

VOLUME VI . ISSUE I

# THE AUGUSTINIAN

THE DEDICATION OF THE  
VILLANOVA CHURCH:  
CELEBRATING 125 YEARS OF  
WORSHIP 1887-2012 p. 4

DR. BARBARA E. WALL ON CATHOLIC  
SOCIAL TEACHING: THE ROOTS OF  
JUSTICE AND PEACE p. 14



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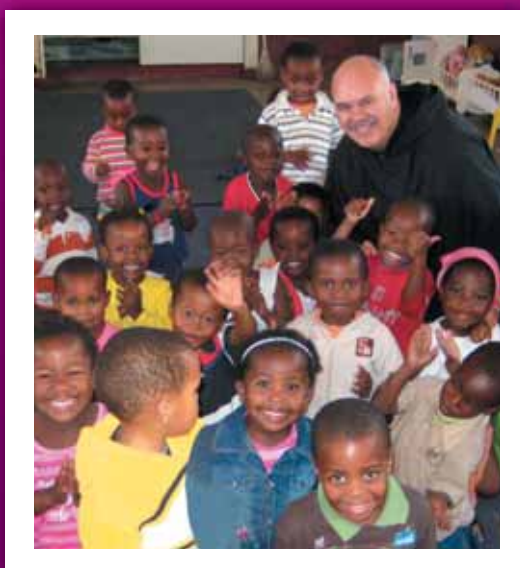


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### The Dedication of the Villanova Church: Celebrating 125 Years of Worship 1887-2012

In 2012, the St. Thomas of Villanova church, a well known parish and landmark on the campus of Villanova University, will mark the 125th anniversary of its dedication. The unique history of this church is wrapped into the history of the Augustinians' entry into the United States and their bold ambition to move their Mother House from Philadelphia to Radnor Township, Delaware County. This article looks at the origins and history of the church, its Dedication Day and the physical changes of the church, the times and its people. At left: the original invitation.

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### Dr. Barbara E. Wall on Catholic Social Teaching: The Roots of Justice and Peace

"Human dignity" and "the common good," two aspects arising from Genesis that drive the Church's teachings on social justice, peace and the integrity of creation, were highlighted in the keynote address by Dr. Barbara Wall, Vice President of Mission and Ministry at Villanova University, delivered at the Augustinian Secretariat's Justice and Peace Conference, held in July 2011 at Villanova University. Excerpts of Dr. Wall's address appear here, as well as information from Shaun Ferris of Catholic Social Services who spoke of CRS's work abroad and Gearóid Francisco O'Conaire, O.F.M., who spoke about the role of the justice promoter.

#### ON THE COVER

Augustinian Friars, family and friends gather in the St. Thomas of Villanova church to celebrate Mass and witness the 2010 Installation of Anthony M. Genovese, O.S.A., as Prior Provincial of the Province of St. Thomas of Villanova.

Cover photography by Bryan Smith for Scientific Services Inc. Additional photography for feature stories by Bryan Smith and Julie Stauffer for Scientific Services Inc., Teddie Gallagher and Kitty Sheridan. The photo of the side aisle and bench of the church on page 12 is used courtesy of George Yu Architects. The aerial photograph of the church on page 13 is used courtesy of Peter M. Donohue, O.S.A.

#### THE AUGUSTINIAN

A publication of the Province of Saint Thomas of Villanova.



*The Dedication of the New Church of St. Thomas of Villanova, Villanova, Pa., will take place on Sunday, July 3d, 1887, at 10.30 A. M.*

*His Grace Archbishop F. J. Ryan, will officiate, and Rt. Rev. M. J. O'Farrell, D. D., Bishop of Trenton, will preach the Dedication Sermon.*

*You are cordially invited to be present on the occasion.*

*The Augustinian Fathers.*

TRAINS LEAVE BROAD STREET STATION AT 7.45, 8.45, 9.45 A. M.

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## LETTER FROM THE PRIOR PROVINCIAL

### Dear Friends,

Welcome to the Fall/Winter edition of *The Augustinian* magazine. There is much excitement in the Province of Saint Thomas of Villanova as we see the bright-colored crispness of the fall.

In this edition you will be given a glimpse of the early days of our Province history and how it is reflected by the faith community we serve at St. Thomas of Villanova Church, located on the campus of Villanova University. In our modern world we many times look at growth and wealth and say "Let us build a building." When I look at a church structure I think of you, the faithful. We will take you through the liturgical renovations over the one hundred and twenty-five years the church has served as a place of worship for the Augustinians, the parish and the students who come together to celebrate faith. I was blessed to be the Pastor during the major renovation that was completed in 1992. This was a labor of love that brought the Augustinians, the parishioners and the University together. As George Yu, the talented architect for the renovation said, "We are here to fine-tune a beautiful instrument." Shawn Tracy, O.S.A., was the Director of Campus Ministry at the time and we worked closely together to plan and execute the redesign of the church. I can still remember the joy on the night of the rededication liturgy, the music, the liturgical dance, the blessings, the readings, the sharing of the Body of Christ and the smile on my brother Shawn's face, when we would catch each other's eye that night, thinking "Thy will be done." The cover is the picture of the night of my installation as Prior Provincial, showing the Augustinians, the parishioners, the campus and all the friends and benefactors gathered together to celebrate God's love for us. Truly, it's a building of "living stones."

I had the opportunity to visit another parish this past summer when Father McCloskey and I went to our mission in Durban, South Africa. While there, we met with the Cardinal Archbishop Wilfrid Fox Napier, O.F.M. We discussed the tragedy of AIDS and its devastation not only in the past and present but also in the future. It is costing the young their mentors who help them mature responsibly. When I returned, I was invited to give a welcoming to the Augustinian Justice and Peace Conference held at the Villanova Law School. Thirteen countries were represented at this powerful gathering. In this issue, we will give you insight into the keynote address delivered by Barbara E. Wall, Ph.D, Vice President of Mission and Ministry for Villanova University, in the article entitled "Catholic Social Teaching: The Roots of Justice and Peace."

We hope you enjoy this edition of *The Augustinian*, learn more about us as a community and are inspired to share the light of Christ that resides in you.

In Augustine,

Very Reverend  
Anthony M. "Fr. Mickey" Genovese, O.S.A.  
PRIOR PROVINCIAL  
PROVINCE OF SAINT THOMAS OF VILLANOVA

## THE AUGUSTINIAN

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20nine  
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AUGUSTINIAN VOLUNTEERS, 2011-2012.

## AUGUSTINIAN VOLUNTEERS

### LETTERS

#### San Diego



It was just past 11:00 P.M. on the last night of our final Kairos retreat up on the mountain in Julian, California. My small group had just finished our last activity for

the night, and I decided to sneak down to the outdoor basketball court to shoot some hoops. We had a majority of the St. Augustine High School basketball team on this retreat, and after some intense games during recreational time earlier that day, I was thirsty to work on my game. So after placing my flashlight in the paint under the hoop, I began to shoot at the faintly lit goal. Within five minutes, all 37 of our guys made their way to the court, found out how to turn on the court lights, and had split up into teams. I was a little worried about what the other faculty members would say, and more importantly, my supervisor, if it was discovered that I kept all of the students up past the mandated curfew. Well, that question was answered rather quickly when one of the other teachers made his way down to the court. Caught red

handed with a basketball in my hands, I just calmly said, "I got it all under control." We then proceeded to play. Our late night tournament, which felt like a basketball sequel to *Field of Dreams*, went on for a solid 45 minutes before one of the directors of the camp decided to shut us down. Allegedly, "quiet time" goes into effect at 11:00 P.M. So at a little past midnight, the director softly and sternly reminded us with the question, "Guys, so what time is quiet time?"

Although our epic game under the stars was broken up way too early, it will forever be a memorable night. That night, I learned that if you turn on a light, they will come. I also learned that just like baseball, there is something spiritual about basketball as well. I'm sure a year from now, I'll be out shooting hoops on a random night, forever looking back at my time at Saints.

JOHNNY TOMPKINS  
*San Diego, CA*

#### Lawrence



It is a place where magic happens. Where airy fancies rule the day. Where kings and cowboys and superheroes court housewives and ballerinas and fairy princesses. When

you're here, it doesn't so much matter who you are, or where you were. What matters is what you will become.

I work in an urban school called the Lawrence Catholic Academy, nestled

among condemned factories and surrounded by a vibrant immigrant community. My classroom is a loud, colorful place; the daily habitat of 20 loud, colorful 4-year-olds. We are a diverse group: middle-class, working-class, fresh-off-the-boat-from-Dominicana. When the children color pictures of themselves and their friends, they use peach and black and brown and yellow Crayolas to color their faces.

The most remarkable thing about being here is not the rainbow of faces. The most remarkable thing is that, though they use many colors to paint their friends, these children do not see diversity as "difference." In this classroom, we do not harbor any pre-conceived prejudices. We learn to share, to smile, to laugh, to play, to work together despite different opinions. It does not matter whose jacket is name brand, whose father wears a suit to work, whose mother is struggling to learn English. This is a place where all children are inherently equal.

Sometimes I wonder if my class will one day be taught to look at each other as different; if their eyes will be clouded with prejudice, assumption, fear, and ignorance. I wonder if, as the cares and woes of the grown-up world begin to weigh on them, they will lose touch with these brilliant imaginations with which all things are possible. I wonder if they will continue to grow, with the help of God's grace, understanding that "we are all friends here" is more than just a classroom rule. And I hope that they will always see that, no matter which Crayola you choose to color in a face, it is still a friend that you draw.

It's just a little pre-K classroom, but it is filled with magic, and color, and the hope-filled promise of bright, blessed futures.

CHESLEY TURNER  
*Lawrence, MA*

ADDITIONAL VOLUNTEER REFLECTIONS CAN BE FOUND AT [WWW.OSAVOL.ORG](http://WWW.OSAVOL.ORG)

SHARE YOUR THOUGHTS! LETTERS TO THE EDITOR MAY BE MAILED TO [COMMUNICATIONS@AUGUSTINIAN.ORG](mailto:COMMUNICATIONS@AUGUSTINIAN.ORG), OR WRITE TO: THE AUGUSTINIAN, P.O. BOX 340, VILLANOVA, PA 19085



## THE DEDICATION OF THE VILLANOVA CHURCH:

# Celebrating 125 years of Worship

1887-2012

BY TEDDIE GALLAGHER



“...both the interior and exterior are praiseworthy of the architect and the builders. Everything in detail is in happy unison with what would be expected of a Christian temple. The church stands on an elevated position, fronting Lancaster turnpike—one of the great arteries of travel in the state. Rising above the level of this thoroughfare and the immediate vicinity, the church presents an appearance at once noble and imposing. Graceful parterres lead gently to the road below, while on either side of the walk, bringing the humble worshippers to God’s House, are two vast swards, rich with verdure, which offer an agreeable contrast between Nature and Art. The church is situated on the highest point in Delaware county, and its two equally imposing towers, bearing aloft two large Latin crosses, can be descried for miles around the beautiful rolling country of this fruitful portion of Pennsylvania.”

EXCERPT FROM THE CATHOLIC STANDARD, JUNE 25TH, 1887

## INTRODUCTION

The year 2012 marks the 125th anniversary of the dedication of Saint Thomas of Villanova church located on the campus of Villanova University. The date of the dedication was July 3, 1887 and it was on this day that the magnificent, newly-erected church opened for worship.

These days, it would be unlikely that an event of this nature would be held on the Main Line in the summer, particularly on the 4th of July weekend, because the Main Line population would be at their vacation shore homes or shore hotels. But in 1887, the Main Line was the vacation destination, the place where Philadelphians spent the summer at their country homes or came to hotels that had sprung up around the Bryn Mawr and Wayne train stations. Consider this report from *The Philadelphia Record*.

*“The new church of St. Thomas, erected by the Order of Augustinians at Villanova, was dedicated yesterday by Archbishop Ryan. The edifice was comfortably filled by visitors from the city and occupants of summer residences at Merion, Bryn Mawr, Ardmore, Rosemont, Upton, Radnor, Wayne and Berwyn.”*

EXCERPT FROM THE PHILADELPHIA RECORD, JULY 4TH 1887

The other detail to consider is the fact that the church was “erected by the Order of Augustinians at Villanova.” It was not erected by the parish, but it was a parish church. It was not erected by the college, but it served the students who attended Villanova College. It was erected by the Order of Augustinians. There was no separation between the Order, the parish or the college. Indeed, when the Augustinians purchased the land in Radnor Township, Delaware County, and established the new foundation in 1843, the seat of the Order in the United States moved from Philadelphia’s St. Augustine Church at 4th and Vine to the Main Line.

Over time, the Order, the parish and the college have taken on different relationships. Today, the Order (the Augustinians of the Province of St. Thomas of Villanova), the parish (St. Thomas of Villanova Parish, whose friary and prior moved from the Villanova campus to Rosemont in 1921), and the college (which became Villanova University with its own incorporation) are connected through the service, sponsorship, community and history that the Order of Augustinian friars share with students and parishioners.

It is the Augustinians’ history, vision and their restless search for a relationship with God through others that we will celebrate in 2012. This article is meant to begin that celebration, to commemorate the history and the moment that brought this truly beautiful and holy church to life for us to share today.

## THE FOUNDATION

During the first half of the 19th century, Catholics living or spending summers outside of Philadelphia faced one major hurdle: attending Sunday Mass. In the area known as the “Main Line” one of the places where Mass was said was in the home of John Rudolph, a Catholic layman who had bought a tract of land from Jonathan Miller in Radnor Township, PA, on October 13, 1806. Rudolph had served as a Lieutenant in the 5th Artillery during the Revolutionary war and subsequently became a successful merchant in Burlington, NJ and Philadelphia, PA. He built a mansion on the property and named it Belle-Air. John Rudolph drove into the city each week to attend Sunday Mass, but frequently welcomed travelling “mission” priests who could celebrate Mass in the small chapel off of his main parlor. One of many priests who said Mass at Belle-Air was Dr. Michael Hurley, O.S.A., then pastor of St. Augustine Parish, at 4th and Vine in Philadelphia, PA.

John Rudolph died in 1838 and was buried in the churchyard at St. Mary’s, Philadelphia, PA. Three years later, his widow, Jane Rudolph decided to sell the estate. A public auction date was set for October 14, 1841, offering to sell “the two-story stone Mansion, a large stone barn, a stone coach house, a small farm house, a stone barn, a stone spring house, a large stone smoke house under which is a commodious hog house and a double corn crib with nearly 200-acre estate of farmland, of which 40 acres are quality oak and hickory, 10 miles west of Philadelphia, to the highest bidder.” In March of 1843, according to Arthur J. Ennis, O.S.A., in his book *No Easy Road. The Early Years of the Augustinians in the United States, 1796-1874*, Dr. Patrick Moriarty, O.S.A., said the land was valued at \$30,000 and the buildings at \$12,000.

So why then, on August 13th, 1841 did Mrs. Rudolph cancel the auction and sell the land to the Augustinians for \$18,000? Aside from the contact with the friars who came to say Mass at Belle-Air, it turns out that Jane Lloyd Rudolph and her father, Captain Thomas Lloyd, had been members of St. Augustine Parish in Philadelphia. As Fr. Ennis says, “This was clearly a generous deal.”



1806 JOHN RUDOLPH PURCHASES A TRACT OF LAND FROM JONATHAN MILLER. RUDOLPH CHRISTENS IT BELLE-AIR IN REMEMBRANCE OF HIS FATHER’S NATIVE PLACE IN MARYLAND. FROM THE HISTORICAL SKETCH OF VILLANOVA BY THOMAS A. MIDDLETON, O.S.A., “A PLAN OF BELLE-AIR” WAS DRAFTED IN INDIA INK, MADE IN MR. RUDOLPH’S DAY TO REPRESENT HIS COUNTRY SEAT AT RADNOR, SHOWING THE LOCATION OF THE BUILDINGS AND THE FIELD LINES DIVIDING THE PROPERTY.



The Brothers of the Order of Hermits of Saint Augustine took title to the Belle-Air property on January 5, 1842. At that time there were only three Augustinian priests in the Philadelphia area (Moriarty, Kyle and O'Dwyer). In the summer of 1842, Fr. O'Dwyer went abroad to recruit and returned with Fr. Francis Ashe and Brother William Harnett. It was not until the early spring of 1843 that Brother Dennis Gallagher, O.S.A., and Brother Jeremiah Ryan O.S.A., were sent to open the house at Belle-Air.

The first official record of community life on the Belle-Air estate was on August 28, 1843, when Fr. O'Dwyer said Mass in the front parlor of the Rudolph house and blessed the house as the new monastery, placing it under the patronage of St. Thomas of Villanova.



**1841**  
ON OCTOBER 13, BELLE-AIR, THE ESTATE OF JOHN RUDOLPH IS PURCHASED BY THE AUGUSTINIANS FOR \$18,000. INTENDED TO BE A CENTER OF AUGUSTINIAN LIFE, A PLACE TO ESTABLISH A PROGRAM OF EDUCATION FOR THE PRIESTHOOD AND AN ACADEMY FOR CATHOLIC BOYS.



**1843**  
FROM MANSION TO MONASTERY: THE FRONT PARLOR OF THE RUDOLPH MANSION SERVES AS THE CHURCH. THE FRIARS AND TEACHERS LODGE IN THE SECOND STORY, THE COLLEGIANS IN THE ATTIC AND THE BROTHERS OVER THE KITCHEN. THE PRESIDENT'S ROOM WAS AT THE SOUTHEAST CORNER OF THE SECOND FLOOR.



**1843**  
ST. THOMAS OF VILLANOVA COLLEGE IS INAUGURATED, A NOVITIATE IS CANONICALLY ESTABLISHED AND VILLANOVA BECOMES THE CENTER OF THE AMERICAN AUGUSTINIAN FOUNDATION. SAINT THOMAS OF VILLANOVA, A SPANISH AUGUSTINIAN SAINT AND BISHOP OF SEVILLE, KNOWN FOR HIS CHRIST-LIKE HUMILITY AND HIS CARE FOR THE POOR, IS CHOSEN AS THE CHIEF PATRON OF THE FOUNDATION.



**1796**  
IN RESPONSE TO BISHOP JOHN CARROLL'S APPEAL FOR RELIGIOUS COMMUNITIES TO COME TO AMERICA, FATHER MATHEW CARR, O.S.A., LEAVES HIS DUBLIN COMMUNITY AND ARRIVES IN PHILADELPHIA. IN JULY HE PURCHASES LAND AT 4TH AND VINE STREETS, ON WHICH THE NEW ST. AUGUSTINE CHURCH WILL BE BUILT. IN THIS PICTURE, FR. CARR SHAKES THE HAND OF GEORGE WASHINGTON, WHO STANDS WITH COMMODORE JOHN BARRY, STEPHEN GIRARD AND THOMAS FITZSIMONS.



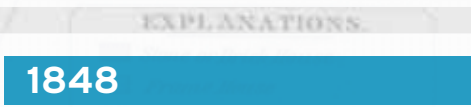
**1844**  
THE FIRST CHAPEL IS ERRECTED ON THE SITE OF THE RUDOLPH'S FORMER CARRIAGE HOUSE. ON SUNDAY, SEPTEMBER 1, THE FEAST OF OUR LADY OF CONSOLATION, THE CHAPEL WAS BLESSED BY RIGHT REV. FRANCIS KENRICK. IT CAME TO BE KNOWN AS THE "STUDY HALL CHAPEL," AND SERVED AS THE CHAPEL, STUDY HALL AND DORMITORY FOR THE STUDENTS UNTIL 1849 AND THE LAY BROTHERS UNTIL 1872. THE BUILDING WAS TAKEN DOWN IN 1902.



**1852**  
RENOVATIONS OF THE BELLE-AIR MANSION AND THE FIRST WING OF THE COLLEGE (NOW THE EAST WING OF ALUMNI HALL) ARE COMPLETED. THE MANSION WAS DESTROYED BY FIRE JANUARY 10, 1912.



**1801**  
ST. AUGUSTINE CHURCH OPENS FOR WORSHIP. ACCORDING TO HISTORIAN, FR. ARTHUR J. ENNIS, O.S.A., THE PRECISE DATE OF INAUGURATION AND WHAT CEREMONIES MAY HAVE TAKEN PLACE, ARE NOT KNOWN.



**1848**  
ST. THOMAS OF VILLANOVA PARISH BEGINS. PRIOR TO THIS, PAROCHIAL FUNCTIONS WERE HANDLED BY ST. AUGUSTINE CHURCH, PHILADELPHIA, PA.

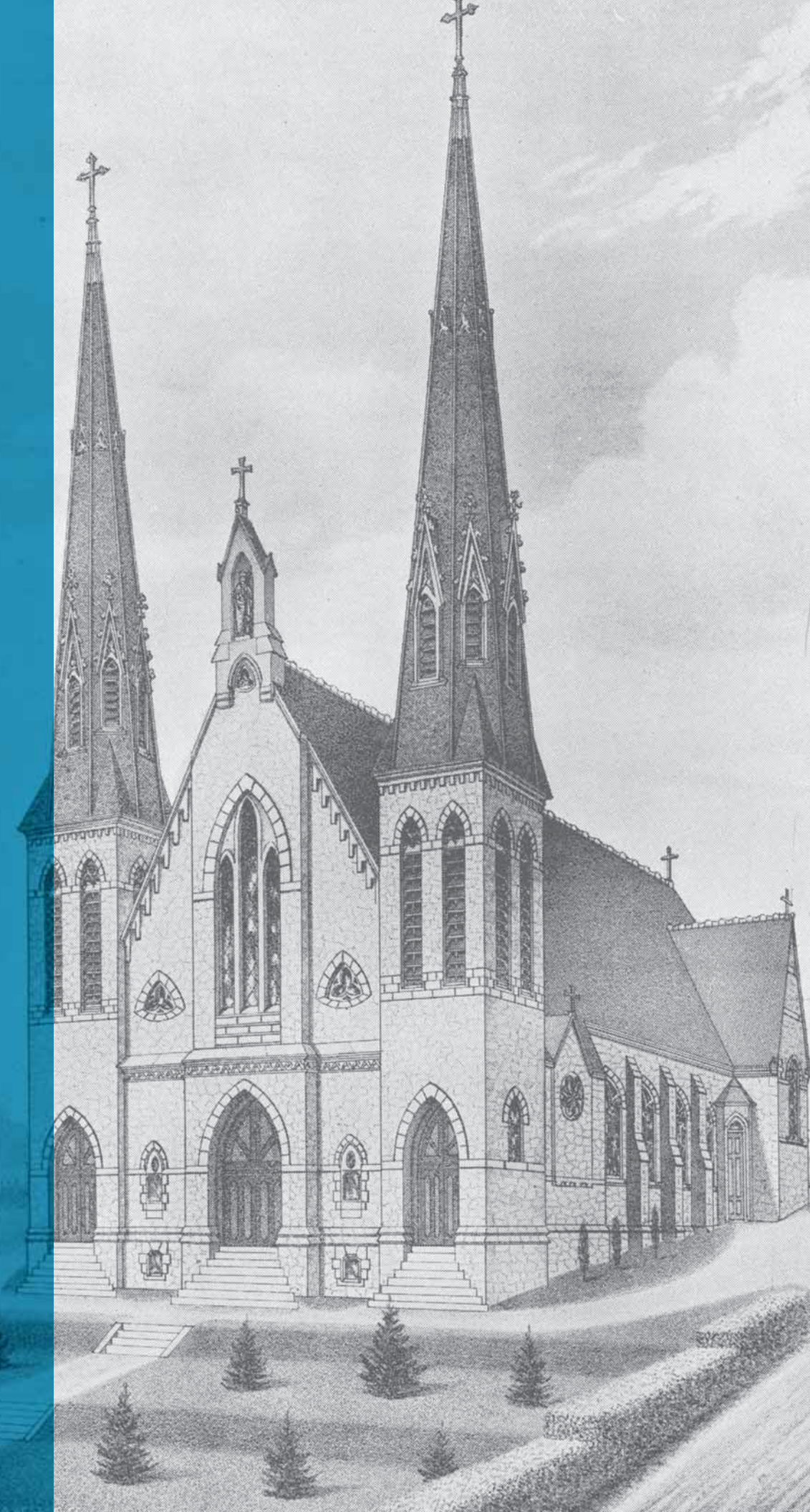


**1872**  
BECAUSE THE CONGREGATION HAD OUTGROWN THE 1844 CHAPEL, THE GYM, BUILT IN 1869 IS STRIPPED OF ITS EQUIPMENT AND REWORKED TO BE A CHURCH. THE "GYMNASIUM CHURCH" IS BLESSED BY BISHOP WOOD ON SEPTEMBER 15, 1872.

## ST. THOMAS OF VILLANOVA CHURCH IS DEDICATED

*"Yesterday morning the grounds of the monastery were filled with the many people who had come from the city and the surrounding country to witness the dedication ceremonies. Back of the church, in the shaded drive, stood long rows of carriages of every description from the comfortable "carryall" of the adjacent farmers to the trim dog-carts of the cottagers. The crowd of prettily dressed girls laden with flowers and earnest-looking young men wearing the badge of Villa Nova T.A.B. (Total Abstinence and Benevolent) Society were made welcome by the Fathers of St. Augustine, who added a medieval element to the scene with their black robes and capes and leather cinctures."*

EXCERPT FROM THE PRESS, JULY 4, 1887





## THE DEDICATION

It's hard to imagine a more joyful event for the Augustinians, the parish, the college and parishioners, than the dedication of the church at Villanova on July 3, 1887. From June of 1883 when the cornerstone was laid, it took four years to build the church, at a cost of \$43,000—about \$8,000 above the original budget.

The earliest mention of the church was in March of 1882, when Prior Provincial, Fr. Christopher A. McEvoy, O.S.A., granted permission to build a new stone church at Villanova with the goal of providing a space that would seat 800-to-1000. This was an ambitious and forward-thinking plan, because at the time there were only 136 students at Villanova College (26 ecclesiastical and 110 lay) and the 1887 Atlas of Properties along the Pennsylvania Railroad shows that the area was rural and sparsely populated.

A key player in the construction of the building, and the first friar to break the ground for its building, was Fr. Joseph A. Coleman, O.S.A., Pastor, President of Villanova College (1880-1886) and Prior of the Monastery. The *Souvenir of Villanova Fair* published in 1900, describes Fr. Coleman's role in this way: "Few can fully appreciate the magnitude of such an undertaking, or realize the sacrifice and painstaking efforts required for the object stated." Sadly, Fr. Coleman did not get the chance to see the church completed or take part in the dedication ceremonies, as he was transferred to the Australian missions in 1886.

Upon the transfer of Fr. Coleman, Fr. Francis M. Sheeran, O.S.A., was named President of the College and the task of completing the new church fell to Fr. James J. Blake, O.S.A., who was named Pastor and Prior of the Monastery.

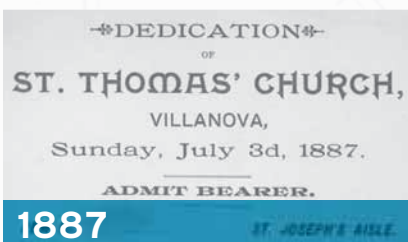
In his *Historical Sketch of Villanova*, Thomas C. Middleton describes the church as "Gothic in style, and, exclusive of the sacristy, measures 143½ feet in length and 60 in breadth; the façade of the building is flanked by two towers, each 18 feet square and 63 feet high, surmounted by eight-sided spires that make their total height, 126 feet. Over the central gable of the church is a corbelled niche with a pedestal for a statue of St. Thomas of Villanova. Three front doorways, reached by 8 granite steps, give entrance to the church from the south."

The dedication of the church took place at the 10:30 A.M. Mass on July 3rd, 1887. The invitation, the ticket and detailed descriptions of the event leave us with vivid imaginations of the day. The sights and sounds of horse-drawn carriages, coming from the east and the west on Lancaster turnpike, the steam train carrying passengers from Philadelphia, or from the west, stopping at the Main Line stations bringing their passengers to the Villanova train station. And, perhaps most of all, we can imagine the breathless thrill of seeing the spires on the approach and entering the church to find the amazing vaulted ceiling, the polished Italian marble altars, the murals, the stained glass—and the assembly of religious, prominent Catholic clergy, politicians, benefactors, parishioners, students and children in their finest dress.

At 10:30 A.M., Archbishop Ryan and the clergy, preceded by the cross-bearer, sprinkled and blessed the exterior and interior of the walls, chanting the Litany of Saints. At the conclusion of the service, a solemn high Mass was celebrated by Fr. Francis M. Sheeran, O.S.A., President of Villanova College. The Archbishop presided at the Mass and Rt. Reverend Bishop O'Farrell of Trenton delivered the dedicatory sermon, taking his text from the 28th chapter of Genesis.

The Mass was sung by the choir from St. Augustine's church, Philadelphia, PA and was made up of 20 voices under the direction of organist Professor Henry G. Thunder. The soloists were Miss Mary F. Thunder, Soprano; Mrs. Arthur A. McHugh, Alto; George W. Sunderland, Tenor; and John Farrell, Basso. Music selections included Wagner's "Veni Creator" with a bass solo and Rossini's "Ave Maria" sung by Mrs. McHugh. "Hallelujah Chorus" from Handel's Messiah was sung as a postlude.

Twenty-three priests are listed in the description of the dedication, nine diocesan priests and 14 Augustinians. The diocesan priests included Archbishop Ryan and Bishop



JULY 3, AT THE 10:30 A.M. MASS, THE NEWLY COMPLETED CHURCH IS BLESSED AND DEDICATED BY HIS GRACE ARCHBISHOP PATRICK J. RYAN. THE DEDICATION SERMON IS PREACHED BY RT. REV. M.J. O'FARRELL, BISHOP OF TRENTON. THE CHURCH IS OFFICIALLY OPENED AS A PARISH WORSHIP SPACE FOR PARISHIONERS, SEMINARIANS AND STUDENTS. WITH THE OPENING OF THE NEW AND THE DISMANTLING OF THE OLD CHURCH, THE GYMNASIUM WAS REFITTED IN ACCORDANCE WITH ITS ORIGINAL PLAN.



ABOVE: 1887 PASTOR, PRESIDENT, PRIOR PROVINCIAL



1887-1907

THE INTERIOR OF THE CHURCH CONTINUES TO EVOLVE WITH ADDITIONS LIKE THE STATIONS OF THE CROSS, THE ROOSEVELT ORGAN, FAUX MARBLE AND GILT ON THE WALLS AND COLUMNS AND THE ALTAR DEDICATED TO OUR MOTHER OF GOOD COUNSEL SPONSORED BY THE T.A.B. SOCIETY. MONEY TO PAY OFF THE DEBT INCURRED TO BUILD THE CHURCH IS RAISED OVER THESE TWENTY YEARS AND THE CHURCH IS CONSECRATED BY BISHOP WILLIAM A. JONES, O.S.A., BISHOP OF SAN JUAN, PUERTO RICO, ON OCTOBER 17, 1907.

O'Farrell, the Rectors of St. Agatha, St. James, St. Joseph's, St. John the Baptist, the Church of the Annunciation, the Church of the Assumption, the Church of the Immaculate Conception, Camden, and St. Charles Theological Seminary. Also mentioned as being in attendance are 20 Augustinian novices and professed.

The Augustinians included: Christopher A. McEvoy, O.S.A., Prior Provincial; James J. Blake, O.S.A., Pastor and Prior of St. Thomas of Villanova Parish and Monastery; Francis M. Sheeran, O.S.A., President, Villanova College; Peter Crane, O.S.A., Pastor of St. Augustine Church; Charles M. Driscoll, O.S.A.; John Denis Gallagher, O.S.A.; Timothy F. Herlihy, O.S.A.; Joseph Thomas Moriarty, O.S.A.; Francis J. McShane, O.S.A., Pastor of Our Mother of Consolation; M.J. Locke, O.S.A.; Frances X. McGowan, O.S.A.; Thomas Cooke Middleton, O.S.A.; John J. Ryan, O.S.A. and John Patrick A. Whelan, O.S.A.

The documents recording the event say that "Archbishop Ryan, before imparting the episcopal benediction, took occasion to congratulate the Catholics of the parish on the erection of this beautiful church."

Today, if you sit in the church for a while, you see a constant stream of first-time visitors. You can see the look of awe on their faces as they come through the doors and look up to the high ceiling. Some walk around the church like it is a museum, while others just take it in from the back. You also see students and visitors who come to the church for a quiet moment of prayer or consolation.

In fact, the church is a beautiful gift to be thankful for each day, with gratitude to the Augustinians who built it and the parishioners who supported the building. Many of the Augustinians mentioned here are buried beside the church in the cemetery on campus. May these Augustinians and all the men, women and children who were at St. Thomas of Villanova church on its dedication day, be at peace with God. †

## EDWIN FORREST DURANG

Edwin Forrest Durang (1829-1911), who designed the St. Thomas of Villanova church, was an American architect whose great-grandparents emigrated to America from Strasburg, France in 1767, settling in York, PA. His father and grandfather were actors, dancers and stage managers. Durang was named Edwin Forrest, after the actor for whom the Forrest Theater in Philadelphia is named.

In 1855, at the age of 26, Durang was listed as having a business as an architect, and in 1857 he began working with John E. Carver, a residential and ecclesiastical architect. Carver died in 1859 and Durang took over his business. During his 56 years as an architect, Durang designed many, many churches, schools, rectories, residences, monuments and theaters. Here are a few: in addition to the St. Thomas of Villanova Church, he designed the St. Thomas of Villanova Monastery; Our Mother of Good Counsel Church, Bryn Mawr, PA; Church of the Gesu and School, Philadelphia, PA; Sisters of Mercy Convent and Waldron Mercy Academy, Merion, PA; All Saints Church, Bridesburg, PA; St. Nicholas of Tolentine Church, Atlantic City, NJ. He built the Fulton Opera House, Lancaster, PA; York Opera House, York, PA, and the Arch Street Opera House (now known as the Trocadero), Philadelphia PA.

He died on a job site while making measurements for a convent. He was the brother-in-law of James O'Reilly, O.S.A., who came from Lawrence, MA to preside at Edwin Durang's Solemn Requiem Mass, at the Church of Our Lady of Lourdes, in Overbrook, PA. Twenty six priests attended Mr. Durang's funeral, nine of them Augustinians, including M.J. Geraghty, O.S.A., the Prior Provincial. Mr. Durang's residence was on Wynnewood and Beacon Avenues, Overbrook, PA, directly across the street from St. Charles' Seminary. He is buried at St. Denis Cemetery, Havertown, PA.



“Every Sunday evening, when the congregation is gathered for Benediction, this altar presents a scene so harmoniously impressive that its enchantment cannot be resisted. The solemn church lighted by the rays of the setting sun, pouring its mellow glory through the western windows, bathing the whole interior with a prismatic brilliancy, the blazing tapers upon the altar, the cowed forms of venerable religious and young Levites, the clouding of the fragrant incense, the tinkling of the silvery bell and of the chains of the swinging censer, the resplendent vestments, the fragrance of flowers, those ancient rites, and the clear, sweet voices praying and praising in litany and hymn—all combine to make a scene which appears to be part of some great historical picture rather than a reality before your eyes...”

EXCERPT FROM “OUR PARISH CHURCH” BY AN ANONYMOUS ST. THOMAS OF VILLANOVA PARISHIONER FROM THE SOUVENIR OF VILLANOVA FAIR, A PARISH FUNDRAISING EVENT HELD JUNE 14, 1900.



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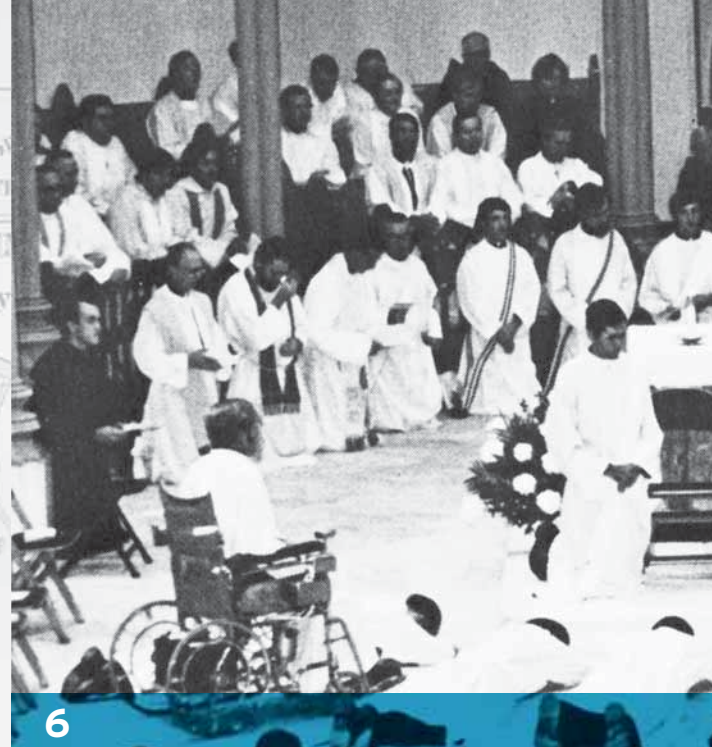
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### THE PASSAGE OF TIME

**1** From 1908-1965, all but one of the stained glass windows (St. Nicholas of Tolentine) are replaced and other changes are made to simplify the interior of the church. This 1950 commencement photo of Religious Sisters shows some of the physical changes as well as the evolution of laity using “choir,” pews behind the altar once reserved for the friars. The aging murals of the dome are covered and replaced with medallions. Also, new vinyl flooring is added.

**2** Villanova’s class of 1943 was set to celebrate its Centennial, but planned changes to the church and celebrations were scrapped due to World War II. Many students were called to service and did not return to school that year. For the first time in its history, the college offered accelerated classes. The photos here depict the first winter commencement at Villanova, held in the St. Thomas of Villanova church instead of the gym, which also combined the Baccalaureate Mass with the graduation for the first time. Rear Admiral Monsignor Brady (pictured right) spoke to the class about the call to their country’s service.

**3** In a 1959 Villanova Nursing School Capping Ceremony, nurses illuminated by the candles they carry, move past the original altar dedicated as a shrine to Our Mother of Good Counsel. The shrine was a gift from the T.A.B. society and was part of the original church when it opened. This altar, which has the original stained glass windows above it, now holds the tabernacle. The shrine to Our Mother of Good Counsel was moved to the opposite side of the church in the 1992 renovation.

**4** Parish Weddings: The St. Thomas of Villanova church has long been a favorite place for parishioners and Villanova alumni to wed. This 1959 archival photo of a wedding in the church shows the long aisle and the high ceilings that are both dramatic and beautiful. In the 1980s, the slots for marriages were completely filled a year in advance. At that time, the books were opened once a month to fill the next open month and couples arrived 24 hours in advance and camped out all night to secure a day and time for their wedding. Today, the church is booked 18 months in advance, but only the popular months are completely booked.

**5** *Inter Oecumenici*, which provided instruction for the right implementation of the Second Vatican Council’s “Constitutions on the Sacred Liturgy,” was issued by the Consilium by mandate of Pope Paul VI, on September 26, 1964, and was implemented on the first Sunday of Lent, March 7, 1965. In the document, Chapter V: Designing Churches and Altars, instructed that “The main altar should preferably be freestanding, to permit walking around it and celebration facing the people.” This image from 1966 shows the St. Thomas of Villanova church with a small temporary freestanding wooden altar built in front of the existing altar.

**6** The St. Thomas of Villanova church has a special place in the hearts of the Augustinians of the Province of St. Thomas of Villanova, many of whom were pastors at St. Thomas of Villanova Parish, attended Villanova or taught at Villanova. Indeed, for all Augustinians in North America this foundation is their history. It binds them to the souls of the brothers who came before them, who sacrificed so much, who led with true Augustinian spirit. The Augustinians continue to use the church, primarily for Ordinations (such as the one shown here in 1974), funerals, Chapters, and retreat Masses and the Installation of their Prior Provincial, as seen on the cover of this issue.

**7** On December 4, 1963, the 21st Ecumenical Council, more commonly known as Vatican II, released *Sacrosanctum Concilium* or the Constitution on Sacred Liturgy. The document contains 7 chapters, including Chapter VI, entitled “Sacred Music.” It stated “Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures... The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy scripture and from liturgical sources. Augustinians Joe Genito, O.S.A., (pictured above), Dennis Wilde O.S.A., Shawn Tracy, O.S.A. and Dan Mason, an Augustinian Affiliate, have indeed made it their vocation to compose treasured Sacred Music.

**PICTURED ABOVE** in the Villanova church in 1974: (L-R) Mike King (deceased); Jim McMaster, Augustinian Secular; Peter Donohue, O.S.A.; Joe Genito, O.S.A. (on guitar); Frank Dee (on drums); Tom Conlin (on guitar), Liam O’Doherty, O.S.A. (on bass).

**8** “Getting one’s head together is ‘in’; love beads, peace signs and work shirts are ‘in’; The six o’clock Mass is ‘in’; planned spontaneity is ‘in’; existential agony is ‘out’, Mystical detachment is ‘in’; Being unsure is ‘in’ (I think).” —1971 *Belle Air* Yearbook, The Villanova Guide to being “in.”

Yes, in 1971, the 6 P.M. student Mass was deemed “in” on the Villanova Yearbooks staff’s humorous and caustic guide of about 200 “in” and “out” thoughts that, if followed, would make anyone find a new groove. In fact, the 6 P.M. student Folk Mass, and the experience of new contemporary worship music, grew in popularity in the 1960s and 1970s, and drew overflowing crowds that included high school students and parishioners. Today, Villanova has three Campus Ministry Masses: 6, 8 and 10 P.M. They remain spirited and continue to attract students and parishioners.

**9** This photo from the 1974 *Belle Air* shows the singers and musicians at the 6 P.M. student Folk Mass. Then and now, the rare acoustics in the church magnify the beauty of voices, instruments and the worship experience.



*“As you look out the bay window, you see the spires of this magnificent church and the crosses at the top lighting up in the sky. The very faith foundation of Villanova University; the prominence of the Catholic Augustinian tradition.”*

FR. PETER DONOHUE, O.S.A., 32ND PRESIDENT OF VILLANOVA UNIVERSITY, DESCRIBING THE VIEW FROM THE PRESIDENT’S OFFICE. EXCERPT FROM FR. PETER’S HOMILY FOR THE FUNERAL MASS OF JOHN M. DRISCOLL, O.S.A., 30TH PRESIDENT OF VILLANOVA UNIVERSITY

## THE CHURCH TODAY

If you have not been to the St. Thomas of Villanova church for 20 years, you might be startled to see how it looks today. Conversely, if you’ve been attending Mass at St. Thomas of Villanova for 20 years, you might have a hard time remembering what it looked like before the renovation in 1992. “I just remember it as being a very dark place,” said Fr. Peter Donohue, O.S.A., President of Villanova University, “I’ve gotten so used to it now, that I don’t remember much more.”

The renovation of the St. Thomas of Villanova church in 1992, was, and still is, in some circles, controversial. “Changes and modifications were planned for 20 years, but no one wanted to do it because of the divisions it would cause—but it had to be done,” said Fr. Anthony M. Genovese (Fr. Mickey), O.S.A., Prior Provincial, and the pastor of St. Thomas from 1986-1994. And it was Fr. Mickey who got it done.

Fr. Mickey hired architect George Yu to handle the renovation. The church was closed for two years, from 1990-1992. Shawn Tracy, O.S.A., who was the Director of Campus Ministry at the time, was the lead person from Villanova University, who worked with Fr. Mickey on the project.

The plan for the renovation called for major reconstruction. The unused altars would be removed, trees on the exterior, which had grown up against the windows, were to be removed to restore natural light and the air conditioning, heating, lighting and sound would also be added or updated. The topography on the side of the church was reworked to seamlessly create an accessible entrance. To everyone’s surprise, it was discovered that the floor was eaten away by termites and needed to be replaced. “After they took the trees out, Shawn and I used to sit there on the beams, when the floor was gone and look at how beautiful the windows were with the light hitting them,” said Fr. Mickey.

“Mickey and I worked well together,” says Fr. Shawn, “The Augustinian ideal of community suggests that you can take two entities, that some people would separate, and you can—not join them together—but you can put them into a relationship where there is unity or Unitas. That’s the way the relationship is with the Augustinians, the St. Thomas of Villanova Parish and the University.”

Don Giannella, director of music for the parish and the associate director of Campus Ministry since 1995, has a unique view into the working relationship between the Augustinians, the Parish and the University, because he directs the music for the Parish and the University.

Don describes the relationship between the Augustinians, the Parish and the University in this way: “The Augustinian sense of the *Totus Christus* pervades all three. It’s why when people gather here, there’s such a strong sense of connectedness with each other, as well as the Church. So what makes all of the communities who gather here similar is the sense of connectedness to the people who are standing or sitting with you in the pews, the Body of Christ gathered around the altar, as well as the Body of Christ on the altar. So, I don’t see the dissimilarities from my vantage point. I see the similarities.”

One of the features added to the church was what the architect, George Yu called “the Ambulatory,” a walkway and bench that circles around the sides and the sanctuary of the church. “It’s the perfect environment for me. You feel surrounded and uplifted,” said Fr. Joseph L. Narog, O.S.A., who, in August, celebrated his one-year anniversary as the pastor of the parish.

Don Giannella noted: “You can do the kind of awe-inspiring, artistic things here that can’t be done in other places. Attention was given to the fact that the



“THE AMBULATORY” IS A WALKWAY AND BENCH AROUND THE CHURCH.

community is primary...and that’s best shown in the acoustics, in the way the lighting brings the attention of the assembly to different parts of the building and different parts of the rite. And those are things that, in another community, would not have been thought about the way they were thought about here. Ultimately, as elegant and uplifting as the architecture may be, its authentic grandeur is only experienced with the life and color of its members gathered to pray and worship within it.”



A BIRD’S-EYE VIEW OF PETER M. DONOHUE, O.S.A., AND THE CONGREGATION ASSEMBLED IN ST. THOMAS OF VILLANOVA CHURCH AS HE CELEBRATED THE LITURGY FOR HIS INAUGURATION AS 32ND PRESIDENT OF VILLANOVA UNIVERSITY.

## FAVORITE MOMENTS

**FR. MICKEY:** “The day the church was rededicated the parishioners, the University community and the choir were there. Many people said we couldn’t do the renovation, but there it was. It was magnificent and truly showed that the church was living stones.”

**FR. NAROG:** “This year was the first time I actually had the responsibility of presiding, versus concelebrating at an Easter Vigil. We had five students from Villanova who were baptized, confirmed and received first Eucharist. It was a wonderful celebration, to be with the parishioners and these students from the University, in that church, was pretty amazing.”

**FR. PETER:** “The liturgy that I celebrated for my Inauguration was in the church and I insisted that it be in the church. The place was packed and, for me personally, it was very special to be there, in the center of the University and its spiritual life, to be taking over the reins of the University, so to speak. I was surrounded by the Augustinians; I just felt such a powerful sense of the legacy of the Augustinians at the University and the 31 men who came before me. It just was a really powerful moment for me.”

**FR. SHAWN:** “You know my favorite moment was when the church was being renovated, and all the activity and everything that was happening when the renovation began...the first day. The church has served us so well since that renovation in 1992. Every time I go in there I just am grateful for it.”

**DON GIANNELLA:** “The thing in this church that sticks out in my mind the most is the Triduum and the beauty of the way that the Augustinian spirit enkindles the power of the Triduum. The church and the acoustics and the singing assembly brings those high holy days to life in a way that I have never experienced in all of my work in liturgy.”

## EDITOR’S NOTE:

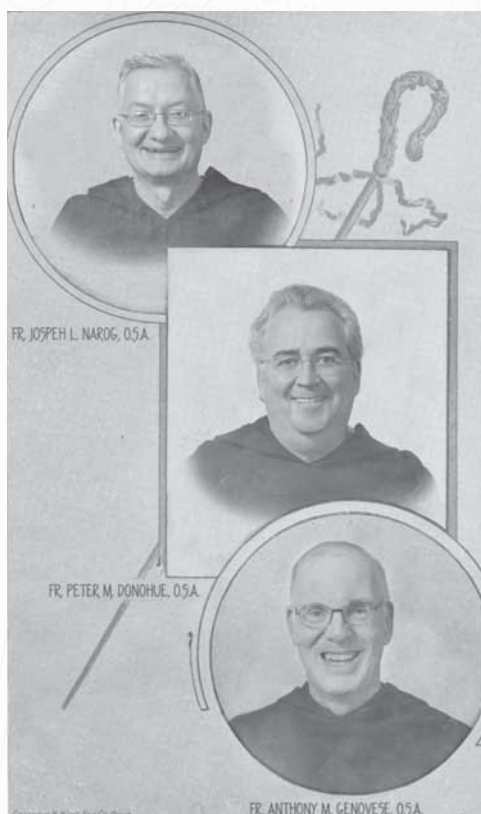
At press time, a committee was formed to plan the commemoration of the 125th anniversary of the dedication of the church, but no dates were set. To stay up-to-date on these details and more, send your e-mail address to [Communications@augustinian.org](mailto:Communications@augustinian.org) to receive our monthly Newsnotes.



FR. T. SHAWN TRACY, O.S.A., AND HIS IRISH SETTER, KATIE O’TOOLE IN 1981. FR. TRACY WORKED IN CAMPUS MINISTRY FOR 32 YEARS AND WORKED CLOSELY WITH FR. MICKEY DURING THE RENOVATION.



DON GIANNELLA, THE DIRECTOR OF MUSIC FOR THE PARISH AND ASSOCIATE DIRECTOR OF CAMPUS MINISTRY, HAS A UNIQUE VIEW OF THE SPIRITUALITY OF THE PARISH AND THE UNIVERSITY.



ABOVE: 2012 PASTOR, PRESIDENT, PRIOR PROVINCIAL



# THE ROOTS OF JUSTICE AND PEACE



The Augustinian Order's Secretariat for Justice and Peace in Rome, organized a conference held at Villanova University, July 18 – 22, 2011. The conference, Pursuing the Path of Justice and Peace, was in response to requests in the 2007 General Chapter for training and support for Augustinians assigned as Justice and Peace coordinators for their provinces or who work in ministries focused on issues related to Justice and Peace. Laypersons engaged in this work along with Augustinians were invited to attend. The conference drew 46 people from Augustinian conscriptions around the globe including Antilles, Brazil, Canada, England, Italy, Kenya, Malta, Mexico, Nigeria, Peru, Spain, the United States and Venezuela. Conference speakers included Dr. Barbara Wall, Vice President of Mission and Ministry at Villanova University; Shaun Ferris of Catholic Relief Services and Fr. Francisco O'Conaire, O.F.M., Executive Director, Major Superiors Commission on Justice and Peace, Rome.

Dr. Wall gave the opening address, which served to place justice and peace, within the tradition of scriptures and Catholic Social Teaching.

Shaun Ferris, Senior Technical Advisor for Agriculture and Environment at Catholic Relief Services, spoke of the work of CRS, especially related to agriculture, using today's technologies to deliver aid and provide services in directed and "smart" ways. The presentation noted the pressures small farmers face due to poor farming practices, drought and climate changes. [See box on next spread.]

Francisco O'Conaire, O.F.M., a Franciscan Friar, who spent considerable time in the past in training and support of the Franciscan Order's Justice and Peace workers, made presentations on what Justice, Peace and Integrity of Creation (JPIC) is. He also provided guidance for how a JPIC worker promotes the ministry, chooses projects and communicates to constituents. [See box on next spread.]

In her opening address, Dr. Wall suggested we go back to the beginning to re-examine our creation story. It is what sets the stage for Catholic Social Teaching. Where did we come from? Why were we created? What does this tell us about ourselves, about each other and the world in which we live?

-Kitty Sheridan

The following is an excerpt from Dr. Wall's address, focusing on two elements of Catholic Social Teaching: human dignity and the common good.

### HUMAN DIGNITY

All religious traditions begin with their creation story. Our biblical tradition is important; we go back to creation story in Sacred Scripture and we find that man is created "in the image and likeness of God" and is capable of knowing and loving the Creator. Secondly, after God created the world, God "saw that it was good." Creation is good and it belongs to God. Here are some of the first principles of Catholic Social Teaching: human dignity (humanity is created in God's image) and the universal destination of goods: it came from God, it belongs to God – we are stewards. The uniqueness of every single human person isn't just that each person's origin is in God, but every single human person has an enormous responsibility that goes with the gift of the image. The *imago dei* – we are created in image and likeness of God, with the ability to know a world and the ability to love the world – an ability that has to be developed in each of us. What this means is that God has

ordained us to be participants, not only in the creation of the world, but through that we *self create*. That is the uniqueness of being human – we are called to be participants in creation and in that process, we create ourselves. The more we use our abilities, the more we push out, develop and actualize the potential of that image of God to know and to love the world, the more God's presence is made real in the world. It is through each other that we will then experience an understanding.

The *imago dei* is critical in our tradition and what we are called to: our commitment to justice and peace goes back to our creation story. We are part of the gift of creation but we've been given an extraordinary opportunity by God to be stewards of this creation and to grow it, while at the same time, our own self-actualization as *imago dei*, will take place. We are part of a larger sacramental world; it is important that we do not lose sight of that fact. We need to retrieve the sense of who we are because it is God's gift to us and we might say, *in a humble fashion*, that we are God's gift to the world, in the way in which God has ordained to work through humanity. A context that needs to be added here is the Incarnation: God taking on human nature. As we understand the mystery of the Incarnation, we believe that all creation, literally, was touched again by God. There is an extraordinary dignity in our call as humans, in light of the Incarnation. Augustine, the Father of Grace, pointed out that if we have made a conversion to seeing the world differently, we are far more open to grace in our lives. If we allow ourselves to be open to the movement of the Spirit, that grace enables us to become more fully human, more fully a sacramental presence in the world. We need to remind ourselves what we are called to, not just what we are called from. The work of Catholic Social Teaching is an ongoing commitment to walk with, be part of and see the world differently, with the potential to be more than what it is.

### THE COMMON GOOD

There is one other element, to add that leads into the "common good." The human person is so dependent on others. There is a sense of the human person being as "hardwired" by nature to be social. We need other people for



PARTICIPANTS AT THE CONFERENCE: 1ST ROW: LUCIANO DEMICHIELI, MICHAEL DI GREGORIO, HERNANIS DIAZ GUZMAN, CARMEN VILLANUEVA CUEVA, EUSTAQUIO ALVES GOVEIA, JUAN CARLOS OLAYA ALVARADO, HILARY TAGLIAFERRO, ALEJANDRO MORAL ANTON, 2ND ROW: EMEKA OBIEZU, KIRK DAVIS, ELLEN DECARLO, DR. BARBARA WALL, BOB DUEWEKE, JAIME SORIA CABEZA, JOE MURRAY, BRIAN DWYER. 3RD ROW: JACK DEEGAN, GUS ESPOSITO, LUIZ CARLOS BATISTA, ANNE MURPHY, PAUL MORRISSEY, JUAN ALBERTO PEREZ. 4TH ROW: EDWIN LORENZO MUNIZ, JOSE LUIS RIVERA, JOHN KELLER. 5TH ROW: FRANKLIN PEREZ MONTEVILLA, VICTOR LOZANO ROLDAN, ROMMEL PAR, MICKEY GENOVESE, ANDREW SLIKE (ADROP), GIANNI NOTARIANNI. 6TH ROW: SIMON PETER SCHEMBRI, TERI IDLER, HELIZANDRO TERAN. LAST ROW: GARY N. MCCLOSKEY, EMOIT PETER.

completion, hence the importance of community but, not merely in the sense of an association of people who live together in the same location. What does it mean to be in *communion* with others? What does it mean to be a *person*, not just someone who is born, but someone who will flourish and grow into a fully human person? This notion of human flourishing is integral to understanding human persons as social in nature – that we cannot be fulfilled without a community. We need others to complete us. St. Thomas tells us the ability "to know" can't be actualized without being in a body in a world - that attests to the nature of the human person as social. In our world today we've lost sight of the social nature of the person. Man was not created as a solitary being, for from beginning "male and female" God created them. The communitarian character of human life identifies the good of each person with the good of the community.

All through the tradition of Catholic Social Teaching, the state has a role to play in ensuring the common good. That is enunciated in Leo XIII's 1891 encyclical, *Rerum Novarum* and follows all the way through to John Paul II. This remains unchanged. The state has a role

and the Church has a role to play as the conscience, as an ethical guide to the state. This tradition emphasizes that the state is constituted to protect the flourishing of all humanity understood in the context of the term the "common good." The common good is not just the good for the few, it is the good of all. How do we determine the good of all? Clearly, it is in the tradition: we look to the poor. Our effectiveness in achieving the common good is measured in terms of whether or not the poor, those underrepresented and outside the pale, are now inside the circle of life. The notion is a goal for civil society and an evaluative tool to see whether or not we are there.

The common good is really about right relationships and human flourishing.

In *Gaudium et Spes*, the Pastoral Constitution of the Church in the Modern World, promulgated by Pope Paul VI in 1965, paragraph 26 is perhaps "the" paragraph in Catholic Social Teaching that is the most definitive of understanding the meaning of the common good:

Every day human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result the common good, that is, the sum of those conditions of social life which

**THERE IS AN EXTRAORDINARY DIGNITY IN OUR CALL AS HUMANS, IN LIGHT OF THE INCARNATION.**



## SHAUN FERRIS ON THE WORK OF CATHOLIC RELIEF SERVICES



Shaun Ferris, Senior Technical Advisor, Agriculture and Environment, working with Catholic Relief Services (CRS), spoke about the work CRS is doing and challenges faced in providing aid, especially related to agricultural efforts. Some of the efforts of CRS highlighted in the presentation:

### EMERGENCY RESPONSE

The United States transfers food to affected areas; most of the rest of the world transfers money. CRS is working with the U.S. Government to modify this policy. Rather than transport food from the U.S., CRS advocates using local markets when possible, transferring surplus food to deficit areas. Local farmers benefit and the population in desperate need of food is served. CRS has also been working with a system of money vouchers in small increments, \$10 to \$50 – which can be tracked, providing information on who received the money and how it was spent. Also, CRS is working with “e-money” – essentially, an electronic voucher - that can be made available by mobile phones. Money can be deposited to a bank and a code sent via mobile phone can be read at the bank to release the funds. The voucher and e-money models are efficient ways of getting small amounts of monetary aid quickly into the hands of people who need it.

### NUTRITION

Studies indicate if proper nutrition is missing in the critical first 1000 days after conception, lifelong health issues can

result. CRS is looking at ways to transfer high-density vitamins into crops to develop nutritional products. This effort will likely take a decade but will result in a long-term, positive outcome.

### CROP DIVERSIFICATION

Effects of climate change are difficult to see because it takes so long see the results of the change. In Nicaragua, coffee is one of the highest income generators for farmers. Most high-quality coffee is grown at 1200 meters above sea level. If the climate continues to grow warmer at the current rate, by 2020, coffee would need to be grown at 1400 meters above sea level; and by 2050, this would move to 1600 meters above sea level. But as the crop is moved up the mountain, there is less area available to farm. For countries like Nicaragua, there is a need to develop a plan to diversify into other products in order to adapt to the changes.

### RECLAIMING FARMLAND

Countries like the U.S., where there is high-production agriculture, have means and resources to maintain farmland in good condition. This is not true for most of the world. In Afghanistan, the rain season is short, most of the water is from snowmelt in the mountains and the terrain is harsh. Without irrigation, land degrades quickly. When this happens, people leave – whole villages move. Using Google Earth and Geographic Information Systems (GIS), representatives from CRS work with local communities to map where break points are in erosion and develop methodologies to improve the flow of water into the watersheds.

**TO READ MORE ABOUT THE EFFORTS OF CATHOLIC RELIEF SERVICES, VISIT:** <http://crs.org>

**TO LEARN MORE ABOUT THE CURRENT DROUGHT IN EAST AFRICA, VISIT:** <http://crs.org/kenya/east-africa-drought-fact-sheet/>

allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family. (GS26)

What does it mean - human fulfillment?

Clearly, granting the basic human rights for survival and for flourishing, in a particular society, at a particular time in history. What is essential for everyone to survive and to flourish? Catholic Social Teaching is not a blueprint, it's a guide, a way of thinking that challenges us to apply it to particular, historical situations, to read the signs of the times, to apply it and see, where do we need to go here? This sense of the common good is integral to our flourishing. It's natural to us; to deny it or to restrict it is, simultaneously, to justify its restriction for any person.

We need to challenge. Often times we are afraid to say who we are; we are afraid to say that we come out of a tradition that is a rich tradition, an important tradition, a viable tradition. We live in a sacramental world and we are called to be a sacramental presence in the world, as Church – we are Church. We need to move in a direction that we all know is at the heart of what we say we believe in by way of Church. The issue of right relationships is integral to the common good. We need to enable our students and parishioners to understand the importance of that. And that it is achieved only through the work of each member of society. Individuals have an obligation to work for the transformation of the world and at the same time, they have a destiny that transcends the political and social world. We have a destiny that is beyond but it doesn't mean that we dismiss the political and social. At the same time it says to us, do not become so transfixed and ideologically suspect and subject to the politics of the time. We need to study it, to know it but we can't be paralyzed by it.

### THE DIGNITY OF CREATION

What we now know and understand in reading the literature, as our thinking and experience evolves with the Spirit,

is the dignity of creation extends beyond humans. Until the 1990s, Catholic Social Teaching identified the common good solely in relationship to humanity. John Paul II and other bishops and theologians throughout the world had said in re-examining scripture - going back to creation - the gifts God created, were given to humanity as stewards but the goods of the earth belong to everyone – universal destination of goods. From 1990 on, in understanding the definition of the common good, the environment is included. It's not just humans. In John Paul II's document for the World Day of Peace in 1990, we read:

Theology, philosophy and science all speak of a harmonious universe, of a “cosmos” endowed with its own integrity, its own internal, dynamic balance. *This order must be respected.* The human race is called to explore this order, to examine it with due care and to make use of it while safeguarding its integrity.

On the other hand, the earth is ultimately *a common heritage, the fruits of which are for the benefit of all ...* Today, the dramatic threat of ecological breakdown is teaching us the extent to which greed and selfishness - both individual and collective - are contrary to the order of creation, an order which is characterized by mutual interdependence. (8)

This context for the common good is very critical today as it has been in the past because it speaks to our human nature and to our shared task in the world: the common good. This sense of how important understanding human nature and what we are called to in a sacramental way, the importance of the common good, will sustain us as we look towards the current political and economic situations.

Please visit the conference photo gallery at <http://www.augustinian.org/who-we-are/multimedia/photo-gallery>

## GEARÓID FRANCISCO O'CONAIRE, O.F.M., ON JUSTICE, PEACE AND INTEGRITY OF CREATION



Gearóid Francisco O'Conaire, O.F.M., a Franciscan Friar who serves as the Executive Secretary, Justice, Peace, and Integrity of Creation for the Commission of the Union of Major Superiors and the International Union of Major Superiors in Rome, gave presentations on Justice, Peace and the Integrity of Creation and the promoter's role.

The creation accounts in Genesis state that all God creates is good. Humanity doesn't stand apart from the rest of creation. Just as the created world serves humanity, we are here to serve creation as caretakers, now and for the generations to follow. We are stewards, participating with God in the on-going creation of this world.

What then is JPIC? It is shorthand for Justice, Peace and Integrity of Creation. Justice is the restoration of “right relations:” personal, community, creation and God.

JPIC is about the reign of God. Jesus didn't preach about himself; the message of

Jesus is the proclamation of the Kingdom of God. We are called to be agents in the process of transformation; to be attentive in order to see what is happening; to see with the eyes of God. When we are in right relationship with ourselves, the community, the created world and God, we can begin to see as God sees.

We must seek to eliminate the causes of poverty and violence, not just deal with the consequences.

JPIC is a lifestyle. It is about how one lives and engages in ministry. It's not just about “doing” but about living – the promoter's role is to bear witness to justice, peace and the care of creation. It is not only people who are saved at the end of time, but all God's creation. All God has created will return to God.

A JPIC promoter needs to be in a process of on-going formation. The work can be and very often is exhausting. There is always more work to be done. The person involved in this work needs to pull back at times, retreat into silence and prayer and be present to the Spirit of God. The JPIC promoter must recognize the link between contemplation and action.

**LOOK FOR LINKS TO THE CONFERENCE PRESENTATION IN ENGLISH AND SPANISH, FOR JUSTICE, PEACE AND INTEGRITY OF CREATION, AT:** <http://www.augustinian.org/what-we-do/special-ministries/justice-and-peace-office>

**WE LIVE IN A SACRAMENTAL WORLD AND WE ARE CALLED TO BE A SACRAMENTAL PRESENCE IN THE WORLD, AS CHURCH – WE ARE CHURCH**



## NEWS AND NOTES

### FROM THE PROVINCE OF SAINT THOMAS OF VILLANOVA AND THE AUGUSTINIAN ORDER



FR. GARY N. MCCLOSKEY (LEFT) AND FR. MICKEY GENOVESE (RIGHT) WITH FR. JACK MCATEE AND ALTAR SERVERS AT ST. HELEN'S CHURCH IN EDWALENI, SOUTH AFRICA.

#### Fr. Mickey in South Africa

Anthony M. (Fr. Mickey) Genovese, O.S.A., Prior Provincial of the Province of St. Thomas, and Gary N. McCloskey, O.S.A., Counselor and Prior of St. Thomas Monastery, traveled to Durban, South Africa, to visit the friars at the Augustinian Mission location of Our Lady of Mercy in Kloof. They were welcomed by Fr. Frank Doyle, O.S.A., Pastor; Fr. Jack McAtee, O.S.A., Fr. Robert Terranova, O.S.A., Br. Craig McMahon, O.S.A., all friars of the Province of St. Thomas, and Fr. Benjie Gamos, O.S.A., of the Philippines. During their visit, Fr. Mickey and Fr. Gary visited various outstation parishes of Our Lady of Mercy, St. Aloysius, St. Helen's, and St. Leo's, as well as the Thousand Hills Community Center and other ministry locations within the mission.

While Fr. Mickey was in South Africa, Craig McMahon, O.S.A., renewed his vows as an Augustinian Brother. Br. Craig is spending his Pastoral Year in the mission.



BR. CRAIG RENEWS HIS VOWS AS AN AUGUSTINIAN BROTHER WITH FR. MICKEY AND FR. FRANK DOYLE (LEFT).



FR. MICKEY STANDS WITH DR. AND MRS. ROBERT MOFFETT, THE FIRST SOUTH AFRICANS TO BE AFFILIATED WITH THE ORDER.

#### Affiliation in South Africa

Fr. Frank Doyle and the Augustinian Community at Our Lady of Mercy, Kloof, had recommended two of their parishioners, Dr. and Mrs. Robert Moffett, to be affiliated to the Order. The installation as Augustinian Affiliates was conducted by Fr. Mickey at a Mass on the final day of his visit.



#### Augustinians Celebrate 25 Years as a Vicariate

The Augustinians in Peru celebrated the 25th anniversary of the founding of the Vicariate. The arrival of the Order in northern Peru dates to almost 50 years ago, but it was with the establishment of the Vicariate that a decision was made to promote vocations to the Order in Peru. It is a significant anniversary as we see the number of Peruvian Augustinians overtaking the number of Americans and continuing to grow with the first native born Peruvian now as the Superior.

The celebration began in Morropon, which is where the first house of the Order was established. Prior General Robert F. Prevost, O.S.A., presided at the Mass, which was followed by a civil ceremony whereby the political authorities of Morropon expressed their gratitude for the presence of the Augustinians. Attending the celebration from the Province were Fr. Mickey Genovese and Fr. Tony Burrascano.



NOVICES MICHAEL HALLMAN, O.S.A. (PICTURED AT TOP) AND BIENVENIDO RODRIGUEZ, O.S.A. (PICTURED ABOVE) KNEEL TO MAKE THEIR FIRST PROFESSION OF VOWS AS AUGUSTINIAN FRIARS TO PRIOR PROVINCIAL REV. ANTHONY M. GENOVESE, O.S.A.

#### First Profession of Vows by Michael Hallman and Bienvenido Rodriguez

On August 13, 2011, at the 5:00 PM parish liturgy at St. Thomas of Villanova Chapel in Rosemont, PA, Novice Michael Hallman, O.S.A., and Novice Bienvenido Rodriguez, O.S.A., each made his first profession of vows in the Augustinian Order to Fr. Anthony M. (Mickey) Genovese, O.S.A., Prior Provincial of the Province of St. Thomas of Villanova. Both Michael and "Ben" had spent the last year at the Inter-province Novitiate in Racine, WI. After their profession of vows, Michael and Ben changed from the white habit of a novice and were clothed in the black Augustinian habit. Following this, the many Augustinian Friars who were present welcomed each of the newly professed members. Michael and Ben will take up residence in Chicago where they will continue their studies at Catholic Theological Union (CTU).



FR. JERRY KNIES, O.S.A., PRIOR AND FR. JACK FLYNN, O.S.A., NOVICE DIRECTOR, RECEIVED THREE NOVICES ON AUGUST 10, 2011 AT THE AUGUSTINIAN INTER-PROVINCE NOVITIATE IN RACINE, WI. PICTURED (L-TO-R): FR. JERRY KNIES, O.S.A., NOVICE NICK PORTER, NOVICE ANTHONY VEIGA NOVICE RICHIE MERCADO AND FR. JACK FLYNN, O.S.A.

#### Three Novices Received in the Augustinian Novitiate, Racine, WI

On August 10, 2011, three men were received into the Augustinian Novitiate in Racine, WI, where they began a year of study. The three men hail from different geographic areas. Richie Mercado is from the Midwest Province of Our Mother of Good Counsel; Nick Porter is from the western Province of St. Augustine, and Anthony Veiga is from the eastern Province of St. Thomas of Villanova. During their novitiate year in Racine, they will study the Rule of St. Augustine, the Order's Constitutions as well as Augustinian prayer and spirituality.



KEVIN M. DEPRINZIO, O.S.A. ADDRESSES THE GATHERING AT THE FORMATION MEETING.

group to reside in the friary in Ardmore, which was opened in 2010, thanks to the generosity of our benefactors.

#### Augustinian Formation Meeting

Throughout 2010-2011, Augustinian Friars participated in an on-line course and conversation regarding the 1993 *Ratio Institutionis* (The Plan of Augustinian Formation). Following this yearlong effort, a meeting convened in Cascia, Italy from July 11-16, where more than 60 friars representing circumscriptions from around the globe, joined for a week of presentations, small and large group discussions and a review of the current *Ratio*. Friars attending from the Province of St. Thomas of Villanova included Michael DiGregorio, Robert Guessetto, Raymond Dlugos, Jorge Luis Cleto, Luis Vera, Kevin DePrinzio, John Flynn, and Joseph Farrell. The goal was to surface suggestions for how to update *Ratio Institutionis*, which will now be the focus of the work of the International Formation Commission.



PICTURED (L-TO-R) ALDO POTENCIO, JOE RUIZ, ESTIME FRADER, PAUL TRAEHY, CODY FORD (DISCERNER), AND BRYAN KERNS.

#### Blessed Stephen Bellesini Friary in Ardmore, PA, Welcomes Five Men

Beginning in August, 2011, six men began their official year of study, prayer and discernment, five as pre-novices and one as a discerner. This is a critical year for men to discover if they are truly called to be an Augustinian. The men are the second





AFTER MAKING THEIR COMMITMENTS, THE 2011-2012 AUGUSTINIAN VOLUNTEERS GATHER BEFORE THE ALTAR TO RECEIVE THEIR MEDALLIONS.

## Augustinian Volunteers Commissioning Mass

Hurricane Irene was no match for the resolve of the Augustinian Volunteers, as a Commissioning Mass was held at 5 PM on Sunday, August 28, at St. Thomas of Villanova Chapel, Rosemont, PA, while the hurricane moved through the area. This year, the Commissioning Mass occurred on the Feast of St. Augustine – a special day for Augustinians worldwide. Fr. Mickey Genovese, O.S.A., Prior Provincial, celebrated the liturgy. Many friars were able to join the Volunteers and their family members to celebrate this event. The domestic Volunteers were scheduled to head to their assignments within days following the Mass. Locations include Bronx (NY), Chicago (IL), Lawrence (MA), San Diego (CA). International Volunteers scheduled for South Africa and Peru will begin their year of service in January 2012.



## Fr. Ferrence Honored by Coatesville Parish

John J. Ferrence, O.S.A., was honored with a plaque by Our Lady of the Rosary Parish, in Coatesville, PA. The plaque was presented in recognition of the many years of service Fr. Ferrence has given on weekends, helping with parish Masses.



FRIARS AND THE EPISCOPAL VICAR FOR THE MERRIMACK REGION GATHER WITH DR. HOPEY FOR A MASS OF THE HOLY SPIRIT ON HIS INAUGURATION DAY. PICTURED (L-R) GARY N. MCCLOSKEY, O.S.A., KEITH J. HOLLIS, O.S.A., ROBERT P. HAGAN, O.S.A., JOSEPH L. FARRELL, O.S.A., VERY REV. ARTHUR M. COYLE, EPISCOPAL VICAR, MERRIMACK REGION, ANTHONY M. GENOVESE, O.S.A., PRIOR PROVINCIAL, DR. CHRISTOPHER E. HOPEY, PRESIDENT OF MERRIMACK COLLEGE, EDWARD J. ENRIGHT, O.S.A., JAMES A. WENZEL, O.S.A., JOSEPH D. CALDERONE, O.S.A., RICHARD J. PIATT, O.S.A., KEVIN F. DWYER, O.S.A., RAYMOND F. DLUGOS, O.S.A., PETER M. DONOHUE, O.S.A., PRESIDENT OF VILLANOVA UNIVERSITY, WILLIAM F. WATERS, O.S.A.

## Inauguration of Christopher E. Hohey, Ph.D.

Thursday, September 15, 2011, marked the inauguration of Merrimack College President Christopher E. Hohey, Ph.D. He has led the College for a year, but considers this a new beginning as he revealed the College's Strategic Plan, "The Agenda for Distinction." At the inauguration, President Hohey spoke of the accomplishments of the past year, including the completion of a new Welcome Center; the Merrimack Club; renovations and improvements to the McQuade Library; and plans to expand the Volpe Athletic Center. President Hohey spoke of his vision to increase the student body, expand athletics, and enhance the Catholic mission of the school through greater service to others. "I promise I will be bold," said President Hohey. Among the special guests were Peter M. Donohue, O.S.A., Ph.D., president of Villanova University who offered "greetings" on behalf of Higher Education, and Anthony M. "Mickey" Genovese, O.S.A., Prior Provincial, who spoke on behalf of the province of Saint Thomas of Villanova. Merrimack College was founded in 1947 in North Andover, Massachusetts. Dr. Hohey is serving as Merrimack's eighth president.



## Fr. Reilly Receives Honorary Doctorate

Donald F. Reilly, O.S.A., was awarded the honorary Doctor of Augustinian Education by Merrimack College, North Andover, MA, at the 61st Commencement, held at the Lawler Arena on Sunday, May 22, 2011. Merrimack awarded the honorary degree based on Fr. Reilly's service as the Prior Provincial of the Province of St. Thomas at Villanova, and for his commitment to the betterment of society by emphasizing the important role of the Augustinian Friars in ministry and Catholic Education.

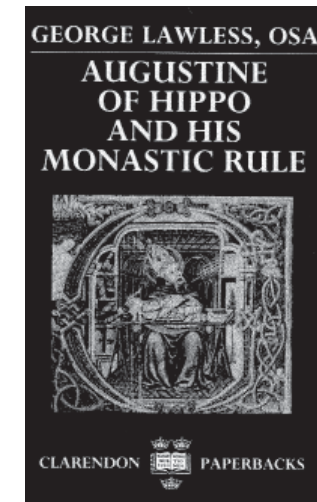
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## Fr. Cregan Named Chair of the Theatre Department

David A. Cregan, O.S.A., Ph.D., Associate Professor of Theatre and an English teacher, has been named Chair of the Theatre Department at Villanova University.

A graduate of Villanova, Fr. David was cast in productions while a student there. In addition to an M.Div. from Washington Theological Union, Fr. David has an M.A. in Irish Studies from Catholic University, an M.Phil. in Irish Theatre and Film from Trinity, as well as a Ph.D. from the Samuel Beckett School of Drama at Trinity College, Dublin.



## Fr. Lawless Book to Online

Augustine of Hippo and His Monastic Rule, by George P. Lawless, O.S.A., published by Oxford University Press has been selected for inclusion in Oxford Scholarship Online (OSO).

Oxford Scholarship Online is an award-winning, searchable, electronic library, offering access to the full text of a variety of books previously published by Oxford University Press. This electronic library is used by hundreds of universities worldwide.

## LOOKING AHEAD

### CALENDAR OF EVENTS

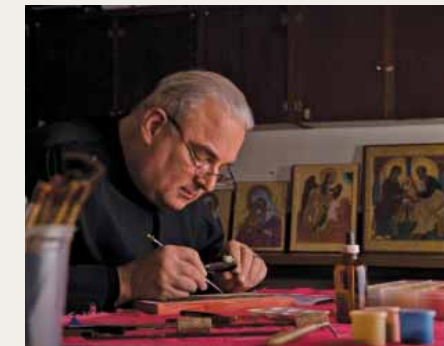
*Mark your calendars today for these upcoming special events and celebrations throughout the Province of Saint Thomas of Villanova.*

### Winter Solstice Festival

DECEMBER 18, 2011 - 2:00 P.M.

The musical ensemble Sanctuary will present a Winter Solstice prayer service this Advent-Christmas season. The ensemble, directed by Dan Mason, Augustinian Affiliate, with founder Fr. Shawn Tracy, O.S.A., bring their music to the St. Raphaela Retreat Center in Haverford, PA. The one-hour program will celebrate creation through a musical window of psalms, sacred poetry and Augustinian spirituality.

St. Raphaela Retreat Center  
616 Coopertown Rd.  
Haverford, PA 19041  
PHONE 800.834.6250  
WEB [www.sanctuary.villanova.edu](http://www.sanctuary.villanova.edu)



## Exhibit of Sacred Artwork by Fr. Richard G. Cannuli, O.S.A., Opens in Rome, Italy; Travels to Czech Republic and Poland

You are invited to join Fr. Richard in Italy and participate in the opening of his exhibit in Rome: "Ever Ancient, Ever New" - Sacred Treasures"

Augustinian Gallery of Sacred and Contemporary Art, Church of Saint Mary of the People, Rome

EXHIBIT DATES: MARCH 31, 2012 THROUGH APRIL 30, 2012

OPENING RECEPTION: FRIDAY, MARCH 30, 2012

A package tour is being arranged by Suzanne@GoAtlasTravel.com. The dates of the trip are: Wednesday, March 28, 2012 to Monday, April 9, 2012 The tour will include the opening reception in Rome, along with the cities of Assisi, Florence, San Gimignano and possibly Siena. Included will be tickets for Holy Week services at the Vatican. For information about the other dates for the exhibit and icon workshops Fr. Richard will be doing in conjunction with the exhibits, visit his website at: <http://richardcannuli.org/>



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KEEPING TRACK

*Following the vow of obedience, friars find themselves called to where they are needed. Each issue of The Augustinian hopes to connect you with some familiar faces as we provide brief updates on friars serving throughout the Province. Watch here to track down that old classmate, pastor, chemistry teacher, chaplain, philosophy professor, co-worker or friend.*

Jorge L. Cleto, O.S.A.



Fr. Jorge Cleto, O.S.A., joined the Augustinians in 2000, in Washington, DC. Following his novitiate year in Racine, WI he returned to

Augustinian College in Washington to continue his studies and completed his Theological studies in Chicago. On June 14, 2008, Fr. Jorge was ordained to the priesthood by Bishop Daniel T. Turley, O.S.A., at St. Thomas of Villanova Church, Villanova, PA. Following ordination, he was assigned to Our Lady of Good Counsel, Staten Island, NY. In June 2011, Fr. Cleto was assigned as Vocation Director at Casa Agustín, the Hispanic House of Discernment, in Miami Gardens, FL.

Keith J. Hollis, O.S.A.



Fr. Keith Hollis, O.S.A., joined the Augustinians in 1993, in Washington, DC. His novitiate year was spent in Racine, WI. He returned to Washington

to complete his Theological studies at Augustinian College. During his studies, he was assigned for his pastoral year to St. Augustine Parish, Casselberry, FL. He was ordained to the priesthood on August 31, 2002 in Troy, NY, where he was born. Following ordination he was assigned to St. Thomas of Villanova, Rosemont and then was assigned to St. Mary's Church, Waterford, NY. For the next four years Fr. Keith was assigned to St. Augustine College Prep in Richland, NJ. In July 2011, Fr. Keith was assigned to Campus Ministry at Merrimack College in North Andover, MA, to serve as its Director.

Donald F. Reilly, O.S.A.



Ordained to the priesthood on May 18, 1974 at St. Thomas of Villanova Church, Villanova, PA, Fr. Don Reilly began his ministry at St. Nicholas of

Tolentine, Jamaica, NY, and then taught at St. Nicholas of Tolentine High School, Bronx, NY. In 1979, Fr. Don came to Villanova University where he served in Campus Ministry and became the Director of Residence Life. While assigned to the university, he earned a D.Min. at the New York Theological Union. After completing his studies, he was appointed as the pastor of Saint Denis in Havertown, PA. He served as Director of Province Personnel from 1985 to 1994.

In 1995, Fr. Don co-founded Siloam, a ministry for those infected with or affected by HIV/AIDS, located in Philadelphia, PA. At the Provincial Chapter in 2002, he was elected the Prior Provincial of the Province of St. Thomas of Villanova. In 2006, he was re-elected, serving a second term until 2010. Saint Thomas Monastery was renovated during his administration. Following his term as Provincial he had a sabbatical (2010-2011). In June of 2011 he was named President of St. Augustine College Preparatory School in Richland, NJ.

Carlos E. Urbina, O.S.A.



Fr. Carlos Urbina joined the Augustinians in 1998, in Washington, DC. He spent his novitiate in Racine, WI and then returned to

Washington to complete his Theological studies at Augustinian College. During his studies, he was assigned to Our Lady of Good Counsel, Staten Island, NY for his pastoral year. Fr. Carlos was ordained to the priesthood by Bishop Daniel T. Turley, O.S.A., on August 28, 2004 at St. Mary Immaculate Conception Church, in Lawrence MA. His first assignment after ordination was to St. Mary's Parish, in Lawrence MA. He was then assigned to Our Lady of Good Counsel, Staten Island, NY. From 2009 to 2011, Fr. Carlos was on loan to the Midwest Province of Our Mother of Good Counsel, serving at St. Rita's Parish in Chicago, IL. Since 2010, Fr. Carlos has served as a Counselor to the Prior Provincial. In July 2011, Fr. Carlos was named Pastor at St. Mary's Parish in Lawrence, MA.

TO CONTACT FR. JORGE:  
Casa San Lorenzo  
16401 N.W. 37th Avenue  
Miami Gardens, FL 33054-6492

TO CONTACT FR. KEITH:  
Saint Ambrose Friary  
196 Elm Street  
Andover, MA 01810-1638

TO CONTACT FR. DON:  
St. Augustine College  
Preparatory School  
611 Cedar Avenue  
Richland, NJ 08350-0279

TO CONTACT FR. CARLOS:  
Our Mother of Consolation Friary  
300 Haverhill Street  
Lawrence, MA 01840-1264



IN PARADISUM

*The following friars were called home to God. You can read full biographies of these Augustinians, and post your own reflections or favorite memory, online at [www.augustinian.org](http://www.augustinian.org)*



HARRY A. CASSEL, O.S.A.

BORN: 9/1/1924  
FIRST PROFESSION: 9/10/1944  
ORDAINED: 8/24/1950  
DIED: 7/13/2011

Fr. Cassel served in the pastoral and education apostolates and administration for the Province.

He served two terms as Prior Provincial (1971-1979) and also served as the Province Archivist (1979-1981).

*"Fr. Cassel was a very affable and gentle person with a ready smile for all whom he met. His service in the various apostolates of the province: teaching, preaching, parochial ministry, and provincial administration, gives us an example of a true follower of St. Augustine, one willing to serve the needs of the community. His cheerful personality will be greatly missed by all who knew him."*

ANNIVERSARIES 2011

ANNIVERSARY OF RELIGIOUS PROFESSION

75 YEARS

Angus N. Carney, O.S.A.

60 YEARS

Robert M. Burke, O.S.A.  
Thomas R. Cook, O.S.A.  
Edward C. Doherty, O.S.A.  
Thomas P. Dwyer, O.S.A.  
John J. Farrell, O.S.A.  
James L. MacDougall, O.S.A.  
James E. Martinez, O.S.A.  
Daniel J. Menihane, O.S.A.  
James A. Wenzel, O.S.A.

55 YEARS

Francis A. Farsaci, O.S.A.  
Dennis J. Gallagher, O.S.A.  
Walter J. Quinn, O.S.A.  
George F. Riley, O.S.A.  
Michael J. Scanlon, O.S.A.  
Joseph F. Wimmer, O.S.A.

50 YEARS

John F. Deary, O.S.A.  
William J. Donnelly, O.S.A.  
Alan D. Fitzgerald, O.S.A.  
Brian S. Lowery, O.S.A.  
John J. McKenzie, O.S.A.  
Richard T. O'Leary, O.S.A.  
Denis G. Wilde, O.S.A.

25 YEARS

John T. Denny, O.S.A.

ANNIVERSARY OF ORDINATION

75 YEARS

John E. Bresnahan, O.S.A.

65 YEARS

James L. Nolan, O.S.A.

60 YEARS

Joseph J. Getz, O.S.A.  
Russell J. DeSimone, O.S.A.

55 YEARS

George P. Lawless, O.S.A.  
James A. Wenzel, O.S.A.

50 YEARS

William M. Cleary, O.S.A.  
John E. Deegan, O.S.A.  
William A. Recchuti, O.S.A.  
Walter J. Quinn, O.S.A.  
John F. O'Rourke, O.S.A.

25 YEARS

Russell Ortega, O.S.A.



## DEVELOPMENT COUNCIL

*The Province's Development Council works tirelessly to advise and assist the Augustinians in raising awareness and funds to support the many good works of the friars. The Province is indebted to all who serve on the Development Council:*

Anthony M. Genovese, O.S.A., *Prior Provincial*  
Charles P. Connolly, Jr., *Chairman*  
Mario R. Dickerson, *Director of Development*  
Anthony Dellomo, *Co-Chair, Augustinian Fund*  
James O'Connor, *Co-Chair, Augustinian Fund*  
Fritz J. Cerullo, O.S.A.  
James Delaney  
Basil DiSipio  
Raymond Falzone  
Peter Federico  
Bradley MacDonald  
Anthony Madrigale  
Mary Ellen Maggitti  
William Mahoney  
James J. McCartney, O.S.A.  
William "Tip" O'Neill, Jr.  
Claudia Piccirilli  
Michael Picotte  
Eric Quisenberry  
Robert Saldutti  
Susan Wojtas

### HONORARY DEVELOPMENT COUNCIL MEMBERS

William Hallissey  
Gary Holloway, Sr.

*For over 200 years in the United States,* the Augustinians have been serving the poor, educating and forming young people into leaders, and preparing a new generation of Augustinians and volunteers to carry on the gospel message.

The community of believers, friends, families, and Augustinians that have gone before us have shown us how communities that work together *build a legacy, a spirit and a family* that continues to grow.

It is that *spirit to make a difference* that enables us to accomplish a great deal in the lives of so many people here in the United States, and across the seas.

Without your support, service, vision, *and God's grace*, the world would be a different place.

As we expand and grow our vision for the future, we invite you to continue to be a part of this community of believers, which passes on this legacy to the next generation.

*The Augustinian Fund* was created to provide material support for Augustinian missions; for young adult volunteers; for vocations and formation; for peace and justice; and for the care of sick and elderly friars.

Visit [Augustinianfund.org](http://Augustinianfund.org) and click on **THE FUND** to read more about the ministries your donations support.

# The Augustinian Fund *the spirit to make a difference*



The 2011-2012 fiscal-year campaign is here. *Donate Now!*

- Use the **Envelope** in this magazine at page 12 to send your check to the Augustinian Fund
- Go to [AugustinianFund.org](http://AugustinianFund.org) to Donate by credit card online



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CARE OF THE SICK AND ELDERLY FRIARS

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