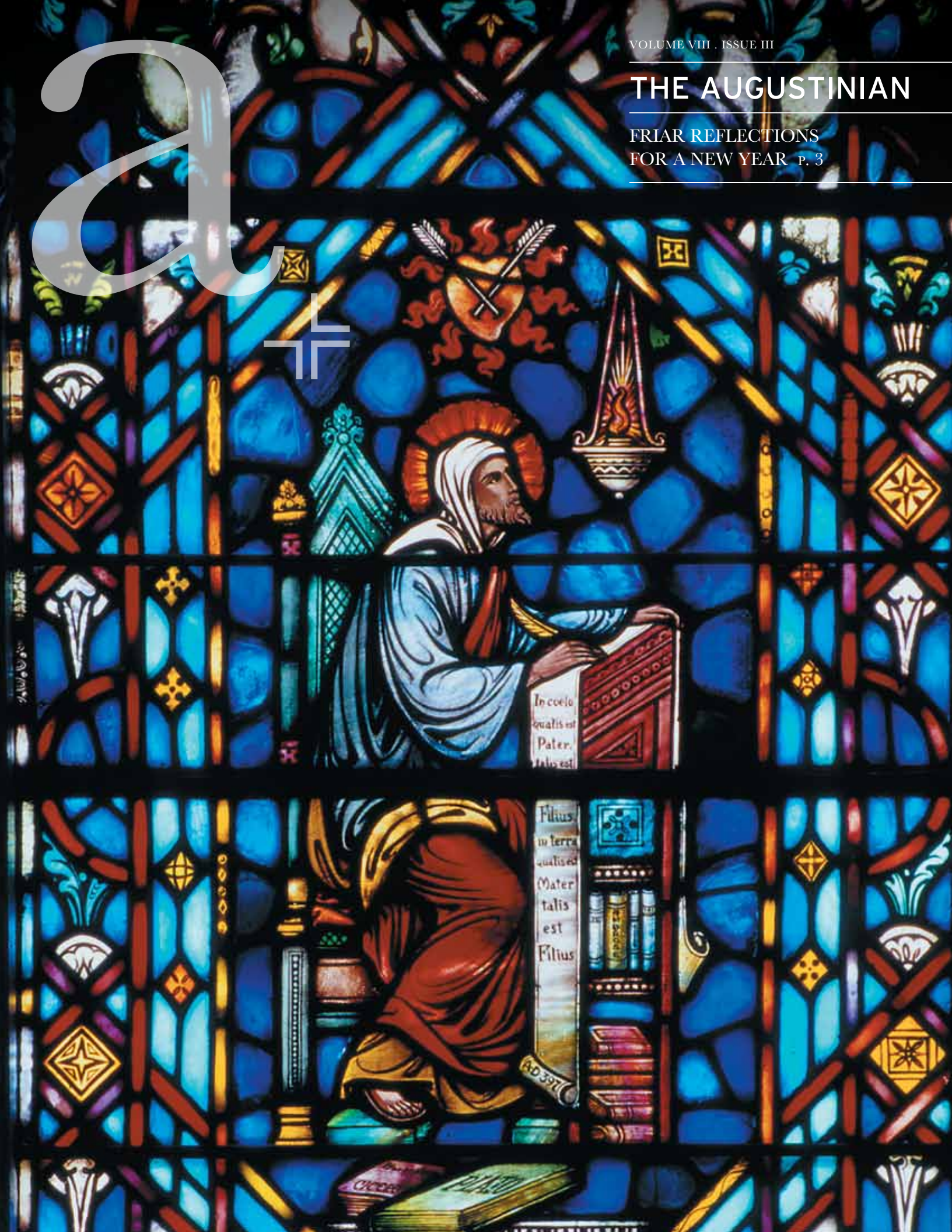


THE AUGUSTINIAN

FRIAR REFLECTIONS
FOR A NEW YEAR P. 3

a



In celo
qualis est
Pater.
Talis est

Filius
in terra
qualis est
Mater
talis est
Filius

AD 397





*There is a time for everything,
And a season for every activity
under the heavens.*

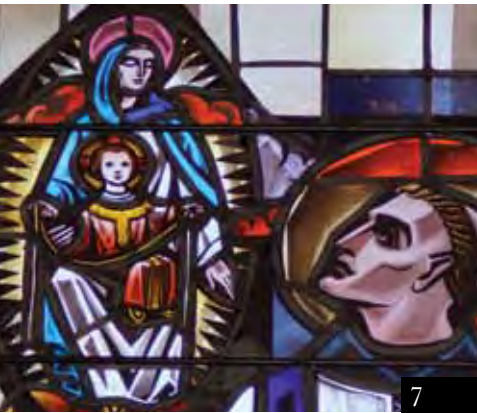
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Every season of life poses challenges and questions on the best way to take care of ourselves, our loved ones and the organizations we care about.

As you plan for these seasons, please consider the Augustinians in those plans for a legacy that will weather all seasons.

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THE AUGUSTINIAN

A publication of the Province
of Saint Thomas of Villanova.

THE AUGUSTINIAN

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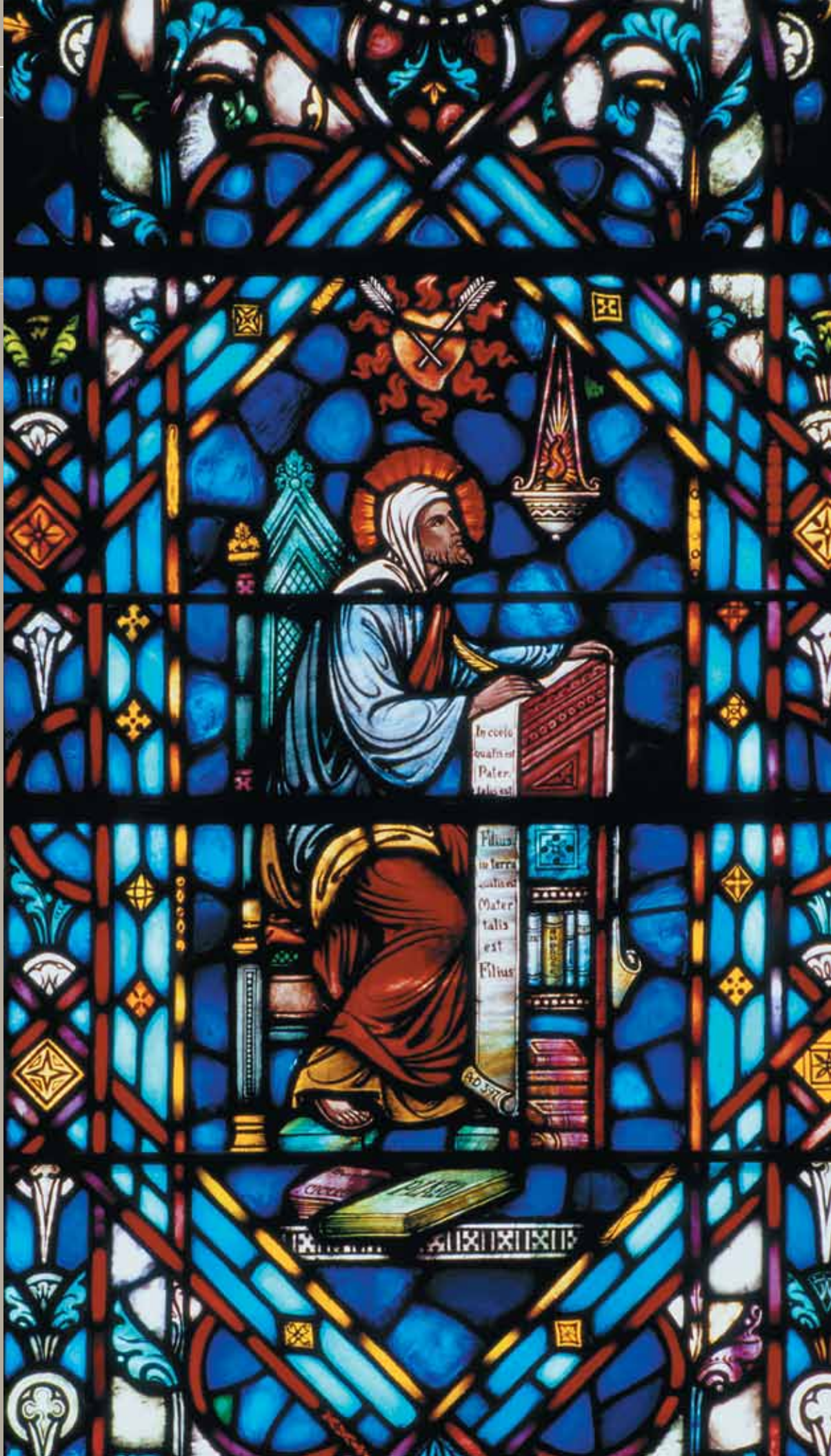
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PROVINCIAL'S REFLECTION

ST. AUGUSTINE—THE CONFESSIONS

Anthony M. Genovese, O.S.A.

Stained glass windows in houses of worship are so beautiful to see. I remember as a little boy arriving in the pew, which was about the same one every week, looking at the window on our left. My grandmother was praying the Rosary; my mother was praying to my right (probably thanking God we made it to church on time); my Dad to my left; and me, fascinated by the colors and light shining through the window depicting the Angel announcing to Mary that she was with child. Week after week, I would try to figure out all that was going on in the scene. At the time I did not know it, but that work of art did the thing it was intended to do: “it inspired me.”

As I reflect on the window depicting Augustine in his study, with his books and paper, pen in hand writing his *Confessions*, my imagination takes me back to AD 397 in my mind and heart. Augustine spent so many years searching; he was about forty-three when he started

The Confessions in 397, so now as a mature person he felt compelled to write this long prayer, a poetic, intimate prayer. Notice how Augustine’s head is tilted toward the lamp over his desk, his mind filled with all the books he read during the search of his “restless heart,” seeming to pray for the grace of God to continue to pray. How many times do we ask God to help us to pray, to put ourselves aside, our fears of being mocked or judged as less than what our God created us to be? Augustine spent so many years trying to please others, looking for happiness that he found fleeting. This vacillation, this search for God, accentuated weaknesses that he attempted to hide—and yet here he is, totally opening his heart to God and sharing that with us.

At every moment and stage of Augustine’s journey through life, God led him, even using immoral people, crude people and yes, powerful people, to move him. God does not waste one moment of our lives either. God speaks to us like he spoke to Augustine, with our every breath and move.

Above Augustine’s head is a heart that is pierced. Every human heart searches for love. In fact, our hearts are restless in this search. When Augustine was a young man he was always trying to get away from the love of his mother, Monica. Yet when she died, he was overcome with grief. Augustine experienced grief over and over again, just as we do. He



suffered tremendous heart break with the death of his son, Adeodatus. I think the most difficult thing in life for a parent is burying a child; it pierces a parent’s heart, and we consider it unnatural.

In Book XIII of *The Confessions*, Augustine prays “Give us peace, Lord God, for you have given us all else; give us the peace that is repose, the peace of the Sabbath, and the peace that knows no evening. This whole order of exceedingly good things, intensely beautiful as it is, will pass away when it has served its purpose: these things too will have their morning and their evening.”

In Augustine,

A handwritten signature in cursive script, reading "Fr. Mackey".

Very Reverend
Anthony M. Genovese, O.S.A.
Prior Provincial
Province of Saint Thomas of Villanova

ST. AUGUSTINE IN HIS STUDY

St. Thomas of Villanova Church,
Villanova, Pa.

Stained Glass in Catholic Philadelphia,
Courtesy of Saint Joseph’s
University Press

JANUARY

THE BAPTISM OF THE LORD

Donald F. Reilly, O.S.A.

President, St. Augustine Preparatory School, Richland, N.J.

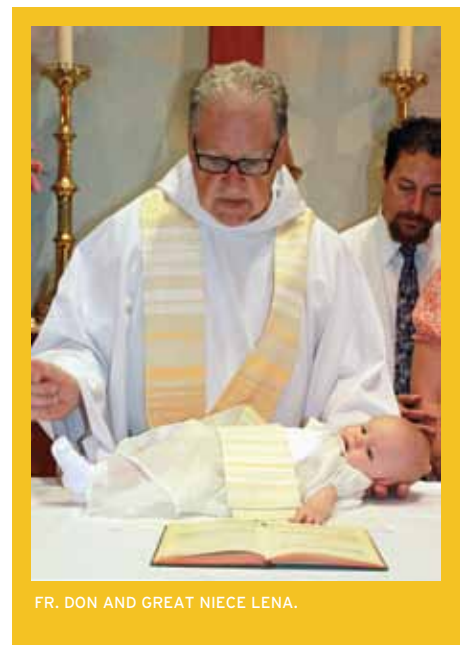
It never fails. Baptizing infants, too numerous to count over these past thirty-nine years, always holds a unique experience for me. I have a custom of placing the newly baptized on the altar, concluding the ritual prayers with family and friends gathered around the newborn. The gesture anticipates the child's reception of and participation in the Eucharist, strengthening the relationship among God, the baptized and the community. Inevitably, at least one of the supine, newly baptized looks me right in the eyes with a sustained stare. A couple of reasons might explain this predictable behavior: the child is responding to my voice or my girth is completely filling up the space over the child, leaving no room to look anywhere else.

I have a different answer, more a belief, for this precocious, pre-verbal gaze. The infant is not looking at the eyes on the face of another being but into my eyes seeing all he/she has ever known—another soul. My self-conscious response to this encounter is always the same: I am known, I have been known. The infant's stare is the glance of an omniscient God, the God whose love is infused into every living thing, into this newest emissary of God's presence among us.

The face-to-face encounter between John the Baptizer and Jesus was initially wordless. The cousins looked at each other with a "knowing" that was more prescience than speech. John knew he

was on holy ground: meeting the One whose very existence changed his role from precursor to witness. A mutual glance, a momentary look commissioned Jesus and John into new ministries. Their "knowing" was joined—a union of souls in a common cause, announcing the Way, the Truth, the Life. It was not only Jesus who was baptized that morning in the Jordan; it was John too. John changed. He was initiated. His prior daring became contemplative. He embraced diminishment. John surrendered his life to the Word. John experienced a kind of "rite of passage"—the in-breaking of the kingdom of heaven, a promise fulfilled, the embodiment of Good News for him and for all of humanity.

Baptism restores life, incorporates one into the community of believers and re-establishes our primary relationship with God, a relationship captured so well by Augustine: "You were within me, but I was outside, and it was there that I searched for you..." Baptism sends us out into a world marked more by hegemony than compassion, isolation than community and the transitory pleasures of life than the dignity of economic parity. Perhaps the age-old, theological conundrum of Jesus' request to be baptized by John was the ritual marking the familial glance, the stare of mutual "knowing" between Jesus and John proclaiming that the old "order"



FR. DON AND GREAT NIECE LENA.

had passed away and the Kingdom of God broke into human history. The glance, the stare, the encounter lives!

THE BAPTISM OF CHRIST

Our Lady of Victory Church,
Philadelphia, Pa.

Stained Glass in Catholic Philadelphia,
Courtesy of Saint Joseph's
University Press





FEBRUARY

BLESSED STEPHEN BELLESINI

Gary N. McCloskey, O.S.A.

Prior, St. Thomas of Villanova Monastery, Villanova, Pa.;
Provincial Counselor for Education and Director of Augustinian Friends

As we remember love in February with Valentine's cards, we can also find an example of love in turbulent times on the Augustinian feast of Blessed Stephen Bellesini (February 3). When he was born in 1774, the family of Luigi Giuseppe Bellesini probably envisioned a bright future for their son. But, they were on the verge of great turmoil throughout Europe from the French Revolution and its aftermath. Luigi joined the Augustinians in 1790 taking the name Stefano (Stephen), professed vows in 1794, and was ordained in 1797. His religious and intellectual formation took place in Bologna and Rome amidst the French invasions of the Italian Peninsula. His early ministry involved preaching the gospel as the rector of the chapel of the Augustinian monastery in Trent. In 1810, the turmoil of Europe came to Trent when religious houses were suppressed, including Stephen's Augustinian community. He was forced to live as a diocesan priest in his brother's house. Stephen's Augustinian love of God and neighbor remained undaunted. Love

of neighbor led him to establish a school to care for the many poor children of Trent who could not afford an education. Through his love of neighbor, neglected children received encouragement and friendship and needy children received food and clothing, often through the generosity of his brother. His educational methods, which included religious and moral, as well as intellectual formation, became so popular that he was appointed by the anti-clerical government as first director and then inspector of all schools in Trent with the responsibility to ensure consistent education throughout the district. Despite his success and renown, Stephen still longed to practice his love of God in an Augustinian community. When he heard that Augustinian life was reestablished in the Papal States, in 1817, Stephen secretly left home, family and success in Trent for Rome. Refusing offers of financial compensation if he returned, Stephen was exiled by the government. In Rome, his confreres welcomed Stephen by appointing him director of novices. In 1826, he moved to the shrine holding the miraculous fresco of Our Mother of Good Counsel in Genazzano where he became pastor five years later. As pastor, the parishioners found a loving man with great devotion to Our Mother of Good Counsel, who was always ready to counsel and console them in their difficulties. He also became renowned for his love and care for the



FR. GARY WITH ALENKA HOCEVAR, DIRECTOR OF NURSING AT ST. THOMAS MONASTERY.

sick. The turbulence of cholera epidemics rivaled political upheaval during Stephen's lifetime. When cholera reached Genazzano in 1839, Stephen devoted himself selflessly in love of neighbor, caring for victims. Despite suffering a leg cut, he continued pastoral visits to the sick. This resulted in his contracting cholera. His love for God and neighbor in turbulent times led the faithful to develop devotion to him. In 1904, Pope Saint Pius X beatified Stephen Bellesini as the first parish pastor recognized as a blessed by the Church.

Like Stephen Bellesini, each of us knows turbulent times—political dissonance, financial uncertainty, threats to our physical and spiritual nature. Stephen Bellesini models a generosity and compassion towards others, that “undaunted” love of God and love of neighbor that allows us to hold fast to hope, and know, despite our hardships, we are embraced in the arms of our loving God.

BLESSED STEPHEN BELLESINI

St. Mary's Chapel at Villanova University, Villanova, Pa.

Photo by Teddie Gallagher

MARCH

ST. PATRICK

Liam Tomás O’Doherty, O.S.A.

Pastor, Our Lady of Good Counsel, Staten Island, N.Y.

I have often wondered about connections between St. Augustine and St. Patrick. I’m certain they never met, but their lives overlapped. Augustine lived from 354 to 430, Patrick from 387 to 460 (or 490, some say). They lived in different corners of Christendom. They were both bishops. They both were devoted to preaching the Gospel of Jesus Christ in the face of forces that opposed it.

Upon becoming a bishop, Augustine rarely traveled outside of Hippo. Patrick, on the other hand, is said to have traveled throughout most of Ireland, proclaiming the Gospel in every place.

Augustine is well known for using the spoken and written word to preach the Gospel. At least according to legend, St. Patrick (and/or his followers) ingeniously used concrete objects for this purpose. Legends say that he was especially adept at using objects connected with the “old religion,” “Christianizing” them as tools to teach about the faith.

We all know about the shamrock. The shamrock was considered sacred in the pre-Christian days. Due to its green color and overall shape, many viewed it as representing rebirth and eternal life. Three was a sacred number in the pagan religion and there were a number of “triple goddesses” in its pantheon. And so, using the shamrock to teach about the Trinity was good pedagogy.

The “Celtic Cross” may also be an example of this practice. Many say that Patrick superimposed the cross of Christ

on a solar disk to give pagan followers an idea of the importance of the cross, linking it with the idea of the life-giving properties of the sun.

In 2005, my cousin John took me to the top of Na Cra, the hill across from his farmhouse. Near the top is “St. Patrick’s Well.” The “well” is a pile of rocks arranged around a very small pool of water. John explained to me that although it’s called “St. Patrick’s Well,” it existed long before Patrick’s time. The well had long been known as a place where spirits dwelt. On certain days a person could approach the well and receive a blessing from the spirits. On certain other days they stayed away, because to approach it on those days could bring down a curse.

As with many wells, Patrick drove out the pagan spirits who dwelt there, and consecrated it to Christ. He made it a place for blessings, even using it as a place for baptizing new Christians before churches were built.

As a missionary in Japan I often prayed to both of these saints to intercede for me: to Augustine to receive the wisdom and the knowledge to be able to preach the Gospel with my words and my teaching; and to Patrick to be able to see around me the concrete things, stories and ideas that would help me to express the Gospel of Jesus to the Japanese people in a way that made sense in their milieu, similar to what St. Patrick and his followers did.

Both Augustine and Patrick hold lessons for us. Each in his own way used his own



IN NAGASAKI, 1981: FRONT: TAKASHI ANDREW AKAKURA, O.S.A.; BACK ROW: THOMAS P. DWYER, O.S.A., MICHAEL J. HILDEN, O.S.A. AND LIAM TOMÁS O'DOHERTY, O.S.A.

gifts and talents to proclaim the saving power of Christ to the people in the particular places and situations in which they found themselves. In the writings of Augustine we find a human who desires to know God, a fellow seeker who is constantly looking for God manifest in others. In Patrick, we see a believer who demonstrates that God is present in ordinary things. In different ways they each preached the Gospel both in their words and in their lives.

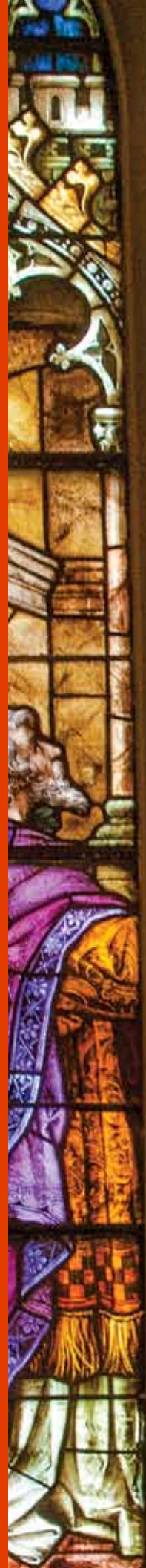
Fr. Liam served in three of our four missions in Japan: Nagasaki, Tokyo and Nagoya.

ST. PATRICK PREACHING TO THE KING & THE PEOPLE OF TARA

The Motherhouse of the Sisters
of Mercy, Merion Station, Pa.

*Stained Glass in Catholic Philadelphia,
Courtesy of Saint Joseph's
University Press*





APRIL

OUR MOTHER OF GOOD COUNSEL

John T. Denny, O.S.A.

Pastor, Our Mother of Good Counsel, Bryn Mawr, Pa.

The mother of Jesus, Mary the Mother of God, has been honored with hundreds of titles through the centuries. Religious communities, lay associations, tribes, nations, saints and Mary herself have all contributed to the many names by which she is known and by which her intercession is sought. We Augustinians have contributed three titles to Mary's litany: Our Lady of Grace, Our Mother of Consolation, and Our Mother of Good Counsel. If Our Mother (or Lady) of Good Counsel is the patroness of a parish or a church or any other ministry there is almost certainly an Augustinian connection.

The original fresco entitled "Our Mother of Good Counsel" is in the Augustinian church in the Italian town of Genazzano, about 40 miles east of Rome. It portrays Mary holding the child Jesus. Her veil is around Jesus' shoulders, and Mary, caring mother that she was, is giving good counsel to her son.

An ancient legend holds that, on April 25, 1467, angels miraculously transported the fresco from its former home in Albania to the church in Genazzano. The fresco came to rest on a narrow ledge inside the then unfinished church. To this day, it remains in the same place. For centuries now, pilgrims come to see the fresco and to pray for good counsel. Many popes have made the pilgrimage soon after their election. Pope John XXIII visited before he opened Vatican Council II. In recent years, John Paul II was a pilgrim to Genazzano.

April is a time when preparations for Easter and spring clean-up can be very festive and very hectic. Yet in the midst of all the activity, it is also a time that invites us to slow down for some personal and communal reflection. This is the perfect time to consider: What would Mary's good counsel to us be as we consider the renewal and beauty that surrounds us? What good advice would she give?

I am inclined to believe that Mary would enthusiastically endorse making resolutions to renew our home, our body, our mind, our spirit. She models for us the essential characteristics of any worthwhile resolution. Mary's self-knowledge ("I am the handmaid of the Lord!"), her ministry to others (Mary went, in haste, to her relative Elizabeth)



FR. DENNY CELEBRATES SUNDAY MASS AT OUR MOTHER OF GOOD COUNSEL CHURCH.

and her keen understanding of her relationship to God ("Let it be done unto me according to your will.") are indeed good counsel. Mary's example would inspire three types of resolutions at any time of the year. One resolution would aim at improving ourselves in some meaningful way, one would benefit others (especially those in need) and one would strive to deepen our knowledge and love of God. And when we break one of our resolutions, I am sure that Mary's gentle and good counsel would be, "Just try again!"

Our Mother of Good Counsel!
Pray for us!

OUR MOTHER OF GOOD COUNSEL

St. Mary's Church,
Waterford, N.Y.

Photo by Daniel J.
McLaughlin, O.S.A.

MAY

ST. RITA OF CASCIA

Robert P. Hagan, O.S.A.

*Associate Athletics Director and Chaplain for the Men's Basketball
and Football teams, Villanova University, Villanova, Pa.*

Jesus calls us to follow Him, but following Him can be hard at times. We can take great inspiration from people who have so imitated Christ that we see his presence shine right through them. Rita is just such a person and someone to whom we can all relate. She was a wife, a mother, a widow and a nun. Each of those roles presented its share of suffering and challenges. Her husband was murdered and her two sons wished to take up the fight with revenge in their hearts. Rita saw dreams for her life and family evaporate as a result of events that she could not control. She prayed that her sons would find peace rather than return violence with violence. Augustinian Scholar Agostino Trapè, O.S.A., notes that, "Rita is not a saint who gave birth to a new spiritual movement. She did not write books of deep spirituality that might have helped promote a knowledge of her spirituality, and thus gain esteem for her, nor did she establish any charitable works with which her name is identified...Her entire life was marked by pain and suffering." Through her faith in Jesus, she had the grace not just to endure, but to flourish. She loved through it all and was an instrument of God's peace to all who encountered her. She is known as the Saint of the Impossible and a Peacemaker.

As she lay dying, it is said that she asked for a rose from her parents' garden. This is seemingly not a large request, however it is an impossible one to grant in the middle of winter! Yet, a bright colored rose was found on a bush where St. Rita said it would be. Since that time St. Rita has always been associated with roses and her powerful intercession for seemingly impossible causes.

So what is the cross that you are presently carrying? What are those parts of life that appear impossible to heal...to reconcile? Take inspiration from someone who kept on believing in the face of great suffering. Call upon the Lord. Maybe you didn't see a rose bloom in your garden in February the way Rita did, but where is God revealing himself to you in unexpected places this year? Maybe on the Feast of Saint Rita this May 22 you can call upon her intercession and inspiration to help accomplish what appears impossible. Saint Rita pray for us! Help us to find: healing...strength...let go of the grudge...melt hostilities. Join the thousands around the world who participate in the Novena, the Masses, the blessing of the roses, the Sacrament of Reconciliation, the Prayer of the Peacemaker...and expect Jesus to do in your life what he did in hers.



FR. ROB CELEBRATES MASS AT ST. RITA OF CASCIA SHRINE ON THE FEAST OF SAINT RITA.

May this Feast of Saint Rita serve as a constant reminder to all of us: nothing is impossible with God!

ST. RITA ON HER DEATHBED

National Shrine of St. Rita
of Cascia, Philadelphia, Pa.

Photos by Daniel J.
McLaughlin, O.S.A.





JUNE

COMMUNION

Raymond F. Dlugos, O.S.A.

*Vice President, Mission and Student Affairs, Merrimack College
North Andover, Mass., Provincial Counselor*

It's All About Communion.

The Grace of Our Lord Jesus Christ, the love of God, and the Communion of the Holy Spirit be with you all.

This year during the month of June we celebrate three great feasts on three consecutive Sundays; Pentecost on June 8, The Most Holy Trinity on June 15, and The Body and Blood of Christ on June 22. That's a lot of Mystery to contemplate in a short span of time.

For Catholics, the word Communion is a familiar one. When we say that we are "going to Communion" or that "we will receive Communion" or that we are "bringing Communion to the sick," we all know what that means and can clearly see ourselves receiving the body and blood of Christ in the Eucharist. The three great feasts we are invited to celebrate on three consecutive Sundays call us to consider, imagine, and be truly overwhelmed by just how intimate that Communion is and can be.

EUCCHARIST

St. Thomas of Villanova Church,
Villanova, Pa.

Photo by Teddie Gallagher, 1995

*This window is now hidden by
organ pipes.*

We may puzzle over the way our faith tradition has described the nature of the God we have come to know as a Trinity of persons in such undivided unity or communion that there is one God. The Trinity is communion in its fullness, which means it is more than harmony, unity, community, cohesiveness, agreement, unanimity, or accord. The Trinity has been described as a free community of equals without domination or deprivation. The Trinity is a state of being in which its members lose nothing of their own fullness while giving themselves completely to each other in love and receiving the fullness of each other in the same love. It is according to this pattern and plan that all of Creation has come to exist and is meant to exist. That it does not exist is result of the free choice of creatures to dominate and deprive, to take and keep rather than give and receive, to withhold and hoard for fear of scarcity rather than share in abundance, and to compete and conquer rather than cooperate and collaborate for the good of all. It is further destroyed whenever we fail to see how much we are just like those we fear the most, mistrust the most, blame the most, and want to exclude the most for fear of contamination. When communion is destroyed like this, only the grace of Our Lord Jesus Christ and love of God and the communion of the Holy Spirit can restore it.



FR. RAY PRESIDES AT THE 2013 BACCALAUREATE MASS AT MERRIMACK COLLEGE.

PHOTO COURTESY OF MERRIMACK COLLEGE

When that communion is restored we will find ourselves in a relationship with God that gives and receives without diminishing or depriving us; in relationship with each other and with all of the human race without the need to dominate, so that all are received as equals and all can give freely from their abundance; in relationship with the rest of Creation, so that the earth and sea and sky can feed us without depletion because we give back as much as we may take.

JULY

DOUBTING THOMAS

Richard Thomas O'Leary, O.S.A.

Parochial Vicar, Prior

St. Augustine Parish, Andover, Mass.

Some families and various groups are extraordinary when it comes to giving someone a nickname. When the nickname is laudatory, like “the great” or “the lion hearted” you really wouldn’t mind. When it recalls something that one would like to forget, you might feel differently. St. Thomas the Apostle has one of those infamous nicknames, “Doubting Thomas!” All because he told his fellow disciples “I will never believe it (that the risen Jesus had appeared to them) without probing the nailprints in his hands, without putting my finger in the nailmarks and my hand into his side.” (John 20: 25)

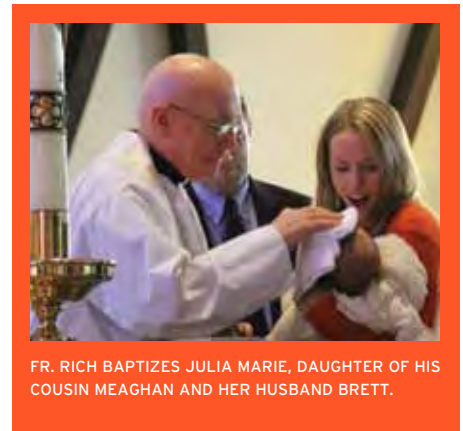
Is there really a connection between believing and seeing? Wouldn’t it be true that if I really see something happen, I don’t believe it happened, but rather I know it happened? When Jesus appears to the disciples the following week, Thomas is there. We hear his great act of faith: “My Lord and my God,” even though he doesn’t seem to touch the wounds. We also hear words that strengthen our faith: “Blest are they who have not seen and have believed.” Yes, we can believe in the risen Jesus and never see him directly with our eyes!

I am convinced, however, that when we see the good works of those around us, or read of the exploits of others, we can see Christ alive in our midst. Recall for a moment the first responders to

those injured in the bombings at the Boston Marathon on April 15, 2013; the police and fire personnel on September 11, 2001; constant reminders in the news media recalling acts of bravery and loyalty done by our soldiers in combat. The list goes on and on. Our belief in God is strengthened by these acts of unselfish love. Our belief in humanity is fortified again and again in the midst of other news items that try to destroy the faith, hope, and love exemplified in the life of Jesus Christ and in those who “go and do likewise.” (Luke 10:37)

In March 2012, while on a pilgrimage (*Pellegrinaggio*) with some faculty, students, alumni, and friends from Merrimack College in North Andover, led by Fr. Jim Wenzel, O.S.A., I visited many places in Italy that are important in the life of St. Augustine and the Augustinians. The Church of San Pietro, in Ciel Oro in Pavia, has the tomb of St. Augustine. It was there that I found an intriguing poster of St. Augustine with a quote from his Commentary on the letters of St. John: “God is invisible. One needs to search for him not with eyes, but with heart.” The poster is on the wall in my room and I often use it to remind myself that my heart is the place where Jesus, the inner teacher, helps me believe in him and in his presence in others.

St. Thomas may have said those infamous words that gave him his



FR. RICH BAPTIZES JULIA MARIE, DAUGHTER OF HIS COUSIN MEAGHAN AND HER HUSBAND BRETT.

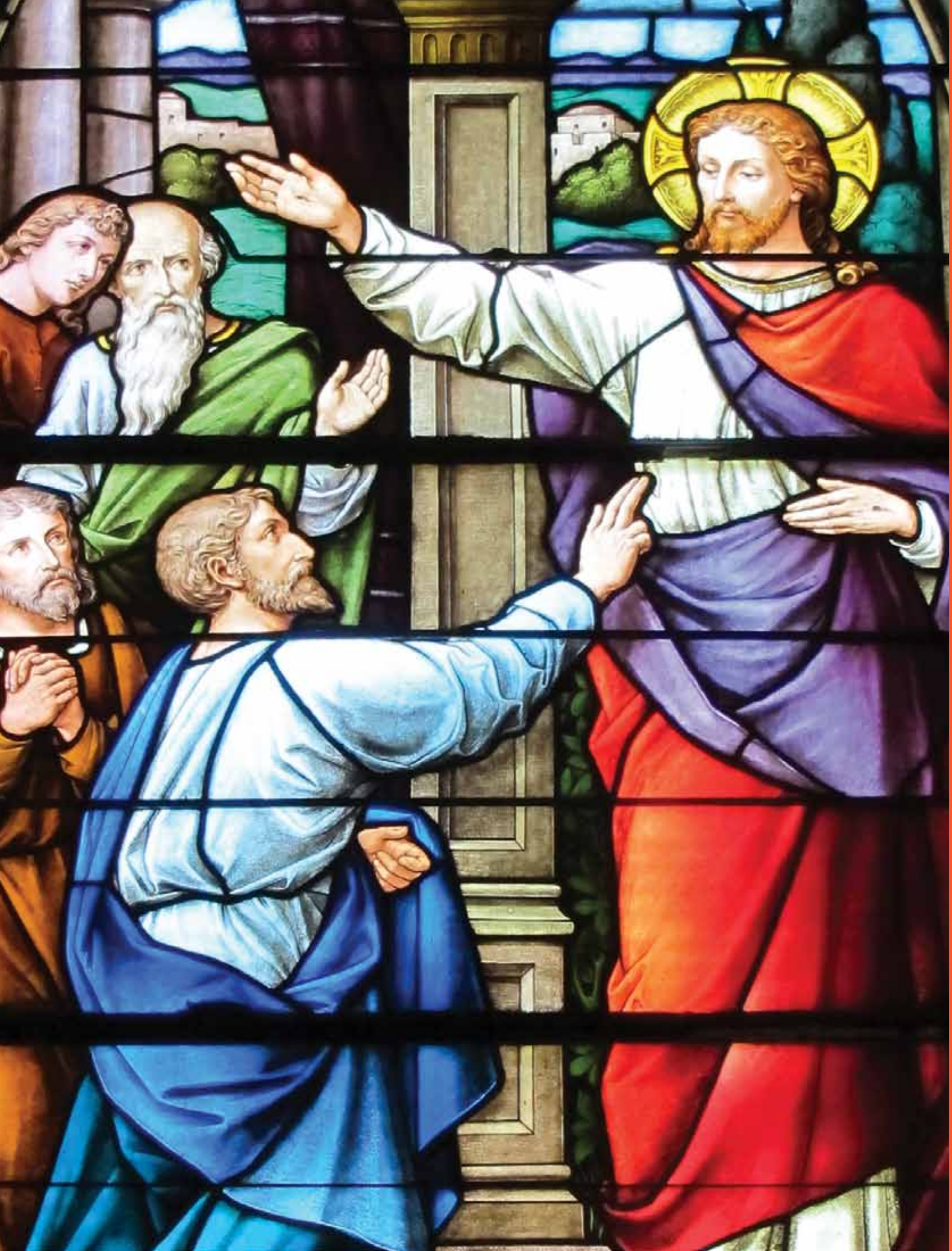
nickname at the spur of the moment. However, he did see and believe; that belief touched his very heart and, eventually, led him to witness to Jesus Christ not only with his words and deeds but also with his very life! We are invited to continue our search for God, especially with our hearts, and, when that search leads us to a belief, we must put that into action.

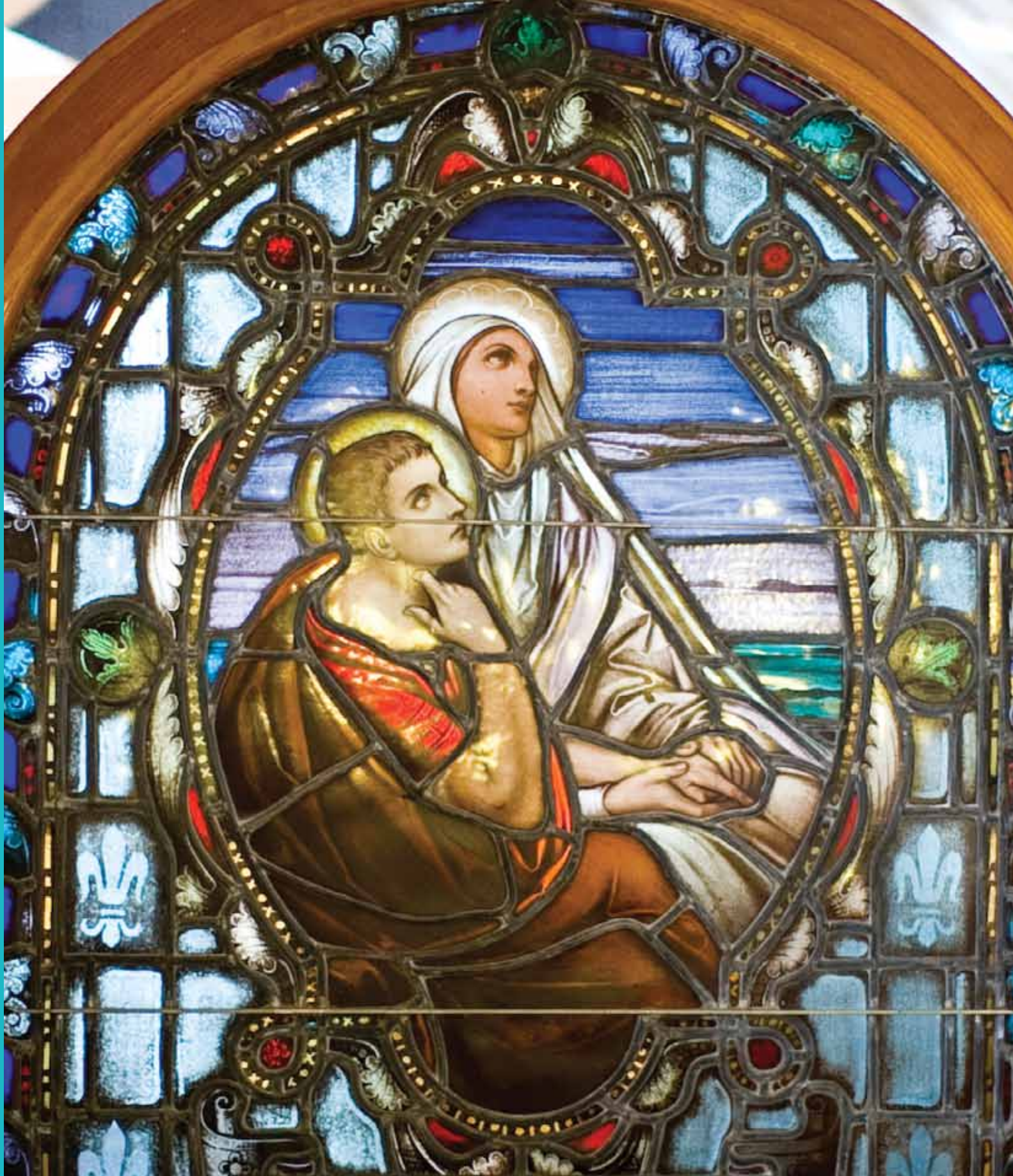
DOUBTING THOMAS

Old St. Thomas the Apostle Church,

Glen Mills, Pa.

Photo by Michael Squyres





GIFT OF REV. P. F. PAMBIZICO, O.S.A.

AUGUST

ST. MONICA AND ST. AUGUSTINE

Joseph L. Farrell, O.S.A.

*Vicar General for the Order of Saint Augustine and Assistant General for North America,
Rome, Italy*

The Solemnity of St. Augustine, August 28, is always a special day for the Augustinian family around the world. In 2013, extra significance was given to this day because it was the opening day of the 184th General Chapter of the Order of St. Augustine. The General Chapter was held in Rome and with great joy and gratitude the Chapter members gathered at St. Augustine Church to celebrate Mass with Pope Francis.

As Pope Francis shared his reflections he recalled the enthusiasm of World Youth Day in Brazil and compared the enthusiasm of that encounter with our celebration. The Mass was in honor of St. Augustine and during the homily Pope Francis drew the congregation into his reflections by asking many thought-provoking questions regarding the restlessness of the human spirit. Pope Francis punctuated his remarks with three moments of restlessness as they related to the life of St. Augustine and as they, in turn, relate to all of us.

MONICA AND AUGUSTINE AT OSTIA

St. Thomas of Villanova Monastery,
Villanova, Pa.

Photo by Bryan Smith

The first restlessness referred to Augustine's restless search for spirituality. One of the questions the Holy Father asked of the chapter members was whether we had hearts that continue to search for something great or have we allowed our hearts to fall asleep or be anesthetized by the things of this world? Augustine continuously warned his congregations and his community about settling for something less than the treasure of God.

The second restlessness was related to the restlessness that accompanied Augustine's encounter with God. This encounter compelled Augustine to be a pastor or shepherd who knew the scent of his sheep and went outside of himself to care for them in spreading the Gospel of Jesus Christ. This is how Augustine continued to meet God; it was in caring for the sheep of his flock. One of the questions posed to the chapter members was to ask ourselves if we have become too "comfortable" with our lives or do we allow the word of God to carry us to go outside of ourselves and minister for the good of the other?

The third restlessness that the Holy Father shared with us is the restlessness of love. He used St. Monica as a prime example of a mother's restless love and then encouraged everyone present to reflect on how love makes us restless. St. Monica's mortal remains are venerated in a side chapel of the very



FR. JOE IS GREETED BY HIS HOLINESS, POPE FRANCIS, AT THE 184TH GENERAL CHAPTER OF THE ORDER.

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church where this Mass was celebrated. Pope Francis shared the pain he feels in meeting those dedicated to the Church who have lost the restlessness of love and have become dry and no longer life giving. He asked each one of us to reflect on how our spiritual and pastoral lives are life giving and encouraged us as Augustinians, gathered for the General Chapter, to be aware of our own restless spirituality, our restless encounter to announce the word of God, and our restless love for our brothers and sisters.

We were blessed to have such an inspiring homily from His Holiness, Pope Francis which set a beautiful tone as the Order's Chapter commenced. I share the words of Pope Francis with you as we, once again, prepare to celebrate the feast of St. Monica and the Solemnity of St. Augustine amid our restless search for God in the caring company of friends.

SEPTEMBER

OUR MOTHER OF CONSOLATION

Edson J. Wood, O.S.A.

*USCC Chaplain, Most Holy Trinity Chapel, United States Military Academy
West Point, N.Y.*

In his delicate poem titled simply “Name of Mary,” the Irish poet John Boyle O’Reilly said it quite nicely:

The sweet-faced moon
reflects, on cheerless night,
the rays of hidden sun
that rise tomorrow;
So, unseen God still
lets his promised light,
through holy Mary,
shine upon our sorrow.

And, in a nutshell, that’s the point: it’s our firm (and ancient) Catholic belief that the darkness of human sorrow is tempered by and eventually dissolved in the purifying light of God enshrined in the incomparable Virgin Mary. No wonder the title “Consoler” surfaced so early in the corporate belief of the Church and has remained a constant theme in the human quest to make sense of life.

It’s in the Gospel of John (Chapter 19) that, from the cross, the Lord Christ entrusted Mary to John the beloved disciple, and, by extension, to each of us. The mystery of Mary as “consoled and consoling mother” grew and flourished as the Church came to realize that, quite in contrast to John seeking to take care of her, she in fact spends her heaven taking care of us.

We Augustinians focus on the charming (and very credible) story of St. Augustine’s mother, the sainted and patient Monica. Beside herself with sorrow and frustration over her brilliant son’s intellectual and moral vagaries, she sought from the

Virgin Mary the consolation that only a mother can give.

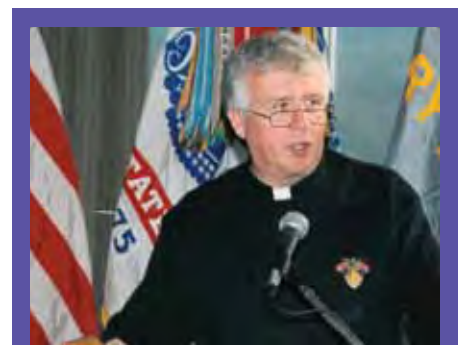
And she got it, along with so much more.

In the old story, Mary gave to Monica the cincture that we Augustinians wear; Monica gave it to Augustine, and Augustine bequeathed it to us, his followers, so that each time we don it, the cincture can speak to us of peace in our sorrows, light in our darkness, defense in our dangers, and the Virgin’s assistance in all our needs.

History repeatedly testifies to numberless similar quests and needs that form this continuing and beautiful tradition about Mary’s care for us.

The story is told, for example, of a 6th-century French hermit with the unfortunate name of St. Sour who, during his life, was the founder of an abbey at Tarrasson in the Aquitaine region of southwestern France (the church there is still named after him). The poor, the sick and the unhappy flocked to him for protection, and he did his best to address each problem as best he could. But the final and most potent piece of his help came when he pointed out to each one a neighboring shrine to the Virgin and directed the troubled individual souls to “Go, and seek Our Lady of Consolation.”

And so it is that we are surrounded by the care of the Mother of Christ for us. We breathe it in, we savor it, and it envelops us. Gerard Manley Hopkins was



FR. EDSON AT THE PODIUM ON THE CAMPUS OF THE UNITED STATES MILITARY ACADEMY.

speaking for the whole Catholic tradition when he put it this way:

Be thou, then, O thou dear
Mother, my atmosphere...

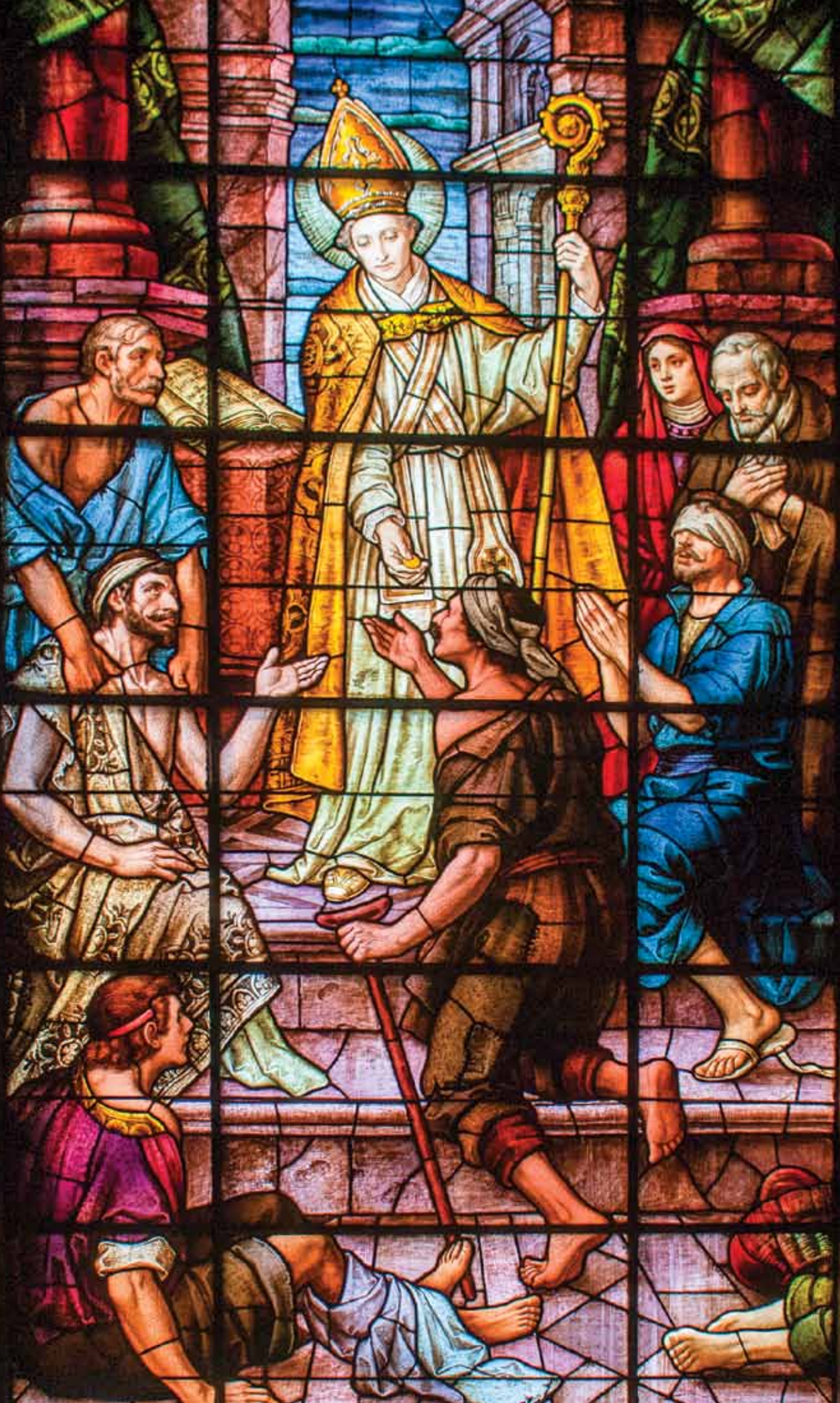
But then, that’s what mothers are for their children.

OUR MOTHER OF CONSOLATION WITH SS. AUGUSTINE AND MONICA

Our Mother of Good Counsel
Church, Bryn Mawr, Pa.

Stained Glass in Catholic Philadelphia,
Courtesy of Saint Joseph’s University
Press





OCTOBER

ST. THOMAS OF VILLANOVA

Peter M. Donohue, O.S.A.

President, Villanova University, Villanova, Pa.

Everyone who is part of the Augustinian community knows that at the core of our spirituality and ministry is the connection between the heart and the mind. The image of the ignited heart resting on the book powerfully visualizes the essence of how we are called to understand and experience our relationships with one another as we journey together towards God. We are a people called to discover truth, to live in unity, and to be enveloped in love. We need to proclaim these principles in our words and our actions. As an Augustinian who serves as president of Villanova University, I constantly ask our community; how are we living our mission? How do we activate our restless hearts to build a community grounded in the Augustinian way? We educate young women and men to discern how they live the gospel values in a world that often calls them to self indulgence rather than selfless giving. We remind them to model their lives on our patron,

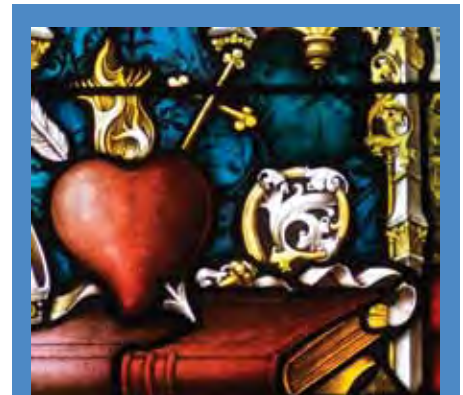
Thomas of Villanova. Often I think they ask themselves, what relevance does a sixteenth century Spanish Augustinian friar have for a twenty-first century American university? More than you would imagine. Born in 1486, Tomás García Martínez grew up in the town of Villeneuve, where he lived in a time period not unlike our own. Known as the Golden Age, Spain held great political and military power. It was a dominant player in European exploration and trade. Under King Charles V, it was a world power. It was a time of great wealth and strong, national pride. It is in this world that the friar Thomas dedicated his life to the poor and sick. He raised his voice to speak for those people who had no voice. He opened his purse and his home to provide for those who had been marginalized. At the University, Thomas of Villanova has been and will continue to be our mentor. He is a fascinating blend of a gifted intellectual, dynamic speaker, passionate reformer and champion for the poor. His ability to meld heart, mind and spirit is the benchmark by which all Villanovans should be measured. I hope that every Villanovan has the compassion and conviction of Thomas. As the gifts of bread and wine are prepared at each Sunday Mass, our community hears these words, “In the spirit of St. Thomas of Villanova, who dedicated his life to



FR. PETER ADDRESSES STUDENTS AT ST. THOMAS OF VILLANOVA CHURCH ON THE CAMPUS OF VILLANOVA UNIVERSITY.

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servicing the poor, tonight’s collection will be for ____.” Each week the blank is filled in with a group or organization that needs our help. *That need* requires us to unite our hearts and minds with theirs.



THE IGNITED HEART RESTING ON THE BOOK IS PART OF THE SEAL OF THE AUGUSTINIAN ORDER. THIS STAINED GLASS WINDOW IS LOCATED IN ST. MARY OF THE ASSUMPTION CHURCH, LAWRENCE, MASS.

ST. THOMAS OF VILLANOVA

St. Mary’s Church, Waterford, N.Y.

Photo by Daniel J. McLaughlin, O.S.A.

NOVEMBER

ALL SAINTS AND ALL SOULS

Carlos E. Urbina, O.S.A.

Pastor, St. Mary of the Assumption, Lawrence, Mass.

In November, when we commemorate departed souls, it always strikes me how closely the celebration of All Saints' Day is connected with the celebration of All Souls' Day. On November 1, we celebrate those who have been publicly beatified and, on November 2, we celebrate, remember, and pray for the people whom we trust are living in the presence of God forever. They are our family, our friends, our benefactors who we knew to be virtuous in this life. They are not recognized as saints but their holiness is known to God and those who knew them.

Holiness doesn't start with us; it starts with God. It's like learning to "tune in" when we're listening to the radio—truly hearing so that we'll know that we are recipients of the mercy and love that God has for us—inviting us into a share of God's holiness, so that we might mirror God more perfectly.

Jesus tells his disciples, "When I was hungry you gave me to eat, when I was thirsty you gave me to drink, naked and you clothed me, in prison and you visited me. I was a foreigner and you welcomed me!" (Matt. 25: 35-36). God speaks to us too. He comes to us through others, calling us to service and to relationship!

The lives of many Augustinian Brothers and Sisters who have gone before us inspire us to do better, to be with them. One of our Augustinian

saints, Thomas of Villanova, reminds us, "One thing alone I can call my own—the obligation to distribute to my brothers and sisters the possessions which God has entrusted to me." We cannot be content with praising virtue if we do not pursue it. We must practice the virtue as well. Heaven was created for us and we for heaven. We can get there only by loving and serving others.

To be holy is to be who we truly are—children of God. We are the great pearl, the treasure God came from heaven to purchase, not with gold or silver but with his own blood. (*cf.* 1 Pet. 1:18-19). God's calling us to holiness is not something that should be seen as extraordinary or unattainable, but rather as something that all are invited to partake in—the divinity of Christ. In the Eucharist, Christ invites us to communion, to experience the miracle of knowing that we are one with God and one with all of humanity.

It has been said that every saint has a past and every sinner has a future! No matter our past or our sin, we are called to be holy: helping to announce the dominion of God in this life, we hope to participate in the great communion of saints after our pilgrimage on earth.

As narrow as the gate is to heaven, holiness has opened this gate to many. John sees "...a great multitude, which no one could count, from every nation,



FR. CARLOS GIVES HIS BLESSING TO THOSE GATHERED FOR MASS AT ST. MARY OF THE ASSUMPTION PARISH.

race, people and tongue ... (crying) out in a loud voice: 'Salvation comes from our God, who is seated on the throne, and from the Lamb'" (Rev. 7:9-10). This is our destiny. This is the reason why Christ came for us—so that we will live with our God *forever!*

THE FLIGHT OF SOULS

Wade Memorial Chapel,
Lake View Cemetery,
Cleveland, Ohio

Louis Comfort Tiffany Studios





DECEMBER

THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

James R. Flynn, O.S.A.

President, Malvern Preparatory School, Malvern, Pa.

There is a lot of talk today about dysfunctional families, and it seems that, no matter who the family is, there is at least some small element of dysfunction that they have.

There are two types of forces that can affect a family. Some forces come from without. These can be good or bad, and they are most often situations that are not of a family's making: unemployment, illness, poverty, neighborhood violence, and so on. Then there are the good and bad forces that come from within a family itself. The bad ones we call dysfunctions.

In those first years for Jesus, Mary and Joseph—the Holy Family—the forces from without came fast and furious. As detailed in the gospels and reflected on in the Joyful Mysteries of the Rosary, there was scarcely a moment's rest from one awful situation to the next. After the Annunciation, there was Joseph's

agonizing decision about ending his relationship with Mary. Then, with Mary expecting any day, there was the long, arduous trip to Bethlehem, and, when they arrived there, the disastrous search for a place where their Child would be born. The night of his birth may have been silent, but the silence did not last long. They present Jesus in the Temple and they are met there with prophecies of pain and suffering for Jesus and his mother. They are soon to find out what that means. They learn that Herod's men want to kill their Son. Kill! This is serious business. So off they go! This Holy Family gathers together their meager belongings and, accompanied by distress, anxiety and a terrible fear, they take off for a foreign land—Egypt. If only they could get out of the country in time. Forget the hardship of the journey, the safety of their Son was their only concern.

Forces from outside the Holy Family were hostile, monumental, and relentless. But those forces failed. Nothing that they threw at this Family weakened the sanctity of their togetherness. There was no trace of dysfunction. If anything, with each impending calamity, their love grew stronger.

Pope Benedict reminded us several years ago that the way God, the Holy Trinity, chose to reveal himself was by being born into a family. It was what He knew. The wonderful familial



FR. FLYNN BLESSES FRESHMEN AND THEIR FAMILIES AT THE 9TH GRADE BROTHERHOOD CEREMONY.

PHOTO COURTESY OF MALVERN PREPARATORY SCHOOL

relationships of Father, Son and Holy Spirit would serve as the model for Jesus, Mary and Joseph, and forever make the family an icon of the Trinity itself.

Today, forces both internal and external ravage families in the United States and across the world. The horrors of human trafficking, rampant societal disregard for the sanctity of human life through terrorism, abortion, euthanasia and a host of other ills bombard the family from without, while drug and alcohol abuse and a slew of other addictive diseases attack the family from within. Yet we should never forget what could be. It is time to look to the simplicity of the besieged Holy Family, that through their example and God's grace, our families might be what they are called to be, an icon of the Trinity.

THE HOLY FAMILY IN ST. JOSEPH'S CARPENTER SHOP

St. Patrick Church, Norristown, Pa.

Stained Glass in Catholic Philadelphia,
Courtesy of Saint Joseph's
University Press

NEWS AND NOTES

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



POPE FRANCIS GREETES FR. MICKEY GENOVESE, O.S.A., PRIOR PROVINCIAL OF THE PROVINCE OF ST. THOMAS OF VILLANOVA.

Fr. Alejandro Moral – New Prior General



Fr. Alejandro Moral Antón, O.S.A., was elected to a six-year term as 97th prior general of the Order of Saint Augustine at the General Chapter in Rome, which

began on August 28, 2013, the Feast of Saint Augustine. Fr. Moral's leadership team includes six assistants, who operate as regional liaisons with provinces, as well as a procurator, treasurer and a secretary. Fr. Moral is from the Province of Spain, where he had served as the Prior Provincial, until elected as Vicar for the Order in 2001. Since then, he has been in Rome as a member of the Augustinian Curia, where he has served in various posts.

Pope Greets Fr. Mickey Genovese, O.S.A.

At the General Chapter for the Order of Saint Augustine, held in Rome, Pope Francis celebrated the opening Mass, held on the Feast of Saint Augustine, August 28. Representatives from provinces worldwide gathered in the Basilica Sant'Agostino, in Rome. After Mass, the Pope greeted representatives to the Chapter, including Fr. Mickey Genovese, O.S.A., prior provincial of the Province of Saint Thomas of Villanova.

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FR. JOSEPH L. FARRELL, O.S.A., VICAR GENERAL/ ASSISTANT GENERAL FOR NORTH AMERICA

FR. JACK FLYNN, O.S.A., SECRETARY GENERAL

Villanova Province Friars Elected to Augustinian Curia

Delegates from provinces worldwide elected two friars of the Province of Saint Thomas of Villanova to positions at the Augustinian Curia in Rome at the General Chapter, held August 28-September 14, 2013. Both friars were serving as delegates to the Chapter.

Fr. Joseph L. Farrell, O.S.A., was elected to the position of Vicar General/Assistant General for North America. Fr. Joe had been at Villanova University, where he held the position as Associate Vice President for Mission and Ministry. He had resided at Bellesini Friary in Ardmore, a house of discernment, where he was Regent of Studies for the Pre-Novitiate Program

Fr. Jack Flynn, O.S.A., a native of Darby, Pa., was elected to the position of secretary general at the Chapter in Rome. Fr. Jack has worked in Anglo and Hispanic Ministry in Massachusetts and for the Diocese of Orlando, Florida. Most recently, Fr. Jack served as the director of novices at the inter-provincial novitiate in Racine, Wisconsin, and as Secretary of the Province of St. Thomas of Villanova from 2002 to 2010.

Both Fr. Joe and Fr. Jack will serve a six-year term in their positions and both will now reside in Rome.

Stay on top of news and events from the Augustinian world – sign up for Augustinian eNews at WWW.AUGUSTINIAN.ORG.



FR. DAVID J. KELLEY, O.S.A., PASTOR; THE MOST REVEREND HOWARD J. HUBBARD, BISHOP OF ALBANY AND FR. MICKEY GENOVESE, O.S.A., PRIOR PROVINCIAL

St. Mary's Church, Waterford, New York, Celebrates Its 100th Anniversary



On October 6, 2013, St. Mary of the Assumption Parish in Waterford, New York, celebrated the 100th anniversary of the current church, built in 1913. Augustinians have been there since 1858, when the bishop of Albany invited them to take charge of the parish. Since 2002, Fr. David J. Kelley, O.S.A., has been the pastor. The Most Reverend Howard J. Hubbard, Bishop of Albany, was the principal celebrant at the 10:30 AM Mass. Fr. Mickey Genovese, O.S.A., prior provincial of the Province of Saint Thomas of Villanova, proclaimed the Gospel and preached. Other concelebrants included Fr. David J. Kelley, O.S.A., pastor; Fr. Michael H. Stanley, O.S.A., associate pastor; Fr. James Spenard, O.S.A.; Fr. Rene Robert and Fr. Ronald Menty.

In addition to the 100th anniversary of the church, St. Mary's School celebrated its 60th anniversary, and the parish celebrated the 170th anniversary of its establishment. Frs. Spenard, Robert and Menty are all graduates of St. Mary's School.



Fr. Maximo Ortiz, O.S.A., on Radio Paz



At 6:00 PM (ET) on the first Thursday of each month, Fr. Maximo Ortiz, O.S.A., can be heard on Radio Paz in Miami, where he co-hosts a program *Fe, Regalo de Dios* (Faith, Gift of God) and takes call from listeners. The program, broadcast in Spanish, is aired over the internet as well, and is also available as a podcast, which can be downloaded at the website www.paxcc.org by clicking on the podcast banner at the top of the page.

Memoirs of a Missionary to Japan by Fr. Thomas P. Dwyer, O.S.A.



Fr. Thomas P. Dwyer, O.S.A., who served as a missionary in Japan for over 50 years, has penned a book, in two parts. Part One, *Memoirs of My Missionary Life in Japan 1959 – 2010*, recalls his

experiences as an Augustinian missionary in Japan and the history of the mission. Part Two, *A Glance at Contemporary Life in Japan Through Fiction*, gives a view of Japan through fictional short stories. Falvey Library at Villanova University hosted a book signing by Fr. Tom on October 3, 2013.

Fr. Brian S. Lowery, O.S.A., Translates Spanish Book on the Augustinians



The Augustinians: Origins and Spirituality, a book by Spanish Friar Luis Marín de San Martín, O.S.A., has been translated into English by Fr. Brian S. Lowery, O.S.A., of the Province of St. Thomas of Villanova. Fr. Brian resides in San Gimignano, Italy. The book tells of the founding of the Order of Saint Augustine (O.S.A.) by the union of several hermit settlements in thirteenth-century Tuscany (1244) with the conferral of the Rule of St. Augustine. Twelve years later, in 1256, there was a further union that made the Augustinians a part of the great Mendicant Movement.

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.

Edward J. Dixey, O.S.A.



Edward J. Dixey, O.S.A., was received as a novice after three years at Villanova College. After a year at Good Counsel Novitiate, he professed first vows in September 1953 and returned to Villanova, receiving a degree in philosophy. He continued theological studies at Augustinian College in Washington, DC, receiving a master's in Religious Studies. He professed solemn vows on September 10, 1956 and he was ordained on June 8, 1957. Fr. Ed's first assignment was to Monsignor Bonner High School, Drexel Hill, Pa. (1958-1965); he returned there to teach for a year in 1969, and again from 1979-1982. He was twice assigned as sub-master of professed at Saint Mary's Hall, the Augustinian Collegiate Seminary at Villanova (1965-1969) and as master of professed (1970-1975). His parish assignments included Saint Genevieve, Flourtown, Pa.; Immaculate Conception, Hoosick Falls, N.Y.; Our Mother of Consolation, Philadelphia, Pa.; Saint Thomas of Villanova, Rosemont, Pa.; Saint Augustine, Troy, N.Y. and Saint Mary, Waterford, N.Y.

Francis A. Farsaci, O.S.A.



Francis A. Farsaci, O.S.A., professed first vows in September 1956. He received a BA in philosophy from Villanova University and did his theological studies at Augustinian College, Washington, DC, receiving a master's in Religious Studies. He professed solemn vows on September 10, 1959 and he was ordained on June 6, 1964. He holds a master's in Guidance from Catholic University. Fr. Frank's teaching assignments included Archbishop Carroll High School, Washington, DC; Augustinian Academy, Carthage N.Y. and Malvern Prep, Malvern Pa., where he served as Guidance Director. He taught at LaReine Catholic High School and Connolly School of the Holy Child, both in Maryland, and Villanova University. Parochial assignments included Saint Mary, Waterford, N.Y.; Saint James, Carthage, N.Y.; Saint Thomas of Villanova, Rosemont, Pa. and Saint Nicholas of Tolentine, Philadelphia. He served as a chaplain at LaSalle College, Valley Forge Military Academy and St. Joseph Villa, Flourtown, Pa., from which he retired in 2013.

David J. Kelley, O.S.A.



Fr. David J. Kelley, O.S.A., earned a BA in Business Administration from St. John's University in Jamaica, N.Y., before being received as a novice in September 1967. After his novitiate at New Hamburg, N.Y., he professed first vows in September 1968, followed by theological studies at Washington Theological Union. Fr. Dave professed solemn vows July 30, 1972 and was ordained on December 30, 1973. His first assignment was to St. Augustine Parish, Andover, Mass., as a deacon in September 1973, and after his ordination he continued at St. Augustine as Associate Pastor. His other parochial assignments included St. Augustine Parish, Troy, N.Y.; St. Joseph, Greenwich, N.Y. and Assumption/St. Paul Parish, Mechanicville, N.Y. In December 2002, he became pastor of St. Mary of the Assumption Parish in Waterford, N.Y., which recently celebrated

the 100th Anniversary of the church's dedication, the 60th Anniversary of St. Mary's School and the 170th Anniversary of the establishment of the parish.

Robert M. Thornton, O.S.A.



Robert M. Thornton, O.S.A., attended Merrimack College and Villanova University, receiving a bachelor's in Religious Studies. After his novitiate, he professed first vows in August 1975. Brother Bob first served as a pastoral assistant at Our Lady of Good Counsel on Staten Island, N.Y. He taught at Saint Nicholas of Tolentine High School, Bronx, N.Y. and was Chair of the Religious Studies Department. At Merrimack College, he was assistant to the president for Urban Affairs. He holds master's degrees in social work and clinical psychology and a doctorate in psychology. From 1995 to 2002, he had a private practice in clinical psychology. Br. Bob has served as a Counselor on the Provincial Staff and as the Province Coordinator for Sexual Abuse Prevention and Education. This year he joined the staff of St. Augustine Prep in Richland, N.J., where he is a member of the counseling staff, working in coordination with the Guidance Department.

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109 Willowburn Road
Villanova, PA 19085-1313



AUGUSTINIAN VOLUNTEERS, 2000-2001.

AUGUSTINIAN VOLUNTEERS

ALUMNI STORIES

BY KITTY SHERIDAN

Jessica Burgess Smith's heart is set to service. As an undergraduate student at Merrimack College in North Andover, Massachusetts, she participated in many service opportunities through Merrimack's Campus Ministry office. She had the desire to join a service program after graduation in 2000. She considered the Peace Corps but decided to do volunteer service at a domestic site. At that time, Fr. Joe Farrell, O.S.A., who was in charge of campus ministry, began to speak about a program that the Augustinians were hoping to initiate—the Augustinian Volunteers. Fr. Joe Mostardi, O.S.A., was building the program and, as Jessica says, “It just really spoke to me.” So Jess and the group of Volunteers for 2000-2001 were the first to participate in the program. At the inception of this program there were two sites, the Bronx, New York and San Diego, California. Jess was assigned with five other volunteers to the San Diego site.

The Volunteers live in community and this was something important to her, as well. “It was really neat to be able to have the experience of sitting down and eating together. Because that's a big part of the Volunteers' living together; or even now,

being a parent with children; sitting down and sharing a meal together.”

Jess's Volunteer site assignments were as a college counselor at St. Augustine High School in the mornings, and at a low-income housing project, Villa Nueva, in the afternoons. She also served at a food bank in downtown San Diego one afternoon a week. One weekend a month, she traveled to Hogar Infantil La Gloria, a children's home in Tijuana, Mexico.

An Augustinian friar from the California Province worked at Villa Nueva. As Jess recalls, everything was new, and so they were open to develop new programs. Jess, along with the volunteers and the Augustinian friar got an afternoon program off the ground and called the program TEAM—Tutoring, Education And Mentoring. While there were opportunities for boys, like soccer, there was very little for the girls. So Jess and one of her roommates started a dance program for the girls. About 15 girls were in the program and, more important than the activity of the dance itself, was the confidence Jess saw being nurtured in the girls who participated.

One of the aspects that struck Jess was the economic and social disparity she witnessed. In the morning, she went to St. Augustine's, a private high school, where she was helping teenage boys research college scholarships and compose college essays. In the afternoons, she was assigned to Villa Nueva, the low-income housing project's afterschool program. She relates that this was an “eye-opening experience” because within the same day she went from those who were, by circumstance,

truly gifted with opportunities of choice, to those whose were, by circumstance, truly lacking in opportunities to learn English and needed tutoring in the most basic educational skills.

By the end of her volunteer year, Jess knew that she wanted to work with children and the Church in some capacity. Although she hadn't thought she was very skilled with teenagers, she took a job where she worked with teens and found that she was doing a pretty good job leading and encouraging them. A few years later when an opportunity to work at her parish opened, she jumped at the chance. Today, she is an evening secretary at the parish, has a Bible-based playgroup and is part of the leadership for the youth ministry program. Jessica feels that her experience with the Augustinian Volunteers has provided her with tools and skills she draws on even now.



JESS, HUSBAND TIM, AND DAUGHTERS JULIA, NORAH AND EVELYN.

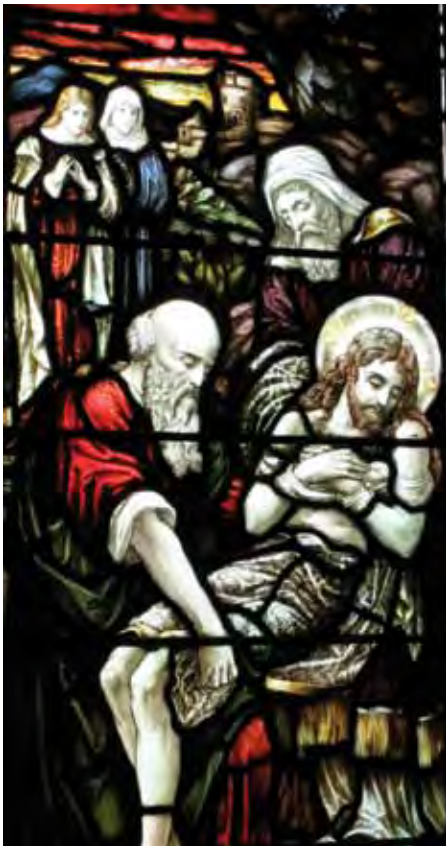
Today, she finds inspiration in many things, including the youth groups she works with and especially her own children. With her husband Tim, Jess is the parent of three young girls, Julia (10), Norah (8) and Evelyn (4). Among the first class of Augustinian Volunteers Jess was the first Volunteer to get married. She harbors a hope that her eldest daughter may be the first “second generation” Augustinian Volunteer. More importantly, she wants her children to grow up with a love of service. As she says “Children can learn from a young age how valuable service is, as a Catholic and as a human being.”



AUGUSTINIAN *Legacy Society*

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it (in) clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed.

(MATTHEW 27:57-61)



The courageous and loving act of Joseph of Arimathea, to claim and carry Jesus to his own tomb, on his own land near his house, has as much significance for us today as it did then. Joseph of Arimathea said in a very real way, “Jesus is family.” It was a clear and public witness of discipleship, a charitable act that enshrined the most important event of salvation history—the resurrection of Jesus from the dead.

Countless individuals have mirrored Joseph’s actions. They have a deep relationship, a joyful appreciation, a sense of family and purpose whenever they name a parish, religious community, or another charity as beneficiary of their estates. They become part of a purpose that will endure.

One of our recent Legacy Society members, Robert J. Fredericks Ph.D., attended high school at Augustinian Academy on Staten Island, which was

HE WAS BURIED. THE BODY OF CHRIST IS LAID IN THE TOMB BY JOSEPH OF ARIMATHEA AND NICHODEMUS. ST. THOMAS PARISH CHURCH, BELFAST, UK PHOTO BY REVEREND PAUL JACK, RECTOR OF ST. THOMAS CHURCH

also a minor seminary. About half of the student body were postulants discerning priesthood at the time. He continued his education with the Augustinians at Villanova University.

The Augustinian Academy closed in 1969, but it’s Alumni Association, now headed by Dr. Fredericks, is still going strong. “My experience with the Augustinians, over some fifty years, has been a Godsend to me. I truly owe the Augustinians a debt that can never be repaid.”

The motto of the Augustinian Academy was *Gaudium in Veritate* (Joy in the Truth). Much like Joseph of Arimathea’s joy in Jesus, Dr. Fredericks’ legacy gift to the Augustinian Fund claims and carries the Augustinians forward as one of his family.

MEET OUR LEGACY DONORS



DR. AND MRS. ROBERT FREDERICKS.

TO READ MORE ABOUT DR. FREDERICK’S EXPERIENCE WITH THE AUGUSTINIANS, PLEASE VISIT WWW.AUGUSTINIANFUND.ORG AND CLICK ON “MEET OUR LEGACY DONORS.”

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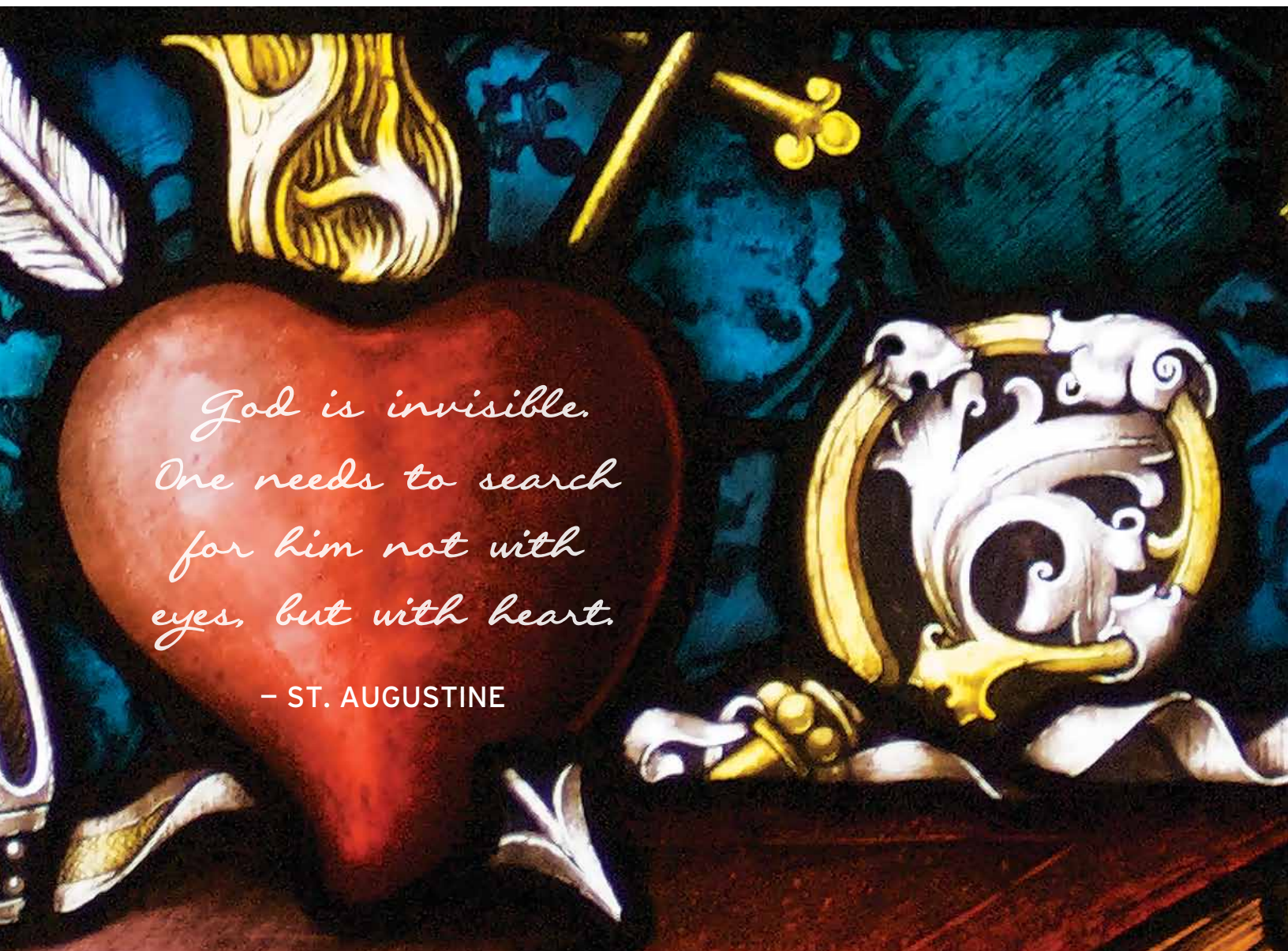
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*God is invisible.
One needs to search
for him not with
eyes, but with heart.*

— ST. AUGUSTINE