of humanity;
- Provide opportunities for students, faculty and staff to seek guidance from Catholic intellectual and moral traditions, while always welcoming people from all faiths, cultures and traditions to contribute their gifts and talents to our mission;
- Respect and encourage the freedom proposed by St. Augustine, which makes civil discussion and inquiry possible and productive;
- Look to the Order of St. Augustine to preserve our Augustinian character, by showing appropriate

preference to Augustinians in faculty and staff appointments, and by welcoming their presence and influence in our university community.

To serve our students, alumni and global community, we:

- Encourage students, faculty and staff to engage in service experiences and research, both locally and globally, so they learn from others, provide public service to the community and help create a more sustainable world;
- Commit to the common good, and apply the knowledge and skills of our students and faculty to better the human condition;
- Encourage our students and faculty to pursue virtue by integrating love and knowledge, and by committing themselves to research and education for justice, with a special concern for the poor and compassion for the suffering;
- Respect a worldview that recognizes that all creation is sacred and that fosters responsible stewardship of the environment;

- Include our alumni as an integral part of the Villanova community;
- Value highly our relationship with neighboring communities.

Source: *Villanova University Mission Statement*, (1979, 2009 rev). Used with permission.



SEAL OF THE UNIVERSITY

The official seal⁷⁸ of Villanova University is an adaptation of the seal of the Order of St. Augustine. Its design reflects the Catholic heritage of Villanova University, founded by the Friars of Saint Augustine, and dedicated to St. Thomas of Villanova, under the patronage of Our Mother of Good Counsel. The seal displays seven elements with historical significance. The motto of the University, “*Veritas, Unitas, Caritas*” or truth, unity and charity are the special virtues to which the University aspires and seeks to inculcate through every endeavor. The book is symbolic of Augustine’s dedication to learning and the book of Scriptures through which Augustine began his conversion to Christianity. In *Confessions*, Augustine recounts hearing a voice which instructed him to take up and read, “*Tolle*

lege, tolle lege.” At this invitation, he took up the book, opened to the *Epistle of St. Paul to the Romans*, Chapter 13, and began his search for self knowledge through a relationship with Christ.

The cincture, which rests on the book in the seal, is an element of the habit worn by the Order of Saint Augustine. It alludes to loyalty to the Order and commitment to life as described in the *Rule of Saint Augustine*. The flaming heart symbolizes love of both God and neighbor, which so characterized Augustine’s life. The crozier or staff is symbolic of Saint Augustine’s leadership in the Church as Bishop of Hippo. The crosses above and behind the Book are symbolic of Augustine’s conversion and commitment to Christianity. The laurel wreath, which frames the central elements, is symbolic of victory gained through the pursuit of knowledge in the context of unity in shared community. The incorporated title of the University appears in Latin along the outer border, “Villanova University in the State of Pennsylvania.” The institution was established in 1842. The official school colors are navy blue and white.

VILLANOVA SPEAK

A GLOSSARY OF NAMES, TERMS AND ACRONYMS

ALDWYN TRIANGLE: This triangular plot of undeveloped land is west of South Campus and north of Aldwyn Lane, with a pathway leading from South Campus to a bridge over the Norristown High Speed Line. The trail through it is commonly known as “Wildcat Trail.”

ALUMNI HALL: East wing (1848-49); center section and west wing (1872-74). First known as the “College Building” and later the “Academy,” it is the oldest surviving building on campus. It was both a classroom building and a residence hall. Remodeled in 1920, the building was renamed Alumni Hall in honor of graduates who had financially supported the renovation effort. Currently, the building houses approximately 110 students in single, double and triple room accommodations.

A&S: College of Liberal Arts and Sciences. Also CLAS.

AUGUSTINIAN CEMETERY: A small plot of land between St. Rita Hall and Austin Hall has long been used as a place of internment for Augustinian Friars who have served the Province. The current location was established around the year 1902. The oldest grave site belongs to Reverend Nicholas O’Brien, OSA, who died in 1881.

AUGUSTINIAN FRIARS: Brothers and priests of the Order of St. Augustine.

AUSTIN HALL: (1923) The Augustinian Friars are also known in England as “Austin Friars” —and thus the name of this hall. The building is also home to the Office of University Admissions, which is located on the ground floor. It also houses approximately 90 residents in single rooms.

AWAKENING: It is the formal, official name of a large abstract sculpture by Jay Dugan, donated to the University in 1985, located near Kennedy Hall and otherwise known as the “Oreo.” Jay Dugan was a local native (Jenkintown, PA), advertising executive, sculptor and philanthropist (1920-1991).

BARTLEY HALL: (1956; renovated 2002) This building is home to the Villanova School of Business which was founded in 1922 by Reverend Joseph A. Bartley, OSA, who served as dean until his death in 1962. In 2002, Bartley Hall underwent a complete renovation. In addition to serving as a home base for faculty and administration offices, Bartley Hall includes 33 classrooms, six lecture halls and a 130-seat auditorium.

BELLE-AIR: The estate of the Rudolph family was purchased by the Augustinians for \$18,000. It was intended to be a center of Augustinian life and formation, a place to establish an organized program of education for the priesthood and an academy for Catholic boys. On the property was a farm, the sale of whose produce would generate revenue for the Province. *Belle-Air* is also the name given to the Villanova University Yearbook. The Belle-Air Terrace is the name of the main dining area in the Connelly Center.

BLOCK V CLUB: The Block V Club supports Villanova’s Department of Athletics through its

fund-raising efforts. It is dedicated to continuing the University's tradition of athletic excellence in each of its 24 sports.

BURNS HALL: This building is the only remaining home built on the original "Morris Estate," now called the West Campus. Augustinian Friars live there now as a presence on and ministry to West Campus. It is named after Reverend Joseph J. Burns, OSA, a longtime popular professor.

CAMPCO: The term refers to the Campus Corner, a retail eatery just off the very west corner of Main Campus, located on Lancaster Avenue, near O'Dwyer Hall.

CASA: The term refers to a collective nickname for Corr, Austin, St. Rita and Alumni halls in the center of Main Campus.

C&F: College of Commerce and Finance—the original name for Villanova School of Business.

CAMPUS GREEN: (2013) The term refers to the large wooded expanse bounded by Austin Hall, Corr Hall and Falvey Memorial Library.

CAPUCHE: A short hooded cape is part of the "habit" or religious clothing worn by the Augustinian Friars.

CEER: (1998) located at the western edge of Main Campus, near Tolentine Hall, the Center for Engineering Education and Research provides leading edge technological support for teaching and research in the College of Engineering. It houses 30 instructional and research laboratories, a computer-aided engineering center, award winning distance education facilities, an interdisciplinary

student projects laboratory, student group study areas and a multi-media lecture hall seating 140.

CONNELLY CENTER: (1980) The building houses dining facilities, a movie theatre, meeting rooms, the Art Gallery and the Villanova Room for large gatherings. It is named for John Connelly whose generous gift made the student center possible.

CORONA: The Augustinians pray the *Corona* as an alternative form of the rosary. It is intended to proclaim the Catholic faith as expressed in the Apostles' Creed. Twelve brief reflections taken from the Creed are followed by an Our Father and Hail Mary. Not much is known of the origins of the practice, which is more formally called the *Corona of Our Mother of Consolation*, who is the patroness of the Order of Saint Augustine.

CORR HALL: (1912) The building provides space for a variety of administrative offices and housing for approximately 50 students in single room accommodations on the second and third floors. Funded by donations from Bernard Corr, it was originally built as a Augustinian seminary and was called St. Mary's Hall until 1963, when the name was given to what was the "new" seminary building on the West Campus.

CORR HALL CHAPEL: (1912; renovated 2006) The chapel adjacent to the building continues to provide for the spiritual life of the Villanova community. It contains a permanent memorial to the 15 Villanovans who perished in the 9/11 attacks on the Twin Towers. All of the families agreed to allow the names of their loved ones to be included. Father Richard Cannuli, OSA, renowned artist in various media, designed the window.

CINCTURE: A long leather belt is part of the “habit” or religious clothing worn by the Augustinian Friars.

CAUGHLIN HALL: (1988) Located on South Campus, this hall traditionally houses 120-150 residents in double and triple rooms. The building is named after long time benefactor Edward Caughlin, III.

DAVIS CENTER FOR ATHLETICS AND FITNESS: (2007) Named in honor of brothers James C. Davis '81 VSB, William G. Davis '85 VSB and their families, this state-of-the-art athletic/fitness center is the newest of Villanova’s three fitness centers. The first two floors house both basketball programs, including offices, a practice court for each team, locker rooms, a cinema and a sports medicine area. The third floor, devoted entirely to fitness, is open to the campus community and has a capacity of 150.

DELUREY HALL: (1943) This building traditionally houses 70-90 residents in double and triple rooms. It is named after Reverend Laurence Augustine Delurey, OSA, who was the 16th president of Villanova. It is located on the southwestern edge of Main Campus, adjacent to the Center for Engineering Education & Research.

DONAHUE HALL: (1985) This building serves as a dining hall, located on the South Campus. The building is named in honor of Joseph J. Donahue, former President of Connelly Containers and 1935 graduate of the Villanova’s College of Commerce and Finance.

DOUGHERTY DRIVE: Also known as the South Gate, this service road runs perpendicular to Ithan

Avenue, immediately in front of Vasey Hall and ends at Dougherty Hall.

DOUGHERTY HALL: (1954; renovated 2009 and 2012) This building is the first dedicated student center on campus. It contains, among others, a variety of Student Life offices and space for student organizations, as well as dining facilities. It is named after long time Villanova biology professor and Provincial of the Augustinian Order, Reverend Joseph M. Dougherty, OSA.

DRISCOLL HALL: (2008) Located near the main entrance to campus, it is a state-of-the-art facility that supports the education of nurses and health care professionals. It is named after Reverend John M. Driscoll, OSA, who served from 1975 to 1988 as the 30th president of Villanova. It is Villanova’s first “green” building.

DUNDALE: (1874) The current West Campus is built on an estate owned by industrialist Israel Morris II. To this day, a tall stone marker with “Dundale” etched across the top exists along County Line Road, marking the original entrance to the estate. In 1890, the largest of the many houses on the ground was built. This 35-room mansion, now known as Picotte Hall at Dundale, was constructed by the famous architect Addison Hutton. The 38 acres and the home, then known as the Morris Estate, were purchased by the University in 1978.

ELLIPSE: (2013) The open space immediately in front of Kennedy Hall is referred to as “the ellipse” or Kennedy Ellipse. Created as part of Phase II of the Campus Master Plan, the ellipse was renamed the Riley Ellipse in honor of James P. Riley, '46 in 2015.

EMs: Acronym for Extraordinary Ministers of the Eucharist, EMs are specially trained students, faculty and staff who serve at campus Masses. EMs are not to be confused with Villanova E.M.S., Villanova's student run Emergency Medical Service.

FRIARS: Augustinian brothers and priests are not monks, but friars like the Franciscans, Dominicans and Carmelites. Monks remain in one monastery for life; friars do not and can be assigned anywhere in a variety of wide ranging ministries.

FARLEY HALL: (2000) This building is one of eight apartment buildings on the West Campus that offers apartment housing to upper class students. It is named after Marguerite M. Farley, who was a member of the Board of Trustees (1978-1985) and then chairperson and assistant professor of Communication (1986-1996). Dr. Farley is best remembered as a beloved teacher, compassionate administrator and wise leader.

FALVEY MEMORIAL LIBRARY: Original building (1947-1949) Addition (1967-1968) It is named after Reverend Daniel P. Falvey, OSA, who served as Librarian of the College from 1935 to his death in 1962.

FARRELL HALL: (1960) Located along the south side of Lancaster Avenue, this building is named after Reverend William Farrell, OSA, who served Villanova University first as an instructor in Civil Engineering, then as Dean of Student Activities and later as the head of Villanova's Development Program. In this capacity, he supervised the University's fund raising operations, the Alumni Association, the Office of Public Relations and the Career Development Center.

FEDIGAN'S FOLLY: During his tenure as Provincial of the Order, Reverend John J. Fedigan, OSA, planned dramatic expansion of Villanova College. He asked to spend the staggering sum of \$250,000 to build what is now Tolentine Hall and the adjacent Augustinian Monastery. The request and subsequent decision was widely known as "Fedigan's Folly."

FEDIGAN HALL: (1929; renovated 2009) Located on the southwestern edge of Main Campus, adjacent to Tolentine Hall, Fedigan is a three-story residence hall that houses 115 residents in double room accommodations. It is a "green" hall and is named after Reverend Fedigan, 8th president of the University.

GALBERRY HALL: (1940) Located east of the football stadium, Galberry houses the University Summer Conference Services. It is named after Bishop Thomas Galberry, OSA, 6th president of the University and ordained Bishop of Hartford in 1876.

GALLEN HALL: (2000) This hall is one of eight apartment buildings on the West Campus that offers apartment housing to upper class students. It is named after Reverend Lawrence Gallen, OSA, long time professor of biology and Vice President of Academic Affairs (1981-1994).

GAREY HALL: (1956-1957) Located at the corner of County Line and Sproul Roads, the hall served as Villanova's original Law School building. It is named after Eugene Lester Garey (1891-1953), an eminent lawyer who left a large bequest to the Law School. It now houses the Honors Program, Communication Department, Career Services, Alumni Affairs and other administrative offices.

GERAGHTY HALL: (1958) Named for Augustinian Provincial Reverend Martin J. Geraghty, OSA, who was responsible for raising the funds for St. Rita Hall after the original building was destroyed by fire in 1912, this building now houses a variety of administrative functions and is located along the south side of Lancaster Avenue.

GOOD COUNSEL HALL: (1969) Located on South Campus and originally built to provide housing for women immediately following the University's transition to co-education in 1968, Good Counsel Hall traditionally houses 240-265 residents in double and triple rooms. This hall is named after Our Mother of Good Counsel, a title of Mary, the Mother of Jesus, which is a particular devotion of the Augustinian Friars.

GOODREAU FIELD & JUMBO ELLIOTT TRACK: (1927) Villanova Stadium plays host to a wide variety of activities. It is the home field for Varsity Football, Field Hockey, Men's & Women's Lacrosse, Men's & Women's Track & Field and Intramurals. Goodreau Field is named for a Villanovan who died while competing for the football team. The 8-lane track is named after Villanova's legendary track coach, Jumbo Elliott.

GRIFFIN HALL: (1964) Called Alumni House until 2011, it now serves as home to a number of areas related to the Office of University Communication. The building was renamed in honor of Reverend James H. Griffin, OSA, who served as the 22nd president of Villanova College from 1926-1932. Under his leadership, the College developed communication strategies for both its growing alumni population and outside constituencies.

GROTTO: (2012) Originally located in the large, wooded field bounded by Alumni and Falvey Memorial

Library, this outdoor prayer space was moved and rebuilt between Austin and St. Rita halls. The statue of Our Mother of Good Counsel has been an important part of Villanova's prayer life since it was donated as a class gift in 1954.

HOME PROPS: This is a nickname for a large independent apartment complex on Charles Avenue in Bryn Mawr, PA. It houses a number of Villanova students.

HABIT: A term used to describe the monastic clothing, usually black, worn by the Augustinians.

JACKSON HALL: (2000) The building is one of eight apartment buildings on the West Campus that offers apartment housing to upper class students. It is named after Reverend Owen Raymond Jackson, OSA, a Marine Corps DI before entering the Augustinians, co-founder of the Center for Peace and Justice at Villanova University, while also serving in the Office of Campus Ministry. A committed and passionate leader, he served as an outspoken voice for contemporary social issues on the local, national and international scene for many years.

JAKE NEVIN FIELD HOUSE: (1932) This facility houses the administrative offices of the Athletic Department, ticket office, the Block V Club, athletic training room, equipment rooms, coaches offices and locker rooms for the Women's Lacrosse, Field Hockey, Softball and Women's Volleyball teams. The facility serves as the home court for the Women's Volleyball team and is also used for intramural sports. Located inside the Jake Nevin Field House is the **Severance Room**, which serves as a meeting area for conferences and receptions. The field house was renamed in 1985, after long-time Villanova athletic trainer Jake Nevin.

JOHN BARRY HALL: (1947) Home to the University's NROTC (Naval Reserve Officers Training Corps) unit, the building is named after Philadelphia's naval commander, Commodore John Barry. Barry was given the title "Father of the American Navy" by his contemporaries. He remained head of the Navy until his death on September 12, 1803.

KATHERINE HALL: (1985) Located on South Campus, Katharine Hall is a four-story residence hall that traditionally houses 160-200 residents in double and triple rooms. It is named in honor of Saint Katherine Mary Drexel (1858-1955), born and raised in Philadelphia, foundress of the Sisters of the Blessed Sacrament (1891). Having inherited a fortune from her banker father, Mother Katherine used it to fund mission schools and churches for Native and African-Americans.

KENNEDY HALL: (1968) Opened in 1968 and located between Corr Hall and the Connelly Center on Main Campus, this building is named for both John F. Kennedy (35th President of the United States) and Robert F. Kennedy (U.S. Attorney General) at the request of Villanova students in 1969. This building houses the University Shop, more commonly known as the bookstore, Bursar, Financial Assistance, Residence Life and the campus post office. The open space, immediately in front of Kennedy Hall, is referred to as "the ellipse." In 2015, the space was named for James P. Riley, '46.

KLEKOTKA HALL: (1994) This building is one of eight apartment buildings on the West Campus that offers housing to upper class students. It is named for

Reverend John A. Klekotka, OSA, president of the University from 1959 to 1965.

LAW SCHOOL: (2009) The Villanova School of Law and the adjacent parking facility are located behind Garey Hall, along County Line Road. In 2016, the school was named for 1973 alumnus Charles Widger, Esq., founder and executive chairman of Brinker Capital.

LAC: The term is an informal abbreviation for the Saint Augustine Center for Liberal Arts, also known as the Liberal Arts Center. See SAC.

LEED: Villanova has made a conscious decision to make all of its new construction and renovations LEED certified (Leadership in Energy and Environmental Design). Driscoll Hall and Fedigan Hall were among the first Villanova buildings to earn this certification. The Law School, as well as the renovated Sheehan and Sullivan halls are also certified.

MAIN CAMPUS: The central part of the University campus is bounded by Ithan Avenue, Spring Mill Road (route 320) Lancaster Ave. (Route 30) and the old "main line" of the Pennsylvania Railroad. For over the first one hundred years this was, with the later addition of the football stadium and the Jake Nevin Field House, the entirety of the campus.

MAIN LINE: The term is used to describe the whole suburban area along the "main line" of what was the Pennsylvania Railroad from City Line Avenue in Lower Merion west to Paoli. The corresponding vehicular thoroughfare is Lancaster Avenue-PA Route 30.

McGUIRE HALL: (1988) Located on South Campus, the residence hall traditionally houses 120-150 residents

in double and triple rooms. McGuire Hall is named in honor of Reverend Francis X. N. McGuire, OSA, who served as Villanova's visionary president between 1944 and 1954. During Reverend McGuire's tenure, the College of Nursing and the School of Law were founded.

MENDEL SCIENCE CENTER: (1961) What is now Tolentine Hall was named Mendel Hall until the construction of the present science building in the early 60s. This building, which originally shared the same shape as the Periodic Table, was named in honor of Reverend Gregor Mendel, OSA, (1822-1884) known as the "Father of Genetics" for discovering the laws of heredity. The Mendel Medal is awarded annually for outstanding contribution to science.

MIDDLETON HALL: (1943) The hall is named after Reverend Thomas Cooke Middleton, OSA, who spent 58 years teaching at Villanova and working as a librarian and historian. He was one of the founders of the American Catholic Historical Society and served as its first president in 1884. The building now houses a variety of administrative offices including Education Abroad.

M&M: The Office for Mission & Ministry is located in Corr Hall. This administrative office coordinates the activities of Campus Ministry, Augustinian Institute, Center for Faith and Learning, Center for Peace and Justice Education and the Villanova/Catholic Relief Services Partnership.

MONASTERY: (1901 & 1934) The St. Thomas of Villanova Monastery, adjacent to Tolentine Hall, serves as the primary residence for many of the Augustinians working at Villanova. It is also the health care facility for

the Province of St. Thomas of Villanova (Augustinians of the Eastern United States).

MORIARTY HALL: (1963) Located along Lancaster Avenue, across from the St. Thomas of Villanova Church, Moriarty Hall traditionally houses 50-65 residents in double and triple rooms. The building is named in honor of Reverend Patrick Moriarty, OSA, 2nd president of the University.

MOULDEN HALL: (1994) The building is one of eight apartment buildings on the West Campus that offers apartment housing to upper class students. When the founders bought the Belle-Air property for the original campus, William Moulden (1818- 1893) and his wife Julia already lived there. William, son of a slave, had come to the property as an indentured servant at the age of 15. He and Julia, who became a Catholic when they married, bore thirteen children, worked for the Augustinians and left their estate to Villanova. According to Radnor Township records, the Mouldens were the first known African-American Catholics in the area.

NORTH GATE: A main entrance to the University campus, this entrance is located on Ithan Avenue immediately across from the Davis Center and Pavilion. Public Safety personnel welcome visitors 24 hours, seven days a week at this location, which provides vehicular access to the Connelly Center as well as parking decks at the Saint Augustine Center and Health Services Building.

NROTC: Naval Reserve Officer Training Corps—is the official designation of the program of the Navy unit located in John Barry Hall. Established at Villanova University in 1943 by President Edward Stanford, OSA,

NROTC was originally called the “V-12” program by the Secretary of the Navy.

OC: Orientation Committee/Orientation Counselors are responsible for introducing incoming new students to the University.

O'DWYER HALL: (1941) Located on the southwestern edge of Main Campus, this residence hall traditionally houses 50-70 residents in double and triple rooms. It is named for Reverend John P. O'Dwyer, OSA, the first president of the University, who served from 1843 to 1847 and again from 1848 to 1850.

OREO: It is the popular nickname for the “Awakening” sculpture by Jay Dugan, located between Kennedy and Dougherty halls.

OSA: This abbreviation is the official designation of the Order of Saint Augustine worldwide.

THE PAVILION: (1986) The Pavilion is a multipurpose recreational facility and arena. It is home to the Men's and Women's Basketball teams. It has also been the site for concerts, trade shows, college and job fairs, high school graduations, the Advanta International Tennis Championship, NCAA Championship events, campus Masses and a variety of graduation ceremonies.

PICOTTE HALL AT DUNDALE: The mansion, originally built in 1890 as part of the Morris Estate, houses a variety of offices related to University Development. It was renovated in 1993–1994 with a generous gift from the Michael Picotte family. See Dundale above.

PIT: The term is a nickname for the main dining facility in Dougherty Hall on Main Campus.

THE PIKE: Shorthand for Lancaster Avenue, Pike refers to the original Philadelphia and Lancaster Turnpike. Credited as the country's first engineered road, construction began in 1792. It was first used in 1795. Because the Commonwealth of Pennsylvania could not afford to pay for its construction, it was privately built by the Philadelphia and Lancaster Turnpike Road Company. “Turnpikes,” dating from the fifteenth century, were spiked barriers designed to be placed across roads to prevent sudden attack by men on horseback. From the middle of the seventeenth century onwards, toll roads, which required payment to use, were created in various parts of Britain. Tolls were supposedly put towards the cost of maintenance. Early toll gates were modeled on the old turnpike barriers.

PROVINCE OF ST. THOMAS OF VILLANOVA: The first province of the Augustinian Friars in the United States, it encompasses the East Coast of the United States with missions in Peru and Japan. Province is the term used by religious orders for the particular geographic region in which it serves.

PROVINCIAL: The title applies to an elected leader of/for a particular province of the Order of Saint Augustine. A provincial is elected for a term of four years and may serve two consecutive terms. The formal title for this person is *Prior Provincial*. The leader of the worldwide Order of Saint Augustine is the *Prior General*.

QUAD: Short for quadrangle, at Villanova the term refers specifically to the space between Sullivan and Sheehan halls.

RUDOLPH HALL: (1994) This building is one of eight apartment buildings on the West Campus that

offers apartment housing to upper class students. It is named for Jane Rudolph, widow of a successful Philadelphia merchant, who sold the Belle-Air Estate to the Augustinians in 1841.

RYAN'S WAY: This primary campus thoroughfare from Ithan Avenue to the Connelly Center runs adjacent to Sullivan Hall. It includes lighting, landscaping and a stone "seat wall." A gift for this renovation was given in memory of Richard Ryan, graduate of Villanova in 1943.

SAC: (1992) The term is shorthand for the Saint Augustine Center for the Liberal Arts, home of most of the liberal arts departments of the College of Liberal Arts and Sciences.

SAINT CLARE HALL: (2000) The hall is one of eight apartment buildings on the West Campus that offers housing to upper class students. It is named after an Augustinian contemplative, sister Saint Clare of the Cross of Montefalco, who was born in 1268 in Montefalco, Italy.

SAINT MARY HALL: (1963) Originally built as a seminary to house the Augustinians who had outgrown both Corr and St. Rita's halls, the building was leased by the University in 1972 and eventually purchased. It became home of the College of Nursing (until 2008) and a residence hall. It is located at the corner of County Line and Sproul Roads.

SAINT MONICA HALL: (1985) Located on South Campus, St. Monica Hall is a four-story residence that traditionally houses 160-200 residents in double and triple rooms. Monica, the mother of Augustine, was born a Christian at Tagaste, North Africa, around the year 333.

Due to her years of prayers, Augustine was finally converted to Christianity and baptized in the spring of 387.

SAINT THOMAS OF VILLANOVA CHURCH: (1883-87; renovated 1992) Strategically placed in the center of the early campus with its twin spires (now the dominant symbol of the University) and visible for miles, the building serves both as the main church for Villanova University and the Rosemont, PA parish of the same name. The architect of the Gothic Revival church was Edwin F. Durang of the Philadelphia architectural firm of John E. Carver, who based the 137 foot, twin spires on the south spire of the 13th century French cathedral at Chartres.

SAINT THOMAS MONASTERY: (1899, 1934; renovated 2003) The original building was totally destroyed by fire in 1932 and was rebuilt in 1934. Renovated in 2003, the monastery serves as a center of Augustinian life. It serves as a residence for over 60 friars and as a health care facility for infirm friars. The Augustinian Archives and the Heritage Room are also located here. It is named for St. Thomas of Villanova.

SAINT RITA HALL: (1912) Located on Main Campus adjacent to Austin Hall, St. Rita offers single-room accommodations to 40 upper class students. It also is home the offices and centers of Campus Ministry. St. Rita's rests on the site of the "Belle Air" mansion that was home to the Rudolph family, original owners of the estate. The building is named for St. Rita of Cascia, (1377-1447) wife, mother, widow and Augustinian nun. She died in 1447, about age 70 and was immediately considered a saint.

SESQUICENTENNIAL: The term denotes a 150th anniversary, which Villanova celebrated over the course of the 1992-1993 academic year.

SETRL: (2005) STRUCTURAL ENGINEERING TEACHING AND RESEARCH LABORATORY The lab is part of the Department of Civil and Environmental Engineering. The facility, located on Ithan Avenue, adjacent to Facilities Management and the new Law School, provides a unique environment where faculty and students, both undergraduate and graduate, work together to perform tests on a variety of full-scale and component size infrastructure elements.

SHEEHAN BEACH: The term refers to the grass lawn on the south (Lancaster Avenue) side of Sheehan Hall, a favorite site for sunbathing, intramurals and other outdoor events.

SHEEHAN HALL: (1957; renovated 2010) Located on Main Campus, the building provides housing for approximately 400 students. With its companion building, Sullivan Hall, it forms a part of the campus commonly referred to as “the Quad.” Both are LEED certified. It is named in honor of the Reverend John T. Sheehan, OSA, who served as Provincial of the Augustinian Order from 1938 through 1944.

SIMPSON HALL: (1948) Located on southwestern corner of Main Campus, the hall houses approximately 30 residents in double, triple and quad room accommodations. The smallest of the University’s residence halls and one of several former private residences purchased for institutional use, Simpson is named in honor of Villanova benefactor, William Simpson. Mr. Simpson

served as one of only two lay members of the Board of Trustees during the 1930s.

SPIRES: The twin steeples or spires at the top of the Saint Thomas of Villanova Church are among the most impressive landmarks on the campus. They are 137 feet tall and were the basis for the Sesquicentennial logo in 1992-93. *The Spires* are Villanova’s all male a cappella group, founded in 1961.

SPIT: It is a reference to the “South Pit” nickname for the dining facility in Donohue Hall on South Campus.

SOUTH CAMPUS: South of Lancaster Avenue and east of Ithan Avenue, this area was the second part of University campus to be developed for residential use. Located there are six residence halls and a dining facility.

SOUTH GATE: Also known as Dougherty Drive, this service road runs perpendicular to Ithan Avenue, immediately in front of Vasey Hall and ends at Dougherty Hall.

STANFORD HALL: (1971) Located on South Campus, Stanford Hall is the largest and tallest of Villanova’s residence halls. The building houses approximately 500 residents in double room accommodations on five floors. It is named for Reverend Edward Valentine Stanford, OSA, who served as University president from 1932 to 1944. He was a national leader in American higher education. He served as president and later as full time consultant to the Association of American Colleges.

STONE HALL: (1957) Once named St. Clare Hall, after an Italian Augustinian saint, the building was

renamed in honor of St. John Stone, an Augustinian martyr. He was killed in 1539 for refusing to accept King Henry VIII's claim as the supreme head of the Church in England. The building, located along the south side of Lancaster Avenue, currently houses offices related to Facilities Management.

STUDENT HEALTH CENTER: (2002) Located at the Ithan Avenue entrance to Main Campus, the building provides a safe, caring, respectful and confidential environment for students. Staff there advocate healthy behaviors and lifestyle choices. The center houses the University Counseling Center, the Office of Health Promotion and Villanova Emergency Medical Service.

STVC: The annual Saint Thomas of Villanova Celebration was established in 1993 as a campus wide day of celebration (STVD). More recently, it has evolved into a week-long celebration that culminates in a week-end of service for the local community.

SULLIVAN HALL: (1954; renovated 2010) Located on Main Campus, Sullivan provides housing for approximately 400 residents. It, along with its companion building, Sheehan, forms a part of the campus commonly referred to as "the Quad." It is LEED certified and is named for Reverend Mortimer A. Sullivan, OSA, who served as the University president from 1925-26 and subsequently as the Provincial of the Augustinian Order (1932-38; 1944-49).

TECH ZONE: See UNIT.

TOLENTINE HALL: (1899) Originally, called College Hall and then Mendel Hall, Tolentine houses the Office of the President and other administrative

offices, as well as the Engineering faculty and classrooms. Destroyed by fire, it was rebuilt in 1920. In 1960, it was named after Nicholas Gurrutti (St. Nicholas of Tolentine) who was born in Italy in 1245 and entered the Augustinian Order in 1261. He became famous for preaching and his ministry to the poor and the sick.

UNIT: University Information Technology has primary offices in the old "Keating Building" on Lancaster Avenue near Sproul Road. The Student Help Desk or Tech Zone coordinates equipment distribution and repair in offices at Vasey Hall.

VASEY HALL: (1931) Adjacent to Dougherty Hall, the building was the first home of the College of Commerce and Finance (Villanova School of Business). It now houses offices, classrooms, the Student Help Desk for Information Technology, the Villanova Theatre and the College for Professional Studies. It is named after Reverend Nicholas Vasey, OSA, (1875-1931) Provincial of the Province of St. Thomas of Villanova.

VEMS: Villanova Emergency Medical Services is a 100% student-run, volunteer ambulance service licensed and dedicated to providing Basic Life Support (BLS) to Villanova's campus community.

VILLANOVA CONFERENCE CENTER: (1998) Originally built by Sun Oil Company (Sunoco), the center was purchased by Villanova University in 1998. The 32 acre facility is located on County Line Road, about a half mile from the West Campus. With 58 guest rooms and 21 meeting spaces, the center serves as the home of Villanova's nationally recognized Executive MBA program.

USB: The term refers to Villanova School of Business, formerly the College of Commerce and Finance.

WELSH HALL: (1994) The building is one of eight residence halls on the West Campus that offers apartment housing to upper class students. It is named after Reverend Robert Welsh, OSA, who was president of Villanova University from 1967 to 1971.

WEST CAMPUS: The majority of West Campus, located north of the tracks of the old Pennsylvania Railroad, was part of the “Morris Estate,” which included several homes built for the Morris children when they married. The estate mansion, Picotte Hall at Dundale and Burns Hall are the only remaining original buildings. St. Mary Hall, eight apartment style residence halls and athletic fields are on the west side of Spring Mill Road. Garey Hall and the new Law School are on the east side.

WHITE HALL: (1974) Originally the Chemical Engineering Building, it was rededicated in honor of Robert White, a revered professor in the College of Engineering from 1949 until 1983. Ironically, White Hall’s dominate feature is black glass panels

WILDCAT TRAIL: It is a nickname for the pathway leading from South Campus to a bridge over the Norristown High Speed Line. The trail cuts through a triangular plot of undeveloped land adjacent to Aldwyn Lane. The area is commonly known at the Aldwyn Triangle.

ANNOTATED BIBLIOGRAPHY

For those interested in reading more about the University, its sponsors, founders and patrons, we recommend the following texts. They have been selected for accessibility to the general public. Most are available in Falvey Memorial Library.

VILLANOVA UNIVERSITY

Villanova University: American, Catholic, Augustinian, David Contosta, Penn State University Press (1995) 330 pages.

A history of Villanova University through 1992, the sesquicentennial anniversary of its founding.

Augustinian Origins, Charism and Spirituality, Balbino Rano, OSA, Augustinian Press (1994) 530 pages.

The Order of Saint Augustine came into existence as an apostolic brotherhood dedicated to pastoral service. The documents and studies collected in this volume provide a comprehensive history of the Order from its earliest beginnings.

Men of Heart: Pioneering Augustinians of the Province of St. Thomas of Villanova, Joseph Shannon, OSA (ed.), Augustinian Press (1983) 225 pages.

Brief histories of priests and brothers of the Order of Saint Augustine in the United States.

BIOGRAPHIES

Augustine of Hippo: A Life, Henry Chadwick, Oxford University Press, USA (2009) 208 pages.

Augustine (354-430) had a profound impact on the

development of the Christian Church, sparking controversy and influencing the ideas of theologians for over fifteen centuries. His words are still frequently quoted in devotions today and his key themes retain a striking contemporary relevance. In *Augustine of Hippo*, Chadwick describes with clarity, brevity and warmth, the intellectual development of this key Father of the Church.

St. Augustine, Serge Lancel, SCM Press (2002) 610 pages. Widely acknowledged as the definitive biography and addressed to an educated general readership, Lancel's study places St. Augustine against the colorful background of the Mediterranean world of antiquity. Exploring the major influences, events and competing philosophies, Lancel identifies the formation of Augustine's thought and theology.

The Young Augustine, John J. O'Meara, Alba House (2001) 215 pages.

This text is widely accepted as a standard work which no one seriously interested in Augustine can afford to leave unread. O'Meara traces Augustine's formative years, up to his conversion, detailing his complex personality, a blend of strong sensual, spiritual and intellectual traits. The author presents a readable and balanced portrait of Augustine as a young man. His work gives us a clearer understanding of one of the towering figures in the history of Christendom.

The Pelican: The Life of Saint Thomas of Villanova, Siegfried Back, OSA, Augustinian Press (1987) 95 pages.

This is a short biography of the patron saint of the University, Saint Thomas of Villanova.

The Precious Pearl: The Story of Saint Rita of Cascia, Michael DiGegorio, OSA, Alba House (2002) 80 pages. This is a short biography of the Augustinian saint, Rita of Cascia.

Saint Nicholas of Tolentino: Patron of the Holy Souls, Michael DiGegorio, OSA, Alba House (2007) 70 pages.

This is a short biography of the Augustinian saint, Nicholas of Tolentino.

SPIRITUALITY

Augustinian Spirituality As One Struggling Christian to Another: Augustine's Christian Ideal for Today, Theodore Tack, OSA, The Liturgical Press (2001) 120 pages.

This book speaks about many of the challenges of this life and the struggle needed to meet them from the view of one who knew such a struggle firsthand: Augustine of Hippo. Augustine had to struggle both to find Christ and to hold on to him. Though his world was different from ours, it is remarkable how his reflections on the Christian life are relevant for our own time. Tack's style is simple, human and appealing as he encourages his fellow Christians to continue a daily struggle to deepen our knowledge and love for God.

Monastic Rules, St. Augustine, New City Press (2003) 149 pages.

This collection includes the four documents that make up the *Rule of Saint Augustine*, with two introductory essays. The insight of the introduction is wonderful and the translation is faithful. The *Rule* itself is inspiring and it becomes clear to the reader why Augustine has had such a lasting impact on Western monastic spirituality and on a much broader level, Western Theology.

Day By Day with Saint Augustine, Donald X. Burt, OSA, Liturgical Press (2006) 320 pages.

This collection includes meditations for each day of the year. Each consists of a short quote from Augustine followed by a reflection by Fr. Burt. They cover many of the daily experiences we all have such as living a life of hope, falling in love, facing death and dealing with difficult people.

Our Restless Heart: The Augustinian Tradition, Thomas F. Martin, OSA, Orbis Books (2003) 172 pages.

This highly accessible text is an informative presentation introducing the reader to Augustine of Hippo, the theologian, convert, bishop and polemicist whose spiritual vision holds abiding insights for the faithful across the span of centuries. A thoughtful and philosophical treatise covering the legacy of a great Christian historical figure, *Our Restless Heart* is a welcome and valued contribution to Roman Catholic Theology/Spirituality in general, and Augustinian Studies in particular.

Augustine: A Guide for the Perplexed, James Wetzel, Bloomsbury Academic (2010) 168 pages.

Writing for the “perplexed,” Wetzel makes Augustine our guide by helping us see how his passion for God is compatible with knowing how to go on when you don’t know where you are. Not only does Wetzel help us understand Augustine, but he helps us understand our inability to understand ourselves.

CONFESSIONS AND OTHER WORKS

Confessions is one of the most widely translated and frequently published autobiographies of all time. Debate on which is the best or most faithful translation is well documented. Among the widely used at Villanova are:

The Confessions-Saint Augustine, Marie Boulding (trans.), New City Press (2001) 380 pages.

This is the latest volume in the series “Augustine for the Twenty-First Century,” which will offer the first complete translation of all of Augustine’s works into English. It adds yet another vision of the *Confessions* to the many already available. Boulding’s translation brings Augustine’s extended prayer to life with a sensitivity to his passion and poetry that should make the text more accessible to contemporary English readers. Boulding includes an introduction and a chronology that place Augustine in context and guide readers through the sometimes perplexing structure of the book.

The Confessions of Saint Augustine, John Ryan (trans.), Image Books—Doubleday (1960) 370 pages.

Monsignor Ryan’s main purpose in the present translation is to give a clear and accurate rendering of the *Confessions*. His method in translating this work was the first to try to determine what St. Augustine thought, and then to state those thoughts in clearly understandable English for the modern reader. He resisted temptations “to paraphrase and to substitute current expressions that correspond, more or less, to those that St. Augustine set down,” and is one of the most popular translations.

The Theology of Augustine: An Introductory Guide to His Most Important Works, Matthew Levering, Baker Academic (2013) 224 pages.

Most theology students realize Augustine is tremendously influential on the Christian tradition as a whole, but they generally lack real knowledge of his writings. This volume introduces Augustine’s theology through seven of his most important works. Matthew Levering begins with a discussion of Augustine’s life and times and then provides

a full survey of the argument of each work with bibliographical references for those who wish to go further. Written in clear, accessible language, this book offers an essential introduction to major works of Augustine that all students of theology—and their professors!—need to know.

Saint Augustine of Hippo: Selections from Confessions and Other Essential Writings—Annotated & Explained, Joseph Kelley, Skylight Paths Publishing (2010) 192 pages.

With fresh translations drawn from Augustine's voluminous writings and probing facing-page commentary, Augustinian scholar Joseph Kelley provides insight into the mind and heart of this foundational Christian figure. Kelley illustrates how Augustine's keen intellect, rhetorical skill and passionate faith reshaped the theological language and dogmatic debates of early Christianity. He explores the stormy religious arguments and political upheavals of the fifth century, Augustine's controversial teachings on predestination, sexuality and marriage, and the deep undercurrents of Augustine's spiritual quest that still inspire Christians today.

Reading Augustine: A Guide to the Confessions, Jason Byassee, Wipf & Stock Publishing (2006) 102 pages.

This is a great introduction for non-academics into one of the great classics of Western literature. Thoughtful folks who are interested in the perplexities and contradictions of Christian theology will be amazed by this 4th Century theologian who was also perplexed by the very same issues that perplex us all. Augustine's indebtedness to the Platonists is well explained and very helpful. This is a fun and easy read along side of the masterpiece itself.

A Reader's Companion to Augustine's Confessions Kim Paffenroth and Robert Peter Kennedy (eds.), WJK Publishers (2003) 288 pages.

This book does not represent the thinking and analysis of one (or two) primary authors. Instead, Paffenroth and Kennedy have drawn together an outstanding team of Augustinian scholars to focus upon each chapter of the *Confessions*. If you are considering taking a course at the University in the study of St. Augustine, you will find this particular collection to be beneficial in helping you through the essential first ten chapters that deal with Augustine's life and the last three that are an analysis of the book of Genesis.

Augustine through the Ages: An Encyclopedia edited by Allan Fitzgerald, OSA, Wm. Eerdmans (1999) 900 pages.

This is a comprehensive, one-volume guide to Augustine's life and teaching, his background and influence. The reference includes a comprehensive list of Augustine's written works with dates and notes of explanation, as well as over 400 topical entries in alphabetical order.

ACKNOWLEDGEMENTS

The Office for Mission & Ministry gratefully acknowledges the contributions of Reverend Art Chappell, OSA, Reverend Joseph Farrell, OSA, Dr. Christopher Janosik, and Dr. Barbara Wall. Additional assistance was provided by Reverend Allan Fitzgerald, OSA, Dr. Beth Hassel, PBVM, Dr. John Immerwahr, Daniel Madden, Anne Minicozzi and Michelle Sherman.

For more information, contact Dr. Christopher Janosik, Director of Planning and Research, Villanova University, editor.

Title page image: Gozzoli, Benozzo (1420-1497).
“*Saint Augustine reading the epistles of Saint Paul*”.

S. Agostino, San Gimignano, Italy
Photo Credit: Scala/Art Resource, NY

First Edition, 2014.

Second Revised Edition, 2016.

ENDNOTES

- 1 Augustine, *Sermon 117*, 11.
- 2 John Paul II, *Ex Corde Ecclesiae*, no. 1.
- 3 *Ibid.*, no. 13-15.
- 4 The period between 100-500 BC, when the doctrine of the Church was developed.
- 5 Gerald McCool, “The Christian Wisdom Tradition and Enlightenment of Reason” in A. Cernera and O. Morgan, *Examining the Catholic Intellectual Tradition* (Fairfield, CT: Sacred Heart University Press, 2000), 78.
- 6 Anthony Cernera and Oliver Morgan, “Some Characteristics, Implications and Future Directions” in A. Cernera and O. Morgan, *Examining the Catholic Intellectual Tradition* (Fairfield, CT: Sacred Heart University Press, 2000), 202.
- 7 *Ibid.*, 204.
- 8 *Ibid.*, 204.
- 9 *Ibid.*, 206.
- 10 *Ibid.*, 207.
- 11 Edmund Pellegrino, “Catholic Universities and the Church’s Intellectual Mission: The Crisis of Identity and Justification,” *Thought*, 57 (1982), 165-81.
- 12 Bernard Lonergan, (1992). *Method in Theology*. University of Toronto Press, 115.
- 13 Blaise Pascal, *Pensees*, trans. W.F. Trotter, Modern Library, 1948, 97.

- 14 Augustine, *Sermon 43*, 9.
- 15 John Paul II, *Ex Corde Ecclesiae*, no. 5.
- 16 Augustine, Exposition on the *First Epistle of John*, 7, 8.
- 17 Villanova University Mission Statement, rev. 2009.
- 18 W. Principe, "Toward Defining Spirituality," in *Exploring Christian Spirituality: An Ecumenical Reader*, ed. K. Collins, (Grand Rapids, MI: Baker Academic Books, 2000), 43-57; J. Alexander, "What Do Recent Writers Mean by Spirituality?" *Spirituality Today* 32 (1980), 247-256; C. A. Bernard, *Teologia spirituale*, (Milano: Edizione San Paolo, 2002), 53-97; S. Schneiders, "The Study of Spirituality: Contours and Dynamics of a Discipline," *Christian Spirituality Bulletin* 6/1 (Spring 1998), 1-12; see also: Schneiders, "Spirituality in the Academy," *Theological Studies* 50 (December, 1989), 676-697, reprinted in *Modern Christian Spirituality: Methodological and Historical Essays*, ed. B. C. Hanson (Atlanta, Georgia: Scholars Press, 1990), 15-37.
- 19 W. Principe, 48.
- 20 T. van Bavel, OSA, "Reflections on Spirituality and Charism," *Augustinian Spirituality and the Charism of the Augustinians*, ed. J. Rotelle, OSA. (Villanova, PA: Augustinian Press, 1995), 78.
- 21 M. Clark, "Augustinian Spirituality," *Augustinian Studies* 15 (1984), 83; Cf. "Augustinian Spirituality," *The New Dictionary of Catholic Spirituality*, ed. by M. Downey, (Collegeville, MN: The Liturgical Press, 1993). "Augustinian spirituality is best portrayed as the absorption of the Gospel teaching on *caritas* into daily living."
- 22 Augustine, *Exposition on Psalm 61*, 7.
- 23 T. Martin, OSA, *Our Restless Heart: The Augustinian Tradition* (Maryknoll, NY: Orbis Press, 2003), 26.
- 24 T. Martin, 30-31.
- 25 Augustine, *Retractions*, II, 1.
- 26 T. Martin, 37-39.
- 27 T. Martin, 39-41.
- 28 Augustine, *Tractates on the Gospel of John*, 18,10.
- 29 T. Martin, 39-41.
- 30 T. Martin, 45.
- 31 Augustine, *Letter 118*, 22.
- 32 Donald Burt, OSA, "Application of Augustine's Spirituality to an Academic Community" (Villanova University, 1989).
- 33 Augustine, *Sermon on 1 John 5*, 7.
- 34 Augustine, *Sermon on 1 John 7*, 8.
- 35 Augustine, *Confessions*, 4, 4-7.
- 36 Augustine, *Rule*, 3-4.
- 37 Augustine, *Rule*, 25, 41-43.
- 38 T. van Bavel, OSA, "The Evangelical Inspiration of the Rule of St. Augustine," *The Downside Review* 93 (1975), 84.
- 39 Augustine, *Letter*, 73, 3.
- 40 T. Martin, 159.

- 41 See augnet.org/en/works-of-augustine/.
- 42 D. Burt, (1989).
- 43 M. Pellegrino, (1996). *Spiritual Journey: Augustine's Reflection on the Christian Life*, 57-58.
- 44 M. Pellegrino, 35.
- 45 A. Esmeralda, (2001) *Augustinian Values*, 9.
- 46 Augustine *Confessions*, 4, 4.7.
- 47 Augustine, *Tractates on the Gospel of John*, 7, 8.
- 48 Augustine *Rule*, 25-29, 41-43.
- 49 Cf. *General Statutes*, 67.
- 50 Augustine *Letter*, 234, 3-7.
- 51 Augustine, *True Religion*, 72, 102.
- 52 Augustine, *Sermon* 56, 22.
- 53 Augustine, *The Teacher*, XIV, 46.
- 54 M. Pellegrino, 11.
- 55 A. Esmeralda, 10.
- 56 *Ibid.*
- 57 *Catechism of the Catholic Church*, 1726-1728.
- 58 R. Jacobs, OSA, (2000), "Augustine's pedagogy of intellectual liberation: Turning students from the 'truth of authority' to the 'authority of truth.'" In K. Paffenroth and K. Hughes (eds.) *Augustine and Liberal Education*, 111-123. Burlington, VT: Ashgate Publishing.
- 59 Augustine, *Sermon* 43, 9.
- 60 A. Esmeralda, 5.
- 61 R. Jacobs, 111-123.
- 62 R. Eagan, (1996) "Can Universities be Catholic? Some Reflections, Comments, Worries, and Suggestions." *Commonweal* 123 (7), 11-14.
- 63 *Secular Augustinians: The Rule of Life and General Statutes*, 17.
- 64 Augustine, *Instructing Beginners in the Faith*, 12, 17.
- 65 *Ibid.*, 18.
- 66 *Ibid.*, 2, 3 and 13, 8.
- 67 Augustine, *Letter*, 55, 33.
- 68 Augustine, *Letter*, 14, 22.
- 69 Augustine, *Letter*, 4, 8.
- 70 Augustine, *Sermon* 47, 10.
- 71 R. Jacobs, 115.
- 72 *Ibid.*, 116.
- 73 For a foundational understanding of "culture," see *Culture and Anarchy: An Essay in Political and Social Criticism* by Matthew Arnold (1869), especially Chapter I, "Sweetness and Light."
- 74 Adapted from *Campus Life: In Search of Community*, Carnegie Foundation for the Advancement of Teaching for the Villanova community by the Steering Committee for Villanova Quality Improvement, 1993.

- 75 Vatican II, *Gaudium et Spes*, no. 35.
- 76 Catholic Bishops Conference of England and Wales, *The Common Good and the Catholic Church's Social Teaching: A Statement by the Catholic Bishops' Conference of England and Wales*, (1996) no. 106.
- 77 Adapted from A. Esmeralda, (2001).
- 78 The official seal of the University is not to be confused with the “crest” of the University. The seal appears on all presidential and official documents of the University. The crest is a simplified logo, used in marketing the University.