AUGUSTINIAN PROVINCE OF SAINT THOMAS OF VILLANOVA

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IN THIS ISSUE

Province History: Augustinians Arrive in Philadelphia
Responding to a plea for priests for the expanding Catholic population in colonial America, Matthew Carr, O.S.A., an Irish Augustinian, arrived in Philadelphia, the capital of the young country, in April 1796. Within three months, he raised money to purchase property, which laid the foundational roots of the Augustinians in North America. The story of what Father Carr and a few Augustinians accomplished and endured, amidst the embers of hatred and anti-Catholic sentiment during their first 50 years in America, is a tribute to the Augustinian way of life and service that continues today.

The Province Today
The Prior Provincial of the Province of Saint Thomas of Villanova, Father Michael F. Di Gregorio, O.S.A., discusses how Saint Augustine, spiritual father of the Augustinians, imparted the principles of community life and the Holy See’s mandate, given to the Order at its inception, to evangelize, has been achieved with parish work and administering the sacraments. Higher education became a ministry that characterized the Province of Saint Thomas, as well as sending missionaries to foreign lands. In recent years the Province has seen an increase in the number of young men expressing interest and who wish to join the Augustinians and share their way of life, with “one mind, one heart, intent upon God.”

The Future of the Province
The historic first gathering of all men in formation, along with Priors Provincial and the formation teams from across the United States, occurred in a two-day meeting, August 30-31, 2015, on the campus of Villanova. Its purpose was to foster friendship, prayer and community among these men who represent the future of the Order in the United States. The men had group and one-on-one time with the Provincials and this piece shows how each Provincial characterizes Augustinian Spirituality.

ACKNOWLEDGMENTS
Thanks to John J. Sheridan, O.S.A. (Archivist), and Anna Michaelis (Assistant Archivist) for the Augustinian Provincial Archives at St. Thomas of Villanova Archives; Joseph L. Farrell, O.S.A., Vice General of the Augustinian Order and Father Stephen L. Blockley, O.S.A., for the Augustinian Order for photographing the Portrait of Most Reverend Prior General Stephen Bellisini, O.S.A. (Page 5), which hangs in the Augustinian General Curia, in Rome. Special thanks to John Martin Borg for generous use of his “Triptych of Saint Augustine,” used in the “Province Today” article beginning on page 8.

MAIN REFERENCE BOOKS
No Easy Road. The Early Years of the Augustinians in the United States, 1796-1874, by Arthur J. Ennis, O.S.A.; Historical Sketch of Villanova by Thomas G. Malleson, O.S.A.
Dear Friends,

The months that have passed since the publication of the previous edition of our magazine have been filled with considerable activity in the Province of Saint Thomas of Villanova. Much of it is detailed in the issue you now hold in your hands.

The spring and summer months brought friars together for various events, most of them very happy and uplifting ones: our province retreat in June led by one of our own confreres, Augustinian Bishop Alberto Bochatey, of La Plata, Argentina; the gathering of all of the students of the three U.S. Provinces who are in initial formation; a Province Day of Consecrated Life to which we invited many friends and benefactors; and the celebration of both Simple and Solemn Profession of vows of four of our friars. All of these events were more than simply happy occasions to gather, to renew acquaintances, and to enjoy some relaxing time together. They were also blessed opportunities to celebrate our spirituality, to rekindle our spirits and to be refreshed in the religious life which is our common possession. The gathering of friars expresses and demonstrates the satisfaction that flows from the living of the Christian vocation in the Augustinian fashion.

Sadly, during this same period, we were also brought together five times to mark the passing of persons we love, who are not, in a sense, gone but who are together with God and will continue to be near us in our thinking and praying. When we are united to those who have preceded us, we are united at our most secure and most peaceful places. We are united when we courageously recall the sacrifices that build our lives, the love and the care that inspired those sacrifices, and when we celebrate the love and the care that those who have preceded us shared with us.

The fall season, as we all know, is a fruitful time: it is a time when God’s gifts are gathered and celebrated to the full. It is a time to offer thanks for all that we have received, for all that we have accomplished and are accomplishing today, and to plan for the future. It is a time to concentrate and unite our efforts, and draw others more closely to the Cause.

I am very happy to announce that Father Bill Atkinson has been made a candidate for canonization. The month of September, 2015, saw the official opening of the Cause of Canonization of Father Bill Atkinson, O.S.A., with the presentation of the formal request to begin the process, made to Charles J. Chaput, OFM Cap., Archbishop of Philadelphia, and the United States Conference of Catholic Bishops for their review.

The next stage will be the presentation of the petition to the United States Conference of Catholic Bishops for their review.

The Guild will coordinate the promotional and fund raising activities associated with the Cause, at www.fatherbillatkinsonguild.org, which will operate under the sponsorship of the Province of Saint Thomas of Villanova. The Guild will coordinate the promotional and fund raising activities associated with the Cause, at www.fatherbillatkinsonguild.org, which will operate under the sponsorship of the Province of Saint Thomas of Villanova.

The task before us, friars, relative, and friends of Father Bill, is to spread the word, to promote awareness, and to gather information that can assist the Cause. We invite those who knew Father Bill, or who benefited from his ministry, or were touched by his example, to send their remembrances, testimony or notice of favors received. All correspondence regarding Father Bill and the Cause should be directed to:

**FATHER BILL'S CAUSE**

**AUGUSTINIAN PROVINCIAL OFFICES**

P.O. BOX 340

VILLANOVA, PA 19085
 SAINT AUGUSTINE CHURCH

Thomas Matthew Carr died on September 29, 1820, never seeing the fully completed Church. Carr’s death left Father Michael Harley to complete the building and assume the role of pastor at Saint Augustine Parish, whose church and steeple were finished in 1829.

A board of trustees, most of whom were laymen. Father Carr set up the 1804 Corporation under the name “Brothers of the Order of Hermits of Saint Augustine,” a corporation and name which continues today.

THE HISTORY OF THE PROVINCE OF SAINT THOMAS OF VILLANOVA

“For the love of souls and the purpose of spreading the faith”

BY TEDDIE GALLAGHER

The history of the Augustinian Province of North America has its roots in Dublin, Ireland, where the Irish Augustinians were established in 1259, brought by the conquering Norman Anglo-French Lords. By 1508, there were 26 Augustinian communities.

In 1538, when Henry VIII dissolved the Catholic Church, the English and Irish Provinces were suppressed. Dublin was owned by the King of England, and Catholic churches were held by a corporate title administered by laymen. Father Carr set up the 1804 Corporation under the name “Brothers of the Order of Hermits of Saint Augustine,” a corporation and name which continues today.

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In 1838, bought the Belle-Air Estate from... to the highest bidder. The state of New Jersey had an anti... for the right of religious freedom — it did not.

In 1839, Patrick E. Moriarty, O.S.A. arrived in Philadelphia and served as prior and pastor of Saint Augustine’s. He quickly gained fame as a preacher and lecturer. He and Father Kyle, who had been stationed at Saint Augustine’s beginning in 1838, bought the Belle-Air Estate from Mrs. Rudolph, estimated at $42,000, for $10,000, on October 13th, 1841, before any auction took place. The purchase fulfilled the Augustinians’ dream to have a second foundation in the United States, 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. In 1841 Saint Thomas of Villanova College was founded and a novitiate canonically established. Saint Thomas of Villanova, a Spanish Augustinian Saint and Bishop of Valencia, known for his care of the poor, was chosen as the chartor of the foundation. The friars, teachers and students of Villanova College all lodged in the former Rudolph mansion.

While one might think the signing of the Constitution of the United States protected the right of religious freedom — it did not. The Constitution governed the Federal government, but individual states had the right to regulate the question of a state church, religious disqualifications (citizenship, election to public office) and the payment of taxes to the state church. In Massachusetts, the state did not change its constitution to allow separation of Church and state until 1833. The state of New Jersey had an anti-Catholic constitution until 1844. New Hampshire’s constitution held its statute to prohibit Catholics from holding public office until 1877. In 1781, John Jay, of New York, who was the first Chief Justice of the United States, urged the New York legislature to prohibit Catholics from holding office, which was accomplished by a mandatory rule for all who were elected to renounce foreign authorities in all ecclesiastical and civil matters. So, a Catholic would have to renounce the Pope.

In 1839, Patrick E. Moriarty, O.S.A., became Pastor of Saint Augustine’s Parish, where he gave talks on the church culture, way of life and religion. This led Lewis Charles Levin, a Jewish American and an aspiring politician, born in Charleston, South Carolina, to use his newspaper the Nation American and The Daily Sun to take up the cause against the ruling. On May 3rd, 1844, the American Republican Association, one of the earlier Nativist political organizations, called an open-air meeting in a lot on Second Street, and attempted to give a speech just north of Philadelphia in the center of Kensington, an industrial Irish-Catholic neighborhood. The announced purpose was to urge the federal government to enact laws restricting foreign-born immigrants from voting and holding political office. The Irish disruption of the morning brought the meeting group away. Undaunted, the Nativist group held a second meeting on May 6th, returning to Kensington with Lewis Charles Levin as the speaker. Rain disrupted the speech and the Nativists sought shelter in a block-long open-sided marketplace, where the two groups came into contact. Fighting and gunfire left four Nativists dead. The Nativist torches never reached Villanova, but more violence erupted in Philadelphia in July. The first year of Villanova College ended quietly, with no attention drawn to its end.

The years that followed found the Augustinians in the United States spread out, raising money to rebuild the church. Father Moriarty (who was on a speaking tour in South Carolina during the riots) and Father Ashe went to Europe. The biggest problem was manpower and the impact of this would be felt on Villanova College, whose doors, beginning in February of 1849, would close for three semesters.

The Augustinians, via the 1804 Corporation, the City and the County of Philadelphia for failing to provide protection to their property. The bell was dragged on for three and a half years. Finally, on November 27, 1847, the Augustinians were awarded an indemnity of $47,433.87, well short of the request for $90,000. The new St. Augustine Church, funded by the award from the court, along with parishioner donations and the hard work of the Augustinians who went on “begging” tours in Europe and the U.S., was dedicated on Sunday, November 5, 1848. It would take another 20 years to build the new steeple for its new bell and clock.
There are two essential aspects to the style or form of religious living that we call Augustinian. One of the essential aspects is the great emphasis on communion of life that is derived from Saint Augustine, our spiritual father.

It is from him that we receive the vision and the principles by which we strive to order our life as brothers in community, seeking God together in unity of mind and heart. This might be thought of as our internal focus. The other feature is the one that calls us outward, in service to the Church, to society, and, indeed, to the whole world. It is the fruit of our seeking God together in community that wishes to find expression in sharing what we have discovered with others outside. This external focus is what we typically refer to as ministry or the apostolate. Both of these aspects are vitally important for us, and the effort to keep them in proper balance is an ongoing challenge.

Augustinian religious life was established in the United States more than two centuries ago, only two short decades after our nation’s birth in 1776, and, from the very beginning, the needs of the developing Church defined to a significant degree the way in which the Order would find its expression here. It was zeal for missionary service that brought our first friars to this country, and it would be nearly half a century before serious attention could be given to the formation of full community life. The single major factor that influenced our geographic extension over the years, apart from the decision to establish ourselves at what would eventually become Villanova College, now Villanova University, has been the invitation to assume specific ministries, and these, in turn, determined to a great extent how communion of life would develop among us. The missionary nature of the Church in America up until the start of the 20th century was precisely the period in which the Order laid its foundations here, and lived its all-important initial stages of development. It is important to recall that it was not until 1908 that the United States ceased to be considered by Rome a mission territory. As dioceses were formed over the years, bishops were eager to enlist religious to assist them in the care of souls, and we Augustinians were anxious to respond, seeing these invitations both as calls to ministry and opportunities to plant the Order more widely.

Saint Augustine founded his monasteries in the 5th century in order to pursue, and provide, a certain style of Christian living, based on the sharing of life and faith and manual labor, and not to perform some particular apostolic work. Centuries later, the Order, at its canonical foundation in the 15th century, was given only a very general mandate by the Holy See: to engage in the work of evangelization. This we did principally through preaching and the celebration of the sacraments. Almost immediately, however, so as to become ably prepared for this ministry, as well as to be faithful to our legacy as the descendants of so prominent a father as Saint Augustine, we entered the world of higher studies, opening friaries near the great universities, and directing religious to them, some as students, others as professors. These earliest endeavors of sacramental ministry and academic engagement became priorities that would continue to characterize the Order throughout history, though not in an exclusive way. And so we eagerly accepted the invitation of bishops to open parishes in their dioceses, or to accept the care of parishes already in existence. Parishes, typically, required the services of few friars. Consequently, many of our communities which served parishes were quite small, and full community life was difficult to maintain in them. Augustinian communities attached to schools, on the other hand, tended to be much larger, with ten, twenty, thirty or forty or more friars engaged in ministry in each of them.

A third focus of Augustinian apostolic work, which is also a response to the call of evangelization, was the acceptance of foreign missions. This effort has characterized the Order for centuries, and, indeed, one of its outcomes was the very establishment of Augustinian life in the United States.
# COMMUNITIES OF THE PROVINCE

## MASSACHUSETTS
- Saint Ambrose Friary
- Saint Augustine Friary & Church
- Our Mother of Consolation Friary at Saint Mary of the Assumption Church
- Austin House North Andover

## NEW YORK
- Saint Nicholas of Tolentine Friary & Church
- Our Lady of Good Counsel Church & Friary
- Saint Thomas of Villanova Friary & Church
- Saint Ambrose Friary & Church
- Blessed Stephen Bellesini Friary & Church
- Saint John-Stone Friary & Church
- Saint Thomas of Villanova Friary & Church
- Saint Monica Friary & Church
- Augustinian House of Formation

## PENNSYLVANIA
- Blessed Stephen Bellesini Friary House of Formation
- Our Mother of Good Counsel Friary & Church
- Saint Augustine Friary at Alvernia Hall
- Malone Preparatory School Alonzo
- Saint Augustine Friary & Church Philadelphia
- Saint Nicholas of Tolentine Friary & Church Philadelphia
- Saint Rita of Cascia Friary Church & Shrine Philadelphia
- Saint Thomas of Villanova Friary & Church Roxovest
- Saxony Hall Friary Roxovest
- Fray Luis de Leon Friary Villanova

## FLORIDA
- Our Lady of the Miraculous Medal Church
- Fort Lauderdale Florida
- Saint Thomas of Villanova Friary & Church Cape Coral
- Saint Elizabeth Seton Friary & Church Naples

## JAPAN
- Saint Augustine Friary & Church Fukuoka
- Saint Monica Friary & Church Nagasaki
- Saint Thomas of Villanova Monastery Fukuoka
- Saint Thomas of Villanova Friary & Church Nagoya

## U.S. INTERPROVINCIAL HOUSES
- Saint Augustine Friary - Dehonian
- Chicago Heights
- Augustinian Novitiate Community Karen Wisconsin

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In this country. The American Province first entered the foreign mission field in 1839 when two friars were sent to Cuba to assume responsibility for ministries, which Spanish friars relinquished when forced to leave that country, following the Cuban War of Independence. In 1952 the Province undertook a mission in Japan, which over the years has grown to four foundations and has established a lasting Augustinian presence in that country with native Japanese friars, who now have assumed leadership of the Order there. In the mid-1960s, Peru became a third focus of missionary endeavor for the Villanova Province, as we participated in the mission which the Midwest Province had opened there. In Peru vocations have been many, and the Peruvian friars, like the Japanese, assure a presence of the Order for a long time to come. The most recent initiative of the Province in the foreign mission field is that of South Africa, undertaken with great interest and enthusiasm, and maintained for several decades, until just last year, when the Province had to withdraw due to a lack of sufficient friars to maintain it. The Province of Saint Thomas of Villanova, with a long and proud record of service to Church and society for over 200 years, now finds itself at a critical moment of self-assessment and decision making, occasioned by factors both internal and external. Four stand out as especially important:

### Serious reflection about the Church and religious life, occasioned by the Second Vatican Council, and continuing these fifty years since, has invited us, as it has all religious institutes, to re-examine our identity and our mission as an Order and a province.

The Provincial Chapter held in June 2014, which gathered friars from throughout the Province to review our life and works, and to plan for the coming years, called for Province leadership to undertake a process of strategic planning, precisely in order to weigh carefully the factors mentioned above, as well as others, and to assist us in charting a course for the future. This process, begun shortly after the Chapter’s end, will continue to engage the friars over the coming months, with the goal of presenting possible options for life and ministry at the next Province gathering in June 2016. The needs of the Church are many, and the desire of the Province to address them is sincere and strong. We know that our resources, especially those of personnel, are limited, and yet we wish to continue to participate as effectively as possible in the proclamation of the Gospel and service to the People of God, according to our Augustinian values, tradition and charism. With Saint Augustine we cherish the importance of life in common, whereby we strive to live in our communities, intent upon God and seeking always greater and deeper unity of mind and heart. At the same time, faithful to our heritage as a Mendicant Order, and as devoted sons of the Church, we feel the urgency of responding to the Gospel mandate to be of service, extending to others, through our apostolates, what God has effected in us. This will mean for us in the years ahead is still to be determined. Our goal, however, is to maintain the balance that defines us as Augustinians: pursuing a healthy and deep sharing of life together, while serving the Church and society.

Matthew Carty, the leader among friars of the American Augustinian enterprise, had little idea that his willingness to preach the Gospel and to sow the seeds of the Order in a foreign land would be the ‘yes’ by which God would bring about the flowering of Augustinian life and ministry in the United States for more than two centuries. He could not see then what would come after him, for at his death, there was but a single friar succeeding him.

We have no greater window into the future than did our brother, Matthew, but we do have a legacy, knowledge, faith and experience at our disposal. We also have the responsibility to use these gifts well, as we read carefully the signs of our times, and listen attentively to the needs of God’s people. If we do, we trust that it is God, after all, who will lead us into the future.
On August 30th and 31st, for the first time in the Order’s history in the United States, professed Augustinian friars in formation, along with the formation teams and the Provincial’s of the East Coast, Midwest and West Coast Provinces in the U.S. came together for a two-day meeting at Villanova University. Formulated under the Federation of North American Provinces (FANA), the days were planned for men in formation to spend time together in a relaxed setting, to meet with the Provincials as a group and one-on-one with their respective Provincial, to pray together and to enjoy some recreation together. It was also a forum for the Provincials to speak about the future of the Order in the United States with the men who will be living that future. The two-day gathering would be capped off with the Province’s celebration of Consecrated Life and the First Profession of four men.

On Friday morning the group gathered at the Connolly Center. After opening remarks, friars asked questions. Here is one of the questions that seemed to speak to the heart of an Augustinian, with a young man asking the elders to express what is in their heart.

Father Michael Di Gregorio, O.S.A., Prior Provincial of the East Coast Province of Saint Thomas of Villanova and former Vicar General of the Order answers:

I think it’s the experience we get that makes me encouraged of the intuition that Augustine had, to call people together to live the Christian Life. And when you experience an idea that has become real, then I think you love it even more, because you can see that it’s not only theory, it’s possibility.

We say so often that we really like to be with one another. We enjoy one another’s company, because somehow our life and our history tell us that we’re already connected. Now, of course, we’re connected first of all because we are Christians; our humanity even before that, but our fidelity to Jesus Christ is what unites us. And that’s well and good but in a more specific and particular way we’re united by the fact that we all somehow find in this intuition of Augustine something that is very personal to us. And that’s because you can see that it’s not only theory, it’s possibility.

My own experience, and I’ve been extremely fortunate to have had the opportunity to meet many Augustinians in many places throughout the world because of the positions I have had, is the awareness of always being at home wherever you are. I don’t know if other religious communities share that in the same way that we do. So I can’t compare.

Father Bernie Sciana, O.S.A., Prior Provincial of the Midwest Province of Our Mother of Good Counsel and Prior of FANA answers:

When I was back in Missoula looking at whether I was going to join an Order, who I was going to join, I only knew religious communities. I think the idea that Augustinians work together and we live together, that we’re in this together, and now that there are so many more men who are interested in this life, hope, for me it affirms, confirms, solidifies what I’ve been involved in and why I chose the Augustinians. I do think we have some work to do to avoid overextending ourselves in ministries, when we look at men in leadership positions who have four or five ministries to handle. I think all the ministries are very important. However, is that at a cost of something more foundational of who we are? And that’s our community life.

Then I think about the example of Augustine as a leader. I think leadership is so essential, and when I’m looking at candidates, I want to see their leadership capabilities. It’s not just about living together; it’s about living and working together. If people can’t lead and live and communicate together and be part of that mission and ministry, then I don’t think this is the right place for them. But if they can lead, and they can bring their gifts and put them at the disposal of the community, in order to lead others in that community, then I think they will fit.

Father Kevin Mullins, O.S.A., Prior Provincial of the West Coast Province of Saint Augustine answers:

If there’s one facet of Augustine that is particularly appealing to me, it’s that of interiority. I feel more and more on my faith in my ministry, and I think it’s the experience of most Augustinians, that interiority is such an essential part: getting to know God and serving God’s call in life. So often now, I hear about something and think, “My God, that’s so Augustinian.” It’s not consciously going into the depths of our hearts or looking inside to see who we are each time we consider how our ministry issues are worked out. It’s just as essential to who we are as Augustinians.

I would also say I find, through various quotations and readings and citations of Augustine’s work, how clearly he speaks to us today. This isn’t something from the 4th century — it’s something for the 21st century. It’s so honest with opportunities thatconsole all. The essence of the heart of Augustine was all about challenges and struggles and successes, everything we’re going through. Coming to know God through our communities, we’re always coming home to our brothers and sisters and a communion of the persistent presence of God.
The name is Brother Joe Murray, O.S.A. My name is Brother Joe Murray, O.S.A. I’m finishing up theological studies at Catholic Theological Union this year, studying for priesthood—and I’m 57 years old! If you had asked me ten years ago if I would be writing this piece I would have laughed and said, “No, I don’t think so!” I grew up in Brooklyn, New York, and have been attracted to religious life and priesthood since I was a youngster. I even wanted to go away to a religious high school seminary back in the 1970s but my parents said no to that idea. Instead I spent a happy four years at a diocesan high school and then entered a diocesan college seminary at age 17. In less than two years I knew that I wasn’t happy there; I left, got a job, and then went on to become a clinical social worker. I enjoyed my work and was satisfied living out my calling to service in my particular career. Any thoughts of religious life and priesthood moved far beyond the back burner.

Twenty years ago I came to know the Augustinians through Our Lady of Good Counsel Parish on Staten Island, in New York. The first Augustinian I met, Father Joe Mostardi, O.S.A., was presiding at Mass and preaching that day. I knew I had found a new parish home. It was there that my call to priesthood and religious life was once again stirred up, but I quickly decided that I was too old and settled into my life. About 9 years ago Father Carlos Urbina, O.S.A. challenged me to take a long look at my vocational calling. I resisted but he was persistent. I took quite a bit of time in discernment, prayer and spiritual direction, and things began to fall into place. It began to make sense that my life—at a seemingly late date—was moving in the direction of religious life and priesthood. I remember that Father Carlos said, “You’ll know it’s right if you feel that you can be yourself.”

So I resolved to seek what I desired with all my energy and so the journey began. It’s been a long journey for me since I began my application process and Augustinian formation in 2007, but I am grateful for every day of it. I spent time studying at Villanova while in the pre-novitiate, spent an invaluable quiet year of prayer and study at our national novitiate in Racine, Wisconsin, and then moved on to our house of studies in Chicago in 2010. Since that time I’ve had ministry assignments, which included a wonderful yearlong assignment at St. Mary of the Assumption Parish in Lawrence, Massachusetts. Since then, I’ve returned to our house of studies and will complete my work there in May of 2016.

“You’ll know it’s right if you feel that you can be yourself.”

Father Carlos Urbina, O.S.A.

As Augustinians we seek to share everything in common, to be of one mind and one heart on our way to God—together. Formation for us is really a lifelong process of looking at oneself as one lives the daily routine of community life, common prayer, meals, shared work, recreation, and study. When it’s done well, one may find a virtual goldmine of internal information. We seek to know ourselves, so that we may know God better, grow in love and draw others nearer.

I’m happy to say that I am able to be truly alive and truly myself with my Augustinian Brothers. We have a meaningful, fulfilling and beautiful life together. Now that I am solemnly professed, I will be ordained to the diaconate on January 2, 2016 at Saint Rita Parish in Chicago. With God’s grace I hope to be ordained to the priesthood later in 2016. In his Confession St. Augustine wrote, “You have made us for yourself, oh Lord, and our hearts are restless until they rest in you.” I invite all of you to join me on this wonderful journey of formation and ongoing conversion. God is not finished with any of us until this life is over. Encourage yourselves, young people and old, to be open to the living Spirit continuously at work in all of our lives. May all of our vocations—to marriage, single life, religious life, and/or priesthood—reflect the image of Christ to the world that so desperately needs Him. I ask for your prayers as I continue.

Blessings!

Brother Joe

For more information about the Province of Saint Thomas of Villanova or vocations go to www.augustinian.org or www.augustinianvocations.org
Augustinians of the Province of Saint Thomas of Villanova Celebrate a Day for the Year of Consecrated Life

A celebration of “Consecrated Life” was held on Saturday, August 1, 2015, by Augustinians of the Province of Saint Thomas of Villanova. Held on the campus of Villanova University, the second foundation of the Augustinians in the United States, friends, Affiliates and parish members were invited to join in the celebration, which culminated with the first profession of four novices at a 4:00 PM Mass held in the Church of Saint Thomas of Villanova. The day’s celebration included an exhibit of Augustinian art and photography, which was on display in the Art Gallery at the Connelly Center. The exhibit included works by Patrick Bohmann, O.S.A.; Richard G. Cannuli, O.S.A.; Jack Stagliano, O.S.A.; Walter J. Quinn, O.S.A.; Henry V. Syvinski, O.S.A.; and James E. Warne, O.S.A.

At Corr Chapel, friars shared their vocation stories, telling how they met and how they have been influenced by Augustinians. The music of Father Joe Genito and Father Shawn Tracy’s group Sanctuary, as directed by Augustinian Affiliate Dan Mason, was broadcast from Corr Hall. At the Augustinian Community Cemetery, the stories of several friars who contributed to the development of the Province and, indeed, the Augustinians in the United States and their mission sites, were told. At Saint Thomas Monastery, residence of the friars, the Monastery’s chapel was open to the public and visitors were welcomed to the Heritage Room, to view artifacts of the Province. Visitors and friars were invited to share their thoughts and reflections on consecrated life and the Augustinian community in a video memoir. Following the 4:00 PM Mass, during which four novices made their first profession in the Order of Saint Augustine, visitors were warmed to dinner, which was held in the Villanova Room at the Connelly Center, to bring an end to the day.

Four novices made their first profession in the Province of Saint Thomas of Villanova, Bernard C. Scianna, O.S.A., of the eastern Province of Saint Thomas of Villanova; Michael F. Di Gregorio, O.S.A., of the Midwest Province of Our Mother of Good Counsel; and Kevin C. Mullins, O.S.A., of the western Province of Saint Augustine, were present at the profession. Two novices from the Province of St. Thomas of Villanova; James White and Javier Aguilar, professed their vows before Prior Provincial Michael F. Di Gregorio, O.S.A., of the Province of Saint Thomas. They were joined by two novices from the Midwest, Carlos Rodriguez and Jack Tierney, as they made their first profession of vows before Prior Provincial Bernard C. Scianna, O.S.A., of the Province of Our Mother of Good Counsel. Clothed in the black habit of a friar after their professions, they received the Rule and Constitutions of the Order of Saint Augustine from the Vicar General, Joseph L. Farrell, O.S.A., and the four were warmly welcomed by all the Augustinians in the church. These newly professed brothers will continue their studies at the theologate, Saint Augustine Friary in Chicago, where they will attend Catholic Theological Union (CTU), joining other brothers who are in formation there. Next year, the Interprovincial First Professions will take place in the Midwest.

Congratulations to Carlos, Jack, Javier and Jimmy on your first professions!

Watch our video memoir of the day for the Year of Consecrated Life at WWW.AUGUSTINIAN.ORG
Congratulations to Joe and Ben on your solemn profession!

Di Gregorio, O.S.A., Prior Provincial of the Province of Saint Thomas of Villanova, 2015, at Our Lady of Good Counsel Church, Staten Island, New York. Father Michael made their solemn profession of vows in the Order of Saint Augustine on Sunday, August at

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The annual retreat for friars of the Province of Saint Thomas of Villanova

The annual retreat for friars of the Province of Saint Thomas of Villanova, held in June, with over 100 friars in attendance for a retreat, was led by Bishop Alberto Bochatay, O.S.A., Auxiliary Bishop of the Archdiocese of La Plata, Argentina. The retreat was part of the Nigerian Province’s celebration for “The Year of Consecrated Life,” part of their overall celebration this year, “Rediscovering Our Augustinian Identity.” During his stay, Father Gary was able to attend a high school as well as two new high schools that are being built, and the site for a National Shrine for Saint Rita of Cascia. He also visited General Council’s Aparnacce, Justice and Peace Initiative, which serves poor Muslims and Christians. The growth of the Province is enabling it to undertake these new ministries.

Gary N. McCloskey, O.S.A., Leads Retreat in Nigeria

Pre-novices at Bellesini Friary, Ardmore, Pennsylvania

Novices at Racine, Wisconsin
GRAND OPENING OF HANDS TO HELP
Merrimack College and St. Mary of the Assumption Parish in Massachusetts Partner to Open a Community Resource Center

St. Mary of the Assumption Parish and Merrimack College held a grand opening on August 31, 2015, for “Hands to Help,” a community resource center. These two Augustinian entities have partnered in an effort to assist and empower members of the community in Lawrence, Massachusetts. Based out of the church’s friary, “Hands to Help” includes a drop-in center and provides services such as financial coaching, job search assistance and advising on the college application process.

ABOUT THE ARTIST

JOHN MARTIN BORG

John Martin Borg took up watercolor painting after graduating in Pharmacy from the University of Malta back in 1977 and exhibited his first works in 1979. Since then his works have gained recognition both locally and abroad.

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He is mostly renowned for his maritime paintings and atmospheric landscapes. Working mostly on location, his watercolors gradually developed into studies of moods and poetic expressions. He broke new ground with his abstract and religious works, intertwining them seamlessly together to produce individual distinctive works, easily identifiable with the artist. John Martin Borg has been one of the artists invited by the Vatican for the meeting which His Holiness Pope Benedict XVI had with artists from different countries at the Sistine Chapel in November 2009.

In Malta the works of John Martin Borg are found in a number of important places including the Museum of Contemporary Arts, the Maritime Museum, the Cathedral Museum in Mdina, the Presidential Palace at San Anton and a number of his works form part of the National collection of the Museum of Fine Arts. A religious painting by the artist was presented to His Holiness Pope Benedict XVI on his visit to Malta in April 2010, by His Excellency Dr. George Abela, President of Malta.

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2015 CATHOLIC PRESS AWARDS

The Augustinian

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CATHOLIC PRESS AWARD JUDGES

2015, 2014, 2013, & 2012 GENERAL EXCELLENCE RELIGIOUS ORDER MAGAZINE TEDDIE GALLAGHER Editor KITTY SHERIDAN Associate Editor

2015 BEST FEATURE ARTICLE RELIGIOUS ORDER MAGAZINE J3RD PLACE “THE WISDOM OF FOLLY” by Teddie Gallagher

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James L. Nolan, O.S.A.

Born 9/18/1920

Professed 9/10/1940

Ordained 8/24/1946

Died 5/3/2015

James Lawrence Nolan was born on August 10, 1920, in Philadelphia, Pennsylvania. Baptized at Our Mother of Consolation Catholic Church, Chestnut Hill, he attended the parish school (1926 – 1934) and Northeast Catholic High School, graduating in 1938. After a year at Augustinian Academy, Staten Island, New York, he entered the Order on September 9, 1939. Following a year at Good Counsel Novitiate in New Hamburg, New York, he professed first vows on September 10, 1940. He returned to Villanova University, earning a BA in Philosophy (1948). Afterward he worked briefly as a clerk in an engineering firm before entering Augustinian Academy, Staten Island, New York, in 1949. Received into the Order on September 8, 1951, he did his novitiate year at Good Counsel Novitiate, New Hamburg, New York, and was received into the Order on September 10, 1954. He received a BA in Philosophy from Villanova University (1954 – 1957) and was ordained to the priesthood on September 10, 1957, and was ordained to the priesthood on September 3, 1957. In 1958, he was ordained a priest in the Diocese of Scranton, Pennsylvania, where he served on the faculty at Bishop Hoban High School and at St. Aloysius Parish, both in Wilkes Barre, Pa. In 1964, he was assigned to Monseigneur Brougham, where he taught (1961 – 1965), and for a period of time, served as diocesan vicar. In 1978 he was released for parish ministry in the Diocese of Scranton. In 1982 he was assigned to St. Nicholas of Tulentine High School, Broom, New York. In 1984, he returned to the Scranton Diocese, where he served on the faculty at Bishop Hoban High School and at St. Aloysius Parish, both in Wilkes Barre, Pa. In 1994, he returned to the Province and was assigned to St. Nicholas of Tulentine Parish, Philadelphia. In 1998 he served at St. Rita Parish, Philadelphia. Fr. Doran was known for his generous ministry to the sick and homemaker, and for his preparation as a preacher. In retirement, he compiled a collection of his homilies, which he distributed to friends and former parishioners. Assigned to the Saint Thomas of Villanova Monastery in October 2000, in declining health, he died peacefully there on Sunday morning, May 10, 2015.
New Giving Societies

The Province announces two new giving societies!

SAINT THOMAS OF VILLANOVA LEADERSHIP SOCIETY

Named for our patron saint. This society recognizes leadership donors of $1,000 or more.

SAINT MONICA LOYALTY SOCIETY

Named for St. Augustine’s mother. This society recognizes loyalty donors below $1,000 who have made gifts three years consecutively.

OFFICE OF ADVANCEMENT

You are invited to become an inaugural member to assist with building a strong and sustainable foundation of annual support for the Province.

Visit www.augustinianfund.org/societies to learn more about society membership benefits.

BY MADONNA SUTTER, DIRECTOR OF ADVANCEMENT

Think about giving...giving of our time, talent and treasure. How does it make us feel? How does it make the recipient of our gifts feel? For many of us, giving is a gift and a blessing that we receive when we realize the impact of our generosity on someone in need. It is in giving that we receive, and that is what it is all about.

The Augustinian friars have dedicated their lives to giving of themselves to those in need. In each ministry in which they serve, whether pastoral or educational, they give selflessly of their time and talent, and offer their treasure to the Order, which in turn supports their way of life allowing them to engage in these ministries. And what do they ask in return? Nothing...they have answered a call to serve...to give their gifts freely.

For many years, the number of friars who worked was plentiful, but now those numbers have diminished significantly, and the salaries once earned are no longer. The Augustinian Fund—established in 2006—addresses this salary shortfall so that the friars may continue in their ministries. The Augustinians now need our financial support to carry on. The Fund provides care for the sick and elderly friars who are retired and infirm and no longer able to contribute financially. It also supports the education and training of both the novices, who are discerning a vocation, and professed friars, who are studying to be Augustinians. It fuels our international missions in Japan and Peru, justice and peace initiatives and the work of the Augustinian Volunteers. Think about an Augustinian who has made a difference in your life and perhaps shaped who you are today. Many of us have been blessed to have a close friend or relative, perhaps shaped who you are today. Many of us have been blessed to have a close friend or relative who worked with his Brothers?

FORUM MISSIONS

How do you measure the impact of missionaries?

With your support of the Augustinian Missions in Japan and Peru, Augustinian Friars continue to bring evangelization, education, care and compassion to people who are impoverished and in need.

PEACE & JUSTICE INITIATIVES

How do you measure the needs of those who lack a voice in our society?

Your support for Augustinian Justice & Peace initiatives enables the Province to run inner-city ministries in downtown Philadelphia (A.D.R.O.P.) and to represent the Order’s national and global efforts to promote the welfare of our society—especially for those who lack economic status.

AUGUSTINIAN VOLUNTEERS

How do you measure the welfare of the underserved?

With your donations to Augustinian Volunteers we will continue to send young men and women into schools and inner-city clinics, in the United States and Peru, fostering education and health awareness.
THE YEAR of
CONSECRATED LIFE

AUGUSTINIAN FRIARS

Remembering our past...

Living our present with passion...

Embracing the hope of our future.