

***Leveraging Augustinian Dialogue:
Global Competence, Augustinian Pedagogy and
the Augustinian Educational System/Movement***

by

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I must begin this presentation with the Augustinian value of humility and the gratitude for gifts that flow from it. I must give my thanks to the organizing committee who invited me and brought me here, especially Rev. Fr. Andrew P. Batayola, O.S.A., President of CSA-Biñan, Rev. Fr. Arnel Antonio S. Dizon, O.S.A. and Ms. Maria Fe Chua. In preparing this presentation, it has also been a wonderful gift to reflect on Augustinian Education from the lens of the theme of your National Augustinian Education Congress – *Sustaining Excellence, Upholding Transformation, Envisioning Global Competence*. It has also been a great gift to listen to and dialogue with the other presenters. Some have used my previous work, confirming for me that I am on the right track. Others have identified things that I will speak about but have used other processes of reflection to arrive at their understanding. This is also confirming to me that I am moving toward the right direction, because they have, like the Magi come to the same home by a different route. Another and equally important gift has been to return to the Philippines and CSA-Biñan. In 2004, as a member of the Augustinian Order's Commission for Educational Centres under the able leadership of then Assistant General, Rev. Fr. Eusebio B. Berdon, O.S.A., I was able to visit the Philippines for the 100th Anniversary of University San Agustin. On that trip I was blessed to give presentations on my ideas about Augustinian Pedagogy under the title *Cracked Pots and Brave Hearts*. For all these gifts in being with you I humbly say, Thank you.

A Caution

In this presentation I will not make any claims that Augustinian Thought and Pedagogy provide the simple answer to how to envision global competence. What I will try to offer are two Augustinian lenses through which to view and reflect on efforts to

envision global competence. I am guided to be careful in my approach to presenting these lenses by what in my own thinking is the “Dodaro Principle.” Robert Dodaro, O.S.A.

describes his experience in applying Augustine’s thought in our time in this way:

The more I read him [Augustine] and read studies about him and about his times, the more that two conclusions, apparently disjunctive, continue to strike me more forcefully. First, I find it increasingly difficult to “domesticate” Augustine, that is, to make him appear ‘at home’ in our times. Secondly, I find his theology and his approach to various pastoral issues increasingly more relevant for our times. On the one hand, I am saying that Augustine’s church and the times in which he lived – late Roman antiquity – have to be seen as strange, as alien to our own times, between his church and our church. And, secondly, in spite of the fact that I continue to reach this difficult conclusion, I continue to see the urgency of Augustine’s theology and his pastoral responses for the Church in our times.¹

The insights I offer here are not the answer to a question, but food for dialoguing on the journey with the question.

Envisioning Global Competence

While the term Global Competence seems to have many meanings, in preparation for relating it to Augustinian insights, I would offer the following as my starting point. If we are seeking global competence then we should be pursuing global competencies to get there. For me a good example of such competencies are the skills and attitudes and values identified by Teachers College, Columbia University, World Savvy, and Asia

Society.² I must inform you that while I find these competencies helpful and emanating from Teachers College, Columbia University's more than 100 years of experience in international education, I may be prejudiced since I have my Masters degree in Computing and Education from Teachers College.

On the certification website the skills and attitudes listed are:

Skills

- Investigates the world by framing questions, analyzing and synthesizing relevant evidence, and drawing reasonable conclusions that lead to further enquiry
- Recognizes, articulates, and applies an understanding of different perspectives (including his/her own)
- Selects and applies appropriate tools and strategies to communicate and collaborate effectively
- Listens actively and engages in inclusive dialogue
- Is fluent in 21st century digital technology
- Demonstrates resiliency in new situations
- Applies critical, comparative, and creative thinking and problem solving

Attitudes & Values

- Openness to new opportunities, ideas and ways of thinking
- Desire to engage with others
- Self-awareness about identity and culture, and sensitivity and respect for differences
- Valuing multiple perspectives
- Comfort with ambiguity and unfamiliar situations
- Reflection on context and meaning of our lives in relationship to something bigger
- Questions prevailing assumptions
- Adaptability and the ability to be cognitively nimble

- Empathy
- Humility

These seem hard to disagree with and even in some cases seem downright Augustinian. Yet, we have to recognize their connection to forces of globalization with all the economic and political realities of these focuses. In part, global competence aims to have a workforce that provides human resources as a commodity to maximize economic success. In recognizing this we must take note of economic realities like those identified by Thomas Picketty in his recent work, *Capital in the Twenty-First Century*.³ In this work he makes the case, from data from 20 countries reaching back in some cases to the 18th century, that there has been a long-term evolution of inequality and the concentration of wealth in the hands of the few. In looking at educational development, C.A. Bowers has been critiquing models of educational progress and reliance on technology for more than 25 years. Bowers has identified *4 Moral Double Binds That Limit the Development of an Eco-Justice Pedagogy*⁴ that we must take seriously in the face of models of educational progress. These double binds are:

1. **Higher Education determining high and low status knowledge.** While this can bring direction and clarity, it marginalizes the importance of metaphor and narratives, cultural traditions, local context, intergenerational knowledge and the importance of face-to-face interaction to the creation of community.
2. **Non-neutrality in the use of computers.** While computers give us efficiency and rapid means of communication, they are not neutral and also contribute to the ecological crisis and the loss of cultural diversity by globalizing the corporate agenda of transforming non-consumer centered cultures into modern societies

where individuals, in being freed from intergenerational knowledge and responsibilities, become dependent upon the industrial mode of production and consumption.

3. **Roots of Emancipatory Educational Theories.** While Emancipatory Educational Theories provide models of empowerment and freedom, in their anthropocentric roots they continue a human centeredness that blinds us to the human role in the ecological crisis.
4. **Non-neutrality of Science Education.** While science has contributed to a more accurate understanding of natural processes, and to the development of many useful technologies, an anthropocentric view of Nature, equating new understandings and technologies with progress, representing intelligence as an attribute of the autonomous individual, a conduit view of language, and the expectation that Third World cultures will adopt the western model of development and mind set.

Perhaps these double binds are part of the sources that Dr. Allan B. DeGuzman⁵ presented the other day on the McDonaldization⁶ of society, where the avoidance of complexity leads to an irrational rationality. Almost 25 years ago, I wrote about this phenomenon in the form of the hyperrationality of Legislated Learning⁷, where legislators try to reform education by enshrining specific designs in law.

- *How can we go forward on Envisioning Global Competence in the face of the negative baggage that our seemingly rational models carry?*

In his book, *The Globalization Paradox: Democracy and the Future of the World Economy*⁸, Dani Rodrik may provide an insight that will help us. We must take seriously, by addressing them, the double binds that Bowers identifies and the troubling

paradoxes inherent in globalization. Rodrik calls for a more democratic approach which values national economies and the creation of a Capitalism 3.0.

Lens 1: Augustinian Insights and Globalization Paradoxes⁹

I would humbly suggest that there are some Augustinian insights that may help us in taking seriously and addressing the problematic parts of Globalization and Envisioning Global Competence. William Stevenson in speaking more generally of paradox in Augustine reminds us that

Augustine's value to our modern era lies not in his "doctrine." Although he, more than any other figure in Western history, first linked war, love and judging into what appeared to many to be an integrated whole, the appearance of wholeness dissolves rapidly upon close examination. For Augustine's "theory" is filled with paradoxes: the "cause" for right war is "just peace," but there is in the world neither true justice nor lasting peace; one ought to evaluate war but one can not; one's power is the mark of one's authority, but the powerful are not finally authoritative; one ought to obey one's earthly superiors, except when one ought not; love includes war, but true love is the absence of war; one ought to love rightly but one can not."¹⁰

In undertaking an Augustinian values approach to envisioning global competence, perhaps the greatest gift we may give our students is the ability to live and grow within the paradoxes of the world that we are impelled to address but have no power to resolve fully in this life. As we teach them to deal with paradox we may also be teaching them to live with paradox which Malony calls the "genius of double vision."¹¹

- *Isn't Augustine, when he presents the paradoxical double face of love – love of neighbor as the measure of our love of God – asking us to look at the world with a double vision? Is this not truly the genius of Augustine that we need to impart to our students?*

I believe that one text with which we are all most familiar, the *Rule* can be our starting point for taking seriously the paradoxes we face, “Before all else, dear brothers, love God and then your neighbor, because these are the chief commandments given to us.”¹² To apply love of God and love of neighbor in an educational setting we have to ask ourselves how these loves connect to what we teach and what we learn. Crucial to Augustine’s understanding of love of God and love of neighbor is Augustine’s notion of *Totus Christus*, the understanding that we are members of the body of Christ and that Christ is connected to us as the Head of the Body. In his Eucharistic theology, Augustine calls us to serve our neighbor by being the Body of Christ in the world.

For more than 120 years a very direct way that the Church has responded to the call to love our neighbor and the signs of the times has been through its social teaching. However, this teaching has been called the Church’s “best kept secret.”¹³ If one searches the world-wide web (in English) for the religious use of the expression “signs of the times” most of the findings result in sites that present Christian evangelical understandings about the end of the world. For Catholics, the religious use of this term should lead us to the Vatican II *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*. Rather than an evangelical focus on the end of time, this document focuses on the Love of neighbor and the signs of the times here and now when it begins, “The joy and hope, the grief and anguish of the people of our time, especially

those who are poor or afflicted in any way, are the joy and hope and the grief and anguish of the followers of Christ as well.”¹⁴ While this document was crafted more than 50 years ago, it continues to stand the test of time. Paragraphs 3 -10 of this document are a reading of the signs of the times that could easily have been written yesterday. If we look at the changes in the world and even in the Augustinian Order in the same period of time, this is truly remarkable.

In reading the signs of the times, the Church has advanced the understanding of its social teaching. Popes Saint John XXIII, Blessed Paul VI and especially Saint John Paul II have added significantly to the scope and depth of this teaching. This reading of the signs of the times has expanded to the point that it has recently been synthesized into a *Compendium of the Social Doctrine of the Church*.¹⁵ Even though this is a synthesizing of the teachings, it is far from a summary. Its 583 paragraphs do not allow for a summary in 5 minutes. To provide some reasonable connection of Catholic Social Teaching as a reading of the signs of the times to Augustinian values, I searched for a presentation of the major points of this doctrine. I found such a summary in *Sharing Catholic Social Teaching: Challenges and Directions*.¹⁶ Pertinent to a conference of educators, this document contains a summary as well as reflections of the United States Catholic Bishops on what needs to be done in educational programs to bring these teachings to the faithful, especially those of school age.

The United States Bishops identify 7 themes for consideration. They are:

1. Life and Dignity of the Human Person
2. Call to Family, Community, and Participation
3. Rights and Responsibilities

4. Option for the Poor and Vulnerable
5. The Dignity of Work and the Rights of Workers
6. Solidarity
7. Care for God's Creation

Also woven across these major themes are understandings of economic justice, the common good, collegiality, subsidiarity, the role of Government and the promotion of peace. Any presentation of these seven themes must incorporate these cross-theme concerns in order to give as full a presentation of the themes as the bishops intended.

Connections of these themes to Augustine and Augustinian values can easily be seen. Yet in making connections we are only seeing roots in Augustine. Clearly Catholic Social Doctrine has developed since Augustine, especially during the last century and more. Making connections to Augustine, beyond seeing the roots, should also point us in the directions of ways to meet our contemporary obligations of the love of neighbor as heirs to the Augustinian heritage.

For the theme Life and Dignity of the Human Person an Augustinian connection lies in Augustine's conception of the human person as the image of God.

- *This is a double vision which provides us a radical equality in the sight of God.*

Trape reminds us,

The central point of Augustine's anthropology is that man is the image of God, of the triune God. We cannot stop to consider this point here. But I mention it because from it are derived two basic conclusions which intimately affect our argument; they are as follows: because man [sic] is created in the image of God, he is *capax Dei* and *indigens Deo*. These two

expressions are of great importance in that they reveal the greatness of man [sic] who is the highest of all creatures and only inferior to God. Because he is *capax Dei*, man [sic] can be elevated to the immediate vision of the infinite God, though he is finite himself;¹⁷ on the other hand, because man [sic] in *indigens Deo*, he has a profound drive, an in-built dynamism which carries him towards God whether he realizes it or not,¹⁸ and which is not satisfied and never abates until he has found God face to face.^{19 20}

In an educational context, life and the dignity of the human person should also reflect the Augustinian conception of the centrality of the Inner Teacher to any true understanding of the individual. We can easily ask:

- *How do our educational programs convey such an Augustinian understanding of the human person in a globalized world that devalues human life?*

With respect to the theme of Call to Family, Community, and Participation, we only need to look to the Augustinian *Rule* to find the importance to Augustine of the elements of the theme as Augustinian values. In the *Rule* there is a clear call to community. For George Lawless, O.S.A., Augustine's connection in *Commentary on Psalm 132*, § 6 of the *monachus* (one alone) to Acts 4:32 and a communitarian interpretation "possessed both originality and legitimacy."²¹ The use of familial images to express the relations within the monastery always conveys a sense of the importance of these relations as experienced in their natural settings. This emphasis provides us the double vision of relationships as crucial to envisioning global competence. So evident is the importance of family to Augustine, that Rubio Bardon is able to identify the

Augustinian value of parents as teachers.²² The call to participation also can be clearly seen in the values of equality as well as nuanced interconnections that the *Rule* presents among the roles of superior (*praepositus*), priest and community member. These connections are just a taste of the presence of these themes in Augustine we should be finding in our approaches to education and envisioning global competence.

For the theme of Rights and Responsibilities, an Augustinian vision can enable us to have the double vision to see rights and responsibilities as intimately connected rather than as the separate phenomena much of our contemporary world treats them as. In any Augustinian approach rights and responsibilities derive from our being part of the Body of Christ. According to Tarcisius van Bavel, O.S.A., Augustine

refers time and again to Mt. 25:40 “*Anything you did to the least of mine, you did it to me*” and Acts 9:4 “*Saul, Saul why are you persecuting me?*”. Augustine says: “*He too is us. If it were not him, the sentence ‘Anything you did to the least of mine, you did it to me’ would not be true. If it were not him, the sentence ‘Saul, Saul why are you persecuting me?’ would not be true. Consequently, we are him, for we are his members, we are his body, for he is our head, for the whole Christ is head and body.*”²³ This idea confers a special dignity on every human being, whoever he or she may be. It emphasizes the universality of Christian love. At the same time, it is a summons to take care of the suffering, the hungry, the thirsty, the imprisoned, the dying neighbor. It is an appeal to solidarity, to world consciousness, to common responsibility, to a more united humanity, and consequently to a more united world.²⁴

- *Where in our educational programming do we embody such expectations concerning rights and responsibilities which truly enable us to see the marginalized and include them in love when we are envisioning global competence?*

Through Augustine's concept of *Totus Christus* the theme of Rights and Responsibilities can be directly connected to theme of Option for the Poor and Vulnerable. Raymond Canning in interpreting the use of the Saul persecuting image in Sermon 123, 4 writes,

How is Christ to be found here, then? Christ is still present in our midst as naked, hungry, and suffering from cold, in need and stranger. He really identifies himself with the poor and suffering and stands in their place. People living after the time of the Ascension, therefore, also still have the opportunity to make him welcome and to wait on him, just as Zacchaeus did. To say that the poor will always be with us is the same as to say that Christ will always be with us. When at the end of Matthew's gospel Christ reassures the apostles: "And know that I am with you always; yes, to the end of time" (Matt.28, 20), for Augustine this means that the poor person is Christ present until the end of time. He is always present there. The same Christ, who at the end of time will give eternal life to those who have been faithful to him, has seen fit to be in need wherever people are in need, and to receive himself whatever is placed in their hands.²⁵

Canning goes on further to note, "What gives warranty to the truth of this extraordinary claim that Christ is still present in the poor and powerless, thereby extending to us the

opportunity to welcome and to be blessed by him, is the New Law, the New Testament, Christ himself.”²⁶

- *How do our teaching, curriculums, programs and envisioning global competence inculcate in our students the New Testament double vision of the presence of Christ in the poor?*

Long before Pope John Paul II brought the theme of The Dignity of Work and the Rights of Workers to new heights in *Laborem Exercens* Augustine saw work as something that was part of human nature even before the Fall in Eden. As Donald Burt, O.S.A. points out,

Augustine noted that even before they sinned, humans were given a little work to do. Commenting on the passage from Scripture, “And the Lord God took the man whom he had made and placed him in Paradise to cultivate and guard it” (Gen 2:15), Augustine comments: “The first man [sic] certainly was not being ‘condemned’ to labor even before he sinned. Whatever delight comes from cultivation of the earth must have been more powerfully present in that paradise as man [sic] enthusiastically helped God’s creation bloom in joyful and abundant harvest.” (*The Literal Meaning of Genesis*, 8.8.15)²⁷

Burt analyzes Augustine’s connection of the Garden of Eden to Augustine’s own garden and work this way,

Augustine maintained that “any work that is done without fault and deception is good work” (*The Work of Monks*. 12.14). These words were addressed to a group of monks who seemed to believe that manual labor

was beneath them. Augustine’s message to them was that being Christian (even being a monk) was not an excuse for avoiding a bit of physical labor. He adds that he himself would prefer to work in the monastery garden than to spend his days settling the endless squabbles and disputes brought to him by the people of Hippo (*The Work of Monks*, 29.37).²⁸

To the question, “Why were humans called upon to cultivate and guard nature?” Burt’s Augustinian answer is: “The only answer that makes sense is that God wanted human beings then and now to join in the development of the universe. The work of Creation occurred only once, but the work of developing Creation would go on till the end of time.”²⁹

- *How do we honor the value of work as a double vision in our directions toward education? How do we have the double vision to value like Augustine the cultivating the gardens in our lives as we envision global competence?*

In finding Augustinian connections to the theme of Solidarity, I remind you of Tarcisius van Bavel’s comment, noted above, on solidarity in relation to the theme of Option for the Poor and Vulnerable. Peter Brown in analyzing Augustine points out, “The Pelagian man [sic] was essentially a separate individual: the man [sic] of Augustine is always about to be engulfed in vast and mysterious solidarities.”³⁰ For Augustine, these are the solidarities which lead him to continue to deal with the squabbles of Hippo rather than retreat into the monastery garden. They are the solidarities which enabled him to reflect on his role as bishop this way,

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 us rest.³¹

- *How does the way we organize the way we educate and envision global competence evidence the double vision of our own belief in and religious experience of solidarity with our neighbor in Totus Christus?*

van Bavel identifies for us an Augustinian connection to the last of the themes - Care for God's Creation. His comments are akin to Burt's observation about the dignity of work noted previously. He observes,

A renewed theology of creation can here be a certain help. God has given us freedom and responsibility. He entrusted the world to human beings; they have a task to fulfil.[sic] According to Augustine, that fact that we are created by God is, at the same time, a vocation, that is to be co-creators, a call to bring the world to perfection and to improve it.³²

Augustine respect for creation can also be seen in the way he saw it as a source of revelation, when he reported this dialogue in the *Confessions*,

And what is my God? I asked the earth and it replied, "I am not he." Everything in it said the same thing. I asked the sea, the deep abyss, and the crawling things that live in it. They answered, "We are not your God. Look above us." I asked the gentle breezes. The air and everything in it

responded, “Anaximenes was wrong. I am not God.” I asked the heavens, the sun, the moon and the stars. They told me, “We are not the God you seek.” I said to all the sensory objects that gather around my body and make it react, “You talk of God and say you are not he.” Then tell me something about him.” They all cried out with a loud voice, “He made us.” I questioned them by orienting my mind to them and their beauty was their answer.³³

- *In what ways are the venues of Augustinian education used to be gardens for reflection on our Christian belief in the Care for God’s Creation to have a double vision of Care for Creation as a priority for envisioning global competence?*

Whether it is the themes of Catholic Social Teaching themselves or connecting Augustinian values to them, much of our understanding may seem very positive and even simplistically easy to implement. Augustine knew that, in areas similar to our themes, implementation always has its difficulties. Even though we can connect Augustinian values to a Call to Community and Option for the Poor and Vulnerable, Augustine had to deal with the real scandal of his community not living up to its ideal. In *Sermons 355 and 356*, Augustine reports the scandal and response related to members of his community failing to keep their vow to sell everything and give the money to the poor. He had to condemn his community for its failure and its greed. Paradoxically, he praised pagan Rome in the *City of God* for resisting avarice. Because of Rome’s obvious virtues Jaroslav Pelikan tells us that, “Augustine found himself in the position of not being able to either to condemn Old Rome or to condemn it unequivocally.”³⁴ Rather, he noted, citizens of Rome “resisted the temptations of avarice. They acted for their country’s well-

being with disinterested concern. They were guilty of no offense against the law. They succumbed to no sensual indulgence. By such immaculate conduct they labored toward honors, power and glory, by what they took to be the true way.”³⁵ Unfortunately, because of obvious failures, Augustine was not able at times to make a similar affirmation of the practices of his community.

Such a paradoxical reality evidences that understanding is never enough. No matter how clear it is. When we look at the Augustinian triad of memory, understanding and will, the third concept of the will can be an avenue of insight for interpreting the positives of Rome and the failures of Augustine’s community. For Rome a will used for good can make up to some extent for shortcomings. In Augustine’s community the best of intentions can not make up for the lack of a good will. Is this not akin to Dr. Allan B. De Guzman’s observations in his presentation about hard skills and soft skills³⁶?

- *How do we develop the double vision to include the importance of a good will as we envision global competence?*

How Augustine envisions the role of the will as crucial to its relation to memory and understanding as well as the relation between memory and understanding should not be a surprise to us. We should remember that he wrote, “Since a person’s character 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.”³⁷

We know that love is tied to will in Augustine. When he describes the Human City and the City of God he is talking about two loves. For Augustine, what one wills and what one loves are tied together.

- *How do we educate our students to the double vision that critical part of full education and envisioning global competence is educating the will to love rightly.*

Getting our wills to do the right things is not an easy task. But, if van Bavel is correct it can be a somewhat singular task – love of neighbor. Augustine sees love of neighbor, according to van Bavel as the “double face of love,”³⁸ that is love of God and love of neighbor united together. The singular task arises from the practical primacy of love of neighbor³⁹ which for Augustine is the entry way to love of God. In discussing the emphasis of love of neighbor in John, Augustine observes about John, “He seems to have passed over the love of God in silence. This he never would have done unless he intended that God be understood in brotherly love itself.”⁴⁰ van Bavel points out this commentary on John as well as similar commentary on Pauline thinking in both Galatians and Romans as bases for his interpretation.⁴¹ While Augustine sees God as beauty, goodness and truth, van Bavel also reminds us, “We never encounter beauty as such, but we see a beautiful picture, or hear beautiful music. We never encounter goodness as such, but we encounter a good action or a good person. We never encounter truth as such, but we find an idea or an action that is true.”⁴² Our encounter with God is in our neighbor.

- *How do we teach the double vision of such love and include in it envisioning global competence?*

For Augustine it is in the Christian works of mercy found in scripture. He sees them as so important that he adds them to the works of necessity⁴³ such as weaving, sowing, plowing, planting, sailing, milling and cooking.⁴⁴ While the works of necessity involve activities that ensure people have the basics for living, Augustine sees the works of mercy, even as we now interpret them through Catholic Social Teaching, 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. According to Joyce Schuld, sacrifices, like those involved in performing works of mercy, are a means to solidarity emanating from 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.⁴⁵

This understanding is the Inner Teacher thrusting us out from our inner life toward solidarity with others. This is a connection between Augustine's description of Christ as the Inner Teacher and his understanding of the Whole Christ (*Totus Christus*) the underlying reality of van Bavel's concept of the double face of love. Burt calls this solidarity "practice in loving God."⁴⁶ He also goes on to describe the experience of love of neighbor this way,

In this life, as in the next, the foundation is love. (*Commentary on Psalms 33/2, 19*) Thus, when we are sick and it seems that our desire for a healthy *life* is frustrated, there can be some peace from knowing others are sorry for our troubles. Even though we are failures in the eyes of a world that sees no *meaning* in our lives, we can still feel important if we are loved by someone. Our desire for *love* is indeed central to our lives, and luckily, it

can be nourished by even the least bit of affection expended and received.

Though a fervent love that binds us tightly to another may seem to the

outsider to threaten our desire for *freedom*, we know that it does not.

Indeed, it fulfills the desire. No one is more free than those who are

“imprisoned” in the arms of their beloved.⁴⁷

Along the lines of van Bavel, Raymond Canning provides further amplification of an Augustinian understanding of the unity of the love of God and love of Neighbor,⁴⁸

particularly around Augustine’s interpretation of Matthew 25. He reminds us that

Augustine sees the works of mercy as the “crucial criterion”⁴⁹ In terms of the importance

of love of neighbor through works of mercy, Augustine interprets the Letter to the

Galatians in these words, “Since the love of God is not so frequently put to the test,

people can deceive themselves about it. In love of neighbor, however, they can more

easily be convinced that they do not possess the love of God, if they are unjust towards

other people.”⁵⁰

Besides reminding us of the “crucial criterion,” Canning follows the direction of

Augustine’s use of the expression in Matthew 25, “one of least of mine,⁵¹” which gives

us additional understanding of an Augustinian approach to humility.⁵² With love of

neighbor connected to love of God, then the vulnerability of the poor and needy is an

experience of the humility of God.

An Augustinian understanding of humility can be empowering to the poor and

needy and an antidote to the false humility fostered by the world we live in and some

forms of globalization. Falsely, society encourages under the name of humility, being

shy and even knowing how to stay in your place if you are disenfranchised or powerless.

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.”⁵³ Such “humility focuses on God and not on our independence, autonomy, plans and practices.”⁵⁴ In our applications of Catholic Social Teaching we are experiencing the humility of God. In the poor and needy we experience over and over what it means that God became one of us and died for us. Schuld observes, “The ‘shame of the cross’ is not left behind or negated. It is ‘reformed,’ along with the sinful, so as to structure their service back to the world. As an imitative self-emptying, self-giving, and self-forgetting love, *caritas*, Augustine declares, can only be ‘perfected in the weakness of humility.’⁵⁵”⁵⁶ Augustine prayed for such humility, this way,

Say anything you wish but heal my ears so that I may pay attention to what you say. Heal my eyes so that I may see you when you beckon. Heal my stupidity so that I may recognize you when you come. Tell me where to look to see you and then I will hope that I will have the strength to do what you want of me.⁵⁷

While this work of humility is a pastoral work, we should be assured that Augustine means this as a work of education. We need to remember that when he reflects on how far “the least of mine” extends he adds to the words of Jesus “When one of the least of mine learns, I learn.”⁵⁸ He means us to understand that we are education God in the world. And, as Chappell reflects on Augustine’s thought,

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”⁵⁹ 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.⁶⁰⁶¹

- *How can an Augustinian vision of true humility be a part of our double vision in envisioning global competence?*

From the reflection questions emanating from this first lens of Augustine’s insights applied to the part of this National Congress’ theme “Envisioning Global Competence,” I would like to move to how the dialogue on the lived experience and Augustinian Values and Pedagogy in the Augustinian Educational System/Movement can be a second lens for envisioning global competence for our schools, teachers and students.

Lens 2: Dialoguing in the Augustinian Educational System/Movement: A Second Augustinian Lens for Envisioning Global Competence

When I was asked to make this presentation on the Augustinian Educational System and Envisioning Global Competence, I took the risk of saying, “yes” to the invitation as I asked myself, “What Augustinian Educational System?” Through my various ministries, I have been blessed to travel the world. In my travels I have not seen a structured Augustinian Educational System. However, I have seen well-organized schools and much work and dialogue on Augustinian Values and Pedagogy and the lived experience of educators. A fellow North American Augustinian, Fr. Donald Reilly, O.S.A., has described the work and dialogue on Augustinian Values and Pedagogy and the lived experience of educators as a movement, as it were, a spiritual movement. I will use this idea of a movement in describing this Augustinian lens for Envisioning Global

Competence. One of the positives of not having an Educational System is that we do not have something with structures that need to be broken down as some of our presenters have described in bringing in new directions. We do not have to bring jackhammers to breakdown the concrete structures of prior approaches to pedagogy.

While there were prior writings and descriptions on Augustinian Pedagogy an important part of the more current grounding is connected to advancements in the studies of the Augustinian Thought and Spirituality over the last 50 years. These studies have coincided in the Augustinian Family with the renewal of Augustinian living in the implementation of the documents of Vatican II and the dialoguing on Augustinian renewal. From the lived experience of our dialogues we can bring from our Augustinian Movement spiritual and renewal insights absent from most discussions of envisioning global competence. From a renewal vantage point, transformation is not a rejection or movement away from the past, but a uniting of past best practices with improved practices for the betterment of the students we serve. This is knowing when to follow the Gospel insight about using “new wineskins.” (Matthew 9:17)

In the Augustinian Order in the last 20 years, this Augustinian Educational Movement has borne fruit in an Order-wide Commission for Educational Centres and International Augustinian Educators Congresses every 6 years and the text *Basic Elements of Augustinian Pedagogy*⁶². To me, the hero of these international advances is the Very Rev. Fr. Eusebio B. Berdon, O.S.A. through his advocacy for an international commission and his leadership of the committee and its production of the Augustinian Pedagogy text.

This world-wide advancement of the movement is important, but the real power in the advancement of the Augustinian Educational Movement has been at the regional level. In the Spain the many years of discussing Augustinian Pedagogy, in the Aulas Agustinianas under the auspices of the Federación Agustiniiana Española (FAE) and in Latin America under the auspices of the Organization of Augustinians of Latin America (OALA) predated the world-wide advancement.

The Augustinian Secondary Education Association in North America has been using the Augustinian Values Institute (AVI) for annual 3-day gatherings of teams of educators from each of the 9 secondary schools to explore the life of Augustine and Augustinian Core Values of *Unitas, Veritas and Caritas* with the view of empowering lay teachers, administrators and governing board members to incorporate Augustinian Values in their work. There is also a Student Augustinian Values Institute (SAVI) for interchange of Augustinian Values among the students across schools. The students value these interchanges so much that the banners of the other Augustinian schools are displayed in each school uniting them across the continent as part of an Augustinian educational movement. Teams from Ireland and Australia have participated in the AVI. Currently, we are working on a next level for those who have participated in AVI. Program design is set for April 2015, pilot run in October 2015 and implementation in April 2016.

This past November I was blessed to be the opening speaker at the inaugural Augustinian Ethos Committee in Carlisle, England where teams from the 2 schools in Ireland and the school in Carlisle, England met to begin sharing on Augustinian Values, Spirituality and Pedagogy. Work is underway to have the school in Malta join this

gathering to share in the discussion of how to implement the values, spirituality and pedagogy in the European educational context and structures.

And, now we have the 1st National Augustinian Educators Congress of the Philippines. Using the framework from Dr. Allan B. De Guzman's presentation on power vs. powerful⁶³, I would say that in the English-speaking Augustinian world the regional developments are where the power is in envisioning advancing the lived experience of Augustinian Values, Spirituality and Pedagogy. I also think that these regional discussions can be fruitful gardens in which to grow visions of global competence compatible with lived experience.

Filipino Moment/Opportunity in Augustinian Educational Movement and Envisioning Global Competence

I have taken the liberty of calling this the 1st National Augustinian Educators Congress because I would like to implore you on behalf of the world-wide Augustinian Family to not let this be a one-time/one-off event. Realities may demand that future Filipino National Educator Congresses be of a different shape or maybe a different size. Please seize the power of your regional reality. Please leverage the unique Filipino resources for dialoguing on Augustinian Values, Spirituality and Pedagogy as well as Augustinian insights to reshape the dark side of Globalization and Global Competence. Some of the unique resources that you have to learn from one another in Augustinian dialogue without cloning the experience of others are:

- Variety of Augustinian experience with 2 OSA provinces, as well as the OAR friar and Consolation Sisters lived experience in education.
- A wide range of economic settings for schools
- A national culture of dialogue among diverse cultures and languages with all the difficulties that entails

- Networks to foster cross-regional sharing in the wider Augustinian Family
- The major advocate for the International developments in Rev. Fr. Eusebio B. Berdon, O.S.A.

These are major assets unavailable anywhere else in the Augustinian world. As encouragement I would like to offer an important learning for me from the presentation of Rev. Fr. Frederick C. Comendador, O.S.A., that is the Tagalog word “malasakit.”⁶⁴ I wish I had that word when I was here in 2004. At that time my presentation was entitled, *Cracked Pots and Brave Hearts*. What I tried to capture in the term, “Brave Hearts” was “malasakit.” Even though Fr. Comendador likes the term “Brave Hearts,” malasakit” captures the risk and pain of Augustinian love which involves concern, compassion, mercy, commitment and becoming one with the one suffering one. These are all thoughts that diverge in English but are captured in the one word “malasakit.” Rather than wishing you a Brave Heart, I will wish you the deeper value of malasakit as you undertake the journey of Envisioning Global Competence from an Augustinian perspective of double vision overcoming as much as possible the moral double binds along the journey.

As you continue your journey of the Filipino Moment/Opportunity of dialoguing on Augustinian Values, Spirituality and Pedagogy let us pray for your success with the Augustinian Prayer for Educators⁶⁵.

God in heaven,
Direct me in what to teach,
Direct me in how to teach,
Keep showing me what I still need to learn.

Direct me in the art of listening,
A precious gift more exceptional than eloquent speech.

Place on my life’s map, directions for the journey to my inner world.
Speak truth to me there.

Give me the gifts of peaceful silence,
of happiness and mercy.

May I know how to wait,
Like a farmer who contemplates the furrow,
His eyes scanning the field with expectation,
Waiting for the miraculous germination to shoot from the soil.
Help me to be ready to care for it, to nurture it, take root and grow.

Help me to learn with my students,
And together may we work for you.

Let my heart not be empty like a deserted city square,
Let it not be closed in like some forgotten backyard.
Let it be open and sunlit,
A place of welcome where friendship shines.

In searching, let me learn.
In waiting for this, let me love.
In knowing myself, let me find wisdom.

Let me find you, my source,
As a beam of light from the window
leads me to discover the immense sun.
Amen.

Thank you for the opportunity to share my reflections with you.

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¹ R. Dodaro. (1999) *The courage to be intolerant: crisis, dialogue and diversity in the pastoral theology of Augustine of Hippo* in T. Cooney (ed.), *op.cit.*, 76.

² <http://globalcompetencecertificate.org/> Retrieved February 5, 2015,

³³ T. Picketty (2014) *Capital in the Twenty-First Century*. Cambridge, MA: Belknap Press of Harvard University Press.

⁴ C.A. Bowers (2000) *Four Double Binds that Limit the Development of an Eco-Justice Pedagogy*. <http://cabowers.net/CAbookarticle.php>. Retrieve February 3, 2015.

- ⁵ A.B. DeGuzman.(2015) 21st Century Skills for Educators. Presentation at CSA-Biñan@30 Augustinian National Educators Congress. Biñan, Laguna, Philippines, February.
- ⁶ The term McDonaldization is a term introduced by George Ritzer in his book *The McDonaldization of Society* (1993). Los Angeles, Pine Forge Press.
- ⁷ G.N.McCloskey., O.S.A., E.F. Provenzo, Jr., M.M. Cohn. & R.B. Kottkamp, (1991) Disincentives to Teaching: Teacher Reactions to Legislated Learning. **Educational Policy** 5 (3), 251-265.
- ⁸ D. Ridrik (2011) *Globalization Paradox: Democracy and the Future of the World Economy*. New York W.W. Norton & Company.
- ⁹ The observations in this area are a recasting of a look at Augustinian Values and the signs of the times presented in Gary N. McCloskey, O.S.A. (2005) *Love of God and Love of Neighbor: Augustinian Values and Signs of the Times*. Invited Address at Congress of O.S.A. Educators and Schools. Rome, Italy, July.
- ¹⁰ W.R. Stevenson. (1987) *Christian Love and Just War: Moral Paradox and Political Line in St. Augustine and His Modern Interpreters*. Macon, GA: Mercer University Press, 150.
- ¹¹ See, H.N. Malony (1998) *Living with Paradox: Religious Leadership and the Genius of Double Vision*. San Francisco, CA: Jossey-Bass.
- ¹² *The Rule*, I, 1.
- ¹³ Center of Concern
- ¹⁴ *The Pastoral Constitution on the Church in the Modern World*, 1 in *Vatican II: The Conciliar and Post Conciliar Documents*. (1975) A. Flannery, O.P. (ed.) Northport, NY: Costello Publishing, 903.
- ¹⁵ Pontifical Council for Justice and Peace. (2005) *Compendium of the Social Doctrine of the Church*. Libreria Editrice Vaticana (ed.) Washington, DC: United States Conference of Catholic Bishops.
- ¹⁶ U.S. Catholic Bishops. (1998) *Sharing Catholic Social Teaching: Challenges and Directions*. Washington, DC: United States Catholic Conference.
- ¹⁷ See, *The Trinity*, XIV, 8, 11.
- ¹⁸ See, *Soliloquies*, I, 1, 2.
- ¹⁹ See, *City of God*, XII, 1, 3.
- ²⁰ A. Trape, O.S.A. (1981) *The Search for God and contemplation in Searching for God: The Contemplative Dimension of the Augustinian Experience*. Rome: Augustinian Publications, 10.
- ²¹ Lawless, *Op. cit.*, 158.
- ²² See, Rubio Bardon.
- ²³ *Sermon 133*, 8.
- ²⁴ T.J. van Bavel, (1999) *Augustine's spirituality for the Church in the modern world in The Augustinian Family Prepares for the Third Millenium*. T. Cooney (ed.) Rome: Pubblicazioni Agostiniane – Curia Generalizia Agostiniana, 57. The italics are van Bavel's.
- ²⁵ R. Canning. (1981) *In search of the neighbour and God in Searching for God, Op. Cit.*, 167.
- ²⁶ *Ibid.*
- ²⁷ Burt, *Op. cit.*, 73.
- ²⁸ *Ibid.*, 74.
- ²⁹ *Ibid.*
- ³⁰ P. Brown. (1988) *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity*. New York: Columbia University Press, 360.
- ³¹ *Sermon 340*, 1.
- ³² van Bavel, *op.cit.*, 49-50.
- ³³ *Confessions*, X, 6, 9.
- ³⁴ J. Pelikan. (1987) *The Excellent Empire: The Fall of Rome and the Triumph of the Church*. San Francisco: Harper and Row, 101.
- ³⁵ *City of God*, V, 5.
- ³⁶ DeGuzman, *op.cit.*
- ³⁷ *The Trinity*, X, 17.
- ³⁸ van Bavel, T.J. (1986) *The Double Face of Love in Augustine. Augustinian Studies*, 17, 169-181.
- ³⁹ *Ibid.*, 171.
- ⁴⁰ *The Trinity*, VIII, 8, 12.
- ⁴¹ van Bavel, *op. cit.*, 171
- ⁴² van Bavel, T.J. (1999) *Augustine's spirituality for the Church in the Modern world in Augustinian*

Family Prepares for the Third Millennium. T. Cooney (ed.) Rome: Pubblicazioni Agostiniane, 58.

⁴³ See, *Sermon 211A*, 1.

⁴⁴ See also, *Sermon 84*, 1.

⁴⁵ Schuld, *op. cit.*, 122.

⁴⁶ Burt, *op. cit.*, 24.

⁴⁷ *Ibid.*, 55-56.

⁴⁸ See in particular, R. Canning. (1993) *The Unity of Love of God and Love of Neighbour*. Heverlee-Leuven: Augustinian Historical Institute.

⁴⁹ *Ibid.*, 353.

⁵⁰ *Commentary on the Letter to the Galatians*, 45.

⁵¹ Canning, *op. cit.*, 331-420.

⁵² See, *Sermon 113*, 1, 1.

⁵³ A. Chappell (2001) *St. Augustine on Humility in Elements of an Augustinian Formation*. Rome: Pubblicazioni Agostiniane, 116.

⁵⁴ *Ibid.*, 116-117.

⁵⁵ *The Trinity*, IV, 1, 2.

⁵⁶ Schuld, 121.

⁵⁷ *Soliloquies*, 1, 3 and 1,5.

⁵⁸ *Tractate on the Gospel of John 21*, 7, 2.

⁵⁹ *Commentary on Psalm 130*, 12.

⁶⁰ *The Trinity*, XIII, 19, 24.

⁶¹ Chappell, *op. cit.*, 124.

⁶² *Basic Elements of Augustinian Pedagogy*. (2006) E. Berdon (coor) Rome: Pubblicazioni Agostiniane. Spanish Version: Elementos básicos de pedagogía Agustiniana.

⁶³ DeGuzman, *op.cit.*

⁶⁴ F.C. Comendador., O.S.A (2015) *Augustinian Pedagogy*. Presentation at CSA-Biñan@30 Augustinian National Educators Congress. Biñan, Laguna, Philippines, February.

⁶⁵ Pedro Rubio Berdon, O.S.A. (2001) *Education – An Augustinian Approach*. Cooraroo, Australia: Villanova College, 42.