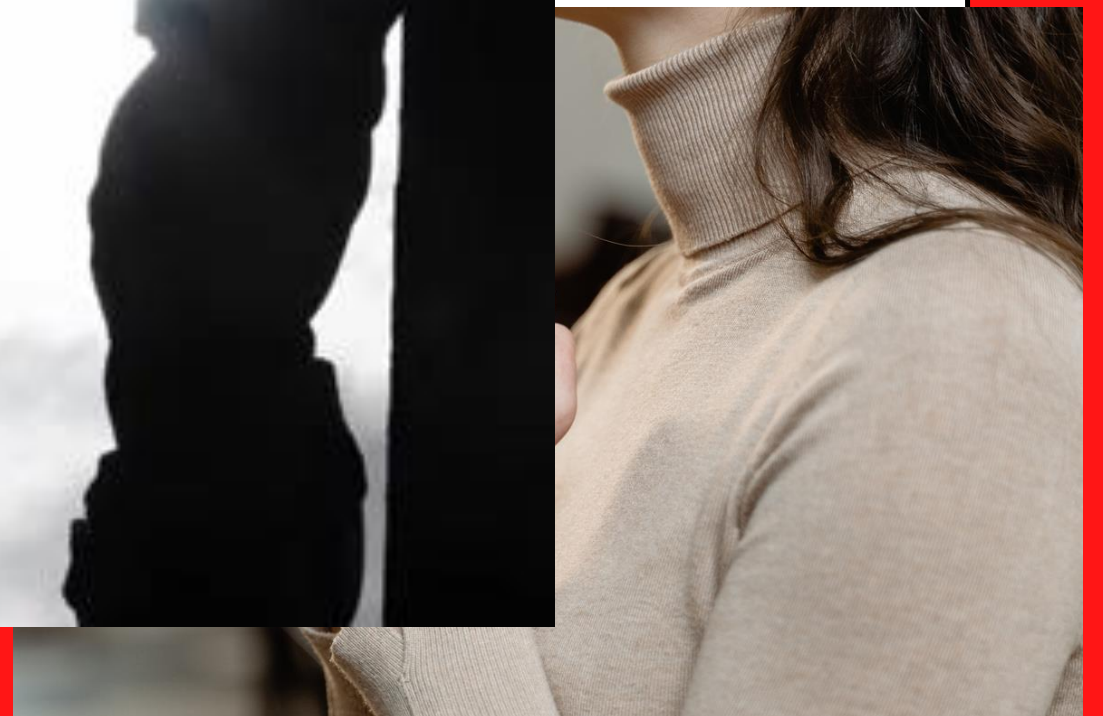




CARITAS



OPENING PRAYER



SCRIPTURE READING

1 Cor 13:1-13

"If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.



SCRIPTURE READING



Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for Knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love."



THE LORDS PRAYER





Learning outcomes

1. *To understand the Augustinian meaning of **CARITAS** and learn key Latin terms connected to love.*
2. *To reflect on personal experiences of **CARITAS** and share how these shape one's sense of purpose or way of serving others as Augustinians.*
3. *To illustrate a personal “**Map of Love**” using the concentric heart, showing the values or actions that guide one's life as Augustinian.*



REVIEW OF MODULES 1-3

GOD AND REFLECTION



QUESTION # 1

Augustine died on
August 28, 540

GOOD AND REFLECTION



QUESTION # 1

Augustine died on
August 28, 540

OF GOD AND REFLECTION

FALSE



QUESTION # 2

Augustine had a daughter named Perpetua.

OF GOD AND REFLECTION



QUESTION # 2

Augustine had a daughter named Perpetua.

FALSE



QUESTION # 3

Augustine loved
Hebrew than Greek.

AND REFLECTION



QUESTION # 3

Augustine loved
Hebrew than Greek.

AND REFLECTION

FALSE



QUESTION # 4

Augustine's baptism was deferred when he was a boy due to sickness.



QUESTION # 4

Augustine's baptism was deferred when he was a boy due to sickness.

TRUE



QUESTION # 5

Faustus was a Christian when Augustine met him to discuss matters about faith.



QUESTION # 5

Faustus was a Christian when Augustine met him to discuss matters about faith.

FALSE

QUESTION # 6

The *Confessions* is a biographical work written by Augustine.





QUESTION # 6

The *Confessions* is a biographical work written by Augustine.

FALSE



QUESTION # 7

Augustine *Confessions* is divided into 13 books, all of which speak about his life and experiences.



QUESTION # 7

Augustine's *Confessions* is divided into 13 books, all of which speak about his life and experiences.

FALSE



QUESTION # 8

The three
Augustinian core
values is based on
Augustine's
sermon 267.



QUESTION # 8

The three Augustinian core values is based on Augustine's *sermon* 267.

AND REFLECTION

TRUE



QUESTION # 9

Sermon 267 was
delivered by
Augustine on
Easter Sunday.



QUESTION # 9

Sermon 267 was delivered by Augustine on Easter Sunday.

AND REFLECTION

FALSE



QUESTION # 10

Friendship is a value
related to the core
Augustine value of
CARITAS.



QUESTION # 10

Friendship is a value related to the Augustine core value of CARITAS.

AND REFLECTION

TRUE



IMPORTANT EVENTS IN THE LIFE OF AUGUSTINE

- November 13, 354 – He was born at Thagaste in Numidia, to Patricius and Monica. He had at least one brother, Navigius, and two sisters whose names are not recorded.
- 365-369 – Schooling at Madaura
- 369-370 – A year of idleness at home while his father saved up to enable him to continue his studies
- 370 – conversion of Patricius



IMPORTANT EVENTS IN THE LIFE OF AUGUSTINE

- 371-374 – He studied at Carthage, lived with unnamed woman.
- 372 – His father died. His son Adeodatus was born. He read the Hortentius
- 375 – He returned from Carthage to Thagaste to rhetoric.
- 376-383 – He taught at Carthage
- 383 – He went to Rome
- 384 – He went to Milan as professor of Rhetoric and met Ambrose



IMPORTANT EVENTS IN THE LIFE OF AUGUSTINE

- 385 – Monica arrived in Milan
- 386 – Conversion in garden
- September 386 – He went to Cassiciacum
- March 387 – He returned to Milan
- April 24, 387 – His baptism with Alypius and Adeodatus
- 387 – death of Monica
- 391 – He became a priest
- 395 – 396 – He was appointed coadjutor bishop to Valerius
- 396 – He became bishop of Hippo



IMPORTANT EVENTS IN THE LIFE OF AUGUSTINE

- 397 – Ambrose died
- August 28, 430 – Augustine died
- Augustine - a philosopher, theologian, mystic, poet, orator, polemicist, writer, and pastor.
- His voluminous works made him a “river of eloquence” (*flumen eloquentiae*).

The Works of St. Augustine



Books
(libri)

Sermons
(sermo/tractate
/enarrationes)

Letters
(Epistulae)



How to analyze Augustine's work?

TITLE	
DATE	
OCCASION	
SECTION 1	
SECTION 2	
SECTION 3	
SECTION 4	
MAIN THEME	



BACKGROUND

Sermon 267

1. Delivered on Pentecost Sunday – June 2, 412
2. The letter is divided into 4 parts
 - I. New wineskins were expecting new wine from heaven; and it came
 - II. The gift of tongues
 - III. Now is being fulfilled what was then being foreshadowed
 - IV. The Holy Spirit is to the Church what the soul is to the human body



Sermon 267. IV

**“So if you wish to be alive
with the Holy Spirit, hold on
to loving-kindness
(CARITAS), love truthfulness
(VERITAS), long for oneness
(UNITAS), that you may
attain to everlastingness.”**



Sermon 267. IV

“Si ergo vultis vivere in
Spiritu Sancto, tenete
caritatem, amate
veritatem, desiderate
unitatem, ut perveniatis
ad aeternitatem.”

The Confessions

- Title: The Thirteen books of my Confessions
- Author: Augustine of Hippo
- When: Started in 397 when Augustine was 43 years old, ten years as baptized catholic, a priest for six years, and a bishop for only about 2 years.



The Confessions

- Genre: Autobiographical; one long prayer, a poetic, passionate, intimate prayer.
- “Allow me to speak in your merciful presence.” (1.6.7)
- “Let me not weary as I confess to you those acts of mercy by which you plucked me from all my evil ways.” (1.15.24)
- “Let me love you, Lord, and give thanks to you and confess to your name.” (2.7.15)
- “Let me confess my disgraceful deeds to you, and in confessing praise you. Allow me this, I beg you.” (4.1.1)
- Accept the sacrifice of my confessions, offered to you by the power of this tongue of mine which you have fashioned and aroused to confess your name.” (5.1.1)





What did he confess?

a) Confession of Sin:
*pride, curiosity,
sensuality*



What did he confess?

**b) Confession of
God's glory:**
*He praises the mercy
that stooped to his
misery*



What did he confess?

**c) Most profound level
of confession:**

*He cannot speak of,
cannot find words or a
voice to speak with,
cannot know what to
say, except because God
first gives it.*

Division of the Confessions

Part	Books	Theme
1	I-IX	Augustine's birth to his sacramental death, and rebirth into Christ's death and resurrection in baptism; ends with Monica's death (CONVERSION STORY)
2	X	The nature of memory (CONTINUING LABOR OF DAILY CONVERSION)
3	XI-XIII	Formation of formless matter (TRANSCENDENCE)

REST – the overarching theme

- *conf. 1.1.1:*

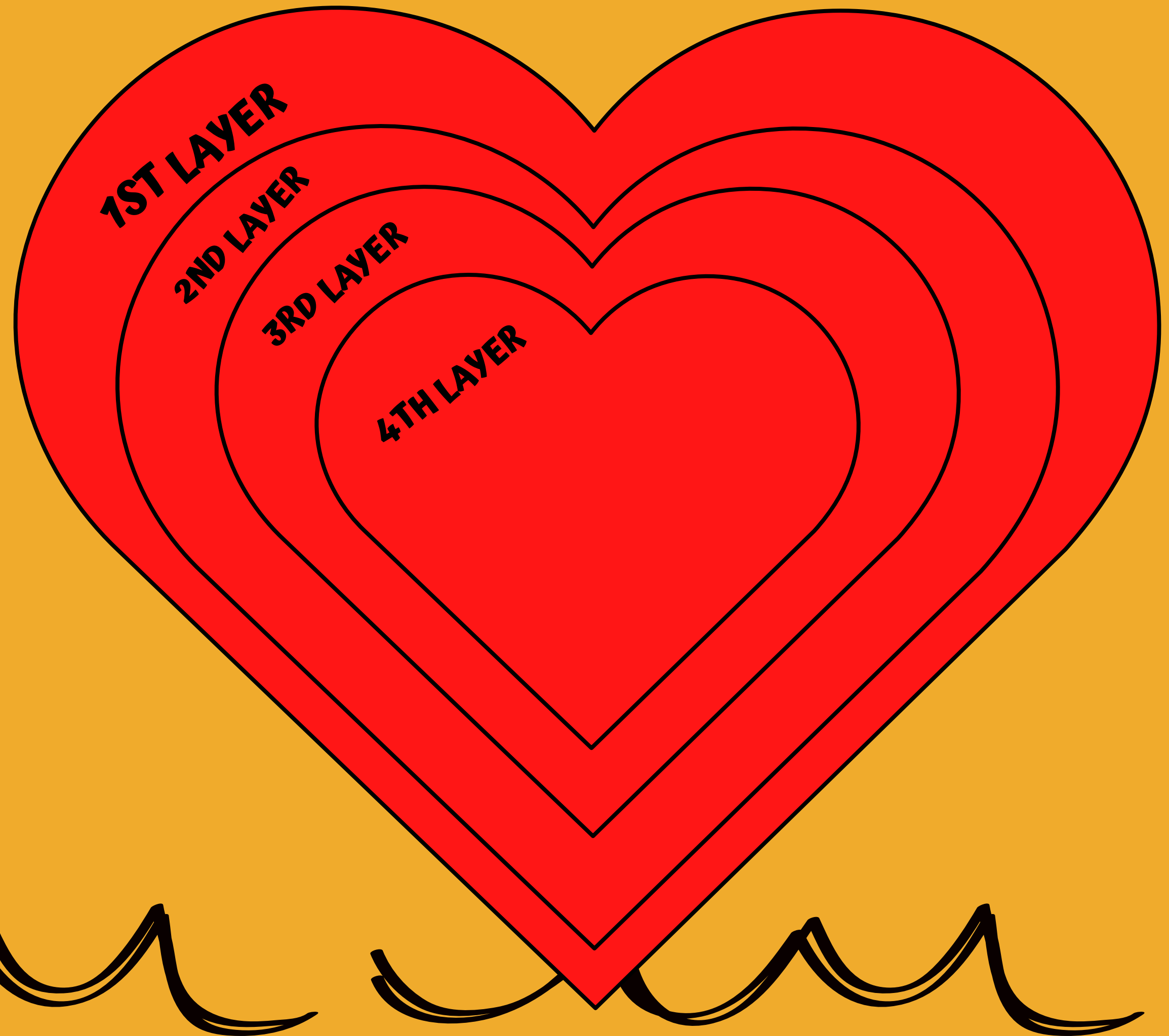
You arouse us so that praising
you may bring us joy, because
you have made us and drawn us
to yourself, and our heart is
unquiet until it rests in you.”

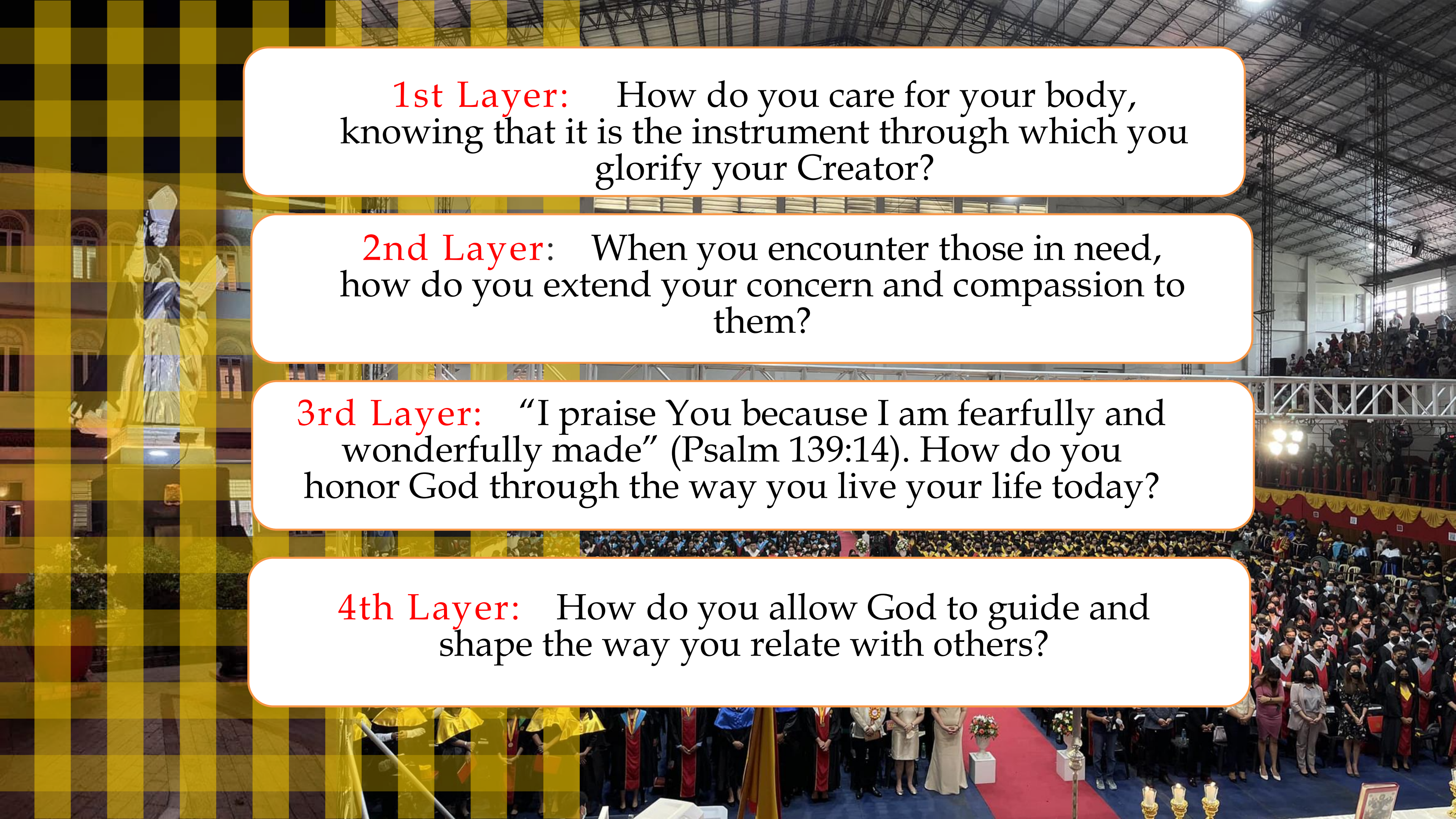
REST – the overarching theme

conf. 13.38.53:

Some of our works are indeed good, thanks to your Gift, but they will not last forever, and when they are done we hope that we shall rest in your immense holiness. But you, the supreme Good, need no other good and are eternally at rest, because you yourself are your rest.

Concentric Shape of Love





1st Layer: How do you care for your body, knowing that it is the instrument through which you glorify your Creator?

2nd Layer: When you encounter those in need, how do you extend your concern and compassion to them?

3rd Layer: “I praise You because I am fearfully and wonderfully made” (Psalm 139:14). How do you honor God through the way you live your life today?

4th Layer: How do you allow God to guide and shape the way you relate with others?



SHARING



SAINT AUGUSTINE'S DEFINITION OF LOVE (CARITAS)

- An inclination, a movement, and a striving
- The force of the soul and life.
- It flows from the dynamism of the will, making the one who loves identical with what he loves
- is closely associated with desire, passion, emotions, and so forth, whether they are good or bad.

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Dilectio – *Love, Esteem, Devotion*

- It is a **deliberate, rational love**, such as choosing to love what is good (*ep. Jo. 1*)

Ex: Dilectio Dei (love of God) and **dilectio proximi** (love of neighbor) are common expressions.

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Amor – *Love, Desire, Passion*

A broad and general term for love or affection (*civ. Dei* 14.28).

TWO FUNDAMENTAL TYPES OF AMOR

1

a. love of self (amor sui) → "City of man" (Babylon)

2

b. love of God (amor Dei). → "City of God" (Jerusalem)

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Affectus – *Affection, Disposition, Emotional
Attachment*

How our hearts are “drawn” or “inclined”
toward certain things, either toward God or
toward sin.

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Voluntas – *Will, Intention, Desire*

Loving something means **willing the good**
for it or desiring union with it.

(civ. Dei 14-15)

THE FOUR OBJECTS OF LOVE

1

God

2

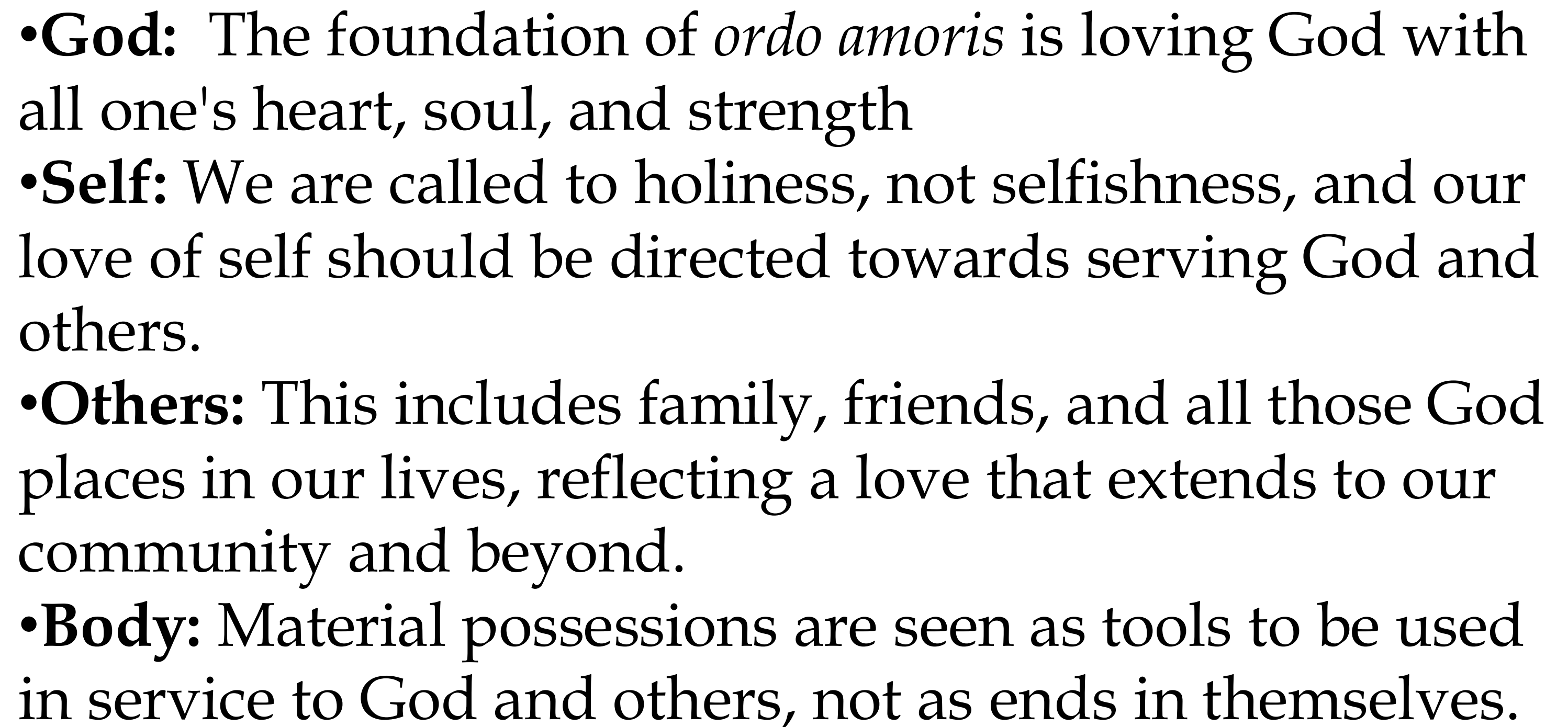
Self

3

Neighbor

4

Body

- 
- God:** The foundation of *ordo amoris* is loving God with all one's heart, soul, and strength
 - Self:** We are called to holiness, not selfishness, and our love of self should be directed towards serving God and others.
 - Others:** This includes family, friends, and all those God places in our lives, reflecting a love that extends to our community and beyond.
 - Body:** Material possessions are seen as tools to be used in service to God and others, not as ends in themselves.

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Concupiscentia –

Desire, Lust, Inordinate Love

It is a symptom of *cupiditas*, showing how human desire is distorted after the Fall.

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Gaudium – *Joy, Delight*

If we find our joy in eternal things, our love is rightly ordered; if in temporal things, it is disordered.

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Frui vs. Uti – *To Enjoy vs. To Use*

Frui (to enjoy): Proper enjoyment is directed **only toward God**, the ultimate end.

Uti (to use): Everything else should be **used** as a means to reach God, not as an end in itself.

doc. Chr. 1.4.4.

SAINT AUGUSTINE USES SEVERAL LATIN TERMS RELATED TO LOVE

Frui vs. Uti – *To Enjoy vs. To Use*

Disordered love happens when we *enjoy* what should be *used*, or *use* what should be *enjoyed*.

LATIN WORD	MEANING	EFFECT	REMARKS
<i>Caritas</i>	Self-giving, divine love	Positive	Highest form of love
<i>Cupiditas</i>	Greedy, self-centered love	Negative	Love of worldly things
<i>Dilectio</i>	Deliberate, chosen love	Positive	Close to Caritas
<i>Amor</i>	General love/desire	Mixed	Depends on object
<i>Affectus</i>	Affection, emotional pull	Mixed	Indicates heart's direction
<i>Voluntas</i>	Will, inner choice	Neutral	Love as an act of the will
<i>Concupiscentia</i>	Disordered desire/lust	Negative	Result of original sin
<i>Gaudium</i>	Joy rooted in love	Positive	Joy reflects what we love most
<i>Frui/Uti</i>	Enjoy/Use	Conceptual Pair	Foundational to Augustine's ethics



REFLECTIONS

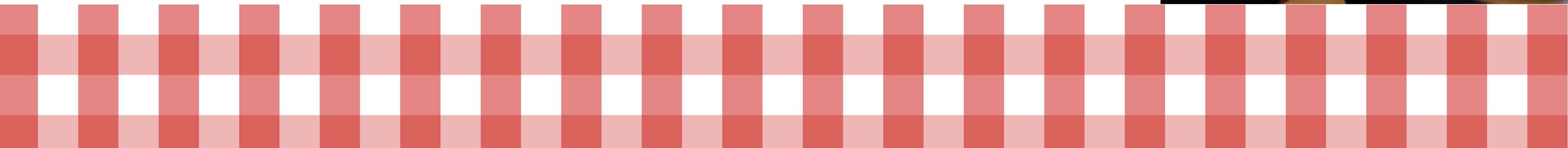
1. As an Augustinian, what is it that really motivates you when you serve the members of the community, the school, and those in need?

2. Human as you are, it is undeniable that sometimes you are tempted to seek your own personal interest especially when you are called to service. What steps do you take to purify your selfish motivations every time you serve?

REFLECTIONS

3. Jesus teaches that God is present especially to those who are in need for he says, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me" (Matt 25:45). Am I always aware of God's presence in the people I serve? What are some of the attitudes that hinder me from seeing and serving God in others?

SILENT MEDITATION WITH BACKGROUND MUSIC





SYNTHESIS

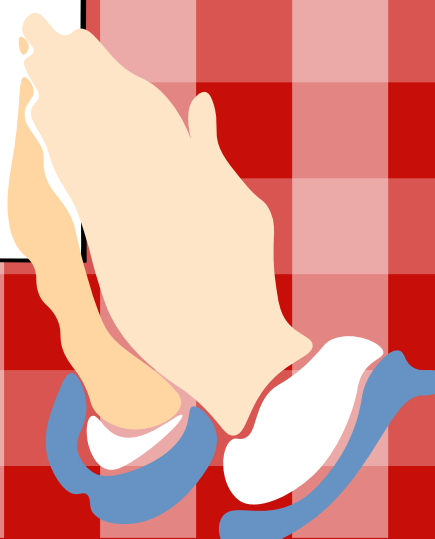


AS AUGUSTINIANS, WE NEED TO HEED AUGUSTINE'S CALL TO LOVE (CARITAS). IN OUR OWN LITTLE WAY, WHEREVER WE MIGHT BE, WE CAN PRACTICE CARITAS BY

- C** – *Caring* for both fellow human beings and the common good with compassion and responsibility
- A** – *Affirming* the dignity, goodness, and efforts of others as reflections of God's image
- R** – *Refraining* from insensitive judgments and practicing understanding and mercy
- i** – *Investing* one's time, energy, and gifts in personal growth and service to others
- T** – *Training* the heart and mind in emotional discipline and spiritual maturity
- A** – *Accepting* with humility the imperfections of oneself and others, fostering forgiveness
- S** – *Sharing* one's blessings with the poor and inspiring a spirit of generosity in others

CLOSING PRAYER

O Lord my God, good Father — through Christ I beseech You — forbear to shut up these things, ...Give that which I love; for I do love, and this have You given me. Give, Father, who truly Knows to give good gifts unto Your children. Give, since I have undertaken to know, and trouble is before me until Thou dost open it. Through Christ, I beseech You, in His name, Holy of Holies ... Amen.



CLOSING PRAYER

POWER OF YOUR LOVE BY: HILLSONG

