

Catechesis and Pedagogy
Notes for
Augustinian Spirituality Institute
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2-6 March, 2015

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Augustine: Catechesis and Pedagogy
Augustinian Spirituality Course – Rome 2015
Gary N. McCloskey, O.S.A.

Course Overview

Monday – March 2, 2015

1. Resilience Psychology as Means to Understand the Person of Augustine and His Approaches to Catechesis and Pedagogy
2. Assignment 1 – Forma Christi as Augustinian Catechesis and Pedagogy

Tuesday – March 3, 2015

3. Discussion of Assignment 1
4. Role of Community in Augustine's Catechesis and Pedagogy
5. Assignment 2 – Works of Mercy in Augustine's Catechesis and Pedagogy

Wednesday = March 4, 2015

6. Discussion of Assignment 2
7. Role of Interiority in Augustine's Catechesis and Pedagogy
8. Assignment 3 – Practice of Augustinian Catechetical and Pedagogical Reflection

Thursday – March 5, 2015

9. Discussion of Assignment 3
10. Central Role of the Learner and Rhetoric in Augustine's Catechesis and Pedagogy
11. Assignment 4 - Connecting *Evangelii Gaudium* and Themes in Augustine's Catechesis and Pedagogy

Friday – March 6, 2015

12. Discussion of Assignment 4
13. Relation of Discernment, Formation and Diligence to Augustine's Catechesis and Pedagogy

Monday March 2

Anton Pegis, a scholar of Saint Augustine, struggled more than 50 years ago with the meaning of Augustine's thought for his audience. As he noted,

“To attempt to portray the unity of a heart and a mind which lives as deeply and intensely as did Augustine is always a rash undertaking. How can the historian reproduce the life of a man? As it has well been said, we can only follow after Augustine – and it does not even lie within the power of man [sic] to do so. This may be a worrisome paradox, but it is the lesson of Augustine's life and thought, and it is the lesson that is inscribed at the very center of his teaching. He is eminently the disciple of the love of God. But this love is

not a doctrine but a life,
not an abstract analysis but a journey,
not a theory but an experience.

Now precisely, how is an experience communicated? It can be possessed only by those who live it, and it is uniquely theirs as their own being. The greatest work that Augustine has produced is his own life: how shall we read that? (Anton C. Pegis, “The Mind of Saint Augustine.” *Medieval Studies* 6 (1944), 8.)

Spent little time alone

- Surprise at Ambrose Reading Alone (Alberto Manguel)
- Conversion with Alypius in the garden with Monica inside
- Spiritual Union with God shared with Monica in Ostia
- He spent 5 hours a day as judge
- Intercessor with civil officials
- Basilicas were places of asylum/refuge
- Waste of time distracting from divine things - ex psalms 118.24.3
- Angaria – forced labor

Getting at Augustine's Experience

Experience Pre-Conversion = Renowned Rhetorician and Sinner

(Because of both my choice to serve you, and my inability, by reason of difficulty in breathing and pain in my chest, to continue in my profession, when the Vintage-time Vacation came to an end, I gave the citizens of Milan notice so that they could provide their students with another seller of words (*venditorem verborum*). I notified your bishop, the holy man Ambrose, by letter about my former errors and present resolutions, seeking his advice about which scripture books it was best for me to read, in order that I might be more ready and more fit to receive great grace. He recommended Isaiah the Prophet; I believe, because he foretells, more clearly than others, the gospel and the calling of the Gentiles. Not understanding the first portion of the book, and imagining the whole to be like it, I laid it aside, intending to take it up later, when I was more proficient in our Lord's words. (*Confessions* IX, 5, 13)

Using Sin as a lens on experience is a pathological psychological approach

Experience Post-Conversion = Redeemed by God to Have Courage and Joy

Then, having given the disciples courage, after he had remained with them forty days he ascended into heaven before their eyes. And when after the resurrection fifty days had been completed, he sent them the Holy Spirit – as He had promised – through whom *love was poured out in their hearts* (Rom 5:5) enabling them to fulfill the law, not only without finding it a burden, but even with joy. (*De catechizandis rudibus* 23.41)

Using Resilience as a lens on experience is a positive psychological approach

Resilience – A Positive Psychological Approach

The capacity of a system, enterprise, or a person to maintain its core purpose and integrity in the face of dramatically changed circumstances. Andrew Zolli and Ann Marie Healy (2012)

Resilience: Why Things Bounce Back. New York: Simon and Schuster, p.7.

These elements – beliefs, values, habits of mind,; trust and cooperation; cognitive diversity,; strong communities, translational leadership, and adaptive governance – make up the rich soil in which social resilience grows. (Zolli, pp.15-16)

Mitigation, Adaptation and Transformation (Zolli, p.20)

Three Core Characteristics of Augustine Pre- and Post- Conversion

A Genius for Friendship

An Ear for Eloquence

A Passionate Curiosity

A Genius for Friendship – Transformed (Redeemed) in Community by *Totus Christus*

“Without a friend, nothing in the world seems friendly (Letter 130.2.4 to Proba).”

“Friendship should not be bounded by narrow limits.... There is no one in the human race to whom we do not owe love, even if not out of mutual love, at least on account of our sharing in a common nature (Letter 130.13).”

“I admit that I find it easy to abandon my whole self to the love of my friends, especially when I am wearied by the scandals of the world. I find rest in their love. I feel that God is in that person to whom I abandon myself with security, and in whom I find rest in security. And in that security I do not at all fear the incertitude of tomorrow stemming from human fragility.... (Letter 73.10)”

About his reading and study Augustine tells us:

My soul found all manner of joy when I was in their company — to talk and to laugh and to be kind to each other — to read engaging books together, to go from the lightest joking to talk of the deepest things and back again — to differ without discord, as I might differ with myself, and when on the rarest occasion disagreement arose, to find it highlights the sweetness of our normal agreement — to teach or to learn from each other — to be impatient for those absent and welcome them with joy when they return — these and similar things, emanating from our hearts as we gave and received affection, shown in our faces, our voices, our eyes, and a thousand other gratifying ways, ignited a flame which fused our very souls together and made the many of us one. (Confessions, IV, 8, 13)

Community – Many made one – Base starting point for Augustine

Active service to Community by animating **Fellowship** - Augustine built a followership

We have 5 million words from a bishop of a backwoods North African town of the 4th/5th Century

When the Augustinian Order was founded in 1244 we became heirs to already over 800 years of Augustine’s followers who had carried those 5 million words from a lower middle class African town to the libraries of the emerging universities of Europe

Still finding writings – Just this past year – a small group of writings sewn into a larger – followers saving the fragments

How did he lead the followers in Community which resulted in so much care for his legacy?

An Ear for Eloquence – Transformed (Redeemed) by Learning True Humility

Contemporary Confusion of Humility and Humiliation

A. Chappell captures the Augustinian meaning of humility as a humility that “impels us into the world so that we can share the vision we have discovered deep within, to share who we are and to share our many gifts and talents in service.” [A. Chappell (2001) *St. Augustine on Humility in Elements of an Augustinian Formation*. Rome: Pubblicazioni Agostiniane, p.116] Such “humility focuses on God and not on our independence, autonomy, plans and practices.” [Chappell, pp.116-117.] ,

“In humility is Wisdom which the world cannot give: “It has been made clear to us where God wishes us to be humble to avoid pride, and he wishes us to be on high to grasp wisdom” [Commentary on Psalm 130, 12] In the end, it is the humble who relinquish all that is not of God who will rise to the heights of wisdom and so come to “recall,” “contemplate” and “delight” in the Trinity. [The Trinity, XIII, 19, 24] [Chappell, p. 124]

It seemed good to me, in your sight, that I should gently, rather than abruptly, withdraw the service of my tongue from the talker's trade; that the youth, who were not thinking about your law, or your peace, but about lying follies and legal battles, might no longer buy from my mouth weapons for their passion. Fortunately, it was only few days before the Vintage-time Vacation. Since you had redeemed me, I decided to leave in the normal way, and not to return to offer myself for sale.... You had penetrated our hearts with the arrows of your love, and we carried your words like a sword penetrating us to our core. The examples of your servants, who you have brought from darkness into the light, and from death to life, have crowded in upon our thoughts, burned and consumed our heavy idleness so that we might not topple into the abyss. They enkindled us deeply, so that every breath of a deceitful and cunning tongue might inflame us more, rather than extinguish us. (*Confessions* IX, 2, 2-3)

Passionate Curiosity Transformed (Redeemed) by Always Learning and Reordering Love

“My attitude, as I teach you, is to remember and keep in mind my duties as a servant. As a result, I speak not as a master but as a minister, not to pupils but to fellow pupils, not to servants but to fellow servants.” *Sermon 242*, 1.

“The more they think they are learned, the more unteachable they have become. They have become ashamed to learn, because that would mean admitting ignorance. They have none of the necessary humility, which is the one right thing God came to teach”. *Sermon 198*, 13.

Search in ways by which we can make discoveries, and discover in ways by which we can keep on searching. (*The Trinity*, IX, 1, 1.)

You have made us for yourself and our heart is restless until it rests in you. (*Confessions*, I, 1,1.)

City of God – Two Cities = Two Loves

The temporal progress of these two cities mix together from beginning to end — both enjoy temporal goods or suffer temporal ills in similar ways. But differing in faith, hope and love, they will be separated at the final judgment where each will receive its end. (*City of God*, XVIII, 54.)

When one asks about another's learning, we do not want to know how easily or strongly he remembers things or how sharply he understands, rather we want to know what he remembers and understands. Since a person's character (animus) is deemed praiseworthy by how good and how learned it is, we take note of what he wills in addition to what he remembers and understands. We do not start with the strength of his will. Rather, we begin with what he wills, and then move to how strong his will is. We praise a character for loving passionately only when what it loves deserves to be loved passionately. (*The Trinity*, X, 17)

Recognizing happiness as the goal or end of humanity and unity as the means to that end, he [*Augustine*] came to see that the great tragedy of the human condition was alienation. Every human being is a cracked pot. We want to be whole while we live fractured lives, afflicted by the separations within ourselves, separations between ourselves and other individuals, and separation from that one being who can bring final happiness, the infinite God. (D. X. Burt, O.S.A. *Friendship and Society: An Introduction to Augustine's Practical Philosophy*. Grand Rapids, MI: William B. Eerdmans, 1999, 2-3)

Philippians Key to Augustine Learning Humility

Philippians 2:1-16 is "the text that profoundly formed Augustine's conception of humility." Stephen T. Pardue (2013) *The Mind of Christ: Humility and the Intellect in Early Christian Theology*. London: Bloomsbury, p.159

Philippians Chapter 2: 1-16 If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others.

Have among yourselves the same attitude that is also yours in Christ Jesus,

Who, though he was in the form of God,
did not regard equality with God something to be grasped.
Rather, he emptied himself,
taking the form of a slave
coming in human likeness;
and found human in appearance,
He humbled himself,
becoming obedient to death, even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name
that is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

So then, my beloved, obedient as you have always been,
not only when I am present but all the more now when I am absent,
work out your salvation with fear and trembling.
For God is the one who, for his good purpose,

works in you both to desire and to work.

Do everything without grumbling or questioning,
So that you may be blameless and innocent, children of God without blemish
in the midst of a crooked and perverse generation,
among whom you shine like lights in the world, as you hold on to the word of life,
so that my boast for the day of Christ may be that I did not run in vain or labor in vain.

Lewis Ayers in his *Augustine and the Trinity* calls this text “Augustine’s Panzer” – an organizing principle breaking through obstacles

Ayers sees this text as an exegetical rule for Augustine – I would call it an example of the allegorical/figurative interpretation Augustine learned from Ambrose – see in particular: de Trinitate 1. 8.18-9.18, de Trinitate 1. 10.21

While not speaking of Augustine, Hans Urs von Balthasar in “Love Alone” points out - "It is precisely in the kenosis of Christ (and nowhere else) that the inner majesty of God's love appears, of God who 'is love' (1 Jn 4:8) and a 'trinity'." p. 15. (Lucien Richard, p. 22)

Lucien Richard – Kenosis gives us a two-fold solidarity - with Father and with outcasts (p. 37) A solidarity that is powerful but not power over, power against, or power for, but rather power with. (Christ the Self-Emptying of God p.186) - Isaiah 53 – Servant Christology (p. 61)

Solidarity – exactly what is missing from Augustine’s natural friendship – In kenosis “what a friend we have in Jesus”

Kenosis as Solidarity with Father (and Spirit)

Taking on our nature is in some way taking on the Trinity – Created in the image and likeness of God

Memory, understanding, will - de Trinitate 15

Memory, intelligence and will - Sermon 52

Existing, knowing, willing - Confessions 13. 11.12

Exist, live, know - Soliloquies 2. 1.1 and de Trinitate 10. 10.13

In the Soliloquies, Reason tells Augustine, “Believe in God. Give yourself over to Him as much as you are able. Do not wish for your own will to be yours and at your own disposal; but proclaim yourself His slave.” (I, 15, 30)

Paul M. Collins comments that Augustine's use of memory, understanding and will shows a psychological understanding of personhood and Godhead (p.58) Also that Augustine's use of analogies related to Trinity is to bring us through spiritual conversion (p.50)

More than self-emptying – it is self-donation – Gives away the privilege of God to fill up with human nature.

Kenotic love is a gift to us seen through humility - For Augustine that gift is the Spirit – Augustine uses “gift” as title of the Spirit in Letter 11 and de vera religione 55. 112-113

Impact of Gift – Lewis Ayers says for Augustine, Spirit is understood as communion of Father and Son (p. 210) see, de fide et symbol 9. 20. Acts 4:32 reflects this communion (p. 258)

Gift for want? – Lucien Richard sees kenotic Christology as essentially transformative (p.8) The need for kenotic transformation is seen by Douglas John Hall in these words, “Unless man turns from mastering to servicing, from grasping to receiving, from independence to interdependence,

we will simply not last very long on the face of the earth." - "Lighten Our Darkness: Toward an Indigenous Theology of the Cross." (p.183) (Lucien Richard, p. 24)

Kenosis as Solidarity with the outcasts

For Lucien Richard - Christ's life is lived out in giving, in pouring out of self, and ultimately in a consummate gift, his dying on the cross. (p.96)

For Alfred North Whitehead - This is God as "the Great Companion, the fellow-sufferer who understands." "Process and Reality" (p.332). (Lucien Richard p.150)

For Karl Rahner - The New Testament affirms that one who loves one's neighbor has fulfilled the Law. This is the ultimate truth: God has been one's neighbor. See, "Is the Church Sent to Humanize the World?" (p.20). (Lucien Richard p.171)

This social nature for Augustine is a way to build the City of God, as he says, "For how could the City of God, about which we are already engaged in writing the nineteenth book, begin at the start or progress in its course or reach its appointed goal, if the life of the saints were not social." (City of God XIX, 5)

For Lucien Richard - Jesus chose his disciples "to be with him" Mk3:14 (p.69) – With him = Interdependence is made up of mutuality, exchange and reciprocity (p. 173 also 160) marked by passion, humility, compassion (p. 106) and a receiving and a giving (p. 163) because Jesus' love requires involvement.(pp.144-5) - It is the person in society and nature, in mutual reciprocity, who is the image of God (p. 165) According to Augustine, "You live together in the true sense of the word only if you have but one heart." (En Ps. 100, 11)

Picking up again with Lucien Richard - In the giving and receiving God is providing (p.135) now as well as in the past and future (mystery of faith) - God not simply loved in liturgy and ritual but in care for our neighbor (Good Samaritan) (p. 34) - Fundamental conception of God's nature as eternal agape (P. 94)

Kenosis embodies a preferential option for the poor (p.190) where Incarnation becomes Evangelization (p.191)

The poor are forgiven and given table-fellowship beyond family (p. 32) - limitless forgiveness (Prodigal Son) (p. 33)

Suffering of the poor – Jesus' life is lived out in giving, in pouring out of self, and ultimately in a consummate gift, his dying on the cross. (p. 96) - To say that God suffers is to say that God is actively engaged in dealing with a history that is real to God (p. 141) – As in the Righteous sufferer of the psalms and Deutero-Isaian servant of the Lord (Is 50:4-9, 52:13-53:12) (p. 69-70) - There is no love without compassion. One who is compassionate manifests human solidarity by crying out with those who suffer, by feeling deeply the wound of "the other." (p. 177) - In dialogue the sufferer finds solidarity, and solidarity is already victory over suffering. (p. 178)

In opting for the poor - power measured in servanthood and willingness to suffer for the kingdom of God (p. 64-65) Power and powerlessness paradoxically related - leading to self-realization (p. 71) involving a decentering of self (p. 164) - Jesus is recognized as the person who lives only in and because of his relationship both to God the Father and to the outcasts and the abandoned - Jesus does not belong to himself but to the other. He does not exist in and for himself but for the other; he emptied himself for the sake of the other. (p. 71)

In opting for the poor – the freedom that the gospels advocate is based on self-emptying (p. 25)

PREPARATION FOR DISCUSSION FOR MORNING 3/3:

After reflecting on the *kenosis* (self-emptying) of Philippians 2:1-16, how can becoming *Forma Christi*, with an Augustinian sense of humility, be a way of evangelizing if we are the only Gospel that people encounter?

Philippians Chapter 2: 1-16

If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others.

Have among yourselves the same attitude that is also yours in Christ Jesus,

Who, though he was in the form of God,
did not regard equality with God something to be grasped.
Rather, he emptied himself,
taking the form of a slave
coming in human likeness;
and found human in appearance,
He humbled himself,
becoming obedient to death, even death on a cross.
Because of this, God greatly exalted him
and bestowed on him the name
that is above every name,
that at the name of Jesus
every knee should bend,
of those in heaven and on earth and under the earth,
and every tongue confess that
Jesus Christ is Lord,
to the glory of God the Father.

So then, my beloved, obedient as you have always been,
not only when I am present but all the more now when I am absent,
work out your salvation with fear and trembling.

For God is the one who, for his good purpose,
works in you both to desire and to work.

Do everything without grumbling or questioning,

So that you may be blameless and innocent, children of God without blemish
in the midst of a crooked and perverse generation,
among whom you shine like lights in the world, as you hold on to the word of life,
so that my boast for the day of Christ may be that I did not run in vain or labor in vain.

Tuesday March 3

Community – Redeemed Genius for Friendship – From “For” to “With”

Engaging in Community: Learning with Others - For Augustine transformative learning is not individualistic. Learning **with** others in a community of learners is the distinctive characteristic of Augustinian Pedagogy. It differentiates an Augustinian approach from other ways, e.g., Ignatian (Jesuit) pedagogy which highlights being men and women **for** others. (International Commission on the Apostolate of Jesuit Education, *Ignatian Pedagogy: A Practical Approach*, Rome: Curia Generalizia della Compagnia di Gesù, 1993, p. 5)

Community as a locus of learning and a means to achieve communion (*communio*) among learners can be found in *The Rule*, *De opera monachorum*, *De civitate Dei*, his *Sermons* and his *Letters*. Augustine tells his community, “Live harmoniously in your house, intent upon God in oneness of mind and heart.” (*Regula*, I,2)

This is not easy friendship. For Augustine engaging in community demands work. He knows the difficulties of community life. His reflections on what he has learned from difficult community experiences can show at times disenchantment, even pessimism. (R.A. Markus. *Conversion and Disenchantment in Augustine's Spiritual Career* (Saint Augustine Lecture Series 1984).

Villanova, PA: Villanova University Press, 1989, 39) His teaching, through writing, placed many annoying and distracting demands on him. (*Epistula* 23A*, 4.) He became weary from the scandals of the world (*Epistula* 73, 10) and of his community at Hippo (*Sermo* 355 and *Sermo* 356) as well as his own bad decisions. (*Epistula* 270 and *Epistula* 20*) But the fruit of his labors in learning with others in community were overwhelmingly liberating and encouraging. He learned from writing. (*Sermo* 162C, 15 (Dolbeau 10)) Engaging with others in community taught him reciprocity by working with others who were learning at different paces. (*Enarrationes in Psalmos* 90, 2, 1 and 17) Through interactions in his teaching experiences he learned how to build a structure of cohesive interdependence (community) among the elements and methods involved in arriving at understanding, meaning and truth. (*De ordine*, II, 18, 48)

For Augustine, engaging in community became a school for dialogue with the Teacher Within (Inner Teacher) as well as a place for meeting his Teacher Without - Christ in His Fullness (*Totus Christus*). Through such encounters Augustine shows us how to learn the humility that is essential for true learning. (*Sermo* 198, 13) Further, in these engagements we discover that true teaching is service to and with others not a means to higher power or status. (*Sermo* 242, 1)

With/For – Distinctive Augustinian Leadership Characteristic– Not Jesuit – Man for Others

Augustine – Leader with Others

My place as your head frightens me, but what I share with you comforts me. I am a bishop set over you, but together with you I am a Christian. The first is the title of the office I have assumed, the second is a grace; the first is a danger, the second is salvation. The office seems like a storm tossing us about in a raging sea. But when we remember who redeemed us by His blood, it seems we enter the safety of a harbor in the stillness of that thought. Even though this office is personally hard work, the common benefit gives me rest. (*Sermon* 340, 1)

For Augustine this is not just leadership – Way to eternal life (*Sermon* 267, 4)

For Augustine With/Community dimension is Service – **Servant Leadership**

Not passive servant following orders but an active leadership

One of the images he uses for building community through service is deer

Love empowers us to support one another in carrying our burdens. When deer need to cross a river, each one carries on its rear the head of the one behind it while it rests its head on the rear of the one in front of it. Supporting and helping each other, they are thus able to cross wide rivers safely, until they reach the firmness of the land together. (Eighty-three Diverse Questions, 71, 1)

Each deer may worry about itself, but their physique ensures they will drown if they ford deep rivers alone.

New reaction to death –For happiness to be perfect, it must be permanent. (see The Trinity, 13, 7, 10 and Sermon 359A, 4)

Death of Nebridius livable in Christ (Confessions IX, 6) -

About Adeodatus' death – "I think him utterly without anxiety" (Confessions, IX, 14)

Death of Marcellinus – "Although the death of our friends leaves us in sorrow, we are consoled in knowing that they are beyond the evils of this life by which even the best of people can be broken down." (City of God, XIX, 8)

Remaining disappointment

His praising Theodorus who lapsed (Retractationes 1,2)

Closeness but religious separation with Romanianus – De vera religion

Betrayal by friend Boniface (Letter 220, 2-12)

Sorrow in Julian the son of a friend's insult of "wine-bibber" Monica (Contra Julian, unfinished work, I, 68)

"I confess that I readily throw myself entirely upon the charity of my friends, especially when I am wearied with the scandals of the world, and I rest in that without anxiety." (Letter 73, 10)

Body of Christ, Love and Catechesis/Evangelization

"In *En. in ps.* 30, sermo 1[2 and 5], held in Carthage during July, 411 or 412, Augustine describes how the love of Christ, who, though "his state was divine, yet did not cling to his equality with God but emptied himself to assume the condition of a slave" (*Phil.* 2.6.), i.e., the kenotic Christ, urges us, even in contemplation of the sublime, to acknowledge our own condition as slaves, to be grateful for the higher gifts we have received, and not to look down upon those who are weaker than ourselves and incapable of the heights of contemplation, but to adapt ourselves to them. If we fail to do this, we ignore the needs of Christ himself and court eternal confusion, for Christ has unreservedly identified himself with the weak." Canning, 1981, p. 170

"The most important reason for Christ's coming was that people might know how much God loves them. And, knowing in this way the extent of God's love for them, people might begin to burn with love for Him who loved them first, and, following Christ's commandment and example, they might love the neighbor, Christ, in loving people who were not close to him but wandering far from him, has become the neighbor" *De Catechizandis Rudibus* 4, 8

"Love has feet, for loving feet bring us to the church. Love has hands, for loving hands reach out to the poor. Love has eyes, for loving eyes make us attentive to the person who is in need, as the Psalm says: 'Blessed is he who is concerned for the needy and the poor' (Ps. 41,1). Love has ears, for the Lord says: 'He who has ears to hear, let him hear' (Lk. 8:8). It is, of course, not a matter of distinct

localized organs, but the person who loves has the perception to see the whole at one time.” *In Jo. Ep. tr. 7, 10*

"Speaking of fraternal love, John says: 'How can anyone who does not love the brother whom he can see, love God whom he does not see?' (1 Jn. 4, 20) Do you think that when you love your brother you are loving him alone and not Christ as well? That is impossible, because you are loving the members of Christ. When you love Christ's members, you love Christ himself. When you love Christ, you love the Son of God. When you love the Son of God, you love the Father. Love cannot be split up. Begin loving somewhere, and the rest will follow.” *In Jo Ep, tr. 10, 3*

"To fail to love Christ is not just a weakness; it is death. Therefore, imploring God's mercy, we should take great care that Christ is not neglected because of a man's faults. It is precisely the weak person we ought to love for Christ's sake." *De Diversis Quaestionibus 83, 71, 7*

"Whether someone is a pagan or a Jew, he is our neighbor because he is a human being." *Sermon 359, 9*

The Lord himself makes his Gospel available to all the people in the world, so that it may be assimilated according to each one's capacity. (Commentary on John 124.5)

Love of God - Preferential Option for the Least

Augustine has a "predilection for the text of Mt. 25, 31-46 "the passage in Holy Scripture which has made the deepest impression on him." [*Sermon 389, 5*] There are more than 275 references to this text of Matthew in the works of Augustine. Commenting on it, Augustine describes Christ as present in our sisters and brothers, especially in the needy and the outcast. van Bavel, T.J. The Double Face of Love in Augustine. *Augustinian Studies*, 17 (1986), 180

Christ would not have called "Saul, Saul" unless he was above. But Saul was not persecuting Christ in heaven. Unless Christ who was above was not also on earth below, he would not have asked "why are you persecuting me?" Fear Christ above, acknowledge him below. Have above the Christ who gives, recognize him here in need. Here he is poor, there he is rich. That Christ is poor on earth is shown by the fact that he himself speaks for us: "I was hungry, I was thirsty, I was naked, I was a stranger, I was in prison." *Sermon 123, 4*

"Now, thanks to God's good favor, winter is here. Think of the poor, think how you can clothe the naked Christ ... When, in the Gospel reading, Jesus told Zacchaeus: 'Come down; today I must stay at your house', I heard you sigh with joy as if you yourselves were there with Zacchaeus receiving Christ. In your hearts you were thinking how blessed Zacchaeus was that the Lord should enter his home. You were thinking: 'What good fortune Zacchaeus had. Couldn't something like that ever happen to us? No, because Christ has already ascended into heaven'. I ask you to tell me, then, Christ, what your New Testament says. Allow me to be blessed too because of your law. Brothers and sisters, repeat it aloud, so that you might realize that you are not deprived of Christ's presence. Listen to what the judge will say: 'When you did it to one of the least of mine, you did it to me'. Each of you expects to receive Christ seated in heaven. Turn your attention to him lying in the street; direct your attention to Christ who is hungry and suffering from the cold, Christ in need and a stranger. Those of you who are used to doing such things continue to do them. Those of you who are not so accustomed begin, to do them. As your knowledge of Christian teaching grows, so may your good works increase. While you praise the sower, see that you bring forth the harvest. May it be so!" *Sermon 25, 8*

Daring Inversion

“In 393, when Augustine quoted 1 John 4, 8 and 16 "God is love" for the first time, he point out that John had not written "Love is God," but "God is love." In a sermon from that year, he argued the divinity of the Holy Spirit. After having quoted John 4, 24 "God is Spirit," he continued: "There is another testimony of the apostle John "God is love." Here, too, he does not say "Love is God," but "God is love," so that the divinity itself is understood as love." [*De fide et symbol* 9, 19] Fourteen years later, in 407, however, he makes a radical shift and has no difficulty in inverting the statement, "God is love" into "Love is God." This inversion is only possible in Latin, not in Greek.” van Bavel, 1986, 172

This inversion occurs at least ten times in Augustine's works. It will not be necessary to quote all these instances. The following text puts it most succinctly: "Love is the gift of God to such an extent that it is called God himself, as is shown by the words of John 'God is love', and anyone who dwells in love is dwelling in God, and God in him" van Bavel, 1986, 173

Practical Primacy of Love of Neighbor

“In Augustine's theology there is a clear reduction of the commandments [Love of God and Love of Neighbor] to one commandment, namely, love of neighbor. Though love of God comes first in the order of commanding (*ordo praecipiendi*) love of neighbor has to come first in the order of execution (*ordo faciendi*). (*In Io.Evan.tr.17*, 8) van Bavel, 1986, p. 170

"Those who love one another and love God who dwells in them constitute a city for God. A city is held together by a law. The law of this city is love. And love itself is God. For it is written: 'God is love'. Therefore, the one who is full of love is full of God, and many people full of love constitute a city for God ... Be in that city, and God will not be outside you.” *En. Ps.* 98, 4

Love of God and Works of Mercy
Evangelizing through Augustine's Preferential Option for the Least

How are the works of mercy Faith working through Love (Galatians 5:6)?

Augustine sees Christian the works of mercy found in scripture so important that he adds them to the works of necessity (*Sermon 211A*, 1) such as weaving, sowing, plowing, planting, sailing, milling and cooking. (*Sermon 84*, 1) While the works of necessity involve activities that ensure people have the basics for living, Augustine sees the works of mercy as the basics of the practice of Christian living. Since they are basic needs, any sacrifice connected to performing works of mercy is also part of the necessities of the practice of Christian living. For Schuld, sacrifices, like those involved in performing works of mercy, are a means to solidarity via Augustine's understanding of Christ's sacrifice on the cross. As she interprets it,

Because "sacrifice" creates these bonds of unity, Augustine declares, the solidarity it shapes through imitative acts of self-emptying love always interacts with another solidarity that binds all persons together, inside and outside of the church — the solidarity of Adam. The community should thus form (and continually "re-form") itself through sacrificial acts of compassion as an outwardly and not just inwardly looking body. (J. Joyce Schuld, *Foucault and Augustine: Reconsidering Power and Love*. Notre Dame, IN: University of Notre Dame Press, 122)

God allows us to teach and minister to him. "When one of the least of mine learns, I learn." *Tractate on the Gospel of John* 21, 7, 2.

Reflection for dialoguing this evening:

1. Choose one of the works of mercy.
2. Read and reflect on the related scripture texts.
3. Be prepared to discuss - How does this work of mercy help you to understand *Totus Christus* and preferential option for the least as means of catechesis and evangelization?

SOURCES AND REFLECTIONS ON THE WORKS OF MERCY

Based mainly on Isaiah 58: 6-10, Matt 25:34-40 and 1 Cor 3:16, the Catholic tradition lists

Seven Corporal Works of Mercy:

- 1) To feed the hungry. How can fasting in solidarity with the hungry help us learn to the humility of Christ's suffering?
- 2) To give drink to the thirsty. How are the actual physical needs of people to have affordable, clean water the continuing suffering of Christ?
- 3) To clothe the naked. When we provide clothing for others how do we see this as Christ calling us to divest ourselves of power and take up the humility of God?
- 4) To visit the imprisoned. How is Christ being held captive in our world in a variety of forms including imprisonment for political, criminal and religious reasons, as well as being "prisoners" of domestic violence, sexism, racism and class distinction?
- 5) To shelter the homeless. How are the homeless -, street people, migrants, refugees, orphans and foster children Christ calling us to build community with them by building a sense of belonging to the Whole Christ?
- 6) To visit the sick. How are the homebound, the mentally or physically sick and the elderly who cannot afford nursing homes and need companionship and housekeeping the infirm Christ beckoning us to himself?
- 7) To bury the dead. How are the needs of the dying and their families as they face their last days on earth a call from Christ to be with Him on his way home?

The Catholic tradition identifies **Seven Spiritual Works of Mercy** found in the NT:

- 1) To admonish the sinner. (Matt 18:15-20; Col 3:5-17; 1 Thess 5:12; 2 Thess 3:15) How is the way I respond to others in difficulties a sharing of the love of God that I have received?
- 2) To instruct the ignorant. (Rom 11:25; 1 Cor 10:1; 1 Tim 4:6-16; 2 Tim 4:1-5; 1 Thess. 4:13) How is the ignorance of others a reminder that I must help Christ to learn though His 'least'?
- 3) To counsel the doubtful. (Lk 24:36-53; Jn 20:26-29) How good am I at counseling Christ through his doubting Thomases?
- 4) To comfort the sorrowful. (Jn 11:19; 1 Thess 4:13-18) How are the grief, loneliness and alienation in the world opportunities for solidarity with Christ? How is coping with and growing through sorrow a journey closer to the suffering Christ?
- 5) To bear wrongs patiently. (Matt 16:24; James 5:7-11) How is Christ calling me to join him in bearing the burdens of others?
- 6) To forgive all injuries. (Matt 6:15; 18:21-35; Col 3:13) How is Christ calling for the healing of His hurts though all the physical injuries around me as well as the spiritual resentments, bitterness, hatred and spirits of vindictiveness?
- 7) Pray for the living and the dead. (James 5:16; Col. 1:3,9; 2 Macc 12:45) How are the calls for prayers for others helping me to hear Christ's needs in the world?

Wednesday March 4

Eloquence Redeemed: Reflective Learning

To know in the deepest way means that learning is not just a mental exercise. Augustine expects learning to impact our lives and actions. In Augustine's life, learning had such a deep impact that in his *Confessions* he presents important experiences in his life as transformational. Chief among these transformations is his conversion to Christianity. This conversion was not simply an intellectual change. It was Augustine responding to learning that he was unconditionally loved by God. He had learned he was totally loved by Love itself and responded in love through conversion. (*Confessions*, VIII, 12, 29) Augustine also reports his earlier transformation to seek Wisdom after reading Cicero's *Hortensius*. (*Confessions*, III, 4, 7) At the end of his life he records transformations in his thinking in his *Reconsiderations* (*Retractationes*). (Henry Chadwick phraseology)

In the transformations he presents to us we can see his education. The word education's Latin root (*educare*) means to draw out not leading out of darkness (L.I. Rendon, *Sentipensante* (Sensing/Thinking) Pedagogy: Educating for Wholeness, Social Justice and Liberation, Stylus Publishig, 2008, p.41). These transformations drew learning out of Augustine. In his writings he describes two spurs to his transformations. One spur is solidarity with others in friendship and community (*communio/communio*). This can be seen when he reflects on his days as a student in Carthage in these words,

My inmost self found all manner of joy when I was in their company — to talk and to laugh and to be kind to each other — to read engaging books together, to go from the lightest joking to talk of the deepest things and back again — to differ without discord, as I might differ with myself, and when on the rarest occasion disagreement arose, to find it highlights the sweetness of our normal agreement — to teach or to learn from each other — to be impatient for those absent and welcome them with joy when they return — these and similar things, emanating from our hearts as we gave and received affection, shown in our faces, our voices, our eyes, and a thousand other gratifying ways, ignited a flame which fused our very souls together and made the many of us one. (Confessions, IV, 8, 13)

In the array of these moments of solidarity we can infer what we would today call multiple intelligences or varieties of learning styles at work in Augustine's education. Clearly this description conveys the presence of auditory, visual and kinesthetic modalities of learning in the listening, picturing and practicing involved in his reflective thinking about that time in his education.

The other spur to his transformations came through solitude where reflected on his experience in dialogue in solidarity with the Teacher Within. In *De magistro* he introduces this inner dialogue as a practice of learning that assists students to understand abstract concepts like signs and symbols. In his subsequent writings Augustine's presentation of this inner dialogue (Augustinian interiority) shows that it teaches more than abstract concepts. As we have seen, it fosters "a desire for authenticity, a capacity for discernment and a sense of transcendence." (see earlier, M.A. Keller)

Each of these spurs (and the reflective thinking each engenders) is crucial to any attempt at an Augustinian approach to learning or teaching. According to Santiago Insunza interiority (dialogue with the Teacher Within) and communion (friendship and community) "are the principle categories of Augustinian thought." (S. Insunza, *Augustinian Spirituality in the Life of the Laity in Our journey back to God: Reflections on Augustinian Spirituality*. Rome: Pubblicazione Agostiniane, 2006, 405) This is especially clear when we looking at his learning and teaching experiences.

Teacher Within

"Consider this great puzzle. The sounds of my words strike the ears but the Teacher is within. Do not think that any human teaches another. The sound of our voice can admonish, but the one Who teaches is on the inside. The sound we make is useless." (*Tractate on I John* III, 12.)

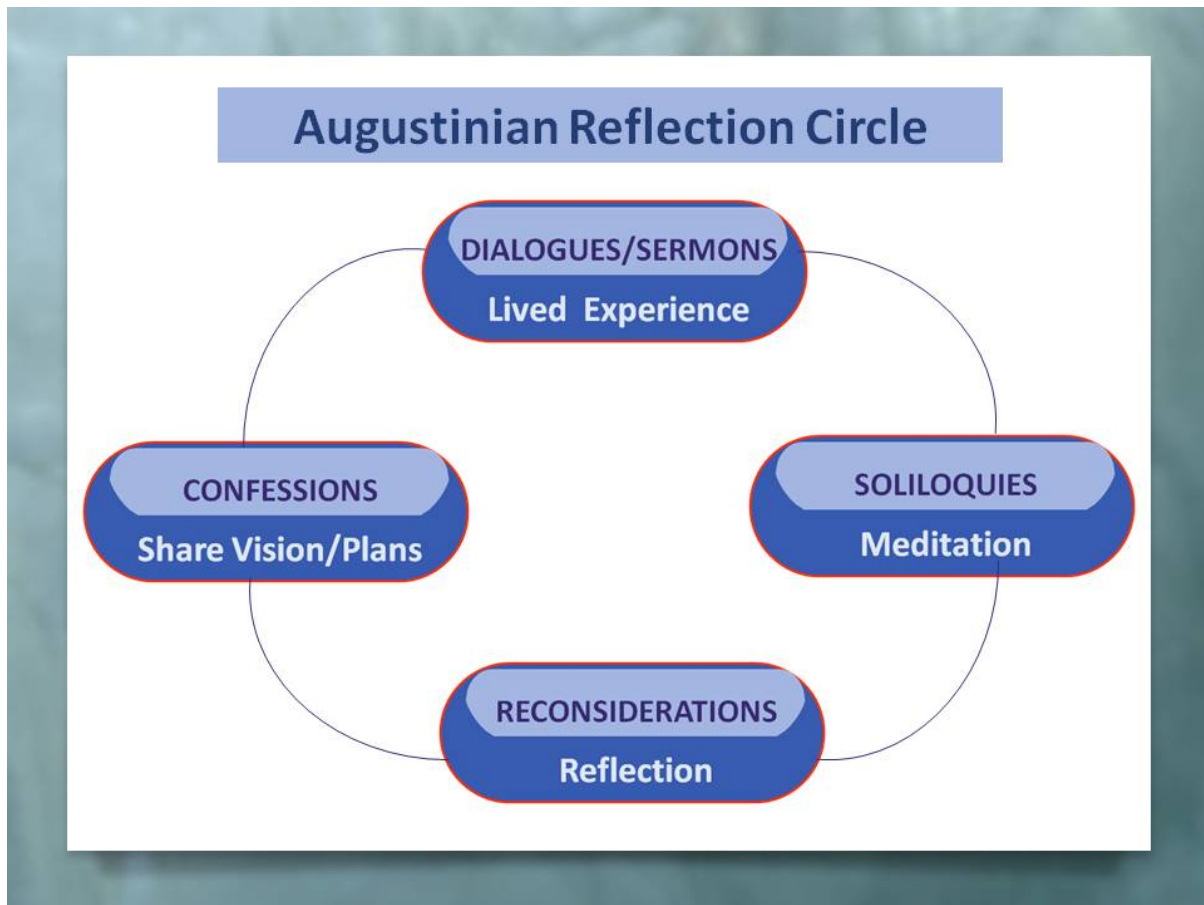
"There is a master within who teaches us. Christ is our master, and his inspiration teaches us. Where his inspiration and unction are lacking, it is in vain that words resound in our ears. As Paul the apostle said: *I*

planted the seed and Apollos watered it, but God made it grow. Therefore, whether we plant or whether we water by our words, we are nothing. It is God who gives the increase; his unction teaches you all things."(*Homilies on the First Letter of John* 3, 13)

"Certainly, through their words and signs, people can make suggestions; but the only one who teaches is the Teacher within, who became our visible Teacher (Christ) to lead us from visible to interior things" (*c. ep. Man.* 36,41).

"What foolish oddity could ever lead someone to send a child to school so that he can learn what the teacher thinks?" *The Teacher*, 45.

"He is called teacher when in fact he is not. Because they coexist, the inspirational light of the teacher is confused with the activated light of the student" (*The Teacher.* 14, 46).



The interior life is not a theoretical construct that sprang from Augustine's spirited intellect. Rather, it flows from his personal experience in life. Galende, p.301

Importance of Writing

Became Doctor of Grace – 5 million words – finding his ideas in a simple way - Forms of writing

He complained about the troubles and distractions in the demands of writing. Yet, he tells us how he learned from his own writing. "In our writing we make progress. We are learning every day. We are engaged in research while we dictate, i.e., knocking at the door as we speak. When I can be useful to the fellowship, both by writing and by speaking, I certainly will not keep quiet, if I can help it." Sermon 162C, 15 (Dolbeau 10).

Through writing he encountered a larger community of learners. His writings also helped him learn by dialoguing with others. He was converted by writings/Scripture, while his writings gave him insights

In addition to intellectual friendship, Cicero's book, *Hortensius*, became a crucial element in Augustine's transformation: "That particular book is the *Hortensius* containing an exhortation to philosophy. It very definitely changed my ways of feeling, modified my prayers to You, O Lord, and gave me new purpose and ambition. All of a sudden I saw all the vanity I had hoped in as worthless, and I longed after everlasting wisdom with an incredibly intense desire. I started a journey upwards." *Confessions*, III, 4, 7.

Dialogues/Sermons/Letters

Friendship: "My soul found all manner of joy when I was in their company — to talk and to laugh and to be kind to each other — to read engaging books together, to go from the lightest joking to talk of the deepest things and back again — to differ without discord, as I might differ with myself, and when on the rarest occasion disagreement arose, to find it highlights the sweetness of our normal agreement — to teach or to learn from each other — to be impatient for those absent and welcome them with joy when they return — these and similar things, emanating from our hearts as we gave and received affection, shown in our faces, our voices, our eyes, and a thousand other gratifying ways, ignited a flame which fused our very souls together and made the many of us one." *Confessions*, IV, 8, 13.

With intellectual friends he found "Those who listen are luckier than those who speak. The learner is humble, but the teacher must work hard at not being proud." *Expositions on the Psalms*, 50, 13

Augustine's conception of the dialogic nature of learning was evident in this advice to learners: "Through watching and listening to us when we are actually engaged in working, you will learn better than by reading what we write." *Religious Instruction of the Uninstructed*, 23

For a teacher he had this additional advice on the dialogue: "Let anyone who has a better understanding teach me. I am the teacher -- but in such a way that I hope that I am not unteachable." *Sermon 244*, 2.

"This is why we chose this method of discussion. There is no better way of seeking truth than through the method of question and answer. But rare is the person who is not ashamed of being proved wrong. As a result, a good discussion is often spoiled by some hard-headed outburst with its frayed tempers, generally hidden but sometimes evident. We planned to proceed peaceably and agreeably in our search for truth. I would ask the questions and you would answer. If you find yourself in difficulties, do not be afraid to go back and try again." *Soliloquies*, II, 7, 14

Soliloquies (What?) Silent and Listen (Same Letters)

"Do not stay outside yourself, but enter within since the truth dwells in the interior person. When you find you can change your nature, transcend yourself. Do not forget that when you climb above yourself, you are lifting yourself above your soul, which has the gift of reason. Step, therefore, to where the light of reason is lit". *True Religion*, 39, 72.

"Be gentle in hearing the word, in order to understand. Listen to the voice of truth in reflection and in silence so that you are able to understand it." (*Sermon 52*, 19, 22)

"After teachers have used words to explain all the branches of learning that they claim to teach, including those dealing with virtue and wisdom, students ponder interiorly if what has been said is true, that is, they contemplate on the inner truth according to their capacity.) *The Teacher*, 45.

Let me know myself, Let me know You (*Soliloquies*, II, 1,1)

"Let us leave something for people's reflection, a generous margin for silence. Go within yourself; leave the noise and the confusion behind. Look inside yourself and see if you can find that hidden corner of the soul, where, free of noises and arguments, you don't need to begin disputes or brood on pig-headed quarrels." (*Sermon 52*, 19, 22)

Combining Martha and Mary

In these two women two kinds of life are represented: present life and future life, toilsome and restful, miserable and beatific, temporal and eternal life, two sorts of life, which I have briefly described to the best of my ability: now it's up to you to think about them more fully. (*Sermon 104, 4*)

Processes for Augustinian Interiority

Both Keller and Galende derive processes from “Do not look outside. Return to yourself. Truth resides inside a person. When you discover that you can change, transcend yourself.... Go where the light of reason is illuminated.” *True Religion*, 39,72.

For Keller this attention to inner life is a spiritual process or dynamic consisting of four inseparable steps. These can be summarized in this way:

1. Return to yourself, i.e., go from outer life to inner life.
 2. Go beyond yourself, i.e., go from inner life to the truths of reason.
 3. Transcend truths, i.e., go from the varied truths of reason to ultimate Truth.
 4. Experience Enlightenment, i.e., return to the outer life with a truer vision of self and reality.
- M.A. Keller, Human formation and Augustinian Anthropology in *Elements of an Augustinian formation*. Rome: Pubblicazione Agostiniane, 2001, 210.

Galende summarizes this dialogue, this style of interiority, as a four step process through which Saint Augustine invites us join him.

1. Do not be eager to expend all your energy on external things
 2. Go within yourself
 3. Transcend yourself
 4. Now experience all things external from your interior life. (*City of God*, XIX, 19).
- F. Galende, Augustinian Interiority in *Our journey back to God: Reflections on Augustinian Spirituality*. Rome: Pubblicazione Agostiniane, 2006, 278-279.

Daily Use of Augustinian Reflection

“It is the daily work of Christians to make progress toward God, and to rejoice in God or his gifts always. The time of our pilgrimage, our wandering in exile, is very short, while in our home country time does not exist. After all, between eternity and time there is a considerable difference. Here you are required to show devotion; there you take rest. Thus, like good traders, let us note every day how well we have done, what profit we have made. Not only must we be attentive in listening, but also vigilant in action. This is a school in which God is the only teacher. It demands good students, those who are enthusiastic in attendance, not those who play hooky.” *Sermon 16A, 1*.

Augustine’s Gardens (George Tavard and George Lawless)

Beyond metaphor or imagery, places of spiritual development in the actual experience of quietude and rest in his garden retreats.

1. Pear orchard not far from his parents’ home at *Thagaste*
2. At rented house in *Milan* where Augustine heard *Tolle Lege*
3. At estate of Verecundus at *Cassiciacum*
4. Courtyard of lodging house at *Ostia* where Monica and Augustine had ecstatic experience.
5. Inherited property at *Thagaste* where Augustine established his first monastery.
6. Garden at *Hippo* which Bishop Valerius gave to Augustine as building site for a monastery.

Reconsiderations (So What?)

“On earth we are always travelers, always on the go. Do not grow complacent with what you are. Where you have become pleased with yourself, there you get stuck. If you say “That’s enough,” you are finished.

Always add something more. Keep on walking. Always forge ahead”. *Sermon 169*, 18.

“While we are walking, one walks more slowly and another walks with greater speed. But both continue walking. Those who are falling behind should be rallied. Those who are turning to go back should be called to continue on. Those who go astray should be led back to the road. Slow walkers should be urged on. Fast walkers should be imitated. Those who are making no progress are stuck on the way. Those, who go from a better purpose back to a worse one they had abandoned, have turned and gone backward. Those who have abandoned the faith have strayed from the way totally. Let us walk with the slow ones behind those walking faster. But, still with those who are walking.” *Sermon 306B*, 1.

“Use knowledge as a kind of scaffolding 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.” *Letter 55*, 33.

“To reach a high spot you need a ladder. To get to the height of greatness, use the ladder of humility.” *Sermon 96*, 3.

“If the beam and stones of the house were not fitted together by a definite order (in a way if they were not connected to one another in peace, united in love by mutual cohesiveness), no one would ever dare enter this house. We know this because when you see a building in which the beams and stones are solidly joined together, you enter with confidence and do not fear its falling apart.” *Sermon 336*, 1-2

“Reason is the faculty that enables me to analyze and synthesize the things that ought to be learned.... Both in analyzing and in synthesizing it is a unity that I seek, a unity that I love. But when I analyze, I seek a homogenous unit; when I synthesize, I look for an integral unit.” *On Order*, II, 18, 48

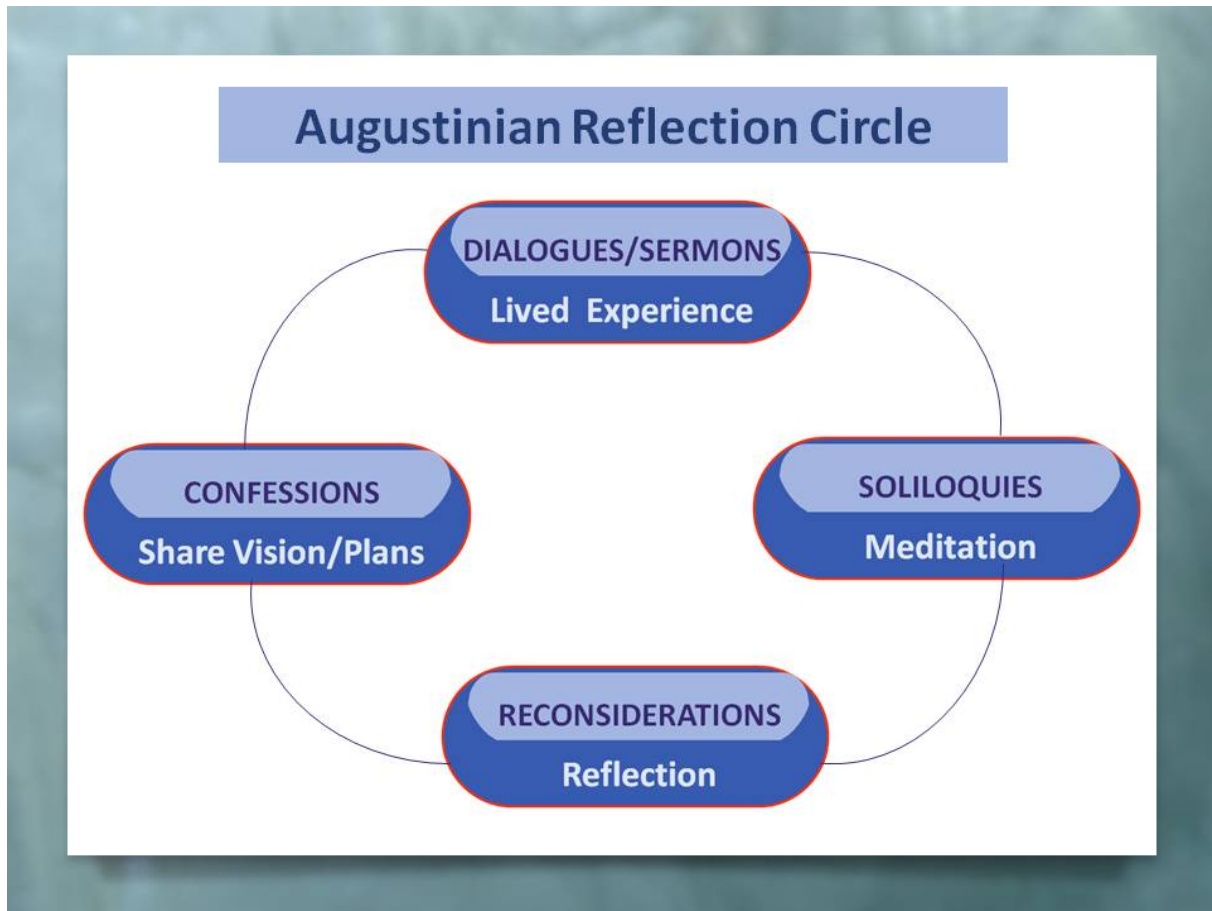
“Search in ways by which we can make discoveries, and discover in ways by which we can keep on searching.” *The Trinity*, IX, 1, 1

Confessions (Now What?) - Communal Confessions of Truth

“I must tremble in the face of your judgments, Lord, because your truth is neither mine, nor his, nor hers. Rather, it belongs to everyone whom you call to share it in communion with you. Likewise, you give us the terrible warning not to take truth as personal property, for fear we will find ourselves deprived of it.” *Confessions XII*, 25, 34.

“Truth is the inheritance of all, and thus is not the particular property of anyone. What is in common belongs to everyone so that all who come to it may use it and be enlightened. It is equally distant and equally close to everyone.” *Expositions on the Psalms*, 75, 17.

“Love empowers us to support one another in carrying our burdens. When deer need to cross a river, each one carries on its rear the head of the one behind it while it rests its head on the rear of the one in front of it. Supporting and helping each other, they are thus able to cross wide rivers safely, until they reach the firmness of the land together.” (Eighty-three Diverse Questions, 71, 1)



The lectures of the class have introduced you to the Augustine’s Reflective Thinking Circle that is based on Augustine’s ways of thinking as found in his various forms of writing. This exercise is designed for you to practice implementing this practice of reflective thinking.

First Part: Dialogues/Sermons/Letters

Like Augustine we should learn from the dialogues we have with our friends. He tells us, “My soul found all manner of joy when I was in their company — to talk and to laugh and to be kind to each other — to read engaging books together, to go from the lightest joking to talk of the deepest things and back again — to differ without discord, as I might differ with myself, and when on the rarest occasion disagreement arose, to find it highlights the sweetness of our normal agreement — to teach or to learn from each other — to be impatient for those absent and welcome them with joy when they return — these and similar things, emanating from our hearts as we gave and received affection, shown in our faces, our voices, our eyes, and a thousand other gratifying ways, ignited a flame which fused our very souls together and made the many of us one.” *Confessions*, IV, 8, 13.

Like Augustine we should learn that, “Those who listen are luckier than those who speak. The learner is humble, but the teacher must work hard at not being proud.” *Expositions on the Psalms*, 50, 13

To move from outer dialogue let us “Listen to the voice of truth in reflection and in silence so that you are able to understand it.” (*Sermon* 52, 19, 22)

Second Part: Dialogues/Sermons/Letters and Soliloquies (What?)

INSTRUCTIONS: *From your dialogues with others about Augustine enter into the inner dialogue that Augustine models in his Soliloquies what you have heard/learned/now know. Use the table below to process WHAT has come to you in your dialogues. If you need more space go beyond the single page format.*

Let us pray with Augustine: O Lord, “Let me know myself, Let me know You.” (*Soliloquies*, II, 1,1)

“Do not stay outside yourself, but enter within since the truth dwells in the interior person....Step, therefore, to where the light of reason is lit”. *True Religion*, 39, 72.

WHAT have I heard in (do I know from) my dialogues with others?	
Brainstorm (no judgment list)	After reflection WHAT is more important?
	After reflection WHAT is less important?

Third Part: Reconsiderations (So What?)

INSTRUCTIONS: From your reflection in the Second Part: Soliloquies use the table below to process what you have found that supports or differs from your original thoughts.

Demonstrate the Reconsiderations/“So What?” factor by describing their impact on your thinking about Augustine. If you need more space go beyond the single page format.

“Use knowledge as a kind of scaffolding 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.”
Letter 55, 33.

“To reach a high spot you need a ladder. To get to the height of greatness, use the ladder of humility.” *Sermon 96, 3.*

SO WHAT does reflection tell me I need to REINFORCE/RECONSIDER?	
What have I found that supports what I have known previously?	What have I found that is different from what I have known previously?
How will this affect the way I think or act?	How will this affect the way I think or act?

Fourth Part: Confessions (Now What?)

INSTRUCTIONS: From your reflection in the Third Part: Reconsiderations use the table below to process what you have discovered in your dialoguing and reflecting on Augustine that you are ready to share with (confess to) others and/or continue to search through by exploration, experimentation or more reflection. You do not need to use all the boxes in this part. If you need more space go beyond the single page format.

Let us pray with Augustine: O Lord , help us to “Search in ways by which we can make discoveries, and discover in ways by which we can keep on searching.” *The Trinity*, IX, 1, 1

Discoveries that are developed enough to SHARE
WHAT do I have that I can share NOW?

What thoughts/discoveries do I need to continue my searching?
What thoughts/discoveries need continued searching through EXPLORATION?
What thoughts/discoveries need continued searching through EXPERIMENTATION?
What thoughts/discoveries need continued searching through more REFLECTION?

Thursday March 5

Rhetoric: Ear for Eloquence before Conversion

Ciceronian Standard

Rhetoric purpose – To teach, delight and persuade See, *De doctrina Christiana* (*Teaching Christianity*), 4, 27-29.

Seller of Words

Because of both my choice to serve you, and my inability, by reason of difficulty in breathing and pain in my chest, to continue in my profession, when the Vintage-time Vacation came to an end, I gave the citizens of Milan notice so that they could provide their students with another seller of words (*venditorem verborum*). I notified your bishop, the holy man Ambrose, by letter about my former errors and present resolutions, seeking his advice about which scripture books it was best for me to read, in order that I might be more ready and more fit to receive great grace. He recommended Isaiah the Prophet; I believe, because he foretells, more clearly than others, the gospel and the calling of the Gentiles. Not understanding the first portion of the book, and imagining the whole to be like it, I laid it aside, intending to take it up later, when I was more proficient in our Lord's words. (*Confessions IX*, 5, 13)

Rhetoric: Ear for Eloquence after Conversion

Transformation of Viewpoint

Ear for Eloquence to hear (Encounter) Inner Teacher

Ear for Eloquence to Hear (Encourage) Learner to Undertake the Learning Journey

Ear for Eloquence to hear (Engage) Listener in Learning

Ear for Eloquence to Encounter the Inner Teacher

The Teacher (De Magistro)

Despite title, it does not provide a pedagogical manifesto.

Dialogue as a practice of teaching

Learner's (Adeodatus') experience becomes a means for understanding.

Augustine introduces in this work the encounter with (role of) the Inner Teacher.

The Trinity (De Trinitate)

Contains Augustine's ideas of how learners acquire knowledge.

Presents Augustine's theological understanding of his experience of the Trinitarian love of God in his life.

Also presents ways in which he sees each human being as the Image of God.

In each of us is the trinity of memory, understanding and will. Our trinitarian God has a communal life, so the parts of our learning work together communally when will "joins the child (understanding) to its parent (memory) and is in a way common to both of them." (*The Trinity*, XIV, 10)

Encouragement to Undertake the Learning Journey

Instructing Beginners in the Faith (De catechizandis rudibus)

Response to the Carthaginian deacon, Deogratias

He appealed to Augustine for instruction on dealing specifically with beginners, those seekers who were not yet catechumens.

Content = Truth

Consists of two presentations guided by ages of history with which an average learner of the time might have had some familiarity. From these he moves to more spiritual understandings. Presentations differ in length to aid in adaptation to the understanding and experience of the learner.

Attitudes = Of both the preacher and the hearer which color any understanding of experience. “In my own experience as a teacher, I am swayed now in one way, now in another, according as the characteristics and background of person that I see before me to receive instruction. And it is in keeping with these various influences that my actual address opens and moves forward and comes to a close. (*De catechizandis rudibus*, 15, 23)

- Cheerful Attitude: “Our greatest concern is much more about how to make it possible for those who offer instruction to do so with joy. For the more they succeed in this, the more appealing they will be. But for cheerfulness to be present at the opportune time depends on the compassion of the teacher. (2, 4)
- We are given a much more appreciative hearing when we ourselves enjoy performing our task. Then 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. (2, 8)
- When we see no reaction from our hearer, it is really tiring to continue speaking right to the end of the allotted time. (13, 18)
- With gentle encouragement we should drive out the exaggerated fear that prevents the student from making known where he stands, and we should temper his shyness by instilling in him the value of our fraternal communion. By asking questions we should try to find out whether he understands what has been said, and we should give him confidence to voice freely any objection he thinks ought to be raised. (13, 18)
- Although we may pay no attention to the beautiful sights of the city where we live, our own enjoyment is revived by sharing in the enjoyment that others derive from seeing them for the first time. And this we experience the more intensely, the closer our friendship 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. (12, 17)
- It often happens that someone who was listening in the beginning with pleasure later becomes tired and now he opens his mouth no longer to express approval but to yawn. We should reawaken his attention by making a remark spiced with seemingly good humor and appropriate to the subject under discussion. Or we can relate something that arouses great awe and astonishment. (13, 19)

- What we say should touch preferably on the student's own situation so that, stung by solicitude for himself, he may become alert again.(13,19)

Engagement

Teaching Christianity (De doctrina Christiana)

I finished the work in four books, of which the first three are useful for understanding scriptures, while the fourth is about how things that we understand should be set forth. (*Reconsiderations* II, 4, 31)

Presentation of a curriculum of Christian teaching with a guarded use of non-Christian learning.

Beyond a basic set of teachings it provides a core of instruction on how to interpret scripture. As a guide for the learner Augustine provides solid principles to follow in interpretation.

Supposition that teaching is not just received but also is interpreted in the experience of the learner.

At the end there is a homiletic presentation as an example of how the learner should hear the presentation of teachings and interpretations.

Role of Rhetoric: Augustine taught that rhetoric is the art of persuading people to accept something, whether it is true or false. We should not cede this art to those speakers who are trying to convince their audience of something untrue. (4.3) We have the duty of teaching what is good and un-teaching what is bad. After conversion, rhetoric becomes means not end.

Components of Rhetoric:

Means	Aim
To Teach	Knowledge of Truth (4.27)
To Delight	Instill pleasure in Truth (4.29)
To Persuade	Gaining assent to Truth and acting in a moral way. (4.29)

Truth Found in Scripture: "For the poorer the [preacher] perceives himself to be in his own words, the richer it behooves him to be in scripture." (4.8)

Styles/Uses of Rhetoric: (4.20-39)

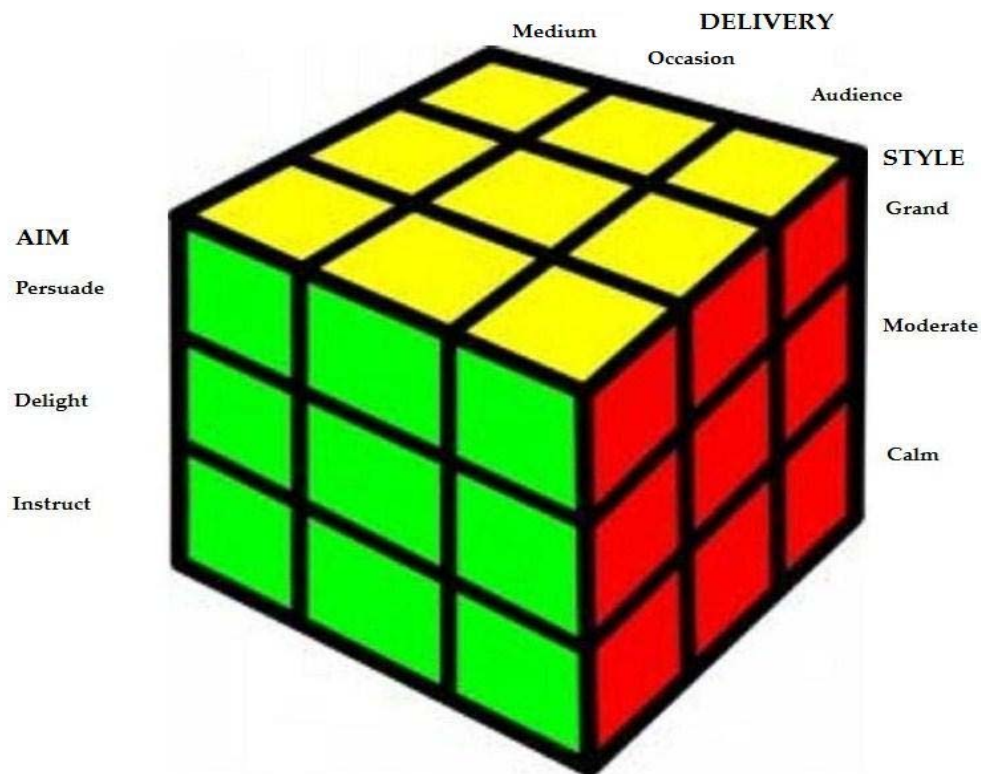
Means	Style	Use
To Teach	Calm	Catechesis – Laying out the tenets of the faith.
To Delight	Moderate	Polemics - Providing an argument for the faith.
To Persuade	Grand	Apologetics – Defending the faith by clearing up misunderstandings.

Senses of Scripture (Contribution of Ambrose)

Means	Style	Sense of Scripture
To Teach	Calm	Allegory - reading scripture through the eyes of faith: teaching what we should believe.
To Delight	Moderate	Anagogy - reading through the eyes of hope: teaching what we should want.
To Persuade	Grand	Tropology - reading through the eyes of love: teaching us what we should do.

Delivery: “To the extent that it can reasonably be done, a speech should be given variety by the use of all of them, because when one continues too long in one vein, it ceases to hold the listeners attention.” (4.51)

Hermeneutic of alignment “This hermeneutic describes Augustine’s attempt to *align* or *establish continuity* between the song of the Psalmist, the Psalmist, and the lives of his readers within an overarching common framework.” (Gerald McLarney (2014). *St. Augustine’s Interpretation of the Psalms of Ascent*. Washington, D.C.: Catholic University of America Press, p.2)



**Rhetoric of Preaching/Teaching
 Saint Augustine's Intersecting Concerns**

Imagining yourself as a preacher, teacher, or creator of catechetical materials as you read the following excerpt from Apostolic Exhortation: *Evangelii Gaudium* of Our Holy Father Francis, what do you see as connections between the Pope's exhortation and the thought of Saint Augustine on evangelization, catechesis and interiority?

Chapter Three: Proclamation of the Gospel

II. The homily

135. Let us now look at preaching within the liturgy, which calls for serious consideration by pastors. I will dwell in particular, and even somewhat meticulously, on the homily and its preparation, since so many concerns have been expressed about this important ministry, and we cannot simply ignore them. The homily is the touchstone for judging a pastor's closeness and ability to communicate to his people. We know that the faithful attach great importance to it, and that both they and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them! It is sad that this is the case. The homily can actually be an intense and happy experience of the Spirit, a consoling encounter with God's word, a constant source of renewal and growth.

136. Let us renew our confidence in preaching, based on the conviction that it is God who seeks to reach out to others through the preacher, and that he displays his power through human words. Saint Paul speaks forcefully about the need to preach, since the Lord desires to reach other people by means of our word (cf. *Rom* 10:14-17). By his words our Lord won over the hearts of the people; they came to hear him from all parts (cf. *Mk* 1:45); they were amazed at his teachings (cf. *Mk* 6:2), and they sensed that he spoke to them as one with authority (cf. *Mk* 1:27). By their words the apostles, whom Christ established "to be with him and to be sent out to preach" (*Mk* 3:14), brought all nations to the bosom of the Church (cf. *Mt* 16:15.20).

The liturgical context

137. It is worthy remembering that "the liturgical proclamation of the word of God, especially in the eucharistic assembly, is not so much a time for meditation and catechesis as a dialogue between God and his people, a dialogue in which the great deeds of salvation are proclaimed and the demands of the covenant are continually restated".¹¹² The homily has special importance due to its eucharistic context: it surpasses all forms of catechesis as the supreme moment in the dialogue between God and his people which lead up to sacramental communion. The homily takes up once more the dialogue which the Lord has already established with his people. The preacher must know the heart of his community, in order to realize where its desire for God is alive and ardent, as well as where that dialogue, once loving, has been thwarted and is now barren.

The homily cannot be a form of entertainment like those presented by the media, yet it does need to give life and meaning to the celebration. It is a distinctive genre, since it is preaching situated within the framework of a liturgical celebration; hence it should be brief and avoid taking on the semblance of a speech or a lecture. A preacher may be able to hold the attention of his listeners for a whole hour, but in this case his words become more important than the celebration of faith. If the homily goes on too long, it will affect two characteristic elements of the liturgical celebration: its balance and its rhythm. When preaching takes place within the context of the liturgy, it is part of the offering made to the Father and a mediation of the grace which Christ pours out during the celebration. This context demands that preaching should guide the assembly, and the preacher, to a life-changing communion with Christ in the Eucharist. This

¹¹² John Paul II, Apostolic Letter *Dies Domini* (31 May 1998), 41: AAS 90 (1998), 738-739.

means that the words of the preacher must be measured, so that the Lord, more than his minister, will be the centre of attention.

A mother's conversation

139. We said that the people of God, by the constant inner working of the Holy Spirit, is constantly evangelizing itself. What are the implications of this principle for preachers? It reminds us that the Church is a mother, and that she preaches in the same way that a mother speaks to her child, knowing that the child trusts that what she is teaching is for his or her benefit, for children know that they are loved. Moreover, a good mother can recognize everything that God is bringing about in her children, she listens to their concerns and learns from them. The spirit of love which reigns in a family guides both mother and child in their conversations; therein they teach and learn, experience correction and grow in appreciation of what is good. Something similar happens in a homily. The same Spirit who inspired the Gospels and who acts in the Church also inspires the preacher to hear the faith of the God's people and to find the right way to preach at each Eucharist. Christian preaching thus finds in the heart of people and their culture a source of living water, which helps the preacher to know what must be said and how to say it. Just as all of us like to be spoken to in our mother tongue, so too in the faith we like to be spoken to in our "mother culture," our native language (cf. *2 Macc* 7:21, 27), and our heart is better disposed to listen. This language is a kind of music which inspires encouragement, strength and enthusiasm.

140. This setting, both maternal and ecclesial, in which the dialogue between the Lord and his people takes place, should be encouraged by the closeness of the preacher, the warmth of his tone of voice, the unpretentiousness of his manner of speaking, the joy of his gestures. Even if the homily at times may be somewhat tedious, if this maternal and ecclesial spirit is present, it will always bear fruit, just as the tedious counsels of a mother bear fruit, in due time, in the hearts of her children.

141. One cannot but admire the resources that the Lord used to dialogue with his people, to reveal his mystery to all and to attract ordinary people by his lofty teachings and demands. I believe that the secret lies in the way Jesus looked at people, seeing beyond their weaknesses and failings: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom" (*Lk* 12:32); Jesus preaches with that spirit. Full of joy in the Spirit, he blesses the Father who draws the little ones to him: "I thank you Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to babes" (*Lk* 10:21). The Lord truly enjoys talking with his people; the preacher should strive to communicate that same enjoyment to his listeners.

Words which set hearts on fire

142. Dialogue is much more than the communication of a truth. It arises from the enjoyment of speaking and it enriches those who express their love for one another through the medium of words. This is an enrichment which does not consist in objects but in persons who share themselves in dialogue. A preaching which would be purely moralistic or doctrinaire, or one which turns into a lecture on biblical exegesis, detracts from this heart-to-heart communication which takes place in the homily and possesses a quasi-sacramental character: "Faith comes from what is heard, and what is heard comes by the preaching of Christ" (*Rom* 10:17). In the homily,

*Excerpt from APOSTOLIC EXHORTATION: EVANGELII GAUDIUM
OF OUR HOLY FATHER FRANCIS*

truth goes hand in hand with beauty and goodness. Far from dealing with abstract truths or cold syllogisms, it communicates the beauty of the images used by the Lord to encourage the practise of good. The memory of the faithful, like that of Mary, should overflow with the wondrous things done by God. Their hearts, growing in hope from the joyful and practical exercise of the love which they have received, will sense that each word of Scripture is a gift before it is a demand.

143. The challenge of an inculturated preaching consists in proclaiming a synthesis, not ideas or detached values. Where your synthesis is, there lies your heart. The difference between enlightening people with a synthesis and doing so with detached ideas is like the difference between boredom and heartfelt fervour. The preacher has the wonderful but difficult task of joining loving hearts, the hearts of the Lord and his people. The dialogue between God and his people further strengthens the covenant between them and consolidates the bond of charity. In the course of the homily, the hearts of believers keep silence and allow God to speak. The Lord and his people speak to one another in a thousand ways directly, without intermediaries. But in the homily they want someone to serve as an instrument and to express their feelings in such a way that afterwards, each one may choose how he or she will continue the conversation. The word is essentially a mediator and requires not just the two who dialogue but also an intermediary who presents it for what it is, out of the conviction that “what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake” (2 Cor 4:5).

144. To speak from the heart means that our hearts must not just be on fire, but also enlightened by the fullness of revelation and by the path travelled by God’s word in the heart of the Church and our faithful people throughout history. This Christian identity, as the baptismal embrace which the Father gave us when we were little ones, makes us desire, as prodigal children – and favourite children in Mary – yet another embrace, that of the merciful Father who awaits us in glory. Helping our people to feel that they live in the midst of these two embraces is the difficult but beautiful task of one who preaches the Gospel.

Friday March 6

Discernment Rather than Curiosity

Searching and Discovering: A Journey on the Way to Understanding/ Meaning/Truth

Even though learning in community is important to him, Augustine does not imagine a mindless collective. He encourages each learner to, “Search in ways to make discoveries, and discover in ways to keep on searching.” (*De Trinitate*, IX, 1, 1) Augustine tells us he discovered truth when he searched for answers to other people’s questions. (*De Trinitate*, I, 8) The way to understanding/ meaning/truth was for Augustine a restless journey. (*Confessiones*, I, 1) It is a journey on which each of us will make mistakes because everyone of us is a clay pot going into the furnace well crafted yet coming out cracked. (*Enarrationes in Psalmos* 99, 11. The use of the concept “cracked” extends work on Augustine and the cracked self in Donald X. Burt, “Let Me Know Myself...” Reflections on the Prayer of Saint Augustine, Collegeville, MN: The Liturgical Press, 2002.)

Dialectic/discussion is the best Augustinian method (*Soliloquia*, II, 7, 14) for cracked pots to search through knowledge to wisdom (truth). (*De Trinitate*, XIII, 24) While we need illumination (enlightenment from the Teacher Within), human reasoning plays an essential role in the search for truth because we do not learn by faith alone but also by understanding. (*Contra Academicos*, III, 20)

An Augustinian teacher does not provide truth but acts as a mirror facilitating the search for insight by learners. (*Sermo 306B*, 4) To help us see this, Augustine provides two models – one for poor teaching and one for good teaching. Faustus was a poor teacher because he acted as an authority communicating “truth” externally. Even though he was lacking in some dimensions of teaching, Ambrose became a good teacher because he pointed to the authority of truth discovered by learners within themselves. (R. M. Jacobs, O.S.A. Augustine’s Pedagogy of Intellectual Liberation: Turning Students from the “Truth of Authority” to the “Authority of Truth” in K. Paffenroth and K. L. Hughes, *Augustine and Liberal Education*. Aldershot, England: Ashgate, 2000, 117) Facilitating an Augustinian-style of teaching demands attention to what the learner understands as well as what is missed. For Augustine, great preparation and attention to the teacher’s reasoning processes are not worth much if the learner does not arrive at understanding.

Augustine’s insights on Scriptural interpretation (*De doctrina Christiana*) and the value of liberal education (*De ordine*, I, 8, 24 and *Retractationes*, I, 3, 2) aid the search for truth. Yet, he leaves room for doubt, development and change. For Augustine, doubt can be evidence of a desire, an openness or a readiness to learn. (G. Howie, *Educational Theory and Practice in St. Augustine*. London: Routledge & Kegan Paul, 1969, 148) Likewise, change and development can be flexibility in the active exercise of good reasoning. (*Epistula 138*, 4)

For Augustine our everyday transcending is a **Pilgrimage of Search and Discovery**

For Augustine a Steward of Truth discovers in way to keep on searching through several ways

Dialogue – Conversation – in which each one learns from one another

- Not talking at one another dialoguing with **Open-Mindedness/Active Listening** -- Monica
Philosophical Dialogue – Knowing who can lead to the right destination

Augustine tells he learned from others through his letter writing and responding to questions through the books he wrote and the sermons he preached

Also the Steward of Truth **Knows his audience/dialogue partners**

– Style of Latin – Books elegant Latin of the learned class – sermons in Latin of the dock workers of Hippo

The Steward of Truth **Empowers/Encourages** – Coach/Mentor – A Deacon, Deogratius, asked Augustine, the great preacher, for a homily that would lead to successful conversions. In his book *Instructing Beginners in the Faith* Augustine gave him 2 homilies with a manual on encouraging/empowering the faith of his audience

The Steward of Truth **Persuades** his community members – In his work **Teaching Christianity** Augustine teaches how to use authentic persuasion rather than the manipulative persuasion he had been taught. His persuasiveness was part of what led the majority of North African Christian who were Donatists to become his minority brand of Catholic Christianity

Knowing when to Change by Initiating and Creating vs Reacting –

Confessions/Soliloquies/Reconsiderations He modeled how to find one's way in following and how to **change and reconsider direction**

These skills/characteristics are not separate. They connect together in our **Reflective Practice**

In his *Confessions*, Augustine the Steward of Truth can be seen as a **role model** presenting his own searching and discovering to aid others in learning the reflective thinking on how to differentiate useless searching/discoveries from successful ones. – Presenting how to learn from one's mistakes.

What enabled Augustine the Steward of Truth to have the confidence to lay himself bare and change? Simply Love - **Caritas**

In caritas/love we see a dimension of his service in his role as Shepherd

The shepherd has **humility** -- for Augustine

The first step in the search for truth is humility. The second, humility. The third, humility. And the last one, humility. Naturally, that doesn't mean that humility is the only virtue necessary for the discovery and enjoyment of truth. But if the other virtues aren't preceded, accompanied and followed by humility, pride will find an opening and infiltrate them and, sooner or later, finish up destroying good intentions. All other vices are recognized when we are doing wrong; but pride is to be feared even when we do right. Test those things which are done in a praiseworthy manner lest they be spoiled by the desire for praise itself. (Letter 118, 3, 22).

In teaching the Deacon Deogratias) how to gain followers Augustine showed him that the humble diligent shepherd is sustained by a **Cheerful Attitude** and giving his followers the courage to have a cheerful attitude – Good Humor and Humility go hand in hand for Augustine.

Augustine the shepherd's devotion to the *Totus Christus* Christ Head and Body led him to see that whatever we are in we are all in it together. Augustine the shepherd saw this as eucharistic – **something that calls us to be thankful for one another**

For Augustine being a Shepherd was hard work

Augustine the Shepherd demonstrated a **Tolerance for Ambiguity**. Augustine had more than ambiguity he had opposition

- Pagan rhetoricians accused him of betraying the Roman community in going to the dark side by becoming a Christian and thus participating in causes for the Fall of the Roman Empire
- Donatists accused him betraying the Christian community by believing that bishops who were traitors during persecution did not void their ordination while sinning in their cowardice.
- When he preached opponents shouted outside so his community had difficulty hearing him
- Opponents put out contracts on his life to take him out as he travelled
- Pelagians accused him of betraying his followers by having unnecessarily high standards when salvation was simply self-help with assistance being needed only by the very weak.
- As he lay dying the Arian Vandal army had laid siege to his city. Unlike other bishops this shepherd stayed with his people

Augustine the shepherd could be tolerant of ambiguity because he knew leading and following was **Long Journey of Struggles** in building our future with interim ladders and scaffolds on the way to building what he calls building *the edifice of Love (Letter 55)*

Augustine the shepherd built up his community members – In building, Augustine tells us to set *Love as the criterion (Instructing Beginners in the Faith, 4, 8)* of all we do. Love in all community members is the assessment/evaluation measure

For Augustine the shepherd love helps us **transcend our present situation** good or bad as we move forward together:

Do not grow complacent with what you are. Where you have become pleased with yourself, there you get stuck. If you say “That’s enough,” you are finished. Always add something more. Keep on walking. Always forge ahead. (Sermon 169)

Hard work led Augustine the shepherd to value others by being **Transparent**

- Augustinian showed transparency when he shared his worries about the harm he had done to people he persuaded to become Manichees but who were not persuaded to follow him into Christianity
- Also, in *Sermons 355/356* Augustine confessed his failure as leader when members of the community were found to have kept private property in violation of the vow to share all things in common. In these sermons, he asks forgiveness, involves the larger diocesan community transparently in the investigation and remedies. Imagine a 5th century bishop did that.
- In the case of Bishop Antoninus who Augustine had proposed for bishop of Fussala Augustine publicly worked to have him removed. Before ordination Antoninus was an up and coming leader and protégé of Augustine, who had language skills to serve the poor Punic speakers. After becoming Bishop Antoninus he showed himself as corrupt with cronies and extortion schemes. Despite his contention that sin does not take away ordination and his own role in Antoninus’ ascendancy, Augustine worked far, wide and publicly so that Antoninus would be replaced because the scandal of his remaining a leader was far greater than the scandal he had already created.

Despite all the struggles and hard work of caritas/love, it was the same love that gave Augustine the **passion** a shepherd needs.

In that shepherd's passion Augustine may be challenging us to have hope for tomorrow as he challenged a community in Carthage in his own day. He urged them this way:

You all say, 'The times are troubled, the times are hard, the times are wretched.' Live good lives and you will change the times. By living good lives you will change the times and have nothing to grumble about. (Sermon 311, 8)

Diligence Rather than Curiosity: Learning that Builds Character

An important way that Augustine connected these was through Saint Paul's Dictum – *Faith working through Love* - Galatians 5:6

Rule – Based on building/working on Community – With Others

One mind and one heart intent upon God

Mind – Faith and Reason

Heart – Caritas/Love

Diligence is a hard working love to counteract unbounded **Curiosity** (*Curiositas*)

Curiosity is condemned by Augustine. "one of the "primal sins" grouping it with pride and concupiscence." Pardue, *The Mind of Christ*, pp.169-170.

It is an excessive, unregulated appetite for things other than God. Pardue, p.170.

Current Problems We Face:

1. In most North American context, curiosity is considered an unquestionably valuable virtue, so that anyone seeking to relativize or curb its influence seems to many students and scholars almost farcical, if not utterly oppressive. Pardue, p.171.
2. The degree to which one values epistemological virtues such as humility corresponds indirectly to one's metaphysical commitments. Pardue, p. 172.
3. The humble person must recognize morally and intellectually significant limitations, including both natural restrictions related to the kind of existence in which humans participate, as well as moral flaws or malformed tendencies. Pardue, p.174.

Positive: When the humble person is united to Christ, participating in the closest possible way in the divine life, she is renewed increasingly into the divine image, acquiring moment by moment an expanded capacity to participate in and reflect "the mind of Christ." Pardue, p.182.

Augustine's life experiences taught him vulnerability. Knowing the right thing was never sufficient. He found that he had to develop the will to act rightly as well. Augustine sees such education of the will as building character. (*De Trinitate*, X, 17) Education of the will draws its power from dialoguing with the Teacher Within and from reasoning which aids us to climb above ourselves (transcend). (*De vera religione*, 39, 72) Transcendence is not just a religious experience. For Augustine, it is also a desire to search out the unknown. (*De Trinitate*, X, 3) Overcoming a divided will and fear of the unknown are practical acts of courage. (H. Arendt. *Love and Saint Augustine*. Chicago: University of Chicago Press, 1996, p. 35) Augustine's

understanding of this courage comes from the biblical concept, “Love casts out fear.” (*1 John* 4:18)

For Augustine our divided will leads us to love both good and evil. In our love of evil we easily develop bad habits. He believes to overcome our habits that we need to work at loving in right ways and that we need to develop a diligence in building up the ability to love rightly. Among the areas demanding diligence that Augustine identifies for the building up of a true love of learning is the sharpening our mental powers by building chains of reasoning, i.e., building from what one knows to the unknown. (*Soliloquia*, II, 20, 34; There are also discussions of honing mental abilities in *De magistro*, 21, *De ordine*, I, 8, 25 and II, 5, 17 as well as *De animae quantitate*, 25) Augustine also suggests that diligence can be developed by using knowledge as a kind of scaffolding (*Epistula* 55, 33) or using humility as a ladder for building diligence in learning and even teaching. (*Sermo* 96, 3) By displaying a humble modeling of the development of their own wills (diligence), teachers can aid students through demonstrations of how they use their own ladders and scaffolding for learning. As a caution, Augustine reminds us that the way teachers present their own reasoning can create confusion and be an obstacle to students learning diligence. (*Sermo* 47, 9) He also encourages teachers to be sensitive to different levels of students’ readiness to receive a teachers’ instruction. (*De catechizandis rudibus*, I, 15, 23)

Augustinian-style teachers and schools overcome timid learners' fear by helping them to develop a confident will. (*De catechizandis rudibus*, I, 13, 18) Developing a confident will in students demands from teachers an accompaniment of students through their struggles to learn. In response to the request of the preacher/teacher Deogratias for ways to deal with learners who lacked the will to learn, Augustine identified areas where diligent work on building a confident will to learn can serve as a building block for developing the right will needed for learning. (*De catechizandis rudibus*, I, 10,14-13,22) The number of areas identified for developing diligence exceeds some enumerations of the obstacles described in this passage. These areas are summarized to reflect the variety of aspects of some of the obstacles thus:

- When learners are tired, through a happy spirit a teacher should help them build up the good habit of a cheerful attitude. ("Cheerful attitude" is Raymond Canning's translation of Augustine's use of "*de hilaritate comparanda*" in Saint Augustine, *Instructing Beginners in Faith*. Translation, introduction and notes by Raymond Canning. Edited by Boniface Ramsey. Hyde Park, NY: New City Press, 2006. p.
- When learners are discouraged, through encouragement a teacher should help them work diligently to build up patience.
- When learners are bored, through lively learning experiences a teacher should help them work diligently to find excitement in learning.
- When learners are fearful, through kindness a teacher should help them work diligently in coming to trust.
- When learners are unmotivated, through a delight in teaching a teacher should help them work diligently to find motivation for learning.
- When learners are broken in spirit, through sympathetic counsel a teacher should help them work diligently to find energy for learning.

- When learners are agitated, through a calm demeanor a teacher should help them work diligently to find peace.
- When learners are sad, through compassion a teacher should help them work diligently to find joy in learning.

Augustine's sensitivity for the learner who lacks the will to learn may come from a sense that there is a restless heart (*Confessions*, I, 1, 1) inside such a learner waiting to be encouraged to work diligently at learning.

Like Augustine, learners should not wait for a teacher to assist them building up diligence. They should take personal responsibility. Working to develop diligence, the building block for a wholehearted love for learning, should be our ongoing project. For Augustine, this is not just a process. For him it is aimed at truly knowing (in the deepest way) how to love Truth.

Formation Rather than Curiosity

The Plan for Augustinian Formation (Ratio Institutionis)

Basic Elements of Augustinian Formation

Sharing Life in Community

Formation to a Life of Relationships

Formation to a Life of Love, Humility, Friendship, Communication, and Harmony

Sharing the Search for God in Community

A Journey of Faith

Formation to Encounter with God

Formation to Prayer

Formation to Interiority

Sharing the Apostolate in Community

Apostolate as Service