THE AUGUSTINIAN

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

DR. BARBARA E. WALL ON CATHOLIC SOCIAL TEACHING: THE ROOTS OF JUSTICE AND PEACE
The Dedication of the Villanova Church: Celebrating 125 Years of Worship 1887-2012

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

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

"Human dignity" and "the common good," two aspects arising from Genesis that drive the Church's teachings on social justice, peace and the integrity of creation, were highlighted in the keynote address by Dr. Barbara Wall, Vice President of Mission and Ministry at Villanova University, delivered at the Augustinian Seminarian's Justice and Peace Conference, held in July 2012 at Villanova University. Except of Dr. Wall's address appear here, as well as information from Shaun Ferris of Catholic Social Services who spoke of CRS's work abroad and Gearóid Francisco O'Conaire, O.F.M., who spoke about the role of the justice promoter.
Among condemned factories and surrounded by a vibrant immigrant community. My classroom is a loud, colorful place; the daily habitat of 20 loud, colorful ... pictures of themselves and their friends, they use peach and black and brown and yellow Crayolas to color their faces.

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

Sometimes I wonder if my class will one day be taught to look at each other as different; if their eyes will be clouded with prejudice, assumption, fear, and ignorance. But I have hope. I believe that they will always see that, no matter which Crayola you choose to color in a face, it is still a friend that you draw.

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

During the first half of the 19th century, Catholics living or spending summers outside of Philadelphia faced one major hurdle: attending Sunday Mass. In the area known as the "Main Line" one of the places where Philadelphians spent the summer was Belle-Air, the estate of John Rudolph.

John Rudolph died in 1838 and was buried in the churchyard at St. Mary's, Philadelphia, PA. Three years later, his widow, Jane Rudolph decided to sell the estate. A public auction date was set for October 14, 1840, as advertised by Archdeacon James in his book, No Easy Road. The Early Years of the Augustinians in the United States, 1796-1874, Dr. Patrick Moriarty, O.S.A., said the land was valued at $30,000 and the buildings at $12,000.

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

INTRODUCTION

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

Over time, the Order, the parish and the college have taken on different relationships. Today, the Order (the Augustinians of the Province of St. Thomas of Villanova), the parish (St. Thomas of Villanova Parish, whose friary and prior moved from the Villanova campus to Rosemont in 1923), and the college (which became Villanova University with its own incorporation) are connected through the services, sponsorship, community and history that the Order of Augustinian friars share with students and parishioners.

EXCERPT FROM THE CATHOLIC STANDARD, JUNE 25TH, 1887

"...both the interior and exterior are praiseworthy of the architect and the builders. Everything in detail is in happy unison with what would be expected of a Christian temple. The church stands on an elevated position, fronting Lancaster turnpike—conspiring all the graces of art and grace of art and pleasing of every eye. Rising above the level of this thoroughfare and the immediate vicinity, the church presents an appearance of grandeur and imposing grandeur. In a sense, the aura of the church, bringing the humble worshipers to God’s House, are two vast walls, rich with verdure, which offer an agreeable contrast between Nature and Art. The church is situated on the highest point in Delaware county, and its two equally imposing towers, bearing above them large Latin crosses, can be beheld for miles around the beautiful rolling country of this fruitful portion of Pennsylvania."

EXCERPT FROM THE CATHOLIC STANDARD, JUNE 25TH, 1887
The Brothers of the Order of Hermits of Saint Augustine took title to the Belle-Air property on January 5, 1842. At that time there were only three Augustinian priests in the Philadelphia area (Marlay, Kyle, and O’Dwyer). In the summer of 1842, Fr. O’Dwyer went abroad to recruit and returned with Fr. Francis Ashe and Brother William Harrett. It was not until the early spring of 1843 that Brother Dennis Gallagher, O.S.A., and Brother John Ennis Ryan O.S.A., were sent to open the house at Belle-Air.

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

1796

In response to Bishop John Carroll’s appeal for religious communities to come to America, Father Mathew Carr, O.S.A., leaves his Dublin community and arrives in Philadelphia. In July he purchases land at 4th and Vine Streets, on which the new St. Augustine church will be built. In this picture, Fr. Carr shakes the hand of George Washington, who stands with Commodore John Barry, Stephen Girard and Thomas Fitzsimons.

1801

St. Augustine church opens for worship. According to historian Fr. Arthur J. Ennis, O.S.A., the precise date of inauguration and what ceremonies may have taken place, are not known.

1818

St. Thomas of Villanova College is inaugurated, a novitiate is canonically established and Villanova becomes the center of the American Augustinian foundation. Saint Thomas of Villanova, a Spanish Augustinian saint and bishop of Seville, known for his charity, humility and his care for the poor, is chosen as the chief patron of the foundation.

1819

On October 1, Belle-Air, the estate of John Rudolph is purchased by the Augustinians for $20,000. Intended to be a center of Augustinian life, a place to establish a program of education for the priesthood and an academy for Catholic boys. 1841

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1843

From mansion to monastery: the front parlor of the Rudolph mansion serves as the church. The friars and teachers lodge in the second story. The collegians in the attic and the brothers over the kitchen. The president’s room was at the southeast corner of the second floor.

1844

The first chapel is erected on the site of the Rudolph’s former carriage house. On Sunday, September 1, the feast of Our Lady of Consolation, the chapel was blessed by Right Rev. Francis Hennick. It came to be known as the “study hall chapel” and served as the chapel, study hall and dormitory for the students until 1849 and the lay brothers until 1872. The building was taken down in 1902.

1848

St. Thomas of Villanova parish begins. Prior to this, parochial functions were handled by St. Augustine Church, Philadelphia, PA.

1849

St. Thomas of Villanova College becomes the center of the foundation. Brother William Harrett is appointed rector and president.

1852

Because the Congregation had outgrown the 1844 chapel, the gym built in 1869 is stripped of its equipment and reworked to be a church. The “Gymnasium Church” is blessed by Bishop Wood on September 15, 1872.

1855

Renaissances of the Belle-Air mansion and the first wing of the college (now the east wing of Alumni Hall) are completed. The mansion was destroyed by fire January 10, 1912.

1887

St. Thomas of Villanova church is dedicated.

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

Excerpt from the Press, July 4, 1887
THE DEDICATION

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

The earliest mention of the church was in March of 1882, when Prior Provincial, Fr. Christopher A. McEvoy, O.S.A., granted permission to build a new stone church at Villanova with the goal of providing a place of worship that would seat 800 to 1000. This was an ambitious and forward-thinking plan, because at the time there were only 1,318 students at Villanova College (26 ecclesiastical and 110 lay) and the 1887 Atlas of Properties along the Pennsylvania Railroad shows that the area was rural and sparsely populated.

A key player in the construction of the building, and the first to break ground for its building, was Fr. Joseph A. Coleman, O.S.A., Pastor, President of Villanova College (1880-1886) and Prior of the Monastery. In his 1887 Souvenir of Villanova Fair, Thomas C. Midddleton describes the church as "Gothic in style, and, exclusive of the sacristy, measures 143 1/2 feet in length and 60 in breadth; the façade of the building is flanked by two towers, each 18 feet square and 63 feet high, surmounted by eight-sided spires that make their total height, 126 feet. Over the central gable of the church is a pointed niche with a pedastal for a statue of St. Thomas of Villanova. Three front doorways, reached by eight granite steps, give entrance to the church from the south."

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

At 10:30 A.M., Archbishop Ryan and the clergy, preceded by the cross-bearer, sprinkled and blessed the exterior and interior of the walls, chanting the Litany of Saints. At the conclusion of the service, a postlude was sung by the choir from St. Augustine's church, Philadelphia, PA and was made up of 20 voices under the direction of organist Professor Henry G. Thunder. The soloists were Miss Mary F. Thunder, soprano; Mrs. Arthur M. McGhugh, Alto; George W. Sunderland, Tenor; and John Farrell, Bass. Music selections included Wagner’s “Veni Creator” with a bass solo and Rossini’s “Ave Maria” sung by Mrs. McGhugh. “Hallelujah Chorus” from Handel’s Messiah was sung as a postlude.

Twenty-three priests are listed in the description of the dedication, nine diocesan priests, and 14 Augustinians. The diocesan priests included: Christopher A. McEvoy, O.S.A., Prior Provincial; James J. Blake, O.S.A., Pastor and Prior of St. Thomas of Villanova Parish and Monastery; Francis M. Sheenan, O.S.A., President, Villanova College; Peter Crane, O.S.A., Pastor of St. Augustine Church; Charles M. Driscoll, O.S.A.; John Denis Gallagher, O.S.A.; Timothy F. Horlity, O.S.A.; Joseph Thomas Moriarty, O.S.A.; Francis J. Cihan, O.S.A., Pastor of Our Mother of Consolation M.J. Locks, O.S.A.; Francis X. McGowan, O.S.A.; Thomas Cooke-Middleton, O.S.A.; John J. Ryan, O.S.A. and John Patrick A. Whelan, O.S.A.

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

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

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

EDWIN FORREST DURANG

Edwin Forrest Durang (1829-1911), who designed the St. Thomas of Villanova church, was an American architect whose greatest achievement was the church he designed for St. Mary’s Catholic Church in his home town of Philadelphia, Pennsylvania, which was modeled after the Church of the Holy Sepulchre in Jerusalem.

In 1855, at the age of 26, Durang was listed as having a business as an architect, and in 1856 he had become working with John E. Carver, a residential and ecclesiastical architect. Carver died in 1859 and Durang took over his business. During his lifetime as an architect, Durang designed many churches, schools, rectories, residence, monuments and theaters. He was an architect in addition to the St. Thomas of Villanova Church, he designed the St. Thomas of Villanova Monastery, Our Mother of Good Counsel Church, Bryn Mawr, PA; Church of the Gesu and School, Philadelphia, PA; Salvator's Church, Philadelphia, PA; and Walnut Mercy Academy, Merion, PA; All Saints Church, Bridgeland, PA; St. Nicholas of Tolentine Church, Atlantic City, NJ; He built the Fulton Opera House, Lancaster, PA; York Opera House, York, PA; and the Arch Street Opera House (now known as the Trocadero), Philadelphia PA.

During his business career, he was also making measurements for a convent. He was the brother-in-law of James O'Reilly, O.S.A., who came from Lawrence, MA to preside at Edwin Durang's funeral, and who lived at the Church of Our Lady of Lourdes, in Overbrook, PA. A twenty-six priests attended his funeral; among them Augustinians, including M. Georgerty, O.S.A., the Prior Provincial, Mr. Durang's residence was on Wynnwood and Bacon Avenue, Overbrook, PA, directly across the street from St. Charles Seminary. He is buried at St. Denis Cemetery, Havertown, PA.
THE PASSAGE OF TIME

1. From 1908-1965, all but one of the stained glass windows (St. Nicholas of Tolentine) are replaced and other changes are made to simplify the interior of the church. This 1959 commemorative photo of Religious Sisters shows some of the physical changes as well as the evolution of daily life using “shoes” pews behind the altar once reserved for the friars. The altar rails of the nave are covered and replaced with medallions. Also, new vinyl flooring is added.

2. Villanova’s class of 1943 was set to celebrate its Centennial, but planned changes to the church and celebrations were scrapped due to World War II. Many students were called to service and did not return to school that year. For the first time in its history, the college offered accelerated classes. The photos here depict the events from commencement at Villanova, held in the St. Thomas of Villanova church instead of the gym, which also combined the Black and White Males with the graduation for the first time. Brother Hubert Monninger Brandy (standing right) spoke to the class about the call to their own country’s service.

3. On December 4, 1963, the 23rd Ecumenical Council, more commonly known as Vatican II, released Sacrosanctum Concilium or the Constitution on Sacred Liturgy. The document contains 7 chapters, including Chapter VI, entitled “Sacred Music.” It stated “Composers, especially those engaged in religious life, should be encouraged to compose music with a sense of dignity and reverence...” O.S.A. and Dan Mason, an Augustinian Affiliate, have indeed made it their vocation to compose treasured Sacred Music.

4. Parish Weddings: The St. Thomas of Villanova church has long been a favorite place for parishioners and Villanova alumni to wed. This 1959 archival photo of a wedding in the church shows the long aisle and the high ceilings that are both charming and beautiful. In the 1980s, the aisles for marriages were completely lined with a year in advance. At that time, the doors were opened once a month to fill the next open month and couples arrived 24 hours in advance and camped out all night to secure a day and time for their wedding. Today, the church is booked 36 months in advance, but only the popular months are completely booked.

5. Parish Weddings: The St. Thomas of Villanova church has a special place in the hearts of the Augustinians of the Province of St. Thomas of Villanova, many of whom were present at St. Thomas of Villanova Parish, attended Villanova or taught at Villanova. Indeed, for all Augustinians in North America this foundation is their history. It binds them to the souls of the brothers who came before them, who sacrificed so much, who led with true Augustinian spirit. The Augustinians continue to use the church, primarily for Confirmations such as the one shown here in 1974; funerals, Chapters, and retreat Ministries and the installation of the new Provincial, as seen on the cover of this issue.

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Pictured Above: In the Villanova church in 1974. L-R: P.M. Halligan (saxophone); V. M. M. M. (in mask after Augustinian Secular) Peter Donohue, O.S.A.; Joe Sanetti, O.S.A. (on guitar); Frank Dry (on drum); Tom Corish (on guitar); Liam O'Doherty, O.S.A. (on bass).

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

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

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

9. No photo from the 1974 album shows the sign on the door that reads “6 P.M. STUDENT FOLK MASS.” Yes, in 1971, the 6 P.M. student Mass was deemed “in” on the Villanova Yearbooks staff’s humorous and caustic guide of about 200 “in” and “out” thoughts that, if followed, would make anyone find a new groove. In fact, the 6 P.M. student Folk Mass, and the experience of new contemporary worship music, grew in popularity in the 1960s and 1970s, and drew overflowing crowds that attracted from all over the region. To this day, three Campus Ministry Masses: 6, 8 and 10 P.M. They remain spirited and continue to attract students and parishioners.
THE CHURCH TODAY

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

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

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

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

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

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

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

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

Don Giannella noted: “You can do the kind of awe-inspiring, artistic things here that can’t be done in other places. Attention was given to the fact that the community is primary…and that’s best shown in the acoustics, in the way the lighting brings the attention of the assembly to different parts of the building and different parts of the rite. And those are things that, in another community, would not have been thought about the way they were thought about here. Ultimately, as elegant and uplifting as the architecture may be, its authentic grandeur is only experienced with the life and color of its members gathered to pray and worship within it.”

FAVORITE MOMENTS

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

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

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

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

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

EDITOR’S NOTE:

At press time, a committee was formed to plan the commemoration of the 125th anniversary of the dedication of the church, but no dates were set. To stay up-to-date on these details and more, and your e-mail address to Communications@augustinian.org to receive our monthly Newsnotes.
The Augustinian Order’s Secretariat for Justice and Peace in Rome, organized a conference at Villanova University, July 18 – 22, 2011. The conference, Pursuing the Path of Justice and Peace, was in response to requests in the 2007 General Chapter for training and support for Augustinians assigned as Justice and Peace coordinators for their provinces or who work in ministries focused on issues related to Justice and Peace. Laypersons engaged in this work along with Augustinians were invited to attend. The conference drew 46 people from Augustinian confratres around the globe including Argentina, Brazil, Canada, England, Italy, Kenya, Malta, Mexico, Nigeria, Peru, Spain, the United States and Venezuela, as well as speakers. Attendees included Dr. Barbara Wall, Vice President of Mission and Ministry at Villanova University, Shaun Ferris of Catholic Relief Services, and Fr. Francisco O’Conaire, O.F.M., a Franciscan Friar, who spent considerable time in the past in training and support of the Franciscan Order’s Justice and Peace workers, made presentations on what Justice, Peace and Integrity of Creation (JPCI) is. He also provided guidance for how a JPCI worker promotes the ministry, chooses projects that communicate to constituents. (See box on next spread.)

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

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

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

HUMAN DIGNITY
All religious traditions begin with their creation story. Our biblical tradition is important; we go back to creation story in Sacred Scripture and we find that man is created “in the image and likeness of God” and is capable of knowing and loving Creation. The Creator, second, after God created the world, God “saw that it was good” Creation is good and it belongs to God. Here are some of the first principles of Catholic Social Teaching: human dignity (humanity is created in God’s image) and the universal destination of goods it came from God, it belongs to God – we are stewards. The uniqueness of every single human person isn’t just that each person’s origin is in God, but every single human person has an enormous responsibility that goes with the gift of the image. The image – we are created in image and likeness of God, with the ability to know a world and the ability to love the world – an ability that has to be developed in each of us. This means that this God has ordained us to be participants, not only in the creation of the world, but through that we create – that is the uniqueness of being human – we are called to be participants in creation and in that process, we create ourselves. The more we use our abilities, the more we push out, develop and actualize the potential of that image of God to know and to love the world, the more God’s presence is made real in the world. It is through each other that we will then experience an understanding.

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

THE COMMON GOOD
There is one other element, to add that leads into the “common good.” The human person is so dependent on others. There is a sense of the human person being as “handwoven” by nature to be social. We need other people for...
allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves right relations with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family. (GS26)

What does it mean - human fulfillment? Clearly, granting the basic human rights for survival and for flourishing, in a particular society, at a particular time in history. What is essential for everyone to survive and to flourish? Catholic Social Teaching is not a blueprint. It's a guide, a way of thinking that challenges us to apply it to particular historical situations, to read the signs of the times, to apply it and see where we need to go here? This sense of the common good is integral to our flourishing. It's natural to us; to deny it or to restrict it is, simultaneously, to justify its restriction for any person. We need to challenge. Often times we are afraid to say who we are; we used to say that we came out of a tradition that is a rich tradition, an important tradition, a viable tradition. We live in a sacramental world and we are called to be a sacramental presence in the world, as Church - we are Church. We need to move in a direction that we all know is at the heart of what we say we believe in by way of Church. The issue of right relationships is integral to the common good. We need to enable our students and our leaders to understand the importance of that. And that it is achieved only through the work of each member of society. Individuals have an obligation to work for the transformation of the world and at the same time, they have a destiny that transcends the political and social world. We have a destiny that is beyond but it doesn't mean that we dismiss the political and social. At the same time it says to us, do not become so triumphal and ideologically suspect and subject to the polls of the time. We need to study it, to know it but we can't be paralyzed by it.

The dignity of creation allows us to understand in reading the literature, as our thinking and experience evolves with the Spirit, what we now know and understand in reading the literature, as our thinking and experience evolves with the Spirit.

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

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

NUTRITION
Studies indicate if proper nutrition is missing in the critical first 1000 days after conception, lifelong health issues can result. CRS is looking at ways to transfer high density vitamins into crops to develop nutritional products. This effort will likely take a decade but will result in a long-term, positive outcome.

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

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

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

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

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

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

Jesus is the proclamation of the Kingdom of God. We are called to be agents in the process of transformation; to be attentive in order to see what is happening to see with the eyes of God. When we are in right relationship with ourselves, the community, the created world and God, we can begin to see as God sees. We must seek to eliminate the causes of poverty and violence, not just deal with the consequences.

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

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

LOOK FOR LINKS TO THE CONFERENCE PRESENTATION IN ENGLISH AND SPANISH, FOR JUSTICE, PEACE AND INTEGRITY OF CREATION, AT: http://www.augustinian.org/who-we-are/multimedia/photo-gallery

Please visit the conference photo gallery at http://www.augustinian.org who-we-are multimedia photo gallery
Fr. Mickey in South Africa

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

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

News and Notes

From The Province of Saint Thomas of Villanova and the Augustinian Order

Three Novices Received in the Augustinian Novitiate, Racine, WI

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

First Profession of Vows by Michael Hallman and Bienvenido Rodriguez

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

Augustinians Celebrate 25 Years as a Vicariate

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

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

Affiliation in South Africa

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

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Augustinian Formation Meeting

Throughout 2010-2011, Augustinian Friars participated in an on-line course and conversation regarding the 1993 Ratio Institutionis (The Plan of Augustinian Formation). Following this yearlong effort, a meeting convened in Cascia, Italy from July 11-16, where more than 60 Augustinian friars from around the globe, joined for a week of presentations, small and large group discussions and a review of the current document. Following this meeting, a group to reside in the friary in Ardmore, which was opened in 2010, thanks to the generosity of our benefactors.

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Inauguration of Christopher E. Hopey, Ph.D.

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

Augustinian Volunteers

Commissioning Masses

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

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

Exhibit of Sacred Artwork by Fr. Richard G. Cannuli, O.S.A.

You are invited to join Fr. Richard in Italy and participate in the opening of his exhibit in Rome: “Ever Ancient, Ever New.” Sacred Treasures: Augustine Gallery of Sacred and Contemporary Art, Church of Saint Mary of the People, Rome.

Winter Solstice Festival

DECEMBER 18, 2011 – 2:00 P.M.

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

St. Raphael Retreat Center

616 Cooperstown Rd.
Hawarden, PA 19041
Phone: 800.834.6250
Website: www.sanctuary.villanova.edu

Exhibit Dates: March 31, 2012 through April 30, 2012

Opening Reception: Friday, March 30, 2012

A package tour is being arranged by Suzanne@GohBailTravel.com. The itinerary of the trip are: Wednesday, March 28, 2012 to Monday, April 9, 2012. The tour will include the opening reception in Rome, along with the cities of Assisi, Florence, San Gimignano and possibly Siena. It is intended for Holy Week services at the Vatican. For information about the other dates for the exhibit and icon workshops Fr. Richard will be doing in conjunction with the exhibit, visit his website at: http://richardcannuli.org/
to complete his Theological studies at Augustinian College. During his studies, he was assigned for his pastoral year to St. Augustine Parish, Casselberry, FL. He was ordained to the priesthood on August 31, 2002 in Troy, NY, where he was born. Following ordination he was assigned to St. Thomas of Villanova, Rosemont and then was assigned to St. Mary’s Church, Watertown, NY. For the next four years Fr. Keith was assigned to St. Augustine College Prep in Richland, IN. In July 2011, Fr. Keith was assigned to Campus Ministry at Merrimack College in North Andover, MA, to serve as its Director.

IN MEMORIAM

Fr. Driscoll was born in Philadelphia and attended Our Mother of Sorrows Grade School (1929-1936). He was a member of the first four-year class to graduate from Villanova in 1948 with a B.A. in Philosophy. Ordained in 1951, he went on to earn his M.A. (1952) and Ph.D. (1964) in Philosophy from Catholic University, Washington, DC. Fr. Driscoll graduated from Villanova in 1948 with a B.A. in Philosophy. Ordained in 1951, he went on to earn his M.A. (1952) and Ph.D. (1964) in Philosophy from Catholic University, Washington, DC.

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 someone familiar for you 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.

Carlos E. Urbina, O.S.A.
Fr. Carlos Urbina joined the Augustinians in 1998, in Washington, DC. Following his novitiate year in Racine, WI he returned to Augustinian College in Washington to continue his studies and completed his Theological studies at Augustinian College in Chicago. On June 14, 2008, Fr. Jorge was ordained to the priesthood by Bishop Daniel T. Turley, O.S.A., at St. Thomas of Villanova Church, Villanova, PA. Following ordination he was assigned to Our Lady of Good Counsel, Staten Island, NY. In June 2011, Fr. Jorge was assigned as Vocation Director at Casa Augustín, the Hispanic House of Discernment, in Miami Gardens, FL.

Keith J. Hollis, O.S.A.
Fr. Keith Hollis, O.S.A., joined the Augustinians in 1983, in Washington, DC. His novitiate year was spent in Racine, WI. He returned to Washington to complete his Theological studies at Augustinian College. During his studies, he was assigned for his pastoral year to St. Augustine Parish, Castletroy, FL. He was ordained to the priesthood on August 31, 2002 in Troy, NY, where he was born. Following ordination he was assigned to St. Thomas of Villanova, Rosemont and then was assigned to St. Mary’s Church, Watertown, NY. For the next four years Fr. Keith was assigned to St. Augustine College Prep in Richland, IN. In July 2011, Fr. Keith was assigned to Campus Ministry at Merrimack College in North Andover, MA, to serve as its Director.

IN PARADISUM

The following names 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

HARRY A. CASSEL, O.S.A.
Born: 9/1/1924
First Profession: 9/10/1944
Ordained: 8/24/1950
Died: 7/13/2011
Fr. Cassel served in the pastoral and education apostolates and administration for the Province. He served two terms as Prior Provincial (1971-1979) and also served as the Province Archivist (1979-1981).

“Fr. Cassel was a very affable and gentle person with a ready smile for all whom he met. His service in the various apostolates of the province: teaching, ministry for those infected with or affected by HIV/AIDS, located in Philadelphia, PA; serving as Prior Provincial (2010-2011). In June of 2011 he was named President of St. Augustine College Preparatory School in Richland, NJ.”

ANNIVERSARIES 2011

ANNIVERSARY OF RELIGIOUS PROFESSION

75 YEARS
Angele M. Carney, O.S.A.
60 YEARS
Robert M. Burke, O.S.A.
Thomas R. Cook, O.S.A.
Edward C. Doherty, O.S.A.
Thomas F. Dover, O.S.A.
John J. Farnli, O.S.A.
James L. MacDougall, O.S.A.
Jane E. Martinez, O.S.A.
Daniel J. Minihane, O.S.A.
James A. Wenzel, O.S.A.
55 YEARS
Francis A. Faraci, O.S.A.
Daniel J. Gallagher, O.S.A.
Walter J. Quinn, O.S.A.
George F. Riley, O.S.A.
Michael J. Scanlon, O.S.A.
Joseph F. Wimmer, O.S.A.
50 YEARS
John F. Deary, O.S.A.
William J. Donnelly, O.S.A.
Alan D. Fitzgerald, O.S.A.
Brian S. Lowery, O.S.A.
John J. McKenzie, O.S.A.
Richard T. O’Leary, O.S.A.
Donald G. Wiks, O.S.A.
25 YEARS
John T. Donny, O.S.A.

ANNIVERSARY OF ORDINATION

75 YEARS
John E. Brennan, O.S.A.
65 YEARS
James L. Nolan, O.S.A.
60 YEARS
Joseph J. Geltz, O.S.A.
Russell J. DiSmore, O.S.A.
55 YEARS
George P. Lawless, O.S.A.
James A. Wenzel, O.S.A.
50 YEARS
William M. Criley, O.S.A.
John E. Daigan, O.S.A.
William A. Rechut, O.S.A.
Walter J. Quinn, O.S.A.
John F. O’Leary, O.S.A.
25 YEARS
Russell Ortega, O.S.A.
For over 200 years in the United States, the Augustinians have been serving the poor, educating and forming young people into leaders, and preparing a new generation of Augustinians and volunteers to carry on the gospel message.

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

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

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

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

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

Visit Augustinianfund.org and click on THE FUND to read more about the ministries your donations support.

DEVELOPMENT COUNCIL

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

Anthony M. Genovese, O.S.A., Prior Provincial
Charles P. Connolly, Jr., Chancellor
Mario R. Dickerson, Director of Development
Anthony Delamone, Co-Chair, Augustinian Fund
James O’Connor, Co-Chair, Augustinian Fund
Fritz J. Cervoli, O.S.A.
James Delaney
Basil DiSipio
Raymond Falzone
Peter Fabritio
Bradley MacDonald
Anthony Madrigal
Mary Ellen Magrini
William Mahony
James J. McCarty, O.S.A.
William “Tip” O’Neill, Jr.
Claudia Piccirilli
Michael Pilzalo
Eric Quisenberry
Robert Salzini
Susan Wojtas

HONORARY DEVELOPMENT COUNCIL MEMBERS

William Hallissey
Gary Holloway, Sr.

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

- Use the Envelope in this magazine at page 12 to send your check to the Augustinian Fund
- Go to AugustinianFund.org to Donate by credit card online
AUGUSTINIAN PRESS

Christmas Cards
By Augustinian artists Richard G. Cannuli, O.S.A., and Jack D. Stagliano, O.S.A.

On Sale Now!
at www.augustinianpress.org.