

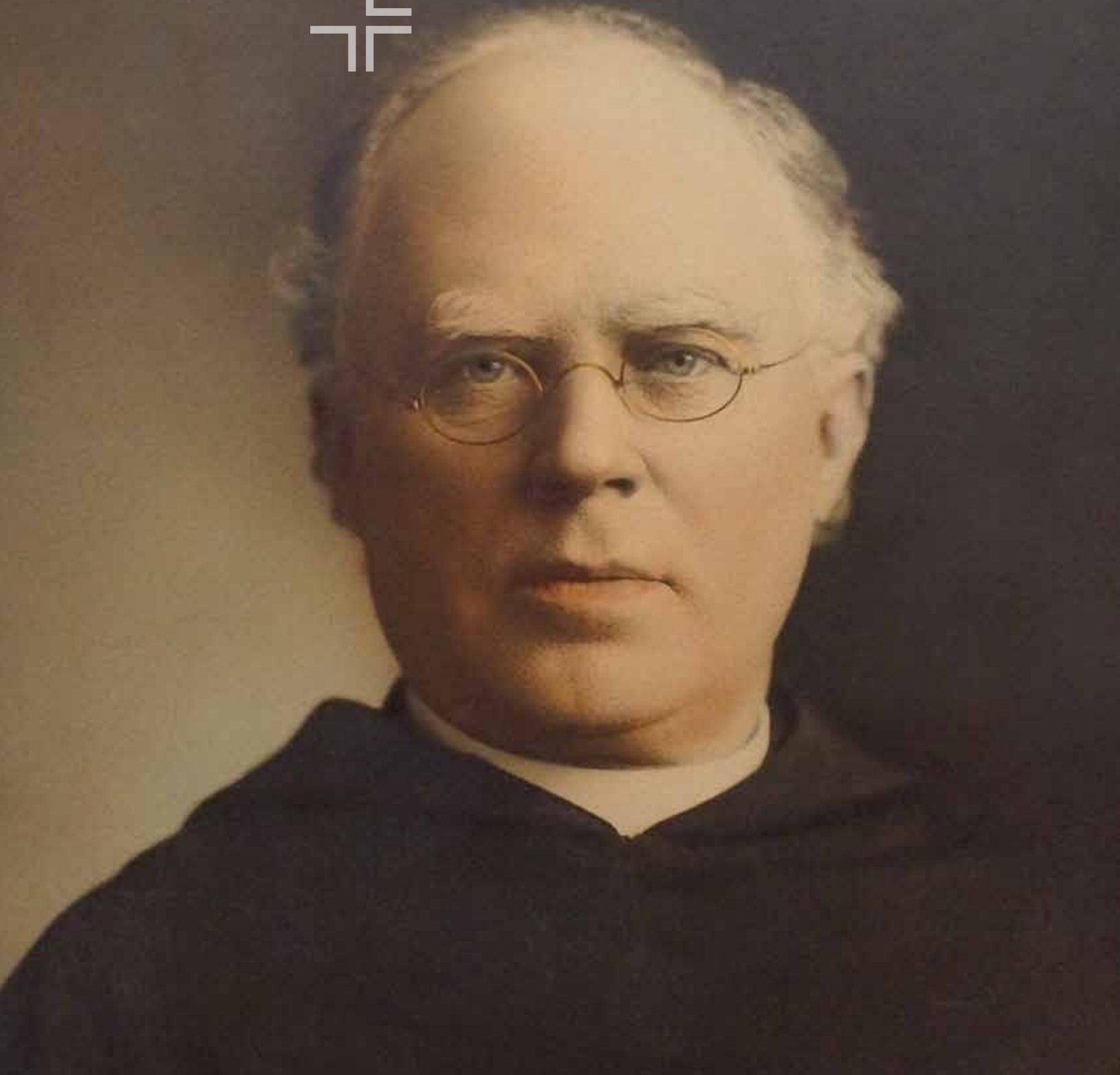
VOLUME VIII . ISSUE II

THE AUGUSTINIAN

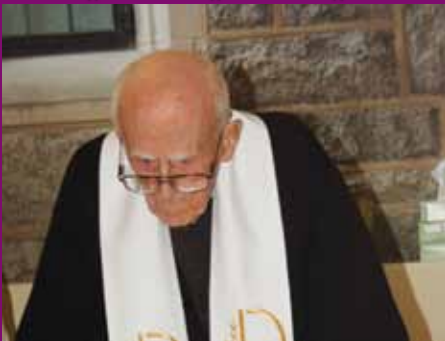
JAMES T. O'REILLY, O.S.A.:
A LIFE FOR GOD AND COUNTRY p. 3

THE RITE OF ORDINATION
TO THE PRIESTHOOD p. 18

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- Use the **Envelope** in this magazine at page 12 to send your check to the Augustinian Fund
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James T. O'Reilly, O.S.A.: A Life for God and Country

The view back to the life of Fr. James T. O'Reilly, O.S.A., shows an Augustinian who was born on May 1, 1851, the same day Queen Victoria opened The Great Exhibition in Hyde Park, London. The exhibit featured modern industrial technology, including machinery to make designs on textiles. Thirty-five years later, in 1886, Fr. O'Reilly would become pastor of St. Mary's Church and its mission churches in Lawrence, Massachusetts, a planned mill town that would use this modern equipment to produce wool and cotton textiles. Fr. O'Reilly was unyielding when he had a cause—and he had many causes: Catholic Education, Temperance, Ancient Order of Hibernians, assisting the massive population of Catholic immigrants to build worship spaces, his Parish Calendar and his beloved May Procession. Fr. O'Reilly became part of the arbitration board that worked to settle strikes during the turbulent times when mill workers labored long hours in life-threatening conditions for little pay. Fr. O'Reilly was a member of the arbitration board during six strikes in Lawrence, including The Great Lawrence Textile Strike of 1912. It was the 1912 strike when Fr. O'Reilly would encounter strike leaders who were pushing a clear agenda to overthrow Capitalist America, to create a Socialistic/Syndicalistic (industrial union based) America. For Fr. O'Reilly, who was a well known patriot, the threat of Socialism in his city became the biggest battle of his life.

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The Rite of Ordination to the Priesthood

On June 22, 2013, Craig M. McMahon, O.S.A., was ordained to the priesthood at St. Thomas of Villanova Church. The photos taken by Daniel J. McLaughlin, O.S.A., of the ordination give us the opportunity to show the Rite of Ordination to the priesthood, one of the degrees of the Sacrament of Holy Orders.

ON THE COVER

Portrait of Fr. James T. O'Reilly at the time of his Silver Jubilee in 1899. Photo by Teddie Gallagher.



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ACKNOWLEDGMENTS

John J. Sheridan, O.S.A., (Archivist) and June Weiland (Assistant Archivist) for their generous help in supplying information from the Province Archives at St. Thomas Monastery, Villanova, Pa.; the pastor of St. Mary of The Assumption: Carlos E. Urbina, O.S.A., John F. DelloRusso, O.S.A., and the parish staff; Louise Sandberg, Special Collections, Lawrence Public Library; Lawrence History Center, especially Executive Director Susan Grabski, Archivist Jennifer Williams and volunteer researcher Kathleen Flynn; Historian Jonas Stundza; Philadelphia Archdiocese Historical Research Center (PAHRC); Michael Foight, Falvey Library, Villanova University.

MAIN REFERENCE BOOKS

Life and Labors of Rev. James T. O'Reilly by Alice L. Walsh, 1924; *History of Lawrence, Mass.* by Maurice Dorgan, 1924; *The IWW* by Paul Frederick Brissenden, 1919; "Report on Strike of Textile Workers in Lawrence, Mass. in 1912," United States Bureau of Labor, under the Commissioner of Labor, Charles Patrick Neil.



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THE AUGUSTINIAN

A publication of the Province
of Saint Thomas of Villanova.



LETTER FROM THE PRIOR PROVINCIAL



LETTER FROM THE

PRIOR PROVINCIAL

Dear Friends,

I write this letter to you from Rome attending our General Chapter. We are discussing the Order's direction for the next six years and electing a new Prior General, as the Most Rev. Robert Prevost, O.S.A., is completing his second term and must step down. Fr. Prevost spent many years in Peru and was Provincial of the Midwest Province when elected General.

In thinking about Fr. Prevost, his dedication to the missions and his awareness of Justice and Peace issues one might think Justice and Peace is fairly new. Inside the current *Augustinian* magazine you will find the cover story about Fr. James T. O'Reilly, O.S.A., a former Pastor of St. Mary's in Lawrence, Massachusetts. O'Reilly was an Augustinian priest, who welcomed immigrants who flooded into the small City of Lawrence, working with them to build their own places of worship. He worked on behalf of Irish immigrants to promote them and at the same time hold them and all of his parishioners to a high standard of service. He fought Socialism to keep the institutions that America held sacred. To this day Fr. O'Reilly is still a controversial character in the history of Lawrence. Fr. John E. Bresnahan, O.S.A., who at 102 is the oldest Augustinian in our Province, remembers him well from his days at St. Mary's Boys School where he was a choirboy. "Father B." as he is fondly called, was listed as a member of the choir that sang for Fr. O'Reilly's Golden Jubilee Mass. "Father B" also attended his funeral Mass 88 years ago as a high school student. If you like the history of the Church during the Industrial Revolution, you should enjoy this.

We are blessed with five newly-ordained Augustinian priests in the United States. Fr. Craig McMahon, O.S.A., a graduate of Villanova University, was ordained for the Province of St. Thomas of Villanova. Craig is now attending the London School of Economics for his doctorate and living with our brother Augustinians in London while helping out at an Augustinian parish. Your contributions to the Augustinian Fund in the area of Vocations supported Craig through his years of study for the priesthood and Craig and I thank you for your kindness.

Also, for the second consecutive year, *The Augustinian* magazine received the 2013 Catholic Press Association of United States and Canada's First Place Cardinal John P. Foley Award for Excellence in a Religious Order magazine. Teddie Gallagher was named one of the top three editors of any Catholic Newspaper or Magazine, with a John P. Foley Award for Individual Excellence—Editor. Great job Teddie and thank you Kitty Sheridan for all you do to make our magazine what it is.

I hope you enjoy this issue of *The Augustinian* and bless you all.

In Augustine,

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

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THE AUGUSTINIAN

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Kitty Sheridan
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LAYOUT AND DESIGN

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JAMES T. O'REILLY, O.S.A.:

A Life FOR God AND Country

BY TEDDIE GALLAGHER

The blaze of history from the life and times of Father James T. O'Reilly, O.S.A., as pastor of St. Mary's Church for 39 years (1886-1925) is still burning in Lawrence, Massachusetts.

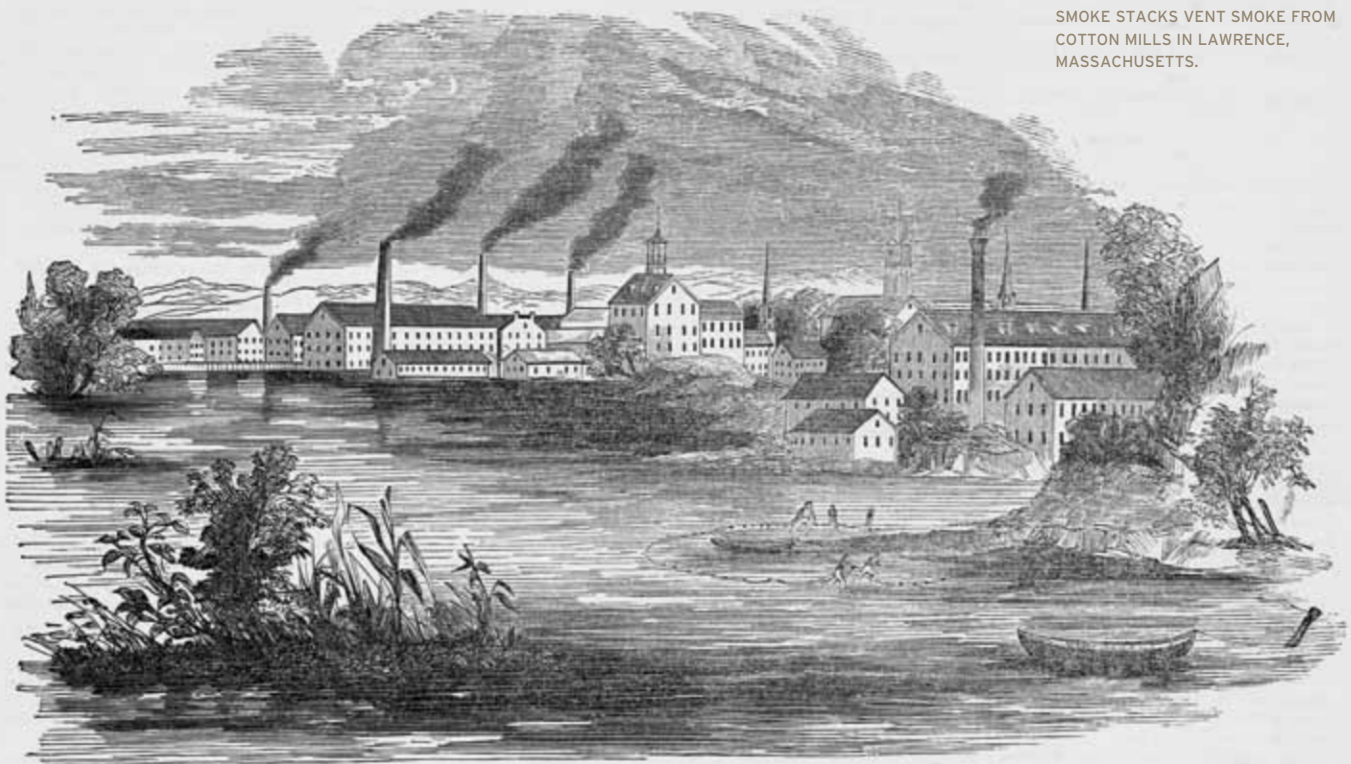
PICTURED ABOVE: FR. JAMES T. O'REILLY, O.S.A., ARRIVES TO REVIEW HIS 38TH CONSECUTIVE MAY PROCESSION. SEATED IN THE REVIEWING STAND WITH HIS EMINENCE WILLIAM CARDINAL O'CONNELL WERE: REV. G. BISTANY OF ST. ANTHONY'S CHURCH; REV. F. A. VIRMAUSKIS AND REV. F. M. JURAS OF ST. FRANCIS' CHURCH; FR. J. B. KEPPELING, O.S.A. AND FR. F. S. RIORDAN, O.S.A., OF ST. LAURENCE'S CHURCH; FR. E. J. SCANNELL, O.S.A., OF THE HOLY ROSARY CHURCH; FR. G. W. HALEY AND FR. E. J. CAREY OF ST. MICHAEL'S CHURCH, N. ANDOVER; FR. F. M. DRISCOLL, O.S.A., PRESIDENT OF VILLANOVA COLLEGE; FR. T. P. FOGARTY, O.S.A., OF ST. AUGUSTINE'S, ANDOVER; VERY REV N.J. VASEY, O.S.A., PROVINCIAL; REV. A.J. DUARTE, S.J., OF BOSTON. GOLDEN JUBILEE PHOTO COURTESY LAWRENCE PUBLIC LIBRARY.

The reflection of Fr. O'Reilly's fiery history lights up a rare and turbulent time in America, in industrial labor relations and in the Catholic Church. Beloved and celebrated by so many in his day, O'Reilly was also resented and feared for his willingness to act and speak out on issues and for his far-reaching connections outside of the Church, particularly in Lawrence. He was ferociously outspoken, even within the Augustinian community. He held high expectations for students, adults and politicians. He tore into Socialism, atheism, anarchism and threats to democracy by educating people about what they were and asking them to question the feasibility and outcomes of their promises.

As a first generation Irish-American with a strong allegiance to supporting the plight

of Ireland and Irish immigrants coming to Lawrence, Fr. O'Reilly was chaplain to the Ancient Order of Hibernians. He was just as active in welcoming and supporting immigrants from the many countries that flocked into Lawrence for mill work. He was a true Augustinian who kept up with the signs of the times and gave all of his energy to what the Church teachings said were right and just. This was true every day of his life as a priest and it was also true during the 1912 Lawrence Textile Strike, a strike that tested Fr. O'Reilly and the citizens of Lawrence to their core. What Fr. O'Reilly might not have expected is that some 50 years after his death, his legacy in Lawrence would portray him as an antagonist to the American dream instead of its protector.

SMOKE STACKS VENT SMOKE FROM COTTON MILLS IN LAWRENCE, MASSACHUSETTS.



TOWN OF LAWRENCE, AS SEEN FROM NORTH ANDOVER.

The roots of the riotous and chaotic events of the 20th century in Lawrence, Massachusetts, began in 1845, when the ambitious design of the Essex Company, to create a manufacturing city powered by the Merrimack River, took shape. The city of Lawrence (then simply called New City or Merrimac) was a swath of 7.4 square miles cut out of Methuen and Andover two hundred years after Methuen (1640)

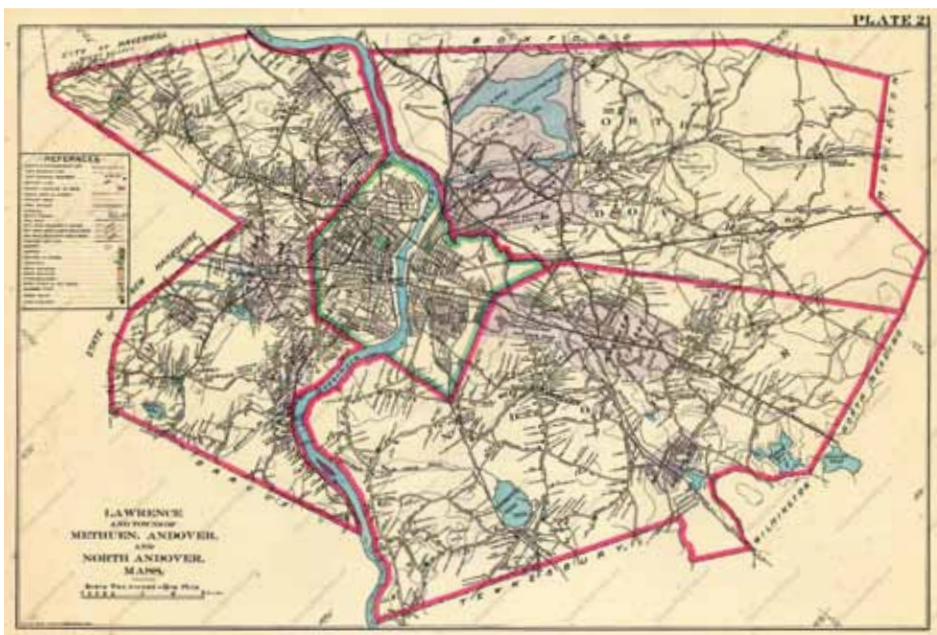
and Andover (1646) were incorporated (North Andover separated from Andover as a distinct incorporated town in 1855). The purchase included 264 acres of the Merrimack River, that cut Lawrence into two pieces, north and south.

The Essex Company also owned the water rights, which had been purchased under the name of The Water Power Association. The grand plan: The Essex

Company would sell land and water power to manufacturers, organize the construction of the mills on specifications set by the manufacturers and create a town around the mills to include residential space for mill workers and their families. In addition, land was provided by the Essex Company for parks and churches (Catholic churches would have to purchase their own property), and schools; built to be a Utopian city for both capital and labor.

The first step was to build the Great Stone Dam at Bodwell's Falls and build canals to carry that water and its power to the mills. Lawrence became a magnet for masons, carpenters, stone cutters, mechanics and laborers who built a dam south of Bodwell's Falls to power textile mills, a canal running parallel to the Merrimack River, mills and foundries. The excavation for the dam began in August, 1845. The Irish were the first immigrant group to build shanties right in Lawrence and were heavily involved with work for the dam and the canals. Ultimately, immigrants from 60 countries over the world would be drawn to Lawrence, earning it the nickname "Immigrant City."

The Town of Lawrence was incorporated on April 17, 1847 named after Abbott and Samuel Lawrence, brothers whose



HISTORIC MAP FROM 1906 ATLAS SHOWS THE 7.4 SQUARE MILES OF LAWRENCE, MASSACHUSETTS, AT THE HEART OF METHUEN, ANDOVER AND NORTH ANDOVER.



NEW ENGLAND FACTORY LIFE - "BELL TIME." WOOD ENGRAVING SKETCHED BY WINSLOW HOMER IN 1868, DEPICTING WASHINGTON MILLS IN LAWRENCE, MASSACHUSETTS. ORIGINALLY PUBLISHED IN HARPER'S WEEKLY, VOLUME XII, JULY 25, 1868, P. 472.

prominent family had invested heavily in the new city. The City of Lawrence was incorporated and the city charter was passed by the legislature on March 21, 1853. The first election under the charter was held that same year, electing Charles S. Storrow, as the first mayor of Lawrence. The Bay State Mills, Atlantic Cotton Mills, the Pacific Mills, the Pemberton Mills and the Lawrence Duck Company were all in operation by 1853. Pacific Mills was built by the Essex Company and Abbott Lawrence was its first President. The "Time Table" for working hours of the Pacific Mills, effective September 20, 1855, averaged 11 hours-a-day.

At the same time Lawrence was coming into being, James Terrence O'Reilly was born. He arrived on May 1, 1851, son of Edward and Mary (McGrane) O'Reilly in Lansingburgh, N.Y., (now part of Troy). He had two sisters, Anna, who resided in Wynnewood, Pa. with her husband, famed architect Edwin Forrest Durang, and Miss Margaret O'Reilly, who resided in Troy, N.Y.

His paternal grandfather, came to America in 1846 from Athboy, County Meath, Ireland. The young O'Reilly met the Augustinians at St. John the Baptist Church in Lansingburgh (now St. Augustine's Troy) and attended a Christian Brothers School

in Troy. His father fought for the Union Army in the Civil War as part of the Independent Irish Brigade. He died on April 21, 1865 in the City Point Field Hospital, 10 days shy of James' 14th birthday. His mother died shortly after the death of his father.

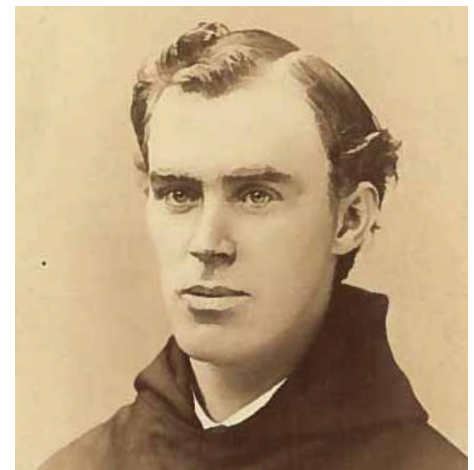


VILLANOVA COLLEGE CAMPUS AS IT WAS WHEN FR. O'REILLY ATTENDED IN 1866.

Now orphaned, living under the guardianship of his grandfather, the young O'Reilly enrolled in Villanova College in September, 1866 at the age of 15 and graduated with honors in 1871. In January, 1868, James entered the novitiate at Villanova under novice master and professor of Latin and theology, Pacifico A. Neno, O.S.A. He was ordained a priest by Bishop James Frederick Bryan Wood, fifth Bishop of Philadelphia, on March 15, 1874.

After his ordination Fr. O'Reilly served

at Villanova as a mathematics professor, procurator and depositarius. In April, 1876, James T. O'Reilly was appointed pastor of St. Denis Parish, Havertown, Pa. and took up residence there. He served St. Denis Parish until August, 1879, when he was appointed prior and pastor of Saint John's Church in Schaghticoke, N.Y. and its surrounding missions. Fr. O'Reilly paid off Saint John's Parish debt, bought property in the town and converted it into a parochial residence. He also built St. Monica's Church in nearby Johnsonville, N.Y.



FR. O'REILLY AT THE TIME OF HIS ORDINATION IN 1874



ANNIVERSARY (ST. MARY'S) CHURCH
LAWRENCE MASS.

LITHOGRAPH OF ST. MARY'S CHURCH BY HERBERT S. PACKARD. COURTESY OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, MAINTAINED BY THE PHILADELPHIA ARCHDIOCESAN HISTORICAL CENTER, DIGITAL IMAGE FROM VILLANOVA UNIVERSITY'S DIGITAL LIBRARY.

JAMES T. O'REILLY, O.S.A., COMES TO LAWRENCE, MASSACHUSETTS

Fr. O'Reilly was 35 years old when he was assigned to Saint Mary's as pastor in August, 1886. He was the seventh pastor since its founding in 1848 when John B. Fitzpatrick, bishop of the Archdiocese of Boston made a request to the Augustinians



JAMES J. O'DONNELL, O.S.A.

to establish a parish in Lawrence. Fr. James O'Donnell, O.S.A., the first Augustinian in Lawrence, arrived in November of 1848. He quickly established St. Mary's Parish and said Mass in

old Merrimack Hall at the corner of Jackson and Common Streets.

Fr. O'Donnell secured the site that was

St. Mary's School on Haverhill Street.

In 1875, Archbishop John Joseph Williams requested that the Augustinians take over the spiritual care of all of the Catholics north of the Merrimack River. This made all of the parishes in Lawrence (except St. Anne's French Church) mission churches of St. Mary's, including Lawrence's first Catholic church, Immaculate Conception.

This meant St. Mary's took on the debt of all the parishes too. At the time Fr. O'Reilly took over St. Mary's it was mired in debt, so much so that the previous pastor, Fr. Daniel D. Regan, O.S.A., had requested a move to another field of labor. In his farewell sermon to his congregation, Fr. Regan praised James T. O'Reilly as a "clergyman of great zeal, who would leave nothing undone toward cancelling the church debt." Indeed, three years later on January 1, 1889, the Daily Eagle noted "Since his coming nearly 100,000 of the church debt has been paid...

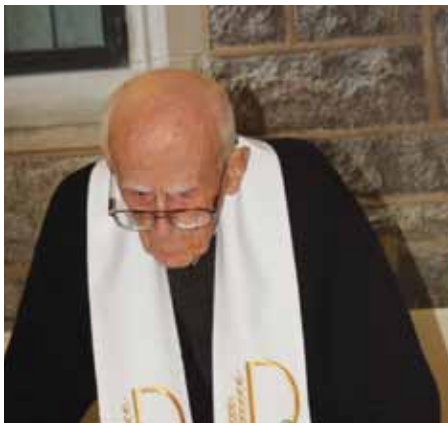
more than half the entire indebtedness. In addition, many important improvements have been made and paid for."

Fr. O'Reilly was the pastor of St. Mary's and its mission churches for 39 years and was prior of the 18 or 19 priests who served in Lawrence and Andover and resided at St. Mary's rectory. His passions were his parishioners, their children and their adherence to a virtuous life. He was involved in every aspect of life in Lawrence, religious, social and civic. He could be characterized as a builder, a starter, an organizer, a joiner and a teacher for God and country.

He was chaplain to the Ancient Order of Hibernians, where he served as Essex County Director, the Knights of Columbus, the St. Clare Branch, League of Catholic Women, St. Mary's Alumnae Society, the Holy Name Society, which became the largest in Massachusetts and the Court of St. Monica of the Catholic Order of Forresters. He supported the Catholic Young Men's Society, the St. Vincent de Paul Society, the Blessed Virgin Mary Sodality, the Holy Family Sodality and the Sacred Heart Sodality. He organized the Bureau of Catholic Charities, which had a branch in almost every parish in the diocese. He was a member of the Board of Governors of the Catholic Church Extension Society, one of the most prominent Catholic Organizations in the United States. He founded several clubs, including the St. Mary's Cadets Drum Corps.

One of Father's concerns was the abuse of alcohol, particularly in the 300 saloons the City of Lawrence had within its city limits. Fr. O'Reilly appealed to the public asking that they "Assist us in making war upon the greatest danger that threatens the home, the family and the state." Father broadened his temperance leadership beyond Lawrence, becoming president of the Archdiocesan Temperance Union, and state-wide president of the Catholic Total Abstinence Union, which represented 36 cities and towns, 4 counties and 64 societies.

FOR MORE INFORMATION ABOUT THE HISTORY OF LAWRENCE VISIT
WWW.LAWRENCEHISTORYCENTER.ORG
OR WWW.LAWRENCFREELIBRARY.ORG.



an interview with 102-year-old

JOHN E. BRESNAHAN, O.S.A.

The Augustinian: Do you remember Fr. James T. O'Reilly?

Fr. Bresnahan: I remember him well. He was as much a part of the City [Lawrence] as he was of the Order. He was more important than the mayor. Mayors came and went, but he continued there. He called a thing for what it was.

Everybody was important to him. He was quiet and present but his actions were dynamic. When he wanted to emphasize, he was dynamic. His environment was controlled by him. The fact that he was in any group made it his group. He was the father and pastor of every parishioner. Whatever the occasion was he would stand and a couple dozen people would cluster around him. Fr. O'Reilly had a Mass every Sunday which was the most popular of the Masses. It was the 11 O'clock Mass and

I was a choir boy. He emphasized detail. I went to St. Mary's and the school was very, very organized. The Sisters of Notre Dame taught the first four grades and the Xaverian Brothers taught the last four. I graduated in 1924.

Fr. O'Reilly was very fond of the children and to him, every child was important. He used to come to each class in the school to hand out the grades and we'd say "God save you Father." He'd be walking along and you could run up and take his hand without asking and walk along with him. I'd see him walking down the street, so I'd hurry up and take his hand. We loved it and he loved it too.

He was very much liked and very much disliked. Some people disliked him very much because they couldn't do as they pleased. He used to take it to the people who were out of order- If they were making noise in

church or on the steps outside. Let them do their gathering and jabbering elsewhere. He promoted being Irish. The Irish were looked down on generally speaking and he reacted by building them up. He emphasized Irish.

The Augustinian: Were you in his Golden Jubilee Parade and celebration?

Fr. Bresnahan: I don't remember details, but I was part of it. I was in the 8th grade.

The Augustinian: Do you remember Father O'Reilly's funeral?

Fr. Bresnahan: Father's funeral was very well attended. I was in my first year at Lawrence High, but I was at his funeral. The whole city turned over to that. It takes me back.



ST. MARY'S BOYS SCHOOL, 1918. FR. JOHN E. BRESNAHAN, O.S.A., IS PICTURED IN THE FIRST ROW, THIRD BOY FROM THE LEFT.

James T. O'Reilly's Legacy to Catholics in Lawrence:

ALL ARE WELCOME



Church of the Immaculate Conception B.V.M.
Lawrence, Mass. U.S.A.
(A Mission of St. Mary's)

-1907-



St. Monica's Church Methuen Mass. U.S.A.
(A Mission of St. Mary's)



Church of St. Peter & Paul (St. Peter's)
& Mission of St. Mary's Lawrence, Mass. U.S.A.
-1907-



St. Joseph's Church Lawrence, Mass. U.S.A.
(A Mission of St. Mary's)



Under Supervision of Prior of St. Mary's Lawrence Mass. U.S.A.
St. Joseph's (St. Joseph) Greek Melchite Rite
Rector..... Rev. Basilichos (Over of St. Basil)

-1907-



Under Supervision of Prior of St. Mary's Lawrence Mass. U.S.A.
Church of St. Anthony (St. Anthony)

Rector..... Rev. Gabriel Antoni (Over of St. Basil)

-1907-



Under Supervision of Prior of St. Mary's Lawrence Mass. U.S.A.
Church of St. Francis (St. Francis)

THESE PICTURES, TAKEN IN 1907, SHOW CHURCHES FR. O'REILLY, COMPLETED AND RESTORED (IMMACULATE CONCEPTION), BUILT OR HELPED ESTABLISH FOR METHUEN AND IMMIGRANT GROUPS FROM VARIOUS COUNTRIES. PHOTOS COURTESY THE AUGUSTINIAN ARCHIVES AT ST. THOMAS MONASTERY, VILLANOVA, P.A.



Church & School of the Assumption. B.V.M. (Overman)



FATHER O'REILLY AT THE 1922 MAY PROCESSION, COURTESY OF JACK LAHEY

FATHER O'REILLY'S PARISH WORK

Father O'Reilly's attention to St. Mary's church and its schools (St Mary's and St. Rita's) was legendary. He renovated the inside and outside of St. Mary's Church, adding a new organ that automated the chiming of St. Mary's bells; he added a convent and a new high school for girls. By 1897 he oversaw seven churches, an orphanage and six parochial schools educating 2,200 children. He introduced the Xaverian Brothers into Lawrence to teach boys. He took the high school students on trips to Catholic and historical sites in Boston and Cambridge, visiting sites like Longfellow's home, Harvard and the house of the Little Sister's of the Poor. He came to each classroom to hand deliver report cards.

Beyond St Mary's, he completed the tower on Immaculate Conception (the first Catholic church in Lawrence) and restored the exterior. He built St. Monica's Church, Methuen.

When large Catholic populations of immigrants from Southern Europe flooded into Lawrence beginning in 1902, the question of how to make them good American citizens was met with many ideas like providing schools and gyms and swimming pools. Fr. O'Reilly's idea was to support the new communities by building or acquiring churches for the groups so, as he put it, "the real principles that lie at the bottom of good government and good citizenship could be taught."

In addition to helping the immigrant population in Lawrence erect churches, Fr. O'Reilly opened Sunday catechism and Bible history classes for immigrant children who worked and could not attend parochial schools. He supplied books and teachers and personally came to watch the lessons. In an effort to be inclusive, Father welcomed the children from immigrant parishes to join in the May Procession, so they could experience a wonderful celebration of Catholic childhood.

The third Sunday of the month of May was St. Mary's Day. Fr. O'Reilly's devotion to the Virgin Mary was on display as he led the May Procession through the streets of Lawrence. The procession had 700 children in it when he came to St. Mary's; in 1924 at St. Mary's 65th annual May Procession, held during the celebration of his Golden Jubilee to the priesthood, 4,000 children were in the procession.



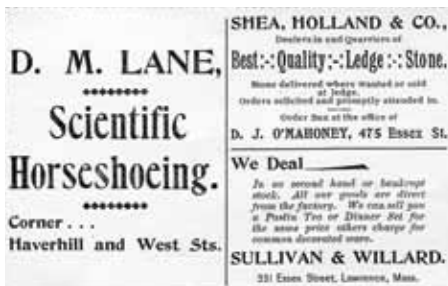
ST. MARY'S BY HERBERT S. PACKARD



THE SHRINE OF OUR MOTHER OF GOOD COUNSEL WAS BUILT BY FR. O'REILLY IN 1898, USING ADVERTISING FUNDS FROM OUR PARISH CALENDAR AND DONATIONS FROM PARISHIONERS.

OUR PARISH CALENDAR

One of Fr. O'Reilly's most thoughtful and educational communications to his parishioners remains his most enduring—a 32-page monthly digest called "Our Parish Calendar." The publication debuted in May, 1896 "under the auspices, and we believe, the inspiration of Our Virgin Mother, Lady of Good Counsel." O'Reilly described its purpose: "Our sole aim in establishing a Parish Calendar is to have a direct channel of communication with all the members of our flock, in no ambiguous or roundabout way...When you have the appeal to duty, the rule of life that you are to follow, the practices of your holy religion placed systematically, in cold type, there will be little room for misunderstanding



AN EXAMPLE OF ADS IN OUR PARISH CALENDAR.

nor any excuse for oversight."

As stern and unyielding as it sounds, the topics in the magazine were thoughtful, informative, educational, newsworthy and always interspersed with humorous thoughts. On the practical side, it listed the names of those who had died, the Mass schedule, the musical program, information about the saints, the vestments, upcoming events and guests.

Some topics: Church Etiquette, Teaching By Example, Ecclesiastical Colors and How They are Used, How to Get on in the World, The Necessity of Prayer, Don't Look at the Dark Side So Much, A Word to Young Men, When Is a Person Drunk, Not the Correct Thing, Anonymous Letters, Proper Genuflection and Think of the Poor.

The Parish Calendar also had advertising and Fr. O'Reilly was always diligent in asking parishioners to notice the advertisers and patronize them. The circulation was 8,000 a month.

By its second year, the publication had brought in enough money to begin building the shrine to Our Mother of Good Counsel, the beautiful chapel that sits between the Church and the rectory.



EXCERPTS FROM 1912 PARISH CALENDARS

MARCH AND APRIL 1912

The Question of the Day

The all-absorbing question of the day is the question of Socialism. Our readers never dreamt how near they were to a practical demonstration of the great need of being better informed of this destructive doctrine...

A Warning from the Enemy

Are you aware of the dangers of Socialism?... Are you aware that the success of Socialism means the overthrow of all our cherished institutions—that in the day of revolution everything will go into the melting pot together, and that no Socialist can be induced to tell you just what will come out? —*The Common Cause*

Let the Soap Boxer Have These

How will the Co-Operative Commonwealth determine the income of each worker? How much more should a college professor receive than a railway breakman? If each worker should receive the full product of his toil, who will support the vast herd of non-productive workers? How will it be possible to determine the true value of each worker's toil?

THE OCTOBER 1912 PARISH CALENDAR

"NO GOD! NO MASTER!"

True. If there is no God, there is no Master, but a tyrant. But there is a God, and every man has a Master under the divine law commanding universal respect for duly constituted authority.

Poem

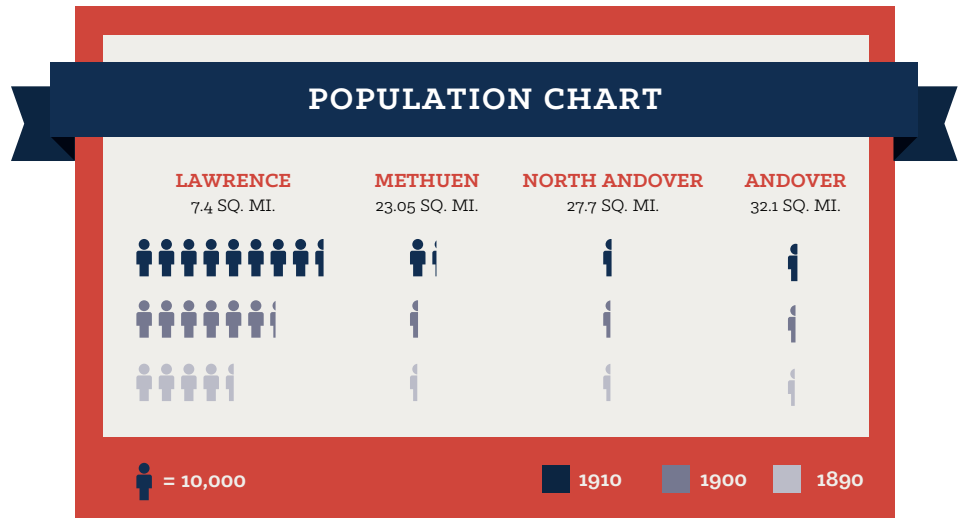
For right is right and God is God
And right the day must win;
To doubt would be disloyalty
To falter would be sin.

(words by Frederick William Faber, 1814-1863)

FATHER O'REILLY AND THE CITY OF LAWRENCE

When Fr. O'Reilly came to Lawrence in 1886, he not only became a leader for the Catholic and the Irish communities, he became a leader in the city itself. In 1888, when the Board of Trade was organized, he was elected to it and was part of the group that organized the building of Central Bridge. In 1897, Fr. O'Reilly was appointed a Public Library Trustee and served as its treasurer. He was a member of the Chamber of Commerce, an honorary member of the Rotary Club. He originated the Good Friday closing of business from 12 Noon-3 P.M. He was asked to lay the cornerstone of Lawrence Public High School and spoke at the Lawrence semi-centennial celebration in 1903.

Mills continued to be built and the town population doubled between 1890 and 1910. The names of the mills in Lawrence: The American Woolen Co., Bay State Mills, Ayers Mills, Prospect Mills, Pacific



BY 1910 THE POPULATION-PER-SQUARE-MILE IN LAWRENCE WAS 11,607, COMPARED TO 497 IN METHUEN, 200 IN NORTH ANDOVER AND 227 IN ANDOVER.

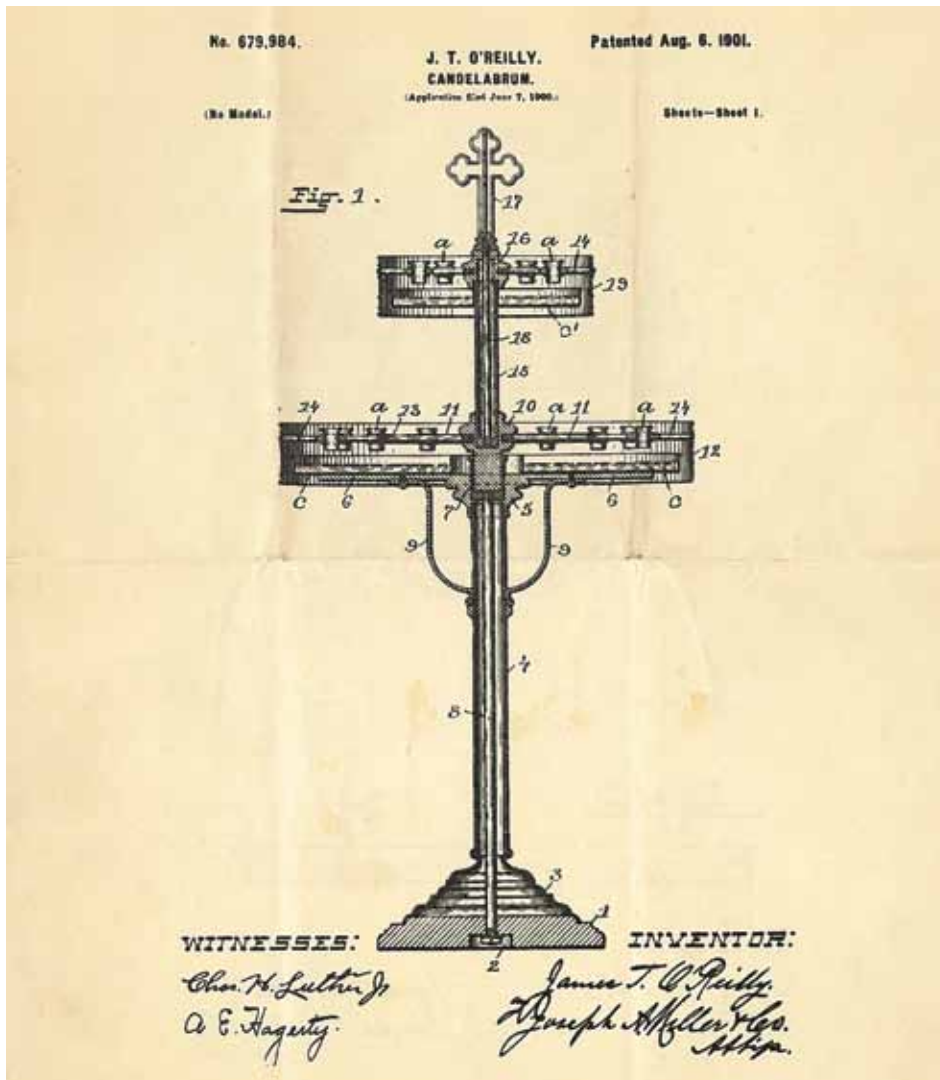
Mills, Arlington Mills, Washington Mills, Everett Mills, Acadia Mills. The last mill to be built was the largest of them all: The Wood Mill, a woolen mill built in 1906 by William Madison Wood, with six floors and a length that was longer than the height of the Empire State building.

FATHER O'REILLY AND CATHOLIC SOCIAL TEACHING

The 1891 encyclical of Pope Leo XIII on the Rights and Duties of Capital and Labor (*Rerum Novarum*) spoke on the “enormous fortunes of some few individuals, and the utter poverty of the masses...every minister of holy religion must bring to the struggle full energy of his mind and all his power of endurance.” It also stated “the socialists, working on the poor man’s envy of the rich, are striving to do away with private property...but every man has by nature the right to possess property as his own...the impelling reason and motive of work is to obtain property.”

It makes sense therefore, that Fr. O'Reilly accepted a position as a member of the arbitration committee working with the mayor and others to come to an amicable settlement of labor issues. Father knew the balance between capital and labor was necessary to keep the city running. In 1894, when he was called out publicly at a meeting by a prominent mill man, as to why he was on the arbitration board since he clearly favored laborers, Fr. O'Reilly is quoted as saying “If any man cannot manufacture by paying reasonable wages, he has no moral right to manufacture.” Fr. O'Reilly participated in six textile strikes as a mediator.

FATHER O'REILLY INVENTED AND PATENTED AN IMPROVED VOTIVE CANDELABRUM THAT DROPPED DRIPPINGS AND CANDLE ENDS INTO A TRAY OF WATER. THE INVENTION ELIMINATED DIGGING OUT OLD CANDLES AND CLEANING WAX DRIPPINGS FROM THE CANDELABRUM AND REDUCED THE DANGER OF FIRE.



FATHER O'REILLY AND THE GREAT LAWRENCE TEXTILE STRIKE OF 1912

The Great Lawrence Textile strike of 1912 occurred when a state law was passed to reduce the maximum number of labor hours for women and children (under the age of 18) from 56 to 54 hours. Mill owners notified workers that the reduction in the work week would also apply to men, but did not say if wages would remain unchanged, as they had been in a similar reduction in 1910.

When the first paychecks came on January 11, 1912, the cry "Short Pay! Short Pay!" rang out from Polish women in the Everett mill, spreading to other mills as 500 weavers and spinners were the first to walk out. On Friday, January 12th, 12,000 people mobbed the mills breaking equipment and windows, moving more workers into the streets. The riot call was sounded and police spent the next few days keeping the rioters from storming the mills. By January 16th, Governor Foss ordered the militia into the city to protect the mills.

The dollar amount of the lost wages was small but extremely significant because workers, mostly immigrants, were already malnourished and living in squalor on "starvation wages" of six, seven or eight dollars a week. It is said the amount lost was equivalent to three loaves of bread.

Although it was not the first strike in Lawrence, it was the first one where a majority of unskilled immigrant workers were represented and organized. Joseph Ettor, an official from the Industrial Workers of the World (I.W.W.) was contacted by the Italian-language branch of IWW 20 to lead the strike. Ettor arrived with Arturo Giovannitti, Secretary of the Italian Socialist Federation and editor of the socialist newspaper *Il Proletario*. Ettor was an eloquent speaker and spoke to the crowds in five different languages.

At the beginning of the strike, only about 2,500 of the 27,000 mill operatives were organized. The I.W.W. had less than 300 paid-up union members. The local organizations were separated by crafts, but the I.W.W. did not distinguish crafts and promised the overthrow of capitalism to a no-wage system, where all workers would become bosses and own what they make. The I.W.W. took on the leadership of the strike, signing up some 14,000 members. A strike committee was formed



STRIKING WORKERS WALKING TO THE MILL (1912)

with two representatives from each of 24 nationalities.

Fr. O'Reilly was in Florida recuperating from a severe illness when the strike began. It is said that he found out when he read the headline of a Florida daily: "LAWRENCE IN THE GRIP OF SOCIALISM." At the request of His Eminence, William Cardinal O'Connor, Fr. O'Reilly returned to Lawrence, where he found a strike for fair pay had turned into a revolt.

During the time of the strike Fr. O'Reilly railed against the tactics, aims and claims of the I.W.W., using his oratory skill and his Parish Calendar (see page 10) to ask operatives to think and question the I.W.W. about how their world would really work. He knew that this was not only an attack on Capitalists, it was an attack on

religions, on freedoms of the Union, the American way of life and the flag.

The tactics and purpose of the I.W.W. were relatively new to the world of labor strikes in the U.S. (class war, boycotts, sabotage and general strikes). Long picket lines of men and women, some singing songs, filled the streets of Lawrence and Ettor, who did not support violence, called for passive resistance.

However on January 29th, hundreds of strikers took to the streets before daybreak allegedly smashing the windows of trolley cars bringing people to work. That evening a big crowd assembled and attempted to parade through Union Street. The police intervened and numerous gunshots were exchanged. Anna LoPizzo, a 34-year old Italian woman was fatally wounded in the crossfire.



THIS PHOTO WAS TAKEN ON THE MORNING OF JANUARY 29, 1912, AS STRIKERS ALLEGEDLY BLOCKED NON-STRIKING MILL WORKERS ARRIVING VIA TROLLEYS. LATER THAT DAY ANNA LOPIZZO WAS FATALLY WOUNDED IN THE CROSSFIRE.



INDUSTRIAL WORKERS OF THE WORLD LEADERS: J. CARUSO, JOSEPH J. ETTOR, ARTURO M. GIOVANNITTI SEATED TOGETHER IN HANDCUFFS FOLLOWING THEIR ARREST FOR THE MURDER OF ANNA LOPIZZO. ALL THREE WERE ULTIMATELY TRIED AND ACQUITTED OF ALL CHARGES. 1912

The mob said the bullet that killed LoPizzo came from a policeman, but the police charged Joseph Caruso, who claimed to be home eating supper at the time of the killing. They also arrested Ettor and Giovannitti, as accomplices to the murder, even though they were miles away from the scene.

The I.W.W. brought in heavyweight Bill Haywood and socialist, activist, feminist Elizabeth Gurley Flynn to take over for Ettor and Giovannitti, who were held without bail.

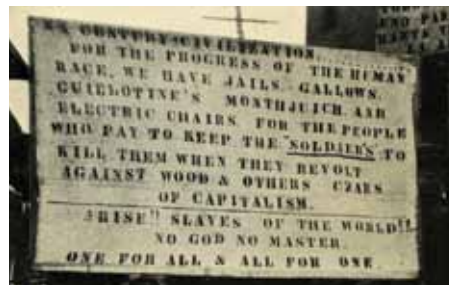


With more than 2500 persons needing food and care every day during the strike, Haywood travelled to other cities raising relief funds. He set up a plan to send children of the strikers to other cities to publicize and dramatize the needs of the strikers. Police tried to prevent a group of mothers from bringing their children to the station, clubbing women and children, causing a miscarriage for one woman. The press was there to capture the plight of the strikers' children and instead witnessed, documented and reported the brutal attacks. This caught the attention of Mrs. Taft and other officials in Washington, who opened Congressional hearings on the beatings and the working conditions in Lawrence.

Despite the fact that the I.W.W. promoted the overthrow of capitalism, the Lawrence strike committee and workers



MENDERS AND BURLERS FROM THE WOOD AND WASHINGTON MILLS PLEDGING ALLEGIANCE TO THE FLAG. COURTESY OF THE LAWRENCE HISTORY CENTER.



voted to present a list of three pay-increase demands, with a final demand that there be no discrimination against the strikers for activity during the strike.

The strike came to an end on March 14, 1912. The results gave 30,000 workers a 5 to 20 percent increase, increased compensation for overtime and a reduction of the time frame for premium pay for extra work from four weeks to two weeks.

Although the strike had ended, Caruso, Ettor and Giovannitti were still in jail awaiting trial. To keep attention on the situation Haywood called for general boycotts of the city of Lawrence. He also called in Carlo Tresca, an Italian-born anarchist and writer, to organize a September 30th, 24-hour protest strike in sympathy of Ettor and Giovannitti.

However on Sunday, September 29th, Tresca and others marched through the streets of Lawrence without a permit in what Maurice B. Dorgan, author of *History of Lawrence, Mass.* described as "the most disgraceful of scenes ever witnessed in Lawrence. Red flags and sacrilegious banners were carried through the city's

streets and the Stars and Stripes was trampled on. At the head of the procession rode Carlo Tresca, an I.W.W. leader, and behind him was flaunted a large banner, bearing the inscription, "No God, No Master."



FOR GOD AND COUNTRY PARADE, OCTOBER 12, 1912. COURTESY OF THE LAWRENCE HISTORY CENTER.

In response to the parade on the 29th, Dorgan continues, "On October 12, Flag Day, as it came to be called, Lawrence had a new breath of life and patriotism...when 32,000 people from all walks of life, men women and children marched. ...The men who flaunted the red flags in their parade of anarchy did a thing for Lawrence which the citizens of the city had not been able to do for months...it stirred civic pride in them ...and the anarchistic spirit which had stifled it was stamped out."

Although not listed on the Committee for the parade, it is said that the idea for the parade, commonly called the For God and Country Parade, was put forth by Fr. James T. O'Reilly.

On November 26, 1912, Caruso, Ettor and Giovannitti were acquitted of all charges.



FR. O'REILLY WATCHES THE PARADE FROM THE REVIEWING STAND.

“Fr. O’Reilly has always in his thirty-eight years in Lawrence preached to his people not only the Gospel, but Americanism, and he has here in Lawrence today in his church people who are one hundred per cent Americans. ...and some years ago he was the moving force to stem the tide of Bolshevism in this community. His was the voice that dismissed the anarchists, atheists and I.W.W.’s and those who would preach ‘No God No Flag’ to you citizens. You people all remember those days and you know the work this honored guest did for you and for your people.”

**MAYOR HON.
WALTER T. ROCHEFORT,**
at the Civic Testimonial Banquet

**OBSERVANCE OF FR. O'REILLY'S
GOLDEN JUBILEE MAY 4, 5, 6, 7, 1924**

“1924—an outstanding event of the year was the observance of the fiftieth anniversary of Reverend James T. O’Reilly, O.S.A., dean of the local Catholic clergymen. Father O’Reilly had spent thirty-eight of his fifty years in the priesthood in Lawrence, as pastor of St. Mary’s Church. That those years were full of achievement for both church and city was evidenced in the splendid tribute paid him by men, women and children of all creeds and racial extraction on the occasion of his Golden Jubilee. It was the greatest tribute paid an individual in the history of Lawrence.”
— excerpt, *History of Lawrence, Mass.* by Maurice B. Dorgan

“If I have done good service to my church, to the City of Lawrence, to the people of the City of Lawrence, to the foreigners coming into our community—I have done it in the past, and if I am spared a few years more, I will work just as hard as I ever did.”

FR. JAMES T. O'REILLY, O.S.A.
response to the testimonials at the Civic Testimonial Banquet

First Day of Jubilee

Celebration of Solemn High Golden Jubilee Mass Sunday Morning May 4, 1924—Review of the 65th annual May Procession—Benediction after the May Procession

Second Day of Jubilee

Children’s Day, May 5, 1924—Children assemble for a 9 A.M. Solemn High Mass—Children’s reception in St. Mary’s School Yard. Monday afternoon—2,300 School Children pay tribute to Fr. O’Reilly—Fr. O’Reilly was the honored guest of the Orphans Friends’ Society for a special program—Boys Alumni Greetings—Knights of Columbus Banquet and Reception

Third Day of Jubilee

Celebration of a Solemn High Mass for Adults of the Parish at 9 A.M. —Reception of Women Sodalities—Tribute of Parish Men—Ancient Order of Hibernians Reception and Banquet

Fourth Day of Jubilee

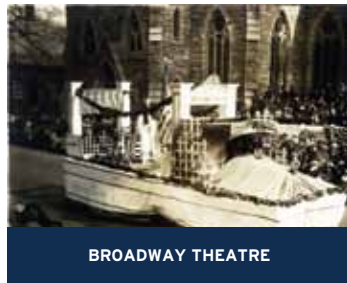
Solemn High Mass at St. Mary’s for the deceased of the Parish—Civic Parade, Wednesday, May 7, 1924 with more than 25,000 marching—Civic Testimonial Banquet



ST. MARY'S GIRLS



POSTAL CLERKS & CARRIERS



BROADWAY THEATRE



ST. AUGUSTINE'S



50 BOYS FOR FR. O'REILLY'S 50 YEARS



SYRIAN (LEBANESE) SOCIETIES



SAILORS' FLOAT



AMERICAN WOOLEN CO. EMPLOYEES



PUBLIC SCHOOL CHILDREN



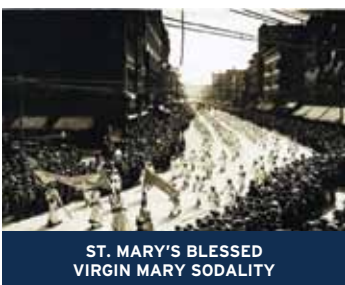
MILITARY DIVISION-MASSED FLAGS



HIBERNIAN SOCIETIES



STREETS THROGGED WITH SPECTATORS



ST. MARY'S BLESSED VIRGIN MARY SODALITY



KNIGHTS OF COLUMBUS



FIREMEN

ALL PARADE IMAGES ARE COURTESY OF LAWRENCE PUBLIC LIBRARY. THE IMAGE OF THE CIVIC DINNER AND THE CAPTIONS FOR THE PARADE IMAGES ARE FROM *LIFE AND LABORS OF REV. JAMES T. O'REILLY, O.S.A.*, BY ALICE L. WALSH

FR. O'REILLY'S DEATH (1851-1925)

During his Golden Jubilee in 1924, O'Reilly was hailed as a voice of reason against the I.W.W., a true patriot, priest and hero for God and Country. In a short address at the close of the Mass with the school children, Fr. O'Reilly said. "If I had the strength I have enjoyed during the last fifty years, I would be better able to express my feelings. The best I can do now is give you my blessing."

As O'Reilly's death neared, the subject of his grave came up. The priests of the parish suggested that perhaps the most suitable place for his burial would be alongside St. Mary's Church on Haverhill St. Father O'Reilly objected, saying "Make no distinction for me, bury me in line along with the others who have labored before and with me...my people will know where to find my grave and say a prayer for me."

Fr. O'Reilly died on November 12, 1925, 18 months after his Golden Jubilee.

The Haverhill Evening Gazette reported: "The death of Rev. James T. O'Reilly will be universally mourned by people of all races and of all creeds. He had given his life to God and humanity and earned the gratitude and admiration of all who appraise such dedication to the forces of righteousness, good citizenship and public welfare. He was not only a power for good in his own community, but his influence extended its scope far beyond the confines of his parish and permeated the life of the entire Commonwealth."

For Fr. O'Reilly, his legacy and name is kept alive by the James T. O'Reilly, O.S.A., Division 8 Ancient Order of Hibernians in Lawrence; by the bridge that connects Lawrence with North Andover, which is named for him, and by O'Reilly Hall on the campus of Merrimack College. And, of course, by the vibrant Augustinian Parish and Shrine that is today called St. Mary of the Assumption Parish.





THE 1912 STRIKERS' MONUMENT--THIS IS THE BRONZE BAS RELIEF CREATED BY SCULPTOR DANIEL ALTSCHULER OF GLOUCESTER, MASS. TO MEMORIALIZE THE 100TH ANNIVERSARY OF THE GREAT LAWRENCE TEXTILE STRIKE OF 1912. THE MEMORIAL WAS PLACED IN CAMPAGNONE COMMON ACROSS FROM CITY HALL ON OCTOBER 22, 2012. PHOTO BY AMITA KILEY

REMEMBERING THE BREAD AND ROSES STRIKE OF 1912

The history surrounding the Great Lawrence Textile Strike of 1912 came to a halt after the celebration of the first anniversary of the strike. Locals tell of parents, grandparents and great-grandparents who never mentioned the strike. Whether it was fear of retribution from mill owners or fear of connection to the I.W.W., whose members became increasingly charged with sedition during WWI, no one was talking about the 1912 strike. The other factor noted is the feeling of shame levied on the strike participants by Fr. O'Reilly, other religious and citizenry who had wholeheartedly supported the For God and Country Parade.

There was a celebration of the 50th Anniversary of the For God and Country Parade in 1962, but other than a few books and artwork by Ralph Fasanella, the history of the strike was submerged. Then, in 1979, Paul Cowan, a writer from the Village Voice, wrote an article calling the lost history "town amnesia." At the same time, Mayor Lawrence Lefebre was interested in exploring and celebrating the history of the City of Lawrence and this seminal strike. The first Bread and Roses Day was celebrated in 1980. On the dais were the folk group Peter, Paul and Mary, Paul Cowan, Ralph Fasanella, Congressman James Shannon and Mayor Lefebre.

By this time the name of the strike had taken on a new title: Bread and Roses Strike of 1912.

This historical perspective of the name change is explored in the 1999 Abridged Honors Thesis of Kerri Harney entitled "Bread and Roses in United States History: The Power of Constructed Memory." Her conclusion states: "To reconcile the un-American anarchists of the real strike and the American dream of the strike required a new image of the strike. This image had to portray the strike in a way that was acceptable as part of United States history. A successful anarchist strike does not conform to prevalent ideas that shape American history. The memory of the strike had to lose its perceived threat to American society and democracy. It had to be reconstructed into a version of a strike that was completely American."

A good explanation for this new interpretation can be found on the Digital Public Library of America in the Lawrence History Center's online exhibition, entitled *Bread and Roses Strike of 1912: Two Months in Lawrence, Massachusetts, that Changed Labor History* which states:



SEE OUR PHOTO GALLERY AT AUGUSTINIAN.ORG TO VIEW PICTURES OF THE 50TH ANNIVERSARY "FOR GOD AND COUNTRY PARADE" HELD IN 1962. IMAGES ARE COURTESY OF LAWRENCE PUBLIC LIBRARY.

For decades to come local memory of 1912 was dominated by the 'God and Country' version of events:

1. that the I.W.W. were outside agitators and godless "communists" who had duped the new immigrant millworkers;
2. that the patriotic citizens of Lawrence had saved the city via the "God and Country" parade
3. that the strike itself, and participation in it was shameful.

It goes on to explain how the "God and Country" version was changed to:

"The new more favorable version of the strike: which celebrated the strikers' struggle and achievement, and downplayed the I.W.W.'s radical politics."

Indeed, Centennial Events in 2012 like the "Bread & Roses Centennial Academic Symposium" with panel sessions discussing topics like "Whose Side Were the Churches On?" and "Historical Memory: Where Did the Strike History Go" shows the interest of new generations and descendants of the strikers who are open to possibilities of broader meaning and interpretation.

In the process of changing the image of the strike, it would appear that Fr. O'Reilly got a new image as well: an adversary to the celebration. Mentions of Fr. O'Reilly simply state he was against the strike, but in most, there's no mention as to why.

In regards to Fr. O'Reilly, Jenn Williams from the Lawrence History Center says: "His role in the strike is controversial, because he was against it. He did quite a lot for the city, but most people focus on the fact, in this one instance, he wasn't helping the strikers. He really, really cared about the people and the city. He made a lot of speeches. The 'No God, No Master' was what really set him off. These are godless people, they are atheist. That was a big deal. He was so pro-US.

"Actually, the idea of socialism was a huge motivation for a lot of people to not be for the strike."

THE RITE OF ORDINATION TO THE PRIESTHOOD

BY KITTY SHERIDAN

On June 22, 2013, Craig M. McMahon, O.S.A., was ordained to the priesthood at St. Thomas of Villanova Church. This liturgical celebration presents an opportunity to illustrate the rite of ordination in the Roman Catholic Church.

The Sacrament of “Holy Orders” consists of the three orders of bishop, priest and deacon. The power to validly ordain a candidate rests solely with a bishop. A candidate, or ordinand, has previously been ordained as deacon.

PHOTOS BY DANIEL J. MCLAUGHLIN, O.S.A.



1

ORDINATION TAKES PLACE WITHIN THE CELEBRATION OF THE MASS.



2

ORDINATION IS REQUESTED OF THE BISHOP; A PERSON FAMILIAR WITH THE CANDIDATE'S PREPARATION, TESTIFIES TO HIS WORTHINESS.



5

AS A SIGN OF HUMILITY, THE ORDINAND PROSTRATES HIMSELF BEFORE THE ALTAR AND EVERYONE ELSE KNEELS, WHILE ALL PRAY FOR THE ORDINAND AS THE LITANY OF THE SAINTS IS SUNG.



6

WHILE THE ORDINAND KNEELS BEFORE THE BISHOP, HE PERFORMS THE LAYING ON OF HANDS, WHICH INVOKES THE HOLY SPIRIT.



9

HE RETURNS TO KNEEL BEFORE THE BISHOP, WHO ANOINTS HIS HANDS WITH HOLY OIL, WHICH RECALLS HIS BAPTISM AND CONFIRMATION, AND IS A SIGN OF HIS PARTICIPATION IN THE PRIESTHOOD OF CHRIST.



10

HE RECEIVES FROM THE BISHOP THE CHALICE AND PATEN, WITH WINE AND BREAD, SIGNS OF HIS MINISTRY AS PRESIDER AT EUCHARISTIC CELEBRATIONS.



3

THE ORDINAND APPEARS IN A DEACON'S STOLE, WORN DIAGONALLY OVER THE SHOULDER. BEFORE THE ASSEMBLY THE BISHOP EXAMINES THE ORDINAND, WHO MUST CONFIRM HIS DESIRE TO PROCEED TO ORDINATION.



4

KNEELING BEFORE THE BISHOP THE ORDINAND MAKES HIS PROMISE OF OBEDIENCE TO HIS DIOCESAN BISHOP AND LEGITIMATE SUPERIOR.



7

ALL PRIESTS ALSO PARTICIPATE IN LAYING ON OF HANDS AS A SIGN OF THE ONE PRIESTHOOD OF CHRIST, WHILE "VENI SANCTE SPIRITUS," A HYMN INVOKING THE HOLY SPIRIT, IS SUNG. THE PRIESTS GATHER AROUND THE BISHOP. AFTER THE LAYING ON OF HANDS IS COMPLETED, THE BISHOP SAYS THE PRAYER OF ORDINATION.



8

THE NEWLY ORDAINED IS VESTED, HIS STOLE CROSSED NOW AS THE PRIEST'S STOLE IS AND HE IS CLOTHED IN A CHASUBLE, SIGNS OF HIS LITURGICAL MINISTRY.



11

THE NEWLY ORDAINED PRIEST NOW APPROACHES THE ALTAR TO CONCELEBRATE THE MASS WITH THE BISHOP AND JOINS IN THE DISTRIBUTION OF COMMUNION.



12



NEWLY ORDAINED, FR. CRAIG M. MCMAHON, O.S.A. (RIGHT) STANDS WITH BISHOP MICHAEL J. FITZGERALD (CENTER) AND FR. MICHAEL F. DIGREGORIO, O.S.A. (LEFT), VICAR GENERAL OF THE ORDER OF ST. AUGUSTINE.



ON THE DAY AFTER HIS ORDINATION, FR. CRAIG M. MCMAHON, O.S.A., CELEBRATES HIS FIRST MASS, A MASS OF THANKSGIVING, AT ST. RITA OF CASCIA CHURCH, IN SOUTH PHILADELPHIA.

FR. JOE GENITO, O.S.A., PASTOR OF ST. RITA'S, CONCELEBRATES WITH HIM.

NEWS AND NOTES

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



AUGUST 28, 2013-HIS HOLINESS POPE FRANCIS JOINED IN THE CELEBRATION OF THE OPENING OF THE 184TH GENERAL CHAPTER OF THE ORDER OF SAINT AUGUSTINE WITH A MASS IN HONOR OF SAINT AUGUSTINE ON HIS FEAST DAY. THE MASS WAS CELEBRATED IN THE BASILICA OF SAINT AUGUSTINE IN CAMPO MARZIO, ITALY.

Pope Celebrates Mass for Augustinians' General Chapter

His Holiness Pope Francis celebrated the opening Mass for the General Chapter on August 28, the Feast of St. Augustine, in Rome. The Mass was celebrated at the Basilica of Sant'Agostino in Rome, which is served by Augustinian Friars. Representatives from each province meet in Rome every six years to determine the direction for the Order, as well as to elect the Prior General and his counselors. The Pope was presented with an icon of St. Augustine, written by Richard G. Cannuli, O.S.A., with the inscription: "AMDG – Presented to His Holiness Pope Francis – On the Occasion of the Opening of the General Chapter of the Order of St. Augustine – Church of St. Augustine – Rome – 28 August 2013 – By the Hand of Fr. Richard G. Cannuli, O.S.A."



THIS IS THE ICON OF ST. AUGUSTINE, WRITTEN BY RICHARD G. CANNULI, O.S.A., PRESENTED TO HIS HOLINESS, POPE FRANCIS BY PRIOR GENERAL ROBERT F. PREVOST ON AUGUST 28, 2013.



NEWLY ORDAINED AUGUSTINIANS: FR. MARK MENEGATTI O.S.A., FR. CRAIG M. MCMAHON, O.S.A., FR. ROBERT BASLER, O.S.A. AND FR. HOMERO SÁNCHEZ, O.S.A. MISSING FROM THE PHOTO IS NEWLY ORDAINED FR. FERNANDO LOPEZ CASTILLO, O.S.A.

Newly Ordained Augustinian Priests

In addition to Fr. Craig, four other men were ordained to the priesthood in June by Daniel Turley, O.S.A., Bishop of Chulucanas, Peru. Robert Basler, O.S.A., and Homer Sánchez, O.S.A., were ordained on June 6 at St. Rita's in Chicago, Ill., for the Midwest Province of Our Mother of Good Counsel. Fernando Lopez Castillo, O.S.A., and Mark Menegatti, O.S.A., were ordained on June 15 at Our Mother of Good Counsel in Los Angeles, Cal., for the Western Province of St. Augustine.



FR. MICKEY GENOVESE, O.S.A., THE PRIOR PROVINCIAL RECEIVES THE FIRST PROFESSION OF ALDO POTENCIO (KNEELING) AS ESTIMÉ FRADER AND BRYAN KERNS WAIT TO MAKE THEIR PROFESSIONS. THE BROTHERS WILL CONTINUE THEIR STUDIES AT CATHOLIC THEOLOGICAL UNION IN CHICAGO.

Pre-novices at Bellesini Friary



BOTTOM: LUIS ASENCIO, JEFF RATHS, BOB CARROLL
MIDDLE: JOHN YORK, JOHNNY WHITE, JACK TIERNEY,
CARLOS RODRIGUEZ. TOP: FR. JOSEPH L. FARRELL,
O.S.A. (REGENT OF STUDIES), BR. WILLIAM C. HARKIN,
O.S.A. (PRIOR), FR. JAMES D. MCBURNEY, O.S.A.
(DIRECTOR OF FORMATION).

Pre-novices at Casa Agustín, Hispanic House of Discernment



PRE-NOVICES AND THE CASA AGUSTÍN COMMUNITY, THE
HISPANIC HOUSE OF DISCERNMENT, IN MIAMI GARDENS,
FLORIDA (L-R): FR. JAMES L. MACDOUGALL, O.S.A.
(PRIOR) NELSON GARCIA, ELIZANDRO CONTRERAS AND
FR. JORGE L. CLETO, O.S.A. (DIRECTOR OF FORMATION).

Inter-provincial Novitiate at Racine, Wisconsin



BOTTOM: ARTHUR BOLIVAR, GLADSON DABRE, COLIN
NARDONE. MIDDLE: JUAN CARLOS MAGANA, JAVIER
AGUILAR, NICK MULLARKEY. TOP: JOSEPH SIEGEL,
PHILIP YANG, MAXIME VILLENEUVE, JACEK DABROWSKI,
BOBBY BAIOTTO.

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CARDINAL PROSPERO GRECH, O.S.A., AND CHRISTOPHER E. HOPEY, PHD., PRESIDENT OF MERRIMACK COLLEGE.

Cardinal Grech Awarded Honorary Doctorate

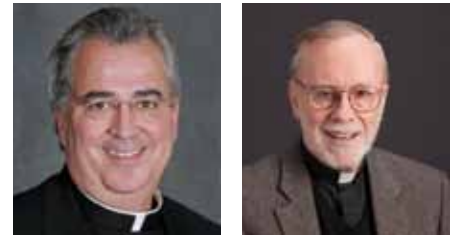
On May 18, 2013, at commencement exercises, Merrimack College in North Andover, Massachusetts, awarded Cardinal Prospero Grech, O.S.A., the honorary degree, Doctor of Augustinian Education. Cardinal Grech is cofounder of the Patristic Institute *Augustinianum* in Rome. Cardinal Grech delivered the final meditation to the College of Cardinals before the doors to the Sistine Chapel were locked for the conclave that elected Pope Francis. The full text of his meditation can be read at: <http://augustinians.net>



FR. ROB HAGAN, O.S.A., DURING A HOMILY.

Fr. Rob Hagan, O.S.A., in Philadelphia Magazine's "Best of Philly"

Recognized in the area of "Spiritual Guidance," Fr. Robert Hagan, O.S.A., was selected as the "Best of Philly" by Philadelphia Magazine, in its annual "Best of Philly" edition (August 2013). Fr. Rob is a weekend assistant at St. Paul's Parish, located in the Italian Market in South Philadelphia. As noted in Philadelphia Magazine, "The striking Augustinian priest serves as an associate athletic director at Villanova. But it's his riveting, relatable sermons that are the real touchdown." Fr. Rob is also chaplain for the men's football and basketball teams at Villanova University.



FR. PETER M. DONOHUE O.S.A., HALL OF HONOR INDUCTEE AND FR. SHAWN TRACY, O.S.A., CARDINAL O'BOYLE MEDAL RECIPIENT.

Fr. Peter M. Donohue, O.S.A., & Fr. Shawn Tracy, O.S.A., Honored

On Monday June 10, 2013, Archbishop John Carroll High School in Washington, DC, honored two Augustinian Friars of the Province of St. Thomas of Villanova. The President of Villanova University, Fr. Peter M. Donohue, O.S.A., was inducted into Archbishop Carroll High School's Hall of Honor. Fr. Peter served at Carroll (1979-82) as Head of Music and Drama.

Fr. Shawn Tracy, O.S.A., received the Patrick Cardinal O'Boyle founder's medal, which is awarded to a person who exemplifies the values that honor the dignity of the human person, so integral to Catholic Social Teaching. Fr. Tracy's award recognized his leadership, especially as evidenced by his work with HEC (Handicapped Encounter Christ), which provides spiritual programs for people with disabilities.

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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.

Michael J. Duffy, O.S.A.



Br. Michael J. Duffy, O.S.A., entered the Pre-novitiate program of the Order of St. Augustine in August 1969. He did his novitiate year in 1972 at

Good Counsel Novitiate, New Hamburg, N.Y. and made his first profession on August 28, 1971. During his formation, Br. Michael did volunteer work with the poor in Appalachia. Br. Michael's assignments included St. Augustine Parish, Troy, N.Y. (1974-1975) and St. Augustine Parish, Lawrence, Massachusetts (1975-1977), where he taught and worked in the Religious Education Programs. He also taught at Archbishop Carroll High School in Washington, DC. In July of 1988, he was assigned to St. Nicholas of Tolentine Parish in the Bronx, New York, where he ran a soup kitchen and ministered to the poor for almost twenty years. His next assignment brought him to Villanova University. He presently works in Campus Ministry at the University.

Richard D. M. Nahman, O.S.A.



Fr. Richard D. M. Nahman, O.S.A., was received into the Order in 1957, at the novitiate in New Hamburg, N.Y. He professed vows on Sept. 10, 1958.

Graduating from Villanova with a degree in philosophy in 1962, he went to Augustinian College, Washington, DC (1962-1966). He attended Catholic University and received an STL in theological studies. He was ordained as a priest on Nov. 6, 1965 at St. Denis, Havertown, Pa. His first assignment was teaching at Archbishop Carroll High, Washington, DC (1966-1969). Fr. Richard has served in parishes in Philadelphia, Albany and Brooklyn Dioceses. From 1974 to 1979 he served as Province Director of Peace and Justice. He received the STM degree, *summa cum laude*, from Regis Pontifical College, Toronto (1990). While stationed at Cassiciacum Friary, New Rochelle, N.Y. (1997-2004), he began preaching for the organization, Food for the Poor, a ministry he continues today. He is currently assigned to St. Nicholas of Tolentine Friary in the Bronx.

Liam T. O'Doherty, O.S.A.



Fr. Liam T. O'Doherty, O.S.A., was received into the Order in September 1967, did his novitiate at Good Counsel in New Hamburg, N.Y. and professed first vows on September

3, 1968. He graduated from Villanova with a degree in philosophy and continued his studies at Augustinian College and Washington Theological Union. Fr. Liam was ordained as a priest on June 15, 1976 at St. Nicholas of Tolentine Church in Philadelphia, Pa. and was first assigned to St. Augustine, Troy, N.Y. In 1977, he volunteered for the mission in Japan; he returned to the U.S. in 1995 and was assigned to St. Augustine in Lawrence, Massachusetts. From 1996-2008, he lived outside the community and worked as an

IT project manager. In 2008 he returned to community life and was assigned to St. Margaret of Scotland, Maggie Valley, N.C. Fr. Liam presently serves as pastor of Our Lady of Good Counsel, Staten Island, N.Y.

Joseph F. Wimmer, O.S.A.



Fr. Joseph F. Wimmer, O.S.A., began his secondary education at Malvern Prep and completed it as a postulant at Augustinian Academy, Staten Island, N.Y. After his novitiate at

New Hamburg, N.Y. he professed vows on September 10, 1956. He received a BA in philosophy from Villanova and continued his studies at Augustinian College in Washington, DC, and received a Licentiate of Sacred Theology from Catholic University. He did further studies at the Pontifical Biblical Institute in Rome. He was ordained February 8, 1964 at St. Thomas of Villanova Church. Fr. Joe taught scripture at Augustinian College (1967-1968) and at Washington Theological Coalition (1968-1969). Back in Rome in 1969, he served as Master of Professed and was an instructor at the *Augustinianum*, while studying for a doctorate at the Gregorian University. He returned to the U.S. in 1980, and taught scripture at Washington Theological Union (1980-2013).

TO CONTACT BR. DUFFY:
Burns Hall
800 E. Lancaster Avenue
Villanova, PA 19085

TO CONTACT FR. NAHMAN:
St. Nicholas of Tolentine Friary
2345 University Avenue
Bronx, NY 10468-6102

TO CONTACT FR. O'DOHERTY:
Our Lady Of Good Council
10 Austin Place
Staten Island, NY 10304-2198

TO CONTACT FR. WIMMER:
St. Joseph Church
11007 Montgomery Road
Beltsville, MD 20705



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

James E. Hannan, O.S.A.



BORN: 7/4/1916
 FIRST PROFESSION:
 10/31/1939
 ORDAINED: 6/17/1944
 DIED: 7/27/2013

A founding faculty member of Merrimack College

in Massachusetts, he was awarded an honorary doctorate six years ago. He read at least three newspapers a day, had a voracious appetite for the *New York Times* and still corresponded with the alumni from the very first graduating class at Merrimack College. He was a good and holy Augustinian priest.

Joseph C. Schnaubelt, O.S.A.



BORN: 5/30/1931
 FIRST PROFESSION:
 9/10/1950
 ORDAINED: 6/8/1957
 DIED: 7/22/2013

Fr. Joe served in the parochial apostolate at St.

Rita's in Philadelphia and in the education apostolate, having taught at Msgr. Bonner (Pa.), Archbishop Carroll (DC), Augustinian Academy (N.Y.) and at the Augustinian Historical Institute at Villanova University. Fr. Joe followed St. Augustine by his simplicity of life and his kindness, fulfilling whatever duties were assigned to him.



Posthumous Honor for John F. Casey, O.S.A.

Fr. John F. Casey, O.S.A., was posthumously honored by Our Mother of Consolation Parish School in Chestnut Hill, Pa., with induction into the parish school's Hall of Fame. Fr. Casey died in 2000. The induction took place in April at the Annual Spring Soirée, at which the 150th anniversary of the school's founding in 1862 was celebrated. Fr. Casey was a member of the Augustinian Community at the parish and served as pastor from 1963 to 1977. Fr. Casey was a great advocate of the parish and its school. He also served for a time as a chaplain to the Sisters of Saint Joseph, at their motherhouse in Chestnut Hill.

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:

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Robert Saldutti
Margaret (Meg) Sheetz
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Robert Woods

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Gary Holloway, Sr.

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Since the Augustinian Fund began its Annual Appeal program seven years ago, nearly \$8 million has been raised in support of key Augustinian programs. In the past few years the Fund has been expanding its fundraising presence in regions such as Washington, D.C. and New York. Experienced leaders in their various industries have committed to serving on the Development Council and bringing years of experience with them. A comprehensive planned giving program has been launched with a strong online presence. To celebrate the Fund's continued growth and expansion, a new look has been created which builds on the traditional design you have come to know, but also gives indication of where we are going...and growing. Some of the things you will notice about the new look:

- More faces of the people being supported by your charity.
- More pictures of the Friars in action in their ministries.
- Larger type font as requested from some of our benefactors.
- More personalized messaging...because for the Augustinians it is about building personal relationships and not just raising money.

With your heart, our hands, and the prayers of those we serve, we are one community in Christ.

PLEASE KEEP AN EYE OUT FOR THE NEW LOOK, AND SEND YOUR FEEDBACK TO DEVELOPMENT@AUGUSTINIAN.ORG



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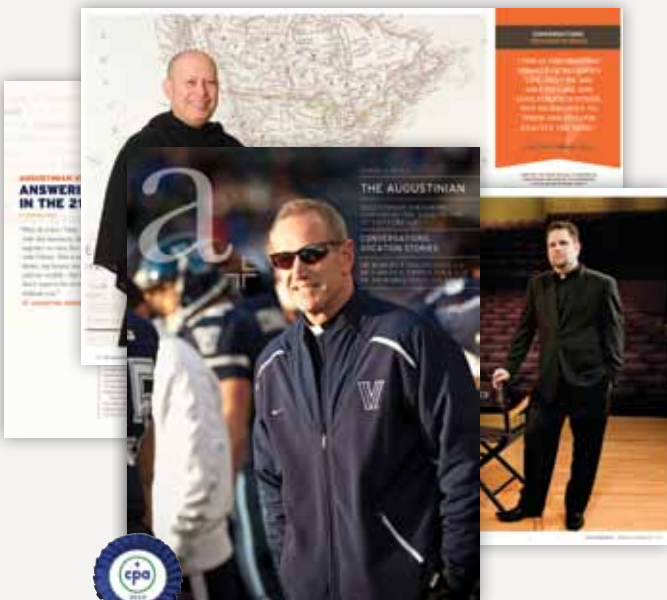
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1ST PLACE: BEST COVERAGE OF VOCATIONS TO THE PRIESTHOOD—RELIGIOUS LIFE OR DIACONATE
Magazine or Newsletter



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