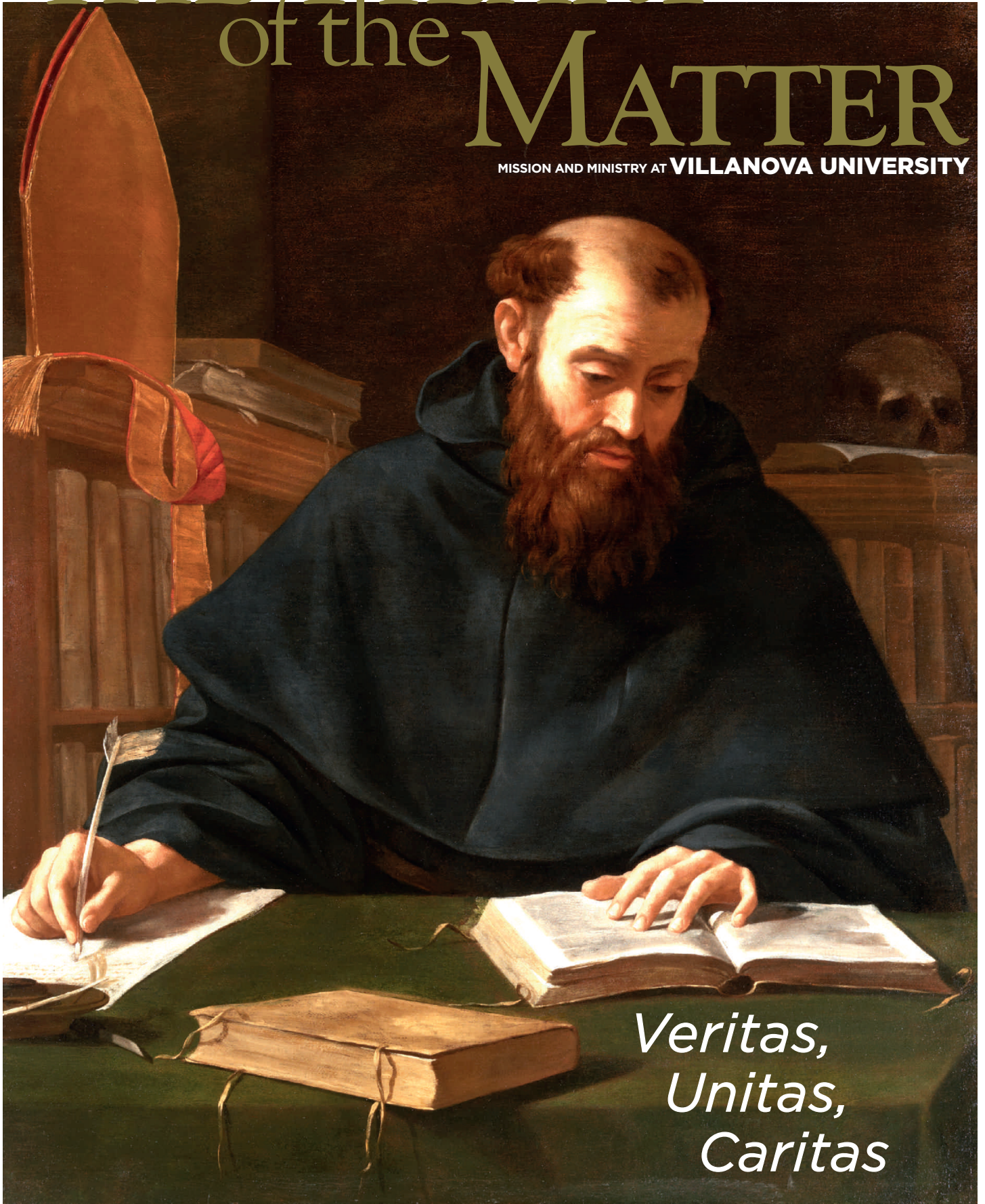


THE HEART of the MATTER

MISSION AND MINISTRY AT **VILLANOVA UNIVERSITY**



*Veritas,
Unitas,
Caritas*



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

Heart of the Matter is an annual publication of the Office for Mission and Ministry. It hopes to show the centrality of Villanova’s Augustinian and Catholic identity and its unique contribution to American Catholic higher education. The cover image, by Michelangelo Merisi da Caravaggio, depicts St. Augustine writing a commentary to correct heresies to which he himself, had earlier adhered. It is a fitting illustration for much of the content in this issue. Throughout his life, Augustine believed in the power of communities dedicated to Christian love and the pursuit of truth. Villanova expresses its commitment to this legacy by way of our motto, *Veritas, Unitas, Caritas*—Truth, Unity and Love.

We are especially indebted to collaborators Rev. Allan Fitzgerald, OSA, Rev. Kail Ellis, OSA, Kate Szumanski, Kaley Carpenter and Chris Janosik, who contributed content for this issue. Our hope is that this publication and their efforts will provide insight into the heart of Villanova University and inspire not only personal growth but participation in and fulfillment of our Augustinian mission.

Barbara Wall, PhD

Vice President for Mission and Ministry

“ If the **TRUTH** is the object of the *aspirations* of all human beings, it cannot be the **PERSONAL PROPERTY** of any **one person**. The **TRUTH** cannot be *exclusively* mine or yours *precisely* because **IT MUST BE BOTH YOURS AND MINE.** ”

—St. Augustine, *Explanations of the Psalms*, 103, 2.

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12 Augustine the Teacher: "Who Are Those People?"

The story about the collection of statues on the front lawn of the St. Augustine Center for the Liberal Arts is a long and interesting one. Here is the short version.



Cover Image:
St. Augustine
 Michelangelo Merisi Caravaggio
 Italian, 1571-1610.
 Oil on canvas, 102 x 99 cm.
 © Whitfield Fine Art, London.

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Since 1842, Villanova University's Augustinian Catholic intellectual tradition has been the cornerstone of an academic community in which students learn to think critically, act compassionately and succeed while serving others. There are more than 10,000 undergraduate, graduate and law students in the University's six colleges—the College of Liberal Arts and Sciences, the Villanova School of Business, the College of Engineering, the College of Nursing, the College of Professional Studies and the Villanova University Charles Widger School of Law. Ranked among the nation's top universities, Villanova supports its students' intellectual growth and prepares them to become ethical leaders who create positive change everywhere life takes them.

Who was Saint Augustine?



Born in 354 in the North African town of Thagaste (Souk Ahras, Algeria), Augustine was the son of Patrick, a town councilor, and Monica, a Christian. His parents, noticing his intellectual ability, found a way to send him to school, first in Madauros and then in Carthage where he would teach rhetoric before moving to Rome as teacher and then to Milan as imperial rhetor. As part of his interest and work in Milan, he became interested in another great speaker, Ambrose, the bishop of Milan, and gradually learned that the Christian faith of his upbringing was more attractive and realistic than he had previously thought. He recounts his step-by-step journey to baptism in his *Confessions*, a book written after he had returned to North Africa and was named as the bishop of Hippo Regius, a seaport city about 60 miles from Thagaste.

As bishop, he gathered together a religious community—many of whom eventually became bishops for other cities in North Africa. He lived in Hippo Regius until his death in A.D. 430, a time when the Vandals had laid siege to that city. In the intervening years, Augustine wrote and preached in Hippo and in many other places as a guest preacher. We still have more than 600 of his sermons and numerous other works, including a complete commentary on the Psalms, works on the *Trinity*, on the *City of God*, on the book of *Genesis*, on human freedom and divine predestination, as well as many letters and occasional works in response to some of the issues of his day.

It would be difficult to overestimate the importance of Augustine in his own time or in the following ages of Christianity. Not only is he studied in university departments (Classics, Theology, Philosophy, Political Science, Great Books, etc.), but his sayings about and his insights into faith, friendship, community

Detail of window of St. Augustine,
St. Thomas of Villanova Church, Villanova University



Detail of The Conversion of St. Augustine window,
St. Thomas of Villanova Church, Villanova University

and the care for the common good are points of reference, and his teachings on happiness, sin, sacramentality, Church, etc. are a mainstay for interested readers and scholarly publications. Known for his restless heart, Augustine’s constant reaching for something more lasted through his 76 years on earth. Known in the image of a pierced heart thereafter, his legacy continues to challenge and to inspire.

AUGUSTINE AND VILLANOVA UNIVERSITY

Villanova’s mission as a Catholic, Augustinian university began in 1842 and seeks to embody the spirit of Saint Augustine, inviting us to notice and learn from the experiences that were at the heart of his life and work:

1) a commitment to friendship

(unitas)— “There is no true friendship unless you establish it as a bond between souls that cleave to each other through the love ‘poured out in our hearts by the Holy Spirit who is given to us,’”¹

2) an insistent desire for Truth (veritas)— “my burning passion since early youth,”² and

3) a passion to see everything in relation to God’s action in the world (caritas)—You are “higher than my highest and more inward than my innermost self.”³

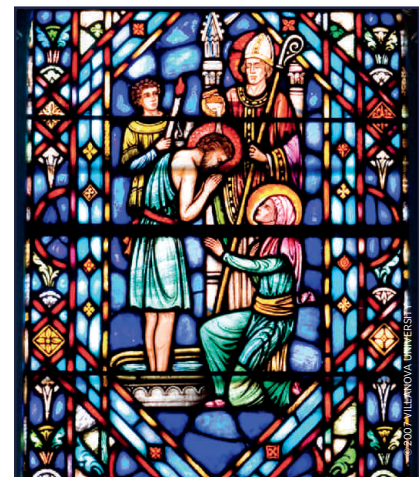
What is it that makes his influence extend through the ages? His ideas alone or his way of expressing them cannot explain his impact on other ages. Yet, because his words and ideas were always attentive to the human context and to cultural change, it was perhaps inevitable that human experience and Christian faith could embrace one another in his thought and not just co-exist. His influence, therefore, has everything to do with his experience of friendship as a way to come to know God, with his commitment to the common good as a way to live in this world, and with his inclination to reconcile apparent contradictions rather than give in to easy dichotomies of his time. His way of thinking and acting tended to stimulate the heart-to-heart relationship before going head-to-head over some idea.

Augustine always saw his own life in relation to others; his life was, therefore, dedicated to working for the common good—a relentless search that began in his youth and that was, first of all, a need to know himself. As that process unfolded in the midst of friends, it was much more than the effort of a single person or passion for an idea. He accepted his humanity so that, just as his passion for truth engaged him in the love of others, so did it also spill over into the love of God: “Blessed is he who loves you, and loves his friend in you and his enemy for your sake.”⁴

NEEDING OTHERS TO SHARE HIS NEED FOR GOD

It is therefore, all about the way he affirms relationships: “Who can love something that is quite unknown? ... That which someone is quite ignorant of simply cannot be loved.”⁵

Friendship for Augustine is about a growing relationship, allowing him to talk about friendship in marriage rather than limiting his understanding to the procreative dimension of that



Detail of The Baptism of St. Augustine window,
St. Thomas of Villanova Church,
Villanova University



Detail of Monica and Augustine at Ostia window, St. Thomas of Villanova Church, Villanova University

relationship. The interactive and growing aspects of friendship also influenced his understanding of the Christian community, the Church, as human as well as holy.

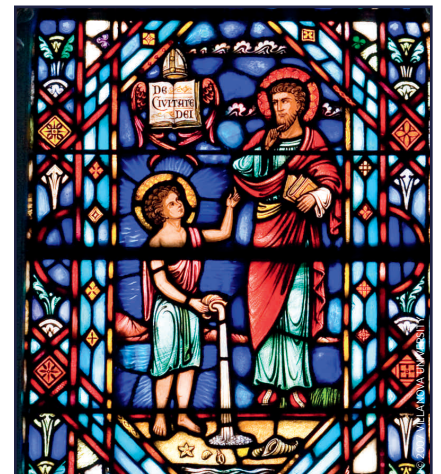
Yes, the key belief for Augustine is *caritas*, love. It is rather easy to talk about love—at least because of the place of love at the foundation of God’s action in Christ and of God’s loving mercy. But I think that it may be helpful to begin with friendship—not only because it is a distinctive focus for that time and very much part of various aspects of his teaching and of his motivation for teaching, but also because he writes so often about its meaning. Joy in sharing is experienced “the more intensely, the closer our friendship with one another is, for the more the bond of love allows us to be present in others, the more what has grown old becomes new again in our own eyes as well.”⁶

HUMILITY

The humility that is “the glue” of a commitment to the common good is neither self-deprecating nor self-sufficient. Honesty—both before God and in one’s own eyes—allows for and inspires the beautifully human in teacher and learner, in leader and collaborator. Rather than a vision of teaching and leading that is neatly structured, however, Augustine brings a light-hearted and thoughtful presence to his interactions with teachers and learners.

“You know that we are travelers. You ask, what is ‘walking?’ Briefly it means to make progress. . . . There is someone inside you who is pleased with humility. Let him test you, and test yourself as well. If you want to reach what you are not yet, always be dissatisfied with yourself. For wherever you are pleased with yourself,

Augustine is a reference point in times of change because he recognizes that change is a human process that requires soul-searching, personal courage and a firm commitment to those who have the common good clearly in view.



Detail of St. Augustine Contemplating the Trinity window, St. Thomas of Villanova Church, Villanova University



Detail of St. Augustine Preaching to his Followers window, St. Thomas of Villanova Church, Villanova University

that is where you remain. If you say, “that’s enough,” you are lost. Always keep adding more, always walk, always forge ahead; do not stop on the road, do not go back, do not leave the road. ... Better to be a lame person on the right road than to be a runner off of it.”⁷

CULTURAL TRANSFORMATION

In his own time, Augustine had to deal with real, rapid change. Because of having to live, talk, relate and struggle with the changes of his own time, his words have, over the centuries, led people who lived in times of turmoil and change to turn to him to see what they may learn from his experience. His words give us real insight into the struggle that accompanies learning, into the challenge of teaching others as a fellow learner, and into the place that he came to give to his desires, his friends and his God. Niebuhr sees Augustine “as the theologian of cultural transformation

by Christ...” That description agrees with Augustine’s theology “of creation, fall, and regeneration, with his own career as pagan and Christian, and with the kind of influence he has exercised on Christianity. Augustine not only describes, but illustrates in his own person, the work of Christ as converter of culture... Augustine is himself an example of what conversion of culture means.”⁸

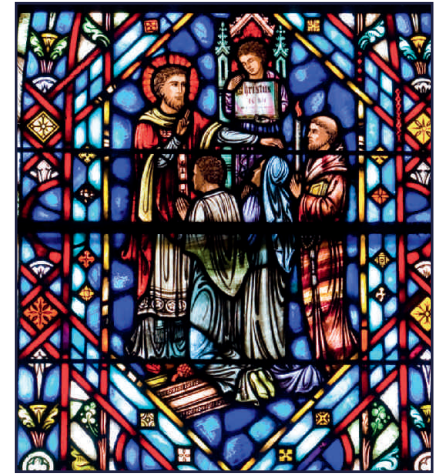
Augustine is a reference point in times of change because he recognizes that change is a human process that requires soul-searching, personal courage and a firm commitment to those who have the common good clearly in view.

So then, is it really possible for a person from the 5th century to inspire students, staff, professors



Detail of The Writings of Augustine window, St. Thomas of Villanova Church, Villanova University

and administrators who live and work in a university setting in the 21st century? Does Villanova’s Augustinian mission mean more than may first appear? Pay attention to the many dimensions of Augustine’s relationships with others, with his time and culture and with his God. ♥



Detail of The Rules of St. Augustine window, St. Thomas of Villanova Church, Villanova University

Contributed by Allan Fitzgerald, OSA, PhD, Director of the Augustinian Institute at Villanova University.

1. Augustine, *Confessions* 4.4.7 (... [amicizia] non est vera, nisi cum eam tu agglutinas inter haerentes tibi caritate diffusa in cordibus nostris per Spiritum Sanctum, qui datus est nobis.)
2. Augustine, *The Advantage of Believing*, 1, 1 (quid mihi de invenienda ac retinenda veritate videatur; cuius, ut scis, ab ineunte adolescentia magno amore flagravimus).
3. Augustine, *Confessions* 3, 6, 11.
4. Augustine, *Confessions* 4, 9, 14.
5. Augustine, *On the Trinity* 14, 1: rem prorsus ignotam amare omnino nullus potest? ... Nam quod quisque prorsus ignorat, amare nullo pacto potest.
6. *On Teaching Beginners in the Faith* 12, 17: “Et tanto magis, quanto sunt amiciores: quia per amoris vinculum in quantum in illis sumus, in tantum et nobis nova fiunt quae vetera fuerunt.”
7. Augustine, *Sermon* 169, 18.
8. R. Niebuhr, *Christ and Culture*, Harper Torchbooks, p. 108-109.



Screwtape and Wormwood

The *Screwtape Letters* written by C. S. Lewis in 1922, is as the title makes clear, a book of letters written by Screwtape, an experienced demon, to his nephew, Wormwood, a novice. Throughout the book, Screwtape instructs Wormwood in the ways of the devil. The desire of the two demons is to lead a selected target, the “Patient,” away from God and into eternal damnation. Through the vehicle of correspondence, Lewis plays the ‘devil’s advocate,’ demonstrating the spiritual battle that goes on in our everyday world. He reveals the devil’s subtle tactics. As Screwtape says, “Indeed, the safest road to Hell is the gradual one—the gentle slope, soft underfoot without sudden turnings, without milestones, without signposts.”¹

Wormwood, as best he can, attempts to lead Patient away from God and toward “Our Father Below,” Satan. He abuses a “perceived personal, supportive and vulnerable” relationship. He uses Patient’s identity, rooted in his habits and emotions, to pervert the familiar and the strange. Complex chaos and confusion are the consequence of dialogue between the two.

A favorite Screwtape tactic is to “keep his mind off the most elementary duties by directing it to the most advanced and spiritual ones.”² He recommends that Wormwood cause the Patient to look toward the future instead of at the past or the present. He says, “Gratitude looks to the past and love to the present; fear, avarice, lust and ambition look ahead.”³ Screwtape attacks the heart of

Come to *Campus*

Christian love. He seeks to make love's only purpose primal.⁴ He wants the Patient to be, among other things, selfish and prideful. Moreover, Screwtape wants to diminish any "appetite for Heaven" by encouraging belief "that Earth can be turned into Heaven at some future date by politics or eugenics or 'science' or psychology or what not."⁵

Despite their best efforts, Patient dies, moves on to the next life and becomes one with God, where every part of his life is made known to him. All doubt is removed and all sins are purged.

This past spring semester, as part of its series on Catholic Imagination in the Arts, the Office for Mission and Ministry and Augustine and Culture Seminar Program, in collaboration with Villanova's Theatre Department,

brought *Screwtape Letters* to life through the widely recognized talent of Anthony Lawton and his Mirror Theatre Company. The seminar is a required course for all Villanova first year students. Many sections read the text and attended the production at Vasey Hall.

Dr. Kaley M. Carpenter, a Lawrence C. Gallen Fellow in the Humanities, used the opportunity to guide her students toward an encounter with C. S. Lewis' "profound description of the Christian gospel: how God creates humans in his image and with free will (Gen 1:27-28) who are, as a result, free to either accept or reject him." In *Screwtape* and *Wormwood*, she says "students see demons who seek to distract, deceive and seduce in order to devour a human soul for their own benefit, while God pursues a soul

A favorite Screwtape tactic is to “keep his mind off the most elementary duties by directing it to the most advanced and spiritual ones.”

with a ‘disinterested love’ —a love for creatures whom God does not need but for whom God sacrifices his very self; a love that ‘cannot ravish, but can only woo,’ in order that the human’s divine gift of free will remains inviolate.”

“By the end of our study, students had not only revisited the biblical themes of creation and fall, sin and salvation, but they had also wrestled again with the philosophical questions of human nature, love and free will that they had previously examined in Plato’s *Symposium* and Augustine’s *Confessions*. What students then did with their new understanding of these concepts was both unexpected and moving.

Several wrote creative pieces in which they dissected the failings of their culture—or of their very own selves —by advising other tempters in the manner of Screwtape on, for instance, how to lead fellow co-eds away from God and corrupt their bodies through the college hook-up culture, or how to bring other undergraduates to academic despair through perpetual digital distraction. Others reexamined the quality of their lives in college, through the lens of their relationship (or lack thereof) with God.

Through the experience of reflective reading and live performance, students came to greater awareness of themselves, of their spiritual states and of what they wanted for their lives in their remaining time at Villanova.” ♥ CMJ

The Editor is indebted to Kalie Carpenter of the Augustine and Culture Seminar Program and to K.T. Klok for their contributions to this article.

1. Lewis, C. S., *The Screwtape Letters*, Letter 12.

2. *Ibid.*, Letter 3.

3. *Ibid.*, Letter 15.

4. *Ibid.*, Letter 18-25.

5. *Ibid.*, Letter 28.



Who Are the Augustinians?

Conduits for the Charism

In Christian theology, the word charism denotes any good gift that flows from God's love to humans. The word can also mean any of the spiritual graces granted to every Christian to perform his or her task in the Church.

Religious orders—Augustinians, Benedictines, Carmelites, Dominicans, Franciscans—use the word to describe their spiritual orientation and any special characteristics of the mission that might be exhibited as a result of the vows taken, appropriate to the order to which they belong. There are for instance, teaching orders, which differ from missionary orders and those devoted specifically to the care of the poor, the sick or the imprisoned.

“The founder’s charism, then, distinguishes a particular religious family from other forms of consecrated life approved by the Church. It is the personality of a religious community bequeathed by the one who founded the order, congregation or institute.”¹ The Second Vatican Council’s “Decree on the Adaptation and Renewal of Religious Life” (*Perfectae Caritatis*), stipulates that “it is that in accordance with the Divine Plan a



wonderful variety of religious communities has grown up which has made it easier for the Church not only to be equipped for every good work (cf. 2 Tim 3:17) but be ready for the work of ministry—the building up of the Body of Christ (cf. Eph. 4:12).” Thus, with respect to religious orders “the spirit and special aims as well as the sound traditions” of each founder should be “faithfully held and honored.”²

Official documents of the Order as well as individual Augustinians have, in a variety of ways, tried to summarize

the nature of the Augustinian charism. A 1974 document suggests that that “since our [charism] is concerned, not with any particular kind of work, but with a form of living, it follows that our work should not be such as to become an obstacle to community life”³—to live in harmony with one mind and heart intent upon God.⁴ But others have suggested that to limit one’s understanding of the charism to the contemplative and fraternal aspects of Augustine’s life is to undervalue the role of the Magisterium, specifically popes Innocent IV and Alexander IV, as the true founders of the Order. It was they, who, through promulgation of several papal proclamations, called various Augustinian bodies together to form one group. Having accomplished the Grand Union of 1256, Augustinians were tasked by these popes with an apostolic mission — evangelization for the Church.

Jordan of Saxony, esteemed author on the spirituality of the Order, sums up the distinctive, dual nature of the Augustinian charism most eloquently when he writes, “Glorious things are said of your first planting, which was done at the hands of your father, Saint Augustine; things more glorious still are said of your founding, done at the hands of your mother, the Holy Universal Church.”⁵ More recently, Mariano Ortega, OSA writes that full expression of the Augustinian charism requires “harmonious balance” between a common life of contemplation and an apostolic life of service.⁶ Fundamental to an Augustinian community, he contends, is a commitment to communication, participation, equality, sharing everything in common. It presumes that its members gather with unity of understanding and purpose.⁷ Through contemplation of God and self in the company of friends, the community is best prepared to share the wisdom gained from its search for and love of truth (*caritas veritas*), with those most in need (*necessitas caritatis*).⁸ As it does so, the community becomes

a prophetic witness to Augustine's highest priority, "Before all else," he writes, "love God and then your neighbor, because these are the chief commandments given to us."⁹

How might each one of us, as members and friends of Villanova University —this Augustinian community, be conduits for the charism? Consider this for a start: act out of love. For Augustine advises:

"Love, and do what you will. If you hold your peace, hold your peace out of love. If you cry out, cry out in love. If you correct someone, correct them out of love. If you spare them, spare them out of love. Let the root of love be in you: nothing can spring from it but good."¹⁰ ♥CMJ

1. Catholic Culture at <<https://www.catholicculture.org/culture/library/dictionary/index.cfm?id=33625>>.
2. Vatican II, *Perfectae Caritatis*, I, 1965, 1-2.
3. Order of Saint Augustine, *Document of the Intermediate Chapter*, Dublin, 1974.
4. Augustine, *The Rule of Augustine*, I, 3.
5. Jordan of Saxony, *Life of the Brethren*, I, 20. In *Augustinian Origins, Charism and Spirituality* by Balbino Rano, OSA, 85. Villanova, PA: Augustinian Press, 1994.
6. Mariano Ortega, OSA, "The Augustinian Charism and Vatican II. In *Augustinian Spirituality and the Charism of the Augustinians*, edited by John Rotelle, OSA, 140-153. Villanova, PA: Augustinian Press, 1995.
7. *Ibid.*, 145.
8. *Ibid.*, 147.
9. Augustine, *The Rule of Augustine*, 1.1.
10. Augustine—Sermon 110, 8.

Veritas,



Unitas, Caritas: Villanova's First Principles

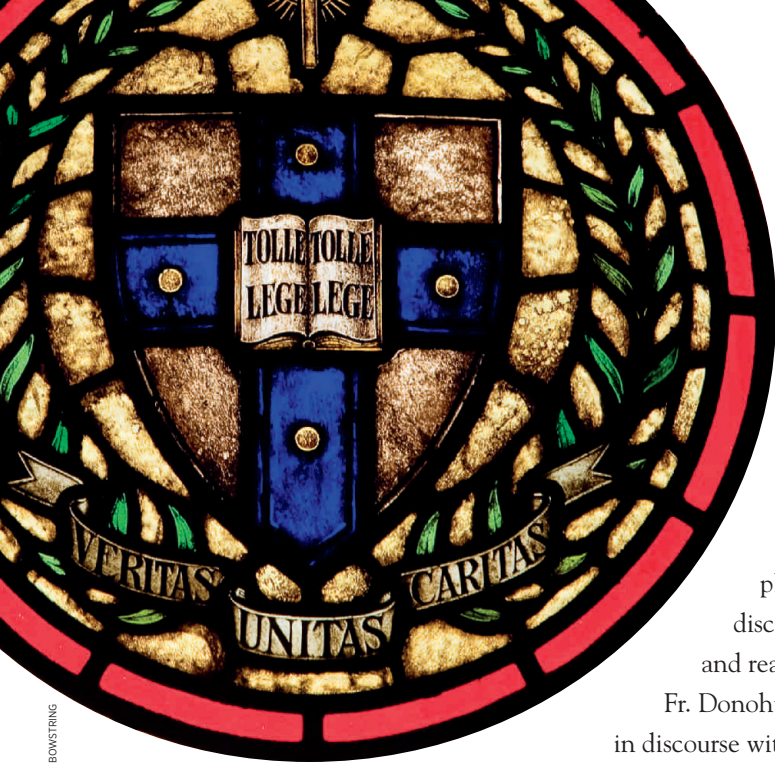
At the very beginning of his presidency at Villanova University, the Rev. Peter Donohue, OSA recalled that the “Augustinian principles of *Veritas, Unitas and Caritas* (Truth, Unity and Love) are the foundation upon which the Irish friars formed Villanova,” that they remain “the ideals that continue to challenge us today and ... that will propel us into the future.” “Every decision we make,” he suggested, is to “be framed within these values.” Never to be “simply words we speak” or allowed to become some historical artifact “engraved on a seal,” he directed the community to “take them into our hands [as clay] and knead them into all that we do.”¹

It is our shared commitment to *Veritas, Unitas, Caritas* that “serves as a living embodiment of the University’s Catholic and Augustinian mission,” that creates “an environment that fosters exciting opportunities for learning and growth”² and makes Villanova distinctive. It should be no surprise then that the University’s Strategic Plan affirms that “truth, unity and love will continue to serve as the intellectual and spiritual guideposts for the University’s academic programs.”³

In an effort to live these concepts, one might be tempted to apply “*veritas*” only to Villanova’s academic enterprise, to define “*veritas*” as dedication to “seeking knowledge.” We might interpret “*unitas*” simply as “contributing to community”—the friendly, welcoming, on campus dynamic for which Villanova is justly proud. And one could translate “*caritas*,” not as “love” but charity, then confine its meaning to merely service. What then of these “guideposts,” of these Augustinian ideals?

Would such an understanding sufficiently embody Villanova’s mission as Catholic and Augustinian? Is there a deeper, richer Augustinian context for these concepts, a shared meaning that allows them to continue to serve as “tenets of our creation,” the “foundation of what we are as Villanovans?”⁴ More importantly, how can we integrate them into our lived experience at Villanova?





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VERITAS = TRUTH

St. Augustine wrote a friend from Thagaste that "finding and holding the truth ... has been my burning passion since early youth,"¹⁵ He asserts throughout his life that "nothing is to be preferred to the search for truth."¹⁶ In the context of higher education, "a Catholic university pursues its objectives ... from a common dedication to the truth, a common vision of the dignity of the human person and ultimately the person and message of Jesus Christ, which gives the institution its distinctive character."¹⁷ It is a place where "scholars scrutinize reality with the methods proper to each discipline" ... pursuing "integration of knowledge, dialogue between faith and reason, ethical concerns and theological perspective."¹⁸ In a like manner,

Fr. Donohue also contends that in Villanova's academic programs "we engage in discourse with the world around us to search out the truth in all disciplines.

Remaining committed to Gospel values, we [are not] afraid to encounter and debate the challenges from voices of disagreement."¹⁹

Further, Augustine insists that "if the truth is the object of the aspirations of all human beings, it cannot be the exclusive, personal property of any person. The truth cannot be exclusively mine or yours precisely because it must be both yours and mine."¹⁰ The implication is that an Augustinian community must be open to seeking the truth in each other and to respecting the well-reasoned differences among us.

On a behavioral level, Augustine articulated lofty standards for personal integrity. Not only did he maintain an absolute prohibition against lying in any circumstance,¹¹ but he insisted that members of every Augustinian community "act decisively when another member is in danger of straying into sin or is behaving in a manner that harms another."¹² Augustine set an exceptionally high bar for both truth seeking and truth telling in communities that bear his name.

UNITAS = UNITY

Augustine had a very specific understanding of "unity" with respect to knowledge and where and how truth could be found. He admonished seekers: "Do you wish to understand?¹³ Believe. Do not seek to understand in order to believe, but believe that you may understand." In this context, Villanova University is free to pursue the "whole truth," both discovered and revealed, "working toward a higher synthesis of knowledge, in which alone lies the possibility of satisfying that thirst for truth which is profoundly inscribed on the heart of the human person."¹⁴ In its own Augustinian pursuit of unity, the University has set a high priority on developing innovative core courses and interdisciplinary approaches to teaching and learning, "especially those related to ethics and other value-based topics."¹⁵ In this way, Villanova advances a distinctive curriculum that encourages "coherence and connectedness among all aspects of our collective intellectual life."¹⁶

With respect to building and maintaining "unity" in community, Augustine's first expectation for members is "to live harmoniously together" in "oneness of mind and heart."¹⁷ An Augustinian community strives to live with mutual concern for each other, giving mutual assistance to each other in every way possible.¹⁸ Moreover, Augustine was clear that self-centeredness and pride were chief impediments to unity and so suggested that "no

one perform a task for his own benefit but that all work should be done for the common good, with greater zeal and more dispatch than if each one of you were to work for yourself alone.”¹⁹ The desired outcomes of our commitment to communal unity are sensitivity to and responsibility for the needs of others, openness, collaboration and reciprocity.

CARITAS = LOVE

For Augustine, love is the why and how of knowledge. “Use knowledge as a kind of scaffolding,” he writes, “to help build the structure of love and understanding, which will last forever even after knowledge destroys itself. Knowledge is useful when it is used to promote love. But it becomes useless, even harmful in itself, if separated from such an end.”²⁰ As for how to pursue knowledge, teaching and learning, Augustine reiterates that love is all that is needed. “Love, and do what you will. ... Let the root of love be in you: nothing can spring from it but good.”²¹

In a like manner, love is the root from which attending to others grows and must be the motivation for service. According to Thomas of Villanova, “Love renders everything precious. If a rich man gives away the whole of his property and everything he has yet withholds love, his giving means nothing. Every gift is to be tested against the touchstone of charity.”²² At an Augustinian institution, what we give is not nearly as important as why we give.

EVER ANCIENT, EVER NEW²³

Through Villanova’s distinctive approach to teaching and research, pastoral ministry and service in all its forms, it expresses “special concern for the poor, compassion for the suffering, regard for the value of life, dedication to social justice and human rights”—commitments which it shares with all educational institutions sponsored by the Order of Saint Augustine.²⁴ What remains for each member of the University, regardless of role or responsibility, station or status, is to embrace the touchstones of our identity—to become *Veritas, Unitas, Caritas*. ♥ CMJ



1. P. Donohue, Inaugural Address, September 8, 2006.
2. P. Donohue, in *Student Handbook*, 2015-2016, 3.
3. Villanova University, Strategic Plan, 2009, 16.
4. P. Donohue, 2006.
5. Augustine, *On the Advantage of Believing*, 1, 1.
6. Augustine, *Against the Academicians*, 3, 11.
7. John Paul II, *Ex Corde Ecclesiae*, 21. Cf. *Student Handbook*, 3.
8. *Ibid.*, 15.
9. P. Donohue, 2006.
10. Augustine, *Explanations of the Psalms*, 103, 2.
11. C. Tollefsen, *Lying and Christian Ethics*, New York: Cambridge University Press, 2014.
12. Villanova University. *Tolle Lege: An Introduction to Villanova University*, 2014, 76. Cf. *Rule of Augustine*, Ch. 4.
13. Augustine, *Tractate on the Gospel of John*, 29, 6.
14. John Paul II, 16.
15. Strategic Plan, 2009, 18; P. Donohue, Opening Address to Villanova, 2011 and Message of the President, 2013.
16. Strategic Plan, 18.
17. Augustine, *Rule*, Ch. 1, n. 2 and n. 8. Trans, Robert Russell, OSA.
18. *Ibid.*, Chs. 4-6.
19. *Ibid.* Ch. 5, n. 2.
20. Augustine, *Letter 55*, 33.
21. Augustine, *Sermon 110*, 8.
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23. Augustine, *Confessions, Book X*, 27.
24. Council of the Province, *Ministries Plan: Province of Saint Thomas of Villanova*, 1996, 24.

TO TELL

THE

AUGUSTINE ON LYING

The Templeton Foundation, among others, has studied “The Science of Honesty” for many years.¹ The latest research suggests that on average, Americans lie about two times each day.² It also appears that on any given day, the majority of lies are told by a small portion of the population. Men and women lie with equal frequency and both lie less as they mature.³

As for motive, neuroscientist Sam Harris observes that most lies are told to make ourselves and others feel better.⁴ Many are a form of self-deception that allow us to preserve our

self-esteem or the esteem of others, while maintaining the perception that we are honest and ethical.⁵ But as Harris points out, such behavior leads to desensitization. His research shows that all forms of lying, no matter what the intention, are strongly correlated with poorer-quality relationships.⁶

CATHOLIC TRADITION

According to Christopher Tollefsen, “beginning with St. Augustine in the late 4th and 5th centuries, Christian thinking in the West largely converged on the claim that lying was

always and everywhere wrong.”⁷ Augustine claimed pointedly, “Whoever thinks that there is any kind of lie which is not a sin deceives himself sadly, when he considers that he, a deceiver of others, is an honest man.”⁸ Thomas Aquinas, much influenced by Augustine, wrote, “It is not lawful to tell a lie in order to deliver another from any danger whatsoever.”⁹ So forceful was their defense of this moral absolute, that the tradition remained unchanged for almost 1,200 years. More recently, utilitarianism, proportionalism and

TRUTH

consequentialism have swept into the background the idea that some behaviors are never permissible.¹⁰

AUGUSTINE'S THEOLOGICAL RATIONALE

Augustine's thoughts about lying and deception are woven throughout his writings, but are found primarily in *De Mendacio* (On Lying, c. 395) and *Contra Mendacium* (Against Lying, c. 420). The first was addressed to Fathers of the Church, who considered certain types of lies morally acceptable. The latter was written in large measure to refute Spanish Catholics, who had resorted to deception and lies in dealing with a heretical sect of their day, the Priscillianists.¹¹

Several authors, however, point to Augustine's theological understanding of the Trinity (*De Trinitate*, c. 339) as the starting point for his position. In simplest terms, God the Father is Truth. His only begotten Son is the Word incarnate ... "the second person, spoken by the first," ... "the external manifestation of God in the world, the witness to truth – in fact, truth itself."¹² From this formulation it follows that "if God is Truth and is to be loved unconditionally, and if only God as Truth is where rest for the restless heart is to be found, then only with unconditional love of truth" can one approach God.¹³

Secondarily, Augustine writes in *Enchiridion* that "speech was given to man, not that men might deceive one another, but that man might make

known his thoughts to another. To use speech, then, for the purpose of deception and not for its appointed end, is a sin."¹⁴

CONSEQUENCES OF LYING

One might say that the principle consequence of lying is that such behavior distances us, keeps us from God. It is contrary to the purpose for which we were made, to be "intent upon God in oneness of mind and heart."¹⁵ But Augustine focused, as well, on the pragmatic outcomes of less than complete truth telling in all circumstances. It was his contention that:

- Lies are self-defeating. Augustine admonished members of his church against lying for short-term gains. He ranked lies told to convert unbelievers as most offensive and claimed that both the message and

the messenger are always undercut when less than the truth is told. “How can there be any believing one who thinks it is sometimes right to lie,” [most especially] at the moment when teaching what to believe?”¹⁶

- Lying undermines trust. Lies tend “and not without cause, to make every brother appear suspect to every other brother.”¹⁷ And further, “No liar preserves faith in that which he lies. He wishes that he to whom he lies may have faith in him, but he chooses not to preserve this faith by lying to him.”¹⁸
- Lying requires more lying. Augustine argued that once a lie is told, there is no principled stopping point. “Once we grant the right ... little by little and by minute degrees, the evil will grow upon us and by slight accesses ... and by

imperceptible encroachments, at last come, that no place can ever anywhere be found on which this mischief ... might be resisted.”¹⁹

- Lying leads to other evils. Augustine argues that even if lying to the Priscillianists in order to achieve a greater spiritual or temporal good can be justified, it will not be long before other evils will become justifiable as well. “And so, not about lying alone, but about all work of men, if some lies are permissible, we open the door not only to small sins, but all kinds of wickedness, and there remains no crime, no outrage, no sacrilege for which circumstances could not arise when it seems right to commit.”²⁰

JUSTIFICATIONS FOR LYING

Those who reject the principle of moral absolutes, and hence Augustine’s position on lying, embrace the philosophy that whatever will bring about the most good is the decision that a moral agent is required to make. Proportionalism holds that “acts, in and of themselves, cannot be held to be morally

right or wrong, but that the rightness of an act is determined by the amount of good or evil brought about as a result.”²¹

Perhaps to preempt adversaries of his day, Augustine described a great number of moral dilemmas and demonstrated not only the logic of truth telling in each case, but refuted a variety of alternate proposals to justify lying.²² Throughout, he makes an appeal to his foundational principle, that “to let in one lie is to let in all lies.”²³ Among the most familiar are:

- *Doing No Harm*

Augustine admits that “about this type of lie there is considerable controversy.” Still, he asks, “what must we consider about the sin of lying itself?”²⁴ He contends that there is nothing about any of the Commandments that suggests proportionality and asks why the evil of lying should depend on the content and the consequences.²⁵ Further, he argues that every lie is “an injury to God” and those who tell lies “precipitate their own destruction by perverting His gifts in themselves.”²⁶

- *Keeping the Truth Within*

Augustine appeals to Scripture to explain that knowing the truth but not speaking it is never acceptable, and further, that followers of Christ must always speak what they know in their hearts. He uses the parable

“SPEECH WAS GIVEN TO MAN, NOT THAT MEN MIGHT DECEIVE ONE ANOTHER, BUT THAT MAN MIGHT MAKE KNOWN HIS THOUGHTS TO ANOTHER.”

“... RESEARCH SHOWS THAT ALL FORMS OF LYING ... ARE STRONGLY CORRELATED WITH POORER-QUALITY RELATIONSHIPS.”

of the wolves in sheep's clothing to suggest that despite persecution, Christ never suggested that the sheep put on the mantle of wolves' clothing to gain even temporary advantage. In recalling Peter's denial of Christ, Augustine says, "Surely at the time of that denial, when he brought forth a lie, he kept the truth within. Why, then did he weep so bitterly for having disowned Him with his tongue?" He concludes that surely Peter recognized the "great calamity to believe with the heart unto justice but not make profession with the mouth unto salvation."²⁷

• *Choosing the Lesser of Two Evils*

Augustine's position here is that "... when it has been granted that a certain evil may be done in order to avoid a greater evil, then each one proceeds to measure evil, not according to the norm of the truth, but according to his own desire and habit."²⁸

• *Justifying the Means by the Ends*

Augustine says, "Of course, it makes a difference for what reason, for what end, with what intention anything is done. But, those things that are clearly sins ought not be done under any pretext of a good reason, for any supposedly good end." The "works of men that are not in themselves sins are good and bad as the reasons for doing them are good and bad ... But when the works themselves are

already sins," it is wrong to say that they are "not to be sins or else, still more absurd, to be just sins."²⁹

Augustine was not without pastoral concern for the difficulty of always being truthful in a difficult world, but his was a strong case against telling any lie. He remained clear that all lies were sins and more pointedly, that "he who says that there are some just lies must be regarded as saying nothing else than ... that are some things which are unjust [that then must be considered] just. What could be more absurd?"³⁰

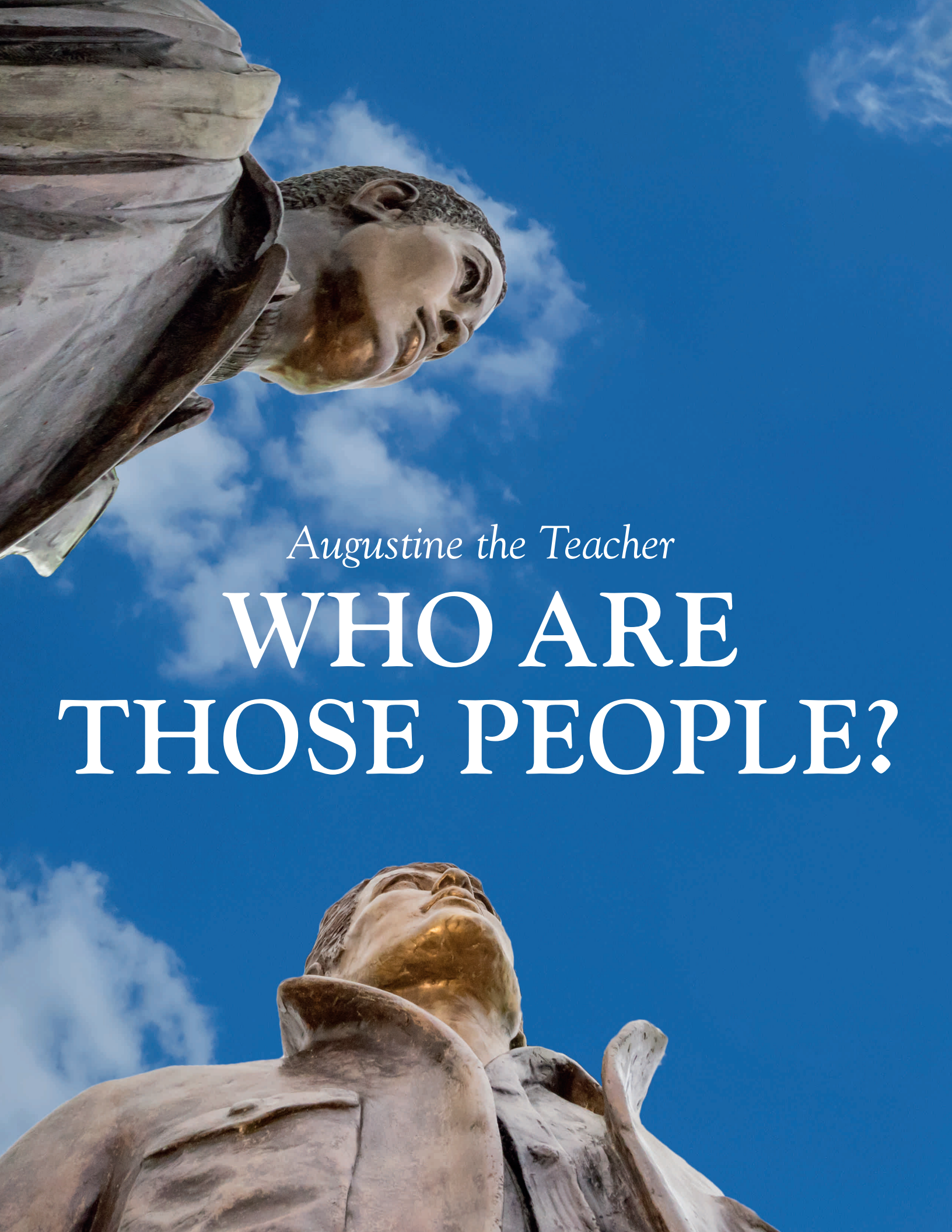
When we observe the myriad of problems that beset contemporary society and when we reflect on the

levels of mistrust in which corporate leaders, politicians, lawyers, law enforcement officers, journalists, scientists, even some colleagues and friends, spouses and relatives are held, might the wisdom of Augustine deserve consideration today? ♥ CMJ

Words of St. Augustine are taken from titles found in *The Fathers of the Church: A New Translation* published by Catholic University Press (1947-2012).


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10. Tollefsen, 7-10.
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16. Augustine, *De Mendacio*, 11.
17. Augustine, *Contra Medacium*, 8.
18. Augustine, *De Doctrina Chirstiana*, 57.
19. Ibid., 37.
20. Ibid, 40, 31.
21. Tollefsen, 8-9.
22. Feehan, T. (1992). "Augustine's Own Examples of Lying." *Augustinian Studies*, 22: 165-190.
23. Augustine, *Contra Medacium*, 172-174.
24. Augustine, *De Mendacio*, 81.
25. Feehan, T. (1992), 178.
26. Augustine, *De Mendacio*, 102.
27. Augustine, *Contra Medacium*, 138-140.
28. Augustine, *De Mendacio*, 102.
29. Ibid.
30. Augustine, *Contra Medacium*, 164.




Augustine the Teacher

WHO ARE THOSE PEOPLE?



Perhaps a few of us are still around that saw the dedication of a couple of statues in front of the Saint Augustine Center for the Liberal Arts. The event happened almost six years after the building was opened for use in 1992. Some of our community now use the stone benches that surround the statues for a moment of quiet reflection. Faculty members hold an occasional class there. And every now and then, you can hear a passerby ask, “Who are those people?” — meaning the statues, not those that might happen to be sitting among them.

Actually “representations of St. Augustine are on display in just about every major cathedral and basilica in Europe. They appear in every medium: frescos, stained glass windows, illuminated manuscripts, paintings and sculptures. Here, at Villanova, we have the beautiful stained glass windows depicting Augustine’s life in the campus church and the paintings by Ed Ruscil in the lobby of the St. Augustine Center.”



In 1998, 'Augustine the Teacher,' sculpted by the late Peggy Mach was unveiled.¹ "The original installation on the front lawn of the Center for the Liberal Arts and Sciences included St. Augustine speaking with a male student. Augustine is dressed authentically in the clothes of his period, while the student is in contemporary clothing. Funding for the project was provided by James P. Magee, (VU, '75)."²

According to Fr. Kail Ellis, OSA, Dean of the College of Liberal Arts and Sciences at the time of the work's commissioning, "the concept was developed from a legend that goes back to at least the 14th century, which has been represented in many paintings. The scene shows Augustine, mediating on the great mystery of the Trinity. While walking along the sea shore, he comes upon a child who seems to be playing with a scallop shell. Augustine asks the child what he is doing and the child

The scene is dialogical; that is, the older, scholarly Augustine, seeks to instruct the child on the impossibility of his task, but instead, it is Augustine who is taught by the child.

tells him that he is going to scoop the sea into the hole that he is digging with his shell. Struck by the absurdity of the endeavor, Augustine tells him that he is engaged in an impossible task. The child responds that what he is doing is no more foolish than Augustine's trying to scrutinize the mystery of the Trinity.

The scene is *dialogical*; that is, the older, scholarly Augustine, seeks to instruct the child on the impossibility of his task, but instead, it is Augustine who is taught by the child." It is a reminder of what Augustine himself wrote about teaching and learning:

There is no better way to seek truth than by question and answer, but hardly anyone can be found who would not be ashamed at being proved wrong in an argument. ... It seems to me that the most peaceful and proper way to seek the truth with God's help is by questioning and answering ... So there is nothing to fear; if you carelessly entangled yourself at any point, go back and free yourself, for otherwise one cannot escape.
—*Soliloquies II*, 7, 14



Child with Saint Augustine (Altarpiece of San Barnabas), by Sandro Filipepi, 1487. Saint Augustine vision child hole water sea shores metaphor. The child wants to pour in the tiny hole sea water. The Saint discourage him on the impossibility of the action. The child answers that alike the Saint could not comprehend the Trinity mystery.

In Augustine’s view, it is not so much our ignorance that permits us to learn as our knowledge of that ignorance, and when this knowledge is indicated in a question, it becomes a vehicle for teaching, for learning.

“In this sense Augustine’s encounter with the child seemed a perfect theme for our sculpture. It was Ms. Mack, herself, who expanded on the original concept to include a student. She said: ‘You are on a university campus so you need a student.’ And so it was that the child in the Parable of the Trinity evolved into a contemporary student. Still, the concept for the project remained the same.”

In 2001, Mr. Magee generously added a third sculpture, a female student. “Art is a reminder that we are seekers of the truth, and such truth is our shared mission,” Magee explained. The display “speaks to community and to learning, but also to the message of Pope Benedict’s encyclical, *Spe Salvi*, (In Hope We Are Saved). Such hope can only be found when we look outside of ourselves to others, as Augustine is doing in Mach’s sculpture.”³

Former Dean of the College of Engineering, Barry Johnson, (VU, ’68) donated a fourth sculpture, that of an African-American male student, in 2007. According to Johnson, “St. Augustine was someone who was able to think across the disciplines.” ... “Here is a person who embodies this notion, and the ‘Augustine the



Teacher’ display illustrates this idea. ... “If we are going to teach our students to think across a broader canvas of knowledge, we have to get them to appreciate diversity and diversity of thought.”⁴ This additional statue added to the artist’s vision that the display should represent “students of various genders, cultures, and races ... thereby depicting the influence of St. Augustine on the education of youth through the ages.”⁵

Inspired by the Augustinian commitment to the liberal arts, we have the vision of Fr. Ellis and the talent of Ms. Mach to thank for this daily reminder of what Villanova, at its best, hopes to be —an environment where each member of the communi-

ty is valued, where love of learning and freedom of inquiry are promoted, where all perspectives are respected, and where, as Augustine himself experienced, each person teaches and learns from every other. ♥ CMJ

The Editor is indebted to Rev. Kail Ellis, OSA, Assistant to the President, for his contribution on this article, which is based largely on notes from his “Dedication of Augustine the Teacher” delivered November 20, 1998.

1. Peggy Mach (1922-2013) of Peggy Mach Art, Inc., Shelter Island, New York. Philippe Hallsman, the legendary *Life Magazine* photographer, said of her: “Peggy’s works shine with a light from within. Whether embracing great spiritual themes or life’s quiet, deceptively simple moments, her sculptures touch a uniquely human chord in all who see them.”
2. At the time of the installation, James McGee was CEO of Shorcan Brokers Limited, Toronto, Canada. Currently he is a special advisor to TMX Group Inc, the parent company.
3. Quotation is taken from “A Profile in Philanthropy: James P. Magee, ’75, Helps Make Possible Augustine Statues” by Kate Szumanski, used with permission.
4. Quotation is taken from “Former Engineering Dean Reflects on Role of the Liberal Arts and Sciences.” by Kate Szumanski, used with permission.
5. Quotation is taken from “A Profile in Philanthropy,” used with permission.

COMMUNITY

in the Spirit of Augustine

Ernest Boyer is widely recognized as one of the most articulate and influential voices in the history of American education.¹ Over a career that spanned four decades, he served as academic dean at Upland College, Chancellor of the State University of New York System, United States Commissioner of Education and president of the Carnegie Foundation for the Advancement of Teaching. He was among the first to write at length about “the underlying connections between segments of education, the people involved in the educational process” and “the moral issues surrounding specialization.”² Concerned about increasing fragmentation, realignment of faculty priorities and the growing isolation of campus constituencies, he authored *Campus Life: In Search of Community*. This landmark publication was his attempt to define the requirements of an ‘educational community,’ using “principles underlying effective community building.”³

Boyer’s six principles were praised by then president Rev. Edmund Dobbin, OSA, as being “fully consistent with Villanova’s mission” and an Augustinian sense of community.⁴ Later, the University’s Steering Committee on Villanova Quality Improvement (VQI) personalized Boyer’s statement for use by the campus community.⁵

Villanova’s Statement of Community Ideals⁶



“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 understand 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.

In the Spirit of Augustine

For Augustine, the purpose of life was to search for God, not alone but among friends, who were committed to the same journey. The communities he formed wanted to learn in a climate of love and friendship, where members engaged each other as equals, knowing that “truth is neither yours nor mine, so that it can belong to the both of us.”⁷ In such a community, love is at the center and the heart⁸ of every act and interaction. Respect for each person, as a child of God, is primary.

Members sought to live in harmony, offered mutual concern for and assistance to each other in every way possible. Not to be excluded was ‘fraternal correction’—to be conducted always in a spirit of love and understanding. Members were taught to look upon their work as an

expression of one’s human nature, not as a burden, but as cooperation with the Creator in shaping the world and serving humankind. At all times conscious of the virtues of honesty, integrity, and compassion as fundamental to the Christian way of life, members worked for unity, making justice and peace, the fruits of love, a reality in the Church and in the world.⁹

A Practical Application

The overlap between Boyer and Augustine is striking. Both knew well that while shared purpose is necessary for creating common unity—**community**—it is insufficient for sustaining it. Each in his own time, identified economic and educational inequality, status, power, competition, self-centeredness, insensitivity to others as obstacles to building cohesiveness. They knew

that authentic community required sacrifice, that genuine unity required attentiveness to others—the essence of commitment to the common good.

At its core, community is embodied in behavior. This is why even though the concept is hard to describe, “We know it when we see it.” As our own campus becomes more diverse and complex, as faculty priorities are realigned, as digital communication and other forms of technology present increased potential for isolation, Villanova must be vigilant to maintain its sense of community. Each person, regardless of position or responsibility, contributes to or detracts from it. Let us be resolved then, to be more welcoming, purposeful, selfless, just, caring and celebrative, so that **community in the spirit of Augustine** continues to be a vital hallmark of the Villanova experience. ♥ CMJ



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.”

1. R. Bingle, R. Games and E. Malloy, *Colleges and Universities as Citizens*, Boston: Ally and Bacon, 1999, 17.
2. *Ibid.*, 20.
3. Carnegie Foundation for the Advancement of Teaching, *Campus Life: In Search of Community*. Princeton, 1990.
4. Edmund J. Dobbin, OSA, *The Villanovan*, Vol. 66. No. 1, September 7, 1990, 8.
5. Villanova University, *Villanova Quality Improvement Training Manual*, July, 1993, 12.
6. Villanova University, *Tolle Lege: A Brief Introduction to Villanova University*, 2014, 155-158.
7. A. Esmerelda, *Augustinian Way* (2001), 9, perhaps an adaptation of Augustine’s Expositions on the Psalms 75, 17.
8. See: *Rule of St. Augustine*, Chapter 1.
9. Esmerella, A. (2001) *Augustinian Way*, 10.

Sport at the Service of Humanity: Faith and Collegiate Sports



The Sport at the Service of Humanity initiative was created by the Vatican’s Pontifical Council for Culture and is built around the “declaration of principles;” joy, compassion, respect, enlightenment, love and balance. Its inaugural conference, held at the Vatican on October 5-7, 2016, included two days of intensive discussion among religious leaders, athletes, business leaders, academicians, media representatives and other stakeholders, with a focus on how sport and faith can drive positive social change and foster inclusion, involvement and inspiration among people from diverse backgrounds.

The conference was organized with the special support of the International Olympic Committee and the United Nations. In opening remarks to the conference delegates, Pope Francis noted:

“Sport is a human activity of great value, able to enrich people’s lives...When we see athletes giving their very best, sport fills us with enthusiasm, with a sense of marvel... When [played] like this, sport transcends physicality and takes us into the arena of the spirit and even of mystery...I trust that these days of meeting and reflection will allow you to explore further the good that sport and faith can bring to our societies. I entrust to God all that you do, every hope and expectation, and from my heart invoke his blessing on each one of you...”

OPENING ADDRESS, POPE FRANCIS, OCTOBER 5, 2016



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In response and with the full support of president Fr. Peter Donohue, OSA, Villanova's own Office for Mission and Ministry, proposed, first to the BIG EAST Conference and then to the Pontifical Council for Culture at the Vatican, that the "declaration of principles" form the basis for a conversation on the role of faith in collegiate athletics.

"Villanova was excited to build on the Vatican's Sport at the Service of Humanity initiative and to support His Holiness Pope Francis' desire to explore how faith and sports can promote the betterment of society," said Fr. Peter. "The principles of the

Vatican conference are fully in line with Villanova's mission and values, and we welcomed the chance to engage other higher education leaders on how faith and sports can bring people together and ready young people for life's many opportunities and challenges."

Val Ackerman, Commissioner of the BIG EAST, added that "Intercollegiate athletics programs are an ideal platform to build character and teach values...The Villanova conference will reinforce these benefits and the role that sports play in building bridges and improving lives."

The first regional conference of its kind was hosted at the Inn at Villanova on June 7-8. In addition to Ackerman, Bishop Paul Tighe, Adjunct Secretary of the Pontifical Council on Culture, Michael Galligan-Stierle, President of the Association of Catholic Colleges and Universities and Rev. Pat Kelly, SJ, Associate Professor of Theology from Seattle University were featured speakers. A delegation from the Vatican Conference including Monsignor Melchor Sánchez de Toca y Alameda Undersecretary of the Pontifical Council for Culture was in attendance.



Bishop Paul Tighe presenting “Sport at the Service of Humanity: The Church in Dialogue.”

The real work of the conference was structured conversations among athletic directors, coaches, team chaplains, campus ministers and mission and ministry officers from NCAA Division I, II and III schools as well as the NAIA on the intersection of faith and sports at the collegiate level. Their goal was to explore how their activities and resources might be placed more firmly at the “service of humanity.”

Dr. Barbara Wall, Villanova’s Vice President for Mission and Ministry, identified several overarching goals for the conference. “With this initial gathering, we hope to energize key voices in Catholic and Christian higher education on the issue of faith in collegiate sports. Using the Vatican’s guiding ‘principles,’ we hope to expand the conversation

concerning the ‘spirituality of sports’ and encourage greater intentionality about faith development for student athletes on our campuses,” she said.

At Villanova

The Athletic Department, Campus Ministry and several academic departments collaborate to connect sports, spirituality and faith on the campus.

Augustinian friars serve as team chaplains. Rev. Robert Hagan, OSA, meets regularly with both the Villanova football and men’s basketball teams. Rev. Anthony Genovese, OSA serves as team chaplain for the Villanova women’s basketball team.

David Walsh, MA, serves as full time campus minister for sports and

spirituality. He assists coaches and student-athletes create and implement programs to promote the holistic development among this particular constituency. Facilitating retreats, prayer and reflections for teams, and serving as a liaison between Campus Ministry and Athletics Department are among his primary roles.

At the end of every spring semester the Villanova Athletics Department sponsors a student-athlete service experience, which involves student-athletes working with a Habitat for Humanity chapter in the Appalachian region. The experience is organized by Lynn Tighe, the Senior Associate Athletic Director. The outreach is part of the department’s ongoing efforts to emphasize community engagement and to live Villanova’s Augustinian values.



From left clockwise: Fr. Robert Hagan, OSA (Villanova), Burt Burlison and John White (Baylor University), Val Ackerman (BIG EAST Conference), Msgr. Melchor Sanchez (Pontifical Council for Culture), Michael Galligan-Stierle (Association of Catholic Colleges and Universities) and Fr. Pat Kelly (Seattle University)

In addition to ministerial efforts by both Campus Ministry and the Athletics Department, Villanova also offers a number of educational opportunities that focus on the intersection of faith and sports. These opportunities come in the form of academic events and undergraduate courses.

A symposium entitled “The Grace of Playing: A Conversation on Sports and Their Role in Human Flourishing” was offered by the Forum on Faith and Culture this past spring. Last year several academic departments collaborated to present “Academics and Athletics in the Catholic Social Tradition.” Further, since 2012, The Charles Wiger School of Law has been home to the Jeffrey S. Moorad Center for the Study of Sports Law. Its *Sports Law Journal* has been published continuously at Villanova since 1994.

Among the academic courses offered for credit are “Sports & Spirituality” in Theology and Religious Studies; “The Philosophy of Sport” in Philosophy and “Baseball, Justice and the American Dream” through the Center for Peace and Justice Education. ❤️

For more information about sports and spirituality at Villanova, contact David Walsh at david.walsh@villanova.edu

For more information about the Collegiate Working Group for Sport at the Service of Humanity visit sportforhumanity.villanova.edu

Content for this article was adapted from the joint press release for the Villanova conference (December 21, 2016)



Rev. Patrick Kelly, SJ presenting “The Intersection of Faith, Spirituality and Collegiate Sports.”



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has nothing more appropriate,

either for the *prevention of discord*,

or for the *healing of it*,
where it exists,

than the **REMEMBRANCE**

of that first parent of us all,

whom God was pleased to create alone,

that all might be **DERIVED FROM ONE**,

and that they might thus be admonished

to **preserve unity**

AMONG THEIR WHOLE MULTITUDE.”

—St. Augustine, *City of God*, Book XII