“We Augustinians recognize in the person of Stephen Bellesini a brother who personifies what is best in the vocation we share with him: a firm dedication to religious life combined with passion for service to others and the ability to adjust to limitations, without capitulating in the face of challenges.”

“Stephen found an opportunity to live his life faithful to his ideals, and to his faith, and for many other people, as well, what it means to live authentically and faithfully the life we have embraced.”

– Father Michael Di Gregorio, O.S.A., Prior Provincial of the Augustinian Province of Saint Thomas of Villanova

Upon going through a 2-step process of vocation discernment, men continue the formal journey to become an Augustinian:

Men from East Coast and Midwest Provinces live and study together for yearlong theological studies with yearlong theological studies at Villanova University.

Men from all North American Provinces spend a year in study, prayer and contemplation rooted in the joy of the Gospel, finding joy in their inner self within community life. This includes a pastoral year of service within an established community, providing practical experience in an Augustinian Ministry.

Professed Brothers from all provinces begin studies at The Catholic Theological Union, Chicago, Illinois. This includes a pastoral year of service within an established community, providing practical experience in an Augustinian Ministry.

If you have a desire to be an Augustinian and wish to discern your “call” contact one of our regional Vocation Directors at www.augustinianvocations.org/contact/

To find out more about Blessed Stephen Bellesini, O.S.A., see the article on page 14.
Dear Friends,

As many of you will be receiving this issue of *The Augustinian* during the Easter Season, I want to greet you with rich blessings of peace and hope that are rooted in the great event of Jesus’ victory over sin and death. I do so on behalf of all of my brothers of the Province as well as in my own name! As we see around us many signs of rebirth in nature and feel ourselves enlivened by extended length of sunlit days, we are invited to recognize all the more the life and light that the dying and rising of Jesus have gained for us. We are empowered by the abundance of grace to walk the journey of faith with renewed confidence and joy.

I am happy to share with you the good news of two singular events that mark this period of the present year in a special way. You will read more about one of these in the pages of this issue. This is the official opening of the diocesan process for the beatification and canonization of our Augustinian brother, Father Bill Atkinson. His name is not new to the readers of *The Augustinian*, but the ceremonies celebrated at the Villanova Church on April 24th do mark a new and important stage of development in his Cause. I hope you will find the material we have included in this issue helpful in understanding a bit more the process we are undertaking.

The second event of significance is not covered in this issue due to restraints of time and publication deadlines. I speak here of the presentation of the very first Saint Augustine Medal, offered by the Augustinian Province of Saint Thomas of Villanova to Patty and Jay Wright, in recognition of their dedication to the Province and to Augustinian values in their personal and professional lives. We are most grateful to Patty and Jay for their witness to the values of Unity, Truth and Charity, especially among the young. We are similarly grateful to the many friends and benefactors of the friars who have joined us by honoring the Wrights and supporting the Province.

In the following pages, you will be introduced also to other witnesses to Augustinian life and ministries as we share with you the stories of people, places and events, past and present, that make up the great mosaic that is the Augustinian Family.

God’s blessings on you,

Michael F. Di Gregorio, O.S.A.

PRIOR PROVINCIAL

Province of Saint Thomas of Villanova

The Augustinian is a publication of the Province of Saint Thomas of Villanova. For queries, address changes and other correspondence, contact:

Editor

Augustinian Provincial Offices
214 Ashwood Road
Villanova, PA 19085

Phone 610-520-3330
Fax 610-520-3061
Email communications@augustinian.org

WEB www.augustinian.org

AUGUSTINIANS

Province of Saint Thomas of Villanova

Michael F. Di Gregorio, O.S.A.
PRIOR PROVINCIAL

Michael H. Boleski, O.S.A.
SECRETARY

Francis J. Hem, O.S.A.
TREASURER

COUNSELORS

Francis J. Doyle, O.S.A.
Robert P. Hogan, O.S.A.
Robert J. Mutty, O.S.A.
Joseph L. Norg, O.S.A.
Arthur P. Pirocco, O.S.A.
Luis A. Vera, O.S.A.

PROVINCIAL OFFICES

Joanna Bowen
DIRECTOR OF AUGUSTINIAN VOLUNTEERS

Jorge J. Cruz, O.S.A.
DIRECTOR OF HISPANIC VOCATIONS

John F. Dray, O.S.A.
DIRECTOR OF AUGUSTINIAN LAYTY

John E. Dorsey, O.S.A.
DIRECTOR OF JUSTICE AND PEACE

Teddie Gallagher
DIRECTOR OF COMMUNICATIONS

Thomas R. McCarthy, O.S.A.
DIRECTOR OF Vocations

John J. Sheridan, O.S.A.
DIRECTOR OF PROVINCIAL ADVANCEMENT

Madonna Sutter
DIRECTOR OF ADVANCEMENT

The basilica’s beginning dates to the last years of the 13th century, some 50 or so years after the founding of the Augustinian Order, whose friars had been entrusted with the care of a small ancient church dedicated to Saint Tryphon, and who built, adjacent to the church, a small friary. The street on which the basilica was eventually built faced onto one of the main access routes to Saint Peter’s Basilica, and so it became a popular wayside destination for pilgrims to Rome. Several times over the centuries the new Basilica of Saint Augustine was enlarged and restored, as was the friary, a section of which was devoted to housing a vast and important library, the Biblioteca Angelica, which in the 16th century was the first public library in all of Europe. The friary itself came to be, in time, the seat of the Augustinian Prior General together with the friars who assisted him in the government of the Order, known as his curia. Additionally, it was the home of those friars who administered the basilica, as well a sizable group of Augustinian professors and students.

THE BASILICA OF SAINT AUGUSTINE AND TO ITS LEFT, THE FRIARY OF SAINT AUGUSTINE THAT HOUSES FRARS WHO SERVE AT THE BASILICA.

BY FATHER MICHAEL DI GREGORIO, O.S.A.

THE BASILICA AND FRIARY OF SAINT AUGUSTINE

Not far from one of the most popular and frequented sites in the city of Rome, The Piazza Navona, stands the Basilica of Saint Augustine, which houses, among other historic treasures, the tomb of Saint Monica and the popular Roman devotion to Our Lady of Childbirth. It is also home to works of art by such renowned figures as Caravaggio, Sansovino, Raffaello, Il Guercino and others, and is counted among one of the most beautiful and imposing churches in the eternal city.

THE GENERAl CURIA

THE BASILICA OF SAINT AUGUSTINE AND TO ITS RIGHT, THE FRIARY OF SAINT AUGUSTINE THAT HOUSES FRARS WHO SERVE AT THE BASILICA.
In April 1871, the routine life and work of the friars was severely interrupted as the Basilica of Saint Augustine, the friary and the library, were confiscated by the state, during a period of rigorous harassment and repression of the Church and religious communities in many countries. The friars were dispersed, leaving only a number to carry on the services of the basilica, as well as those confined in the infirmary and some lay brothers. The Prior General and his curia moved for a time to the friary of the Irish Augustinians at Santa Maria in Passetula, which was under British protection. They returned to Saint Augustine’s after some alterations were made to accommodate them in a very limited section of the expansive building.

In order to find a more permanent living solution to these regrettable circumstances, in 1882 Father Pacifico Neno, O.S.A., Commissary General of the Order, succeeded in purchasing the former renaissance villa of the Cesi family adjacent to Saint Peter’s Square. The villa had once belonged to a group of Armenian monks who, dissatisfied with the proceedings of the First Vatican Council which ended in 1870, sold it and left Rome. The Augustinians were able to obtain donations from the North American and Chilean Provinces, as well as from Maria Anna of Savoy, wife of Emperor Ferdinand I of Austria, in order to buy it from its new owners.

The initial community of 40 friars moved on to the property on November 6, 1882. At various moments over the course of its life, Saint Monica’s has experienced highs and lows in its role as an international house of studies of the Order. This has been due largely to limitations imposed by the two World Wars and the severe challenges that followed from them. For a period of time, Saint Monica became one of the many religious houses in Rome that sheltered Jewish families who were at great risk of deportation to concentration camps. Today, a large marble plaque within the friary commemorates the hiding of these Jewish victims.

Today, the Augustinian community of Saint Monica comprises 41 friars from 19 countries and 19 different provinces or vicariates of the Order. Twenty-four members of the community are students doing theological studies in preparation for ministry or pursuing advanced degrees in one of the many specialized schools of Rome. While many American friars over the years have been students, professors or officials of the community, only two Americans are presently there, the former president of the Patristic Institute, Father Robert Dodaro, O.S.A., and a student, Brother Nicholas Porter, O.S.A.

While the focus of life for the Saint Monica community is very much centered on academics, a specific ministry of the community is service in the public chapel of Saint Monica, which opens out onto Saint Peter’s Square. Here the friars offer several Masses on weekdays and Sundays, are available for the sacrament of reconciliation and other para-liturgical ceremonies according to the seasons of the year.

During the term of office of the second North American Prior General, Father Joseph Hickey, O.S.A., the decision was made to separate the living and office space of the curia from that of the college. In the autumn of 1952, construction of a new friary began adjacent to the college, and in the spring of 1955 the Prior General and his assistants and staff were able to occupy the new building. Presently fourteen friars compose this community, including the Prior General, his six Assistants General, and other officials of the Order such as treasurer, archivist, postulator of causes, etc. Some members of this community have also carried out ministries attached to the Holy See, such as pastor of Saint Monica, which opens out onto Saint Peter’s Square. Here the friars offer several Masses on weekdays and Sundays, are available for the sacrament of reconciliation and other para-liturgical ceremonies according to the seasons of the year.

The community’s membership resembled that of Saint Augustine’s in housing the members of the curia, professors and lay brothers. The Prior General and his curia moved for a time to the friary of the Irish Augustinians at Santa Maria in Passetula, which was under British protection.

Today, the Augustinian community of Saint Monica comprises 41 friars from 19 countries and 19 different provinces or vicariates of the Order. Twenty-four members of the community are students doing theological studies in preparation for ministry or pursuing advanced degrees in one of the many specialized schools of Rome. While many American friars over the years have been students, professors or officials of the community, only two Americans are presently there, the former president of the Patristic Institute, Father Robert Dodaro, O.S.A., and a student, Brother Nicholas Porter, O.S.A.

While the focus of life for the Saint Monica community is very much centered on academics, a specific ministry of the community is service in the public chapel of Saint Monica, which opens out onto Saint Peter’s Square. Here the friars offer several Masses on weekdays and Sundays, are available for the sacrament of reconciliation and other para-liturgical ceremonies according to the seasons of the year.

The initial community of 40 friars moved on to the property on November 6, 1882. The community’s membership resembled that of Saint Augustine’s in housing the Prior General, his curia, and an international college of Italian, Maltese, Irish and North American student friars and their Augustinian professors. Nine years later, the college now named for Saint Monica, was enlarged with the addition of a new wing.

Various at moments over the course of its life, Saint Monica’s has experienced highs and lows in its role as an international house of studies of the Order. This has been due largely to limitations imposed by the two World Wars and the severe challenges that followed from them. For a period of time, Saint Monica became one of the many religious houses in Rome that sheltered Jewish families who were at great risk of deportation to concentration camps. Today, a large marble plaque within the friary commemorates the hiding of these Jewish victims.

Today, the Augustinian community of Saint Monica comprises 41 friars from 19 countries and 19 different provinces or vicariates of the Order. Twenty-four members of the community are students doing theological studies in preparation for ministry or pursuing advanced degrees in one of the many specialized schools of Rome. While many American friars over the years have been students, professors or officials of the community, only two Americans are presently there, the former president of the Patristic Institute, Father Robert Dodaro, O.S.A., and a student, Brother Nicholas Porter, O.S.A.

While the focus of life for the Saint Monica community is very much centered on academics, a specific ministry of the community is service in the public chapel of Saint Monica, which opens out onto Saint Peter’s Square. Here the friars offer several Masses on weekdays and Sundays, are available for the sacrament of reconciliation and other para-liturgical ceremonies according to the seasons of the year.

The initial community of 40 friars moved on to the property on November 6, 1882. The community’s membership resembled that of Saint Augustine’s in housing the Prior General, his curia, and an international college of Italian, Maltese, Irish and North American student friars and their Augustinian professors. Nine years later, the college now named for Saint Monica, was enlarged with the addition of a new wing.

Various at moments over the course of its life, Saint Monica’s has experienced highs and lows in its role as an international house of studies of the Order. This has been due largely to limitations imposed by the two World Wars and the severe challenges that followed from them. For a period of time, Saint Monica became one of the many religious houses in Rome that sheltered Jewish families who were at great risk of deportation to concentration camps. Today, a large marble plaque within the friary commemorates the hiding of these Jewish victims.

Today, the Augustinian community of Saint Monica comprises 41 friars from 19 countries and 19 different provinces or vicariates of the Order. Twenty-four members of the community are students doing theological studies in preparation for ministry or pursuing advanced degrees in one of the many specialized schools of Rome. While many American friars over the years have been students, professors or officials of the community, only two Americans are presently there, the former president of the Patristic Institute, Father Robert Dodaro, O.S.A., and a student, Brother Nicholas Porter, O.S.A.

While the focus of life for the Saint Monica community is very much centered on academics, a specific ministry of the community is service in the public chapel of Saint Monica, which opens out onto Saint Peter’s Square. Here the friars offer several Masses on weekdays and Sundays, are available for the sacrament of reconciliation and other para-liturgical ceremonies according to the seasons of the year.

The initial community of 40 friars moved on to the property on November 6, 1882. The community’s membership resembled that of Saint Augustine’s in housing the Prior General, his curia, and an international college of Italian, Maltese, Irish and North American student friars and their Augustinian professors. Nine years later, the college now named for Saint Monica, was enlarged with the addition of a new wing.

Various at moments over the course of its life, Saint Monica’s has experienced highs and lows in its role as an international house of studies of the Order. This has been due largely to limitations imposed by the two World Wars and the severe challenges that followed from them. For a period of time, Saint Monica became one of the many religious houses in Rome that sheltered Jewish families who were at great risk of deportation to concentration camps. Today, a large marble plaque within the friary commemorates the hiding of these Jewish victims.

Today, the Augustinian community of Saint Monica comprises 41 friars from 19 countries and 19 different provinces or vicariates of the Order. Twenty-four members of the community are students doing theological studies in preparation for ministry or pursuing advanced degrees in one of the many specialized schools of Rome. While many American friars over the years have been students, professors or officials of the community, only two Americans are presently there, the former president of the Patristic Institute, Father Robert Dodaro, O.S.A., and a student, Brother Nicholas Porter, O.S.A.

While the focus of life for the Saint Monica community is very much centered on academics, a specific ministry of the community is service in the public chapel of Saint Monica, which opens out onto Saint Peter’s Square. Here the friars offer several Masses on weekdays and Sundays, are available for the sacrament of reconciliation and other para-liturgical ceremonies according to the seasons of the year.
PACIFICO NENO O.S.A., PRIOR PROVINCIAL AND PRIOR GENERAL

The Augustinian Province of Saint Thomas of Villanova was only four years old when, in 1878, Father Pacifico Neno, an expatriate Italian friar stationed at Villanova College, was elected the Province’s second Prior Provincial.

Father Neno had come to the United States and to Villanova College at the age of 32, in 1865, in response to the urgent request put to the Prior General by the American Augustinians for qualified professors of theology to help prepare young friars in their studies for the priesthood. Father Neno was soon named prefect of studies and professor of dogma, moral theology, canon law and church history. Four years later he became Master of Novices.

Father Thomas Middleton, O.S.A., a chronicler of Province history and fellow member of the Villanova Monastery during Father Neno’s years in the United States, described his conferee in the following way: “gentle, sociable, kind; loved study, clear-headed; rather stout, medium sized, straight in his bearing, dark black eyes and hair.”

Antonio Pacifico Neno was born in the village of Grotte di Castro, some 60 miles north of Rome in the Province of Viterbo. After he had made the decision in his teen years to enter the diocesan seminary, he happened upon a vocation flyer for the Augustinians, and changed his direction. He entered the novitiate in 1850 at the Shrine of Our Mother of Good Counsel in Genazzano, made his profession of vows the following year, and began studies for the priesthood at the Augustinian General House attached to Saint Augustine Basilica, Rome. He was ordained to the priesthood on February 16, 1856, after which he taught at Recanati, and then in Rome, where he also was appointed regent of studies.

The Augustinians had been present in the United States since 1796, but it was not until 1878 that they were formed into an independent Province. The first Provincial Chapter was held in December of that year, and elected as first Prior Provincial Father Thomas Galberrry, O.S.A., who served a brief two years before he was appointed Bishop of Hartford, Connecticut. In the next Provincial Chapter of 1879, Father Neno was elected. Even as leader of the Province he continued teaching at the college, and when he asked to resign as Provincial two years later in order to devote his energies exclusively to academia, the friars of the Province protested to the Order’s superior in Rome, so much did they value Father Neno and his work. The Prior General, according to the wishes of the membership, directed that he continue on, but this was not to be for long. Ten months later, Pope Leo XIII, recognizing the Order’s need for strong leadership in order to remedy the considerable losses the Augustinians had suffered with government suppression of religious houses in many parts of Europe, named Father Neno Commissary General of the Order and called him to Rome.

After 16 years of service to the American Province, Pacifico Neno left the States in January 1881 to take up his new responsibilities alongside the Prior General, and immediately enacted measures to draw new vocations to the Order and to re-establish full common life. Eventually, at the death of the sitting Prior General in 1887, Father Neno was named to this office.

On the morning of February 24, 1889, while meeting with Bishop Luigi Sepiacci, O.S.A., he was stricken with apoplexy and died several hours later, at the age of 56. His death was a loss of great magnitude for the Order, which was just beginning once again to move forward with enthusiasm and hope, thanks largely to Father Neno’s inspiration and leadership. It was a blow also, in a very special way, to his conferees back in the United States.

Father Neno was the first North American to become Prior General of the Augustinian Order, having become a naturalized United States citizen on October 11, 1870.
THE BIRTH OF THE
Italian Augustinian Mission: Buon Consiglio to South Philadelphia

BY FATHER MICHAEL DI GREGORIO, O.S.A.

Among the several hundred passengers aboard the steamship “Werra,” which docked at New York on the morning of December 30, 1897, were three eager pioneers who were making their first trip to the “new world.” They had departed from the port of Genoa, Italy, twelve days earlier, spent Christmas Day on the sea, and were met, upon disembarking, by two companions who would escort them to their intended destination, the Villanova community of priests to assume care of the growing Italian immigrant population of Philadelphia. Archbishop Ryan had responded to the urgent request that had been made by Patrick Ryan, the Archbishop of Philadelphia, for priests to serve the rapidly growing Italian immigrant population of Philadelphia. Archbishop Ryan had tried unsuccessfully to find a religious community of priests to assume care of the Italians. After Martellini was named Apostolic Delegate in 1896, Ryan appealed to him—with happy results.

Father Angelo, prior of the group, was a 27-year-old native of Altavilla Irpina, near Casacca. He had joined the Augustinians while quite young, and professed vows in 1886. He was ordained to the priesthood in 1892. It was precisely the 5th anniversary of his ordination, December 18th, when he boarded ship with his two companions to set off for Philadelphia—a providential sign for him, no doubt! The second member of the group was Father Guglielmo Serafino Repetti, 25 years old, from the northern Italian Province of Alessandria and the village of Cabella Ligure, where he had been born on the feast day of the Madonna, August 15, 1872. At three years of age his father had died, and at thirteen he began his early formation with the Augustinians. Never of very robust health, Repetti nonetheless completed his education and was ordained in 1895. After brief assignments in Italy, he was called to become pastor of the new and challenging mission in Philadelphia.

The third and senior member of the group was Bernardino Falconi, a lay brother from the celebrated city of Florence, born in 1861. He joined the Augustinians at the age of 22 and made his profession of vows in 1893. In this new Italian-American initiative, Brother Bernardino would fulfill the role of caretaker of friary and church, and as cook and sacristan for his confreres.

The choice of these friars to come together from distinct geographic regions and different Italian provinces of the Order, may have been occasioned as much by a lack of suitable personnel from any one Augustinian province, as by a desire to underscore this new, bold initiative as being a project of the Italian Augustinians as a whole rather than of a specific regional group as was more commonly the case. This mixed “ethnicity” of friars would also match the not insignificant diversity of thousands of Italians arriving in Philadelphia from many different towns and villages, all with their distinct dialects and customs. This was, no doubt, a great advantage in their work.

The initiative was indeed “bold” for several reasons, the greatest being that the Order at the time was only just beginning to experience a slight reprise following the decimation of religious communities of both men and women in many countries of Europe. In 1880, less than two decades before the Italian Mission to Philadelphia had begun, the Order had been in great danger of dying out. The spirit of revolution which had wiped out entirely the Augustinians in France, had entered Italy as elsewhere on the continent, closing the 400 Augustinian friaries in that country alone. The 18,000 Augustinians world-wide at the start of the French Revolution would be reduced to 1,800 by the end of the 19th century. By an interesting coincidence, it was the Provincial of the Villanova Province—Italian-born Father Pacifico Neno, O.S.A.—who was to play the decisive role in the Order’s recovery when he was summoned back to Italy by Pope Leo XIII to assume the direction of the Order in 1881. Unfortunately, Father Neno was to have only a brief opportunity to turn things around before his untimely death at the age of 56, but it was long enough to engender a new spirit and set a new direction for the Augustinians.

The focus of attentions for the three new arrivals was to be the Italian residents of Philadelphia, living anywhere west of 8th Street; the base of their activity would be an old school building which they had purchased and would re-fit to house their own living quarters, meeting space, a church to seat 700 people, and 12 classrooms of a school—all under one roof. They purchased the building for $25,000, and within a year’s time it had renovated it for use. When, finally in May 1899, the church, named Madonna del Buon Consiglio—Our Lady of Good Counsel—and the future school with the same title, were blessed by the two Archbishops, Ryan and Martellini, an immense crowd of 10,000 people filled the streets, testament to the immigrants’ gratitude for the work the friars had already achieved, and enthusiasm for the hope it engendered for the future.

The throng that gathered on this spring day in the closing year of the 19th century gave evidence of things to come: of challenges and opportunities, of promise.
and great concern. Estimates of the total number of Italians present in Philadelphia at the time was 46,000—most of them now the responsibility of Fathers Caruso and Repetti. The challenge for the friars would come, not from persecution or the political entanglements of Church and civil authority, as in other mission lands, but from the more subtle and often underestimated trials of illiteracy, anti-clericalism, poverty and indifference, often on the part of the people themselves, and discrimination, intolerance and resentment from others who should have been their allies. The great threats to success here were not the menaces of disease and the harsh forces of nature, or the dangers of oppression and intimidation, but rather of ignorance and neglect. Yet the missionary spirit that motivated the friars to leave home and embark on this uncertain venture would not allow them to see challenges as signs of impending doom and certain defeat. It cannot be overestimated just how significant the day of the dedication was for the entire community! In Our Lady of Good Counsel, the people had a tangible symbol of their status and legitimacy in their new country. Their church would serve not only as the spiritual, educational and social center of the immigrant population, but also bring together in a single community individuals who did not necessarily view themselves as one united people. The sense of pride and achievement experienced in having a church of their own kept them fervently loyal to the Augustinians and to Our Lady of Good Counsel through succeeding decades, and helps explain the intense, hostile reaction of the people to a future Archbishop’s decision to close the parish in 1933.

Contemporary pride and accomplishment were greatly challenged after that jubilant spring day, however, when adversity struck the community with a mighty blow, as Father Repetti took to bed with fever. After several weeks he was rushed to Jefferson Hospital where he died on August 2nd, still shy of his 27th birthday. The voice of an eminent preacher and energetic leader was silenced. His funeral was offered in the still unfinished church. Great crowds of people filled the all too limited space inside and out, some climbing the scaffolding erected to complete the building’s interior, to catch a glimpse of the poignant scene that caused even the preacher to pause as he spoke, overcome with emotion. He recalled the words that had been spoken by the young friar’s mother a little less than two years earlier, as he tearfully bid her farewell before departing for Philadelphia. “You’re going to America,” she said, “you’re not going to your death.”

Despite this distressing turn of events, Father Caruso, Brother Bernardino, and the entire community forged ahead. Fortunately, already assigned to the mission a week before Father Repetti’s death, and on his way now to Philadelphia, was another friar, Father Agostino Cogliani, O.S.A., 26 years old, also from Avellino, ordained just four months. He would be a much-needed helper to the new pastor. Father Caruso, Young and enthusiastic, Father Cogliani arrived in September. Archbishop Ryan blessed the new church in November, and by then Father Repetti’s had been several years earlier, but later both bodies were transferred to a new vault in front of Good Counsel Church. Fortunately for the continuation of the Mission, other friars had arrived from Italy in the course of those early years as the work increased. In the January 12, 1907 issue of the parish newspaper, the number of friars listed at the parish was seven: five priests and two brothers, and 23 religious sisters. The parochial school enrollment was 1,338 students, baptisms numbered 1,873, with 403 weddings and 679 funerals. As time passed, many of the families at Good Counsel began moving farther south in the city due to the extremely crowded conditions, with a resulting drop in church attendance. To address the situation, the friars opened a second church at 9th and Watkins Streets, named for Saint Nicholas of Tolentino, to serve as a chapel for the Italians who were now living in that area.

In mid-April 1911, it was time for Father Caruso to return to Italy. In the span of thirteen years good seed had been sown, and signs of growth sprang up. The mandate given to the three pioneer missionaries in 1897 had been to care for the Italians who were now living in that area.

The Mission eventually was constituted in 1925 as the Italian Vice-Province of Philadelphia, later renamed, appropriately, Good Counsel Vice-Province. It remained in existence until 1995 when it was dissolved, due principally to a lack of vocations. Yet all five of the branches that sprouted from the roots planted by the three friars continue still today. Ironically, the only foundation which no longer exists is the first one—Our Lady of Good Counsel Parish.
In the summer of 2016, the Augustinian Province of Saint Thomas of Villanova entered into an agreement with the Archdiocese of Philadelphia regarding the Province’s presence and ministry in the parishes we were then administering in South Philadelphia. There were two Augustinian parishes affected by this agreement. First, Saint Rita of Cascia, established in 1907 by the Villanova Province to care for a mixed community of Italians and other Latin Rite Catholics living within its boundaries. The second parish was Saint Nicholas of Tolentine, begun in 1912 as a mission chapel of Our Lady of Good Counsel Parish on Christian Street. Both the parish and mission chapel had been founded and served by friars of the Order who had come from Italy specifically to minister to Italian immigrants. Saint Nicholas of Tolentine became a parish in 1933 when Our Lady of Good Counsel Parish on Christian Street. Both the parish and mission chapel had been founded and served by friars of the Order who had come from Italy specifically to minister to Italian immigrants. Saint Nicholas of Tolentine became a parish in 1933 when Our Lady of Good Counsel Parish was closed by the Archdiocese. The 2016 arrangement would see the Parish of Saint Rita merge with Annunciation B.V.M. Parish, leaving Saint Rita to operate as a parish and mission. In turn, the parishes of Annunciation and Saint Rita of Tolentine entered into a partnership, whereby the Augustinians assumed responsibility for Annunciation and one pastor was appointed to serve both parishes with other friars to assist him. The parishes themselves, however, would remain independent. Saint Nicholas’ pastor, Father Nicholas Martorano, O.S.A., was officially installed also as pastor of Annunciation Parish on October 23, 2016. With the change in status of Saint Rita of Cascia from a parish to a shrine church, the Provincial Council has been considering ways in which the ministry at Saint Rita can develop in a way that is most consistent with its new character and mission of serving devotees of our patroness, while taking into consideration province personnel resources and our province goal of collaborating more fully in ministry with lay men and women. Accordingly, the Council has approved the appointment of a lay director of Saint Rita Shrine in the person of Miss Chesley Turner. Chesley will take the place of Father Joseph Genito, O.S.A., as director who, following ten years of dedicated service to the Shrine, will receive a new assignment. Chesley will begin her ministry at Saint Rita on June 19, 2017. Her principal role will be to promote the Shrine and its ministries to a national audience and her responsibilities will include oversight of fundraising, management of staff, volunteers and finances. Chesley comes well-qualified for the position and very familiar with the Augustinians, our charism and mission. She is a graduate of Villanova University, an alumna of the Augustinian Volunteer Program, and a collaborator for the past six years in ministry at Saint Augustine Parish, Philadelphia. Her professional skills and employment history include work in communications, creative development, project management, marketing, and significant experience in social media. All of this, combined with her deep commitment to, and enthusiasm for, lay ministry in the Church, recommend her highly for the position she will exercise. In her new role, she will collaborate closely with the team of friars who will continue to provide sacramental and hospitality ministry at the Shrine. The combined service of friars dedicated to ministry at Saint Rita, working hand in hand with a director professionally and spiritually qualified to undertake the administrative responsibilities of the Shrine’s activities, augurs very well for the future of the Province’s commitment to the many people who are associated with the Shrine. As a ministry which is directly and totally under the purview of the Province, the director will be a member of the Province staff. At the same time that this renewed approach to our presence and ministry at Saint Rita is taking place, the Province continues to move forward in collaboration with the Archdiocese of Philadelphia’s Catholic Health Care Services in constructing a combined-use building adjacent to the Shrine to serve as “Saint Rita Place,” a 46-unit residence of low-income housing for seniors, and “The Cascia Center” for outreach ministries associated with the Shrine, such as counseling and reconciliation services, and a gathering space for pilgrims and social events. We are continuing to raise necessary funds in order to make this important and desired feature of Province presence and ministry in South Philadelphia a reality.
Precisely two-hundred years ago, on September 24, 1817, in the city of Trent, Italy, a 43-year-old, successful and popular teacher and inspector of public schools, rose from the table at the end of the evening meal, bade his brother, sister-in-law and their children good-bye, and left, it was supposed, for a much-needed vacation. Some days later, however, a letter arrived from Bologna with shocking news, “Don’t allow me to be called by my General in my heart to clothe myself again in my robe of San Marco. How great a desire burned in my soul to rush to the sick and dying, for his own well-being, he was eminently successful, winning the admiration of students, parents, faculty and government officials alike. For this reason, word of his sudden disappearance came as a great surprise, equally to family, friends, associates and the people of Trent’s public schools in general. So baffling was the news of his departure, and so certain was the opinion that a simple increase of salary would be reincentive enough to bring him back, that initially no great alarm was sounded. However, as a stream of letters began to make clear Stephen’s determination to take up again his life as a friar, flattery, persuasion, and economic incentives turned into accusations and threats, and finally, to his classification as a criminal and a fugitive, forbidden ever to return to Trent.

Following his return to religious life, Father Stephen was entrusted by the Order with the duty of formation director, first of novices, then of professed student friars, in Rome and in the region of Umbria. Later he was transferred to the famous Augustinian Shrine of Our Mother of Good Counsel in Genazzano, continuing his ministry as novice director, and then as pastor. It was while carrying out this latter responsibility during an epidemic that befell the town, that Father Stephen was taken ill while caring for his parishioners. Without concern for his own well-being, he rushed to the sick and dying, and contracted the disease himself, from which he died on Sunday, February 2, 1840, at the age of 65. On December 27, 1904, Pope Pius X declared him Blessed.

IN 1839 THE PLAGUE REACHED GENNAZZANO AND FATHER STEPHEN DEVOTED HIMSELF TO THE SPIRITUAL AND PHYSICAL CARE OF ITS VICTIMS. How could he best use his personal gifts and experience to counterbalance the severe limitations being placed upon the community of believers? It did not take long for him to settle upon a path forward. The streets of Trent were filled with young people whom society had neglected. Too poor to enjoy the “privilege” of education that was the reserve of the more fortunate, they sought work or mischief to fill their day. Stephen found his purpose in them and their plight: give them the means to a better life while opening their minds and hearts, as well, to values that could redict the course of an increasingly secularized society. His brother’s home became a free school for the poor. Stephen personally went into the streets to gather them in. Those who were hungry were fed, those who were in need of shoes or warm clothing found them there. All were instructed. Soon the numbers he welcomed exceeded the limits of the house, and additional space, as well as additional teachers, had to be found. The success of Father Stephen’s initiative—he had soon 200 students under his care—was not without criticism, however. Some fiercely anti-Catholic fervorously and their sympathizers protested his work, going so far as to lodge a formal complaint that resulted in a public investigation, the result of which, however, was most favorable to Father Stephen. He not only found approval to continue his school, but what had started as a private enterprise now became public. Stephen was appointed director general of all the schools of Trent, and was awarded a salary as a respected official of the state. As time went on so did the work, responsibilities multiplied, and the opportunity to become ever more influential in society, in the lives of individuals and families, grew. In 1816 he was appointed inspector of all elementary schools in the district of Trent, and made good use of his position to introduce important changes in society, advancing, for example, the education of young girls, whose instruction was, until then, severely limited, not only due to the neglect of the school system, but because of parents’ unwillingness to recognize the need for their daughters’ intellectual advancement. Stephen also developed a systematic method of instruction and issued detailed regulations for teachers of the public schools, elevating academic life in the region to a new level. At the same time, his concern was always to inspire religious sentiments in both students and teachers, placing religion as the centerpiece toward which all teaching and learning would be directed. From November 1811, until September 1817, Father Stephen Bellesini devoted all his energy to the education and formation of youth. By all accounts, he was eminently successful, winning the admiration of students, parents, faculty and government officials alike. For this reason, word of his sudden disappearance came as a great surprise, equally to family, friends, associates and the people of Trent’s public schools in general. So baffling was the news of his departure, and so certain was the opinion that a simple increase of salary would be reincentive enough to bring him back, that initially no great alarm was sounded. However, as a stream of letters began to make clear Stephen’s determination to take up again his life as a friar, flattery, persuasion, and economic incentives turned into accusations and threats, and finally, to his classification as a criminal and a fugitive, forbidden ever to return to Trent. Following his return to religious life, Father Stephen was entrusted by the Order with the duty of formation director, first of novices, then of professed student friars, in Rome and in the region of Umbria. Later he was transferred to the famous Augustinian Shrine of Our Mother of Good Counsel in Genazzano, continuing his ministry as novice director, and then as pastor. It was while carrying out this latter responsibility during an epidemic that befell the town, that Father Stephen was taken ill while caring for his parishioners. Without concern for his own well-being, he rushed to the sick and dying, and contracted the disease himself, from which he died on Sunday, February 2, 1840, at the age of 65. On December 27, 1904, Pope Pius X declared him Blessed.

IN 1839 THE PLAGUE REACHED GENNAZZANO AND FATHER STEPHEN DEVOTED HIMSELF TO THE SPIRITUAL AND PHYSICAL CARE OF ITS VICTIMS.
When I first sat down with the principal and assistant principal of Saint Augustine School in Andover, Massachusetts, a month or six weeks before school was to begin, they asked me how I was with math. I told them that I was not a “math person.” Their response: well, you’ll be teaching math, but it’ll be fine, because it’s elementary school math, and we both like math, so we’ll help if you need it, and the classroom teachers will, too. Okay? Sound good? Okay. Sounds good.


I don’t even like it.” A few weeks later, on vacation with family, including a math teacher, the response to my predicament is laughter and mild derision. You? Math? No way. This is going to be great. But maths—and some other things—it was. Almost a school year later, when I see my fourth graders doing basic algebra; or my third graders dividing fractions; or my seventh graders graphing; or my fifth graders talking about engineering fields and designing theme parks; or my other students grasping this concept or that idea with which they might have struggled, all I can do is look on with a little bit of wonder. The same wonder I experience when they win basketball championships, or rock the school play, or win spelling bees, or demonstrate a kindness to a classmate, or when they ask God to bless every single adult who walks into the room every single time one enters. Sure. Math. Teach math. I can do that. But what I have done really isn’t all that special. It was the task I was given. Those students did the hard part. I just had a bit more knowledge and experience than they did at the time I taught them what I taught them. They had to do the heavy lifting. And it’s their achievement. And God’s. But not mine. Just don’t ask me to do science. You think I’m talking about an elementary school? I am. I’m also talking about a pastoral year as part of my initial formation with the Augustinians. Except in that scenario, I’m the student, and I have a lot of teachers, including my own students. My classroom teachers number a multitude: my brother friars; the parishioners whom we serve at Saint Augustine’s; my colleagues at the school; our parish staff; the staff and residents at Mary Immaculate Health Care Services in Lawrence; the guests, the staff, and my fellow volunteers at Lazarus House Ministers; our religious education students; and my family and friends who listen to me tell stories about life in an active apostolate. After nearly five years studying theology, I was quite happy to leave a formation house and move into some sort of application of that learning. What I think is difficult to appreciate as one enters into this experience is that it’s another sort of learning. The application of the classroom is important, essential, integral, but what’s really happening on a pastoral year is the formation of a new base of knowledge and experience that has to interact with the book learning, fusing to form a minister. I spend two days a week at the school, teaching, going to events, interacting with students and families, and the perilous “other duties as assigned.” Two days a week, I’m at a local food pantry, helping prepare for and participating in distribution of food that works its way to a few thousand people each week, and I have also led the creation and implementation of a program that brings our 8th grade students to the food pantry at Lazarus House for a couple hours of service each week, building on a long partnership between our parish, school, and Lazarus House. I lead Communion Services and do visits with senior citizens at Mary Immaculate, often just listening to the stories people tell about their lives, occasionally offering some little bit of insight as a young friar talking to someone decades wiser than me. I teach Confirmation class to 10th graders for our religious education program. More generally, I assist with parish functions like funerals, baptisms, liturgical planning, Sunday Masses, and the exciting “other duties as assigned.” That’s all the apostolic activity, but I also have a community. Our friars are experienced in education, parochial ministry, provincial administration, and all have many years in the Order, resulting in many stories and a lot of questions coming from me. My experience of community life in an active apostolate has been heartening. We eat together. We pray together. We laugh together. We sit together. We talk together. There’s not much more for which an Augustinian in my position could ask.

BROTHER BRYAN TEACHING MATH ENRICHMENT TO THIRD GRADE STUDENTS.
April 24th is observed throughout the Augustinian world as the Feast of the Conversion of Saint Augustine.

We recall on this day the dramatic event recorded in Book VIII of the Confessio that brought to a climax Augustine’s surrender to God’s grace and his resolve to request baptism. This decision likewise marked for Augustine a commitment to embrace celibacy and to live thereafter as a servant of God, that is, as a monk. For this reason, we Augustinians look to Augustine’s conversion not only as the beginning of his life as a Catholic, but also the start of this process is an inquiry into an individual’s reputation; and the tribunal, which interviews witnesses who present testimony concerning the candidate. In a case such as this one, many of the witnesses will be relatives, friars and laity, who have first-hand knowledge of Father Bill. The bishop formally makes known the fact that he has received the request to begin the process and asks people of the archdiocese for information that can be useful, for or against the case. The diocesan process is preceded by the celebration of the Eucharist by the Archbishop. It takes place in the Church of Saint Thomas of Villanova adjoining the Villanova Monastery. Following Mass, the diocesan process is officially opened by the Archbishop with the participation of the Postulator General and the oaths taking of the three members of the historic commission who are experts in historical and archival material.

Also taking their oath are the members of the Tribunal: a priest delegate of the archdiocese, an expert in canon law, a notary and an assistant notary. Finally, the Postulator General also takes an oath. These oaths are solemn pledges to observe confidentiality regarding the work at hand and not to hide anything that might obscure the truth. Subsequent to the opening ceremonies, which are public and unfold in the same church building, appointments are arranged for witnesses to appear before the full Tribunal, with the notary drawing up the acts of each session. This part of the process will require considerable time, depending on the number of witnesses to be interviewed. Toward the end of these sessions, the Tribunal visits the places associated with the Servant of God to determine that there are no signs of unlawful, public or official devotion. The office of the Postulator has the opportunity to review the acts of the diocesan inquiry, after which two copies of all documents are made. The original acts remain in the archives of the archdiocese and one copy is forwarded to the archives of the Congregation of Saints, while the other is given to the Postulator. The last session of the Tribunal is held in a solemn and public way, chaired by the Archbishop, in which every official makes an oath that he has done his duty. Finally, the Congregation of Saints studies the documents to verify that the norms were observed and that the acts are valid, without passing judgment on the contents themselves. In this way, the first phase of the process unfold. All the while, of course, we continue to seek opportunities to bring Father Bill to the attention of the wider Church. We encourage people to have recourse to Father Bill’s intercession, and we ask God for confirmation that the path we are on is the one God himself desires. This confirmation, by way of a substantiated miracle, is what will move the process along to beatification. It should be said that many people who have known Father Bill are careful, and attentive enough to observe that the aim of this entire process is not to make Father Bill a saint, but rather to have the Church officially proclaim him such!
Nicholas Martorano, O.S.A., Featured in the Italian-American Herald

Father Nicholas Martorano, O.S.A., longtime pastor of Saint Nicholas of Tolentine parish in South Philadelphia, was the subject of a feature, “Archivists,” in the Italian-American Herald, a local area newspaper that features news, events and people, particularly those of Italian-American heritage. Father Nick was baptized at the church, where he is currently pastor, and was raised in the neighborhood. He also was a teacher at Saint Nick’s grade school, a parish the Augustinians administered. Eventually, he joined the Augustinian Order, and since his ordination as a deacon, Father Nick has served in ministries initiated to serve Italian immigrants. In late 2016, the Archivist of Philadelphia, announced that the parish of Annunciation, B.V.M., would be partnered with Saint Nicholas of Tolentine, with Father Nick serving as pastor of both parishes. Saint Nicholas of Tolentine is an Italian national parish. There is still a regular Sunday Mass celebrated in Italian, and the parish holds an Italian Festival each fall. The ministry in South Philadelphia to Italian immigrants in the last century, and Italian-Americans today, is one the Augustinian Friars—especially Father Nick—are grateful for and happy to fulfill.

You can read the article about Father Nick by clicking on this link: ITALIAN-AMERICAN HERALD

Lecture on Augustinian Mission to Italian Immigrants in the 20th Century Given by Prior Provincial Michael Di Gregorio, O.S.A.

On Wednesday, March 29, 2017, Prior Provincial Michael Di Gregorio, O.S.A., delivered a lecture in the Speakers’ Corner of Falvey Memorial Library at Villanova University for the Alfred F. Mannella and Rose T. Lauria-Mannella endowed Speaker Series. Since 2009, the Mannella lecture series has invited local scholars from the Italian community to Falvey.

Father Di Gregorio’s previous assignments include serving the Order in Rome, as well as an assignment as Director of the National Shrine of Saint Rita of Cascia in Philadelphia. Father Di Gregorio’s talk, “The Birth of a Mission to South Philadelphia Italians: A Friars’ Tale,” focused on the Order’s formation of the Philadelphia Vice Province, an Italian-Augustinian mission to serve and educate immigrants of Philadelphia at the start of the 20th century. “An Augustinian,” said Father Di Gregorio, “I am greatly interested in the history of our Order, which includes here in the United States significant ministry among Italian-Americans. The Augustinian way of life is built upon the two pillars of action and contemplation. Trying to be faithful to both is the invitation of each day.”

Archbishop Carroll Graduate Roy E. Campbell, Jr., Named Bishop

Father Roy Edward Campbell, Jr., a 1963 graduate of Archbishop Carroll High School, Washington, D.C., and a priest in that archdiocese, was named auxiliary bishop of Washington, D.C., by Pope Francis. Archbishop John Carroll High School was administered by the Augustinians from its founding in 1951, until 1989. Saint Augustine, whose talents took him from North Africa to Italy, found direction and fulfillment in the faith he embraced with baptism at the hands of Ambrose. Named for John Carroll, the first Bishop of the United States, the motto of the school, “pro deo et patria” (For God and Country), was chosen by Cardinal O’Boyle, who oversaw the founding of the school. Cardinal O’Boyle saw the school as having a purpose beyond education of the students, “to serve as a beacon for the nation of ‘the right conception of the nature, value and dignity of the human person.’”

The Augustinians congratulate Bishop Roy Edward Campbell!

John Deary, O.S.A., Named Director of Augustinian Laity for the Province of Saint Thomas of Villanova

Father John Deary, O.S.A., was recently named Director of Augustinian Laity for the Province of Saint Thomas of Villanova. In this position, Father Deary will be in charge of various lay groups within the Province, encouraging the growth of those groups and the development of new groups in order to share and promote Augustinian Spirituality. Presently, there are several lay groups who currently meet and are generally associated with current or former Augustinian parishes in the Bronx, New York; Bryn Mawr, Pennsylvania; Cape Coral, Florida; and upstate New York.

If you would like to know more about Augustinian Spirituality, contact COMMUNICATIONS@AUGUSTINIAN.ORG

Kevin DePrinzio, O.S.A., Successfully Defends Dissertation at Catholic University of America

On February 24, 2017, Father Kevin DePrinzio, O.S.A., successfully defended his dissertation, entitled ‘The Word Poured My Heart, and I Fell in Love: Teresa of Ávila’s Confessions.’ Father Kevin, who has been studying at The Catholic University of America in Washington, D.C., earned his PhD in Spirituality/Historical Theology.

Congratulations Father Kevin!

Ordained to the Priesthood for the Vicariate of Japan

Father Bill Atkinson
Survivors Presented
Boston Marathon Bombing
Mother & Daughter

You to overcome adversity that you didn’t
saying “We’re not special. Everybody here
and anguish. Celeste ended the night by
who helped them get through the pain
bombing. They spoke candidly about the
answer period led by NBC10 news anchor
shrapnel which had penetrated her thigh.
injured and had to be amputated. Her
during the marathon when the first
suffered a ruptured ear drum, and both her legs were severely
injured and had to be amputated. Her
day nearby to death due to
shrapnel which had penetrated her thigh.
The evening included a question and
answer period led by NBC10 news anchor

And they've talked about the experiences during the
bombing. They spoke candidly about the
who helped them get through the pain
another, was the first
and anguish. Celeste ended the night by
that will help them get through the pain and anguish. Celeste ended the night by
and Sydney answered questions

At Villanova University established the
Father Bill Atkinson, O.S.A., Humanitarian Award
Villanova University presented its Father

Villanova Men’s Basketball
Coach Jay Wright

Attitude, a Book by
Villanova Men’s Basketball
Coach Jay Wright

This is a gathering of all men in
all stages of formation from the provinces
of North America.

First Profession of Vows (FANA)
August 5, 2017 Founder’s Chapel,
University of San Diego, San Diego, CA

Convocation of members of the
Federation of Augustinians of North America (FANA),
June 11–16, 2017, Villanova
University, PA

A convocation of all members of the
Federation of Augustinians of North America (FANA), comprised of the three
provinces in the United States and the
Province of Canada, gather to celebrate
Augustinian brotherhood. The Prior
General in Rome, Father Alejandro
Moral, O.S.A., is expected to attend the convocation.

John F. Decary, O.S.A.
John F. Decary, O.S.A., was received into the Order in
1960, and after his novitiate year, he
professed first vows on September 10, 1961. He received a BA
from Villanova and went to Augustinian
College, Washington, D.C., for his theological studies and received an MA. He also received
an MA in Mathematics from Villanova. He
was ordained to the priesthood on November
19, 1960, at Saint Denis, Havertown, Pa. Fr.
John was first assigned to teach at Archbishop
Carroll High School, Washington, D.C. He has
served at Saint Nicholas of Tolentine,
Brooklyn, Saint Denis, Havertown, Saint
Augustine, Lawrence, Mass; Saint Augustin,
Casselberry, Fla.; and Saint Nicholas of
Tolentine in Jamaica, N.Y. While in Florida,
he taught at Neumann High School,
Golden Gate. For two years, he served as the
Province’s vocation director. After graduate
studies in spirituality and religious formation
at Saint Louis University, he was assigned to
the National Novitiate. In 1993, he
was assigned as pastor to Saint Katharine Drexel,
Cape Coral, Fla. In July 2016, he was
assigned as pastoral vicar at Our Mother of
Good Counsel, Bryn Mawr, Pa. Recently, Fr.
Decary was appointed Director of Augustinian
Laity for the Province.

Michael J. Hilden, O.S.A.
Michael J. Hilden, O.S.A., began his novitiate year in September 1965 and
professed first vows on September 10, 1966. He attended the
Washington Theological Union, graduating
with an MA in Theology. He was ordained on
June 16, 1973, in the Church of Our Mother
of Consolation, Philadelphia, Pennsylvania. On
September 4, 1971, he joined the Augustinian missionaries from the Province
of Saint Thomas in Japan, where for the
first two years he studied Japanese. He has
served at St. Monica Church, Nagoya; Our
Mother of Consolation, Nagasaki Shiryu-ya
Church, Nagasaki; and St. Augustine’s
Church, Tokyo. He has served as formation
director and novice master at the Priory of
Saint Augustin, Fukuoka, at St. Augustine’s
Tokyo, and at Shiryu-ya, Nagasaki. He currently
serves at Saint Augustine, Fukuoka as the local
superior, Associate Parish chaplain, and as the spiritual
guide of Saskaoka Catholic Kindergarten. He has
an avid interest in the abolition of nuclear
weapons and the preservation of the Peace
Constitution of Japan.

William F. Waters, O.S.A.
William F. Waters, O.S.A., was received into the Order in
1963, and after his novitiate year he
professed first vows on September 10, 1966. He earned an MA in Education
from Villanova. He went to Augustinian
College, Washington, D.C., for theological
studies and he earned a MA in Theology at
Washington Theological Union. He was
ordained to the priesthood on August 28, 1971, at Saint Denis, Havertown, Pa.
Fr. Bill was first assigned to Saint Augustine,
Lawrence, Mass. He has also served at
Saint Nicholas of Tolentine, Jamaica, N.Y.;
and at Saint Louis in Lawrence. He served
as the Province’s vocation director at the
Augustinian Collegiate Seminary at Villanova
and as director of formation at Augustinian
College. While living at the Friary at St. Mary
Lawrence, he served at Our Lady of
Good Counsel, Medulin. In 2008, he moved to St. Ambrose Friary, Andover, and served
in Campus Ministry at Mercy College.
In August 2014, he was named pastor of St.
Augustine’s Church, Philadelphia.

TO CONTACT FATHER DEARY:
Our Mother of Good Counsel
51 Prunewood Road
Bryn Mawr, PA 19010

TO CONTACT FATHER HILDEN:
Saskaoka Catholic Church
Choo-Ku, Saskaoka 3-16
Fukuoka 810-0034, Japan

TO CONTACT FATHER PARADIS:
Augustinian Novitiate Community
1439 Douglas Avenue
Racine, WI 53402-2956

TO CONTACT FATHER WATERS:
Saint Augustine
241 North Lawrence Street
Philadelphia, PA 19106-1195
Dear Friends of the Augustinians,

As I write this letter, we are busily making preparations for the Province’s Inaugural Saint Augustine Medal Dinner which will be held in New York City on April 27. Our inaugural recipients, Patty and Jay Wright, are well deserving of this award, which was created to honor those who exhibit Augustinian values in their professional and personal lives. We are grateful to the Wrights for allowing us to recognize them.

The response for the Medal Dinner has been overwhelming with over 500 guests who will join us for this celebratory occasion in Manhattan. The Province is greatly indebted to the leadership of the dinner co-chairs — Fr. Rob Hagan, O.S.A., Paul Tramontano (VU ’83) and Bob DeConcini (VU ’82), in assembling an impressive dinner committee comprised of friends, classmates and colleagues who offered their time, talent and treasure toward making this initiative a grand success. We are grateful, as well, to all—friars and benefactors, alumni and their friends—who have honored Patty and Jay while supporting the Augustinians’ vocation and formation programs.

The Medal dinner is a marvelous opportunity to tell the story of Augustinian life and ministry and the special way in which the spirit and ideals of Saint Augustine and the Province of Saint Thomas of Villanova are shared also by men and women like the Wrights, who demonstrate Augustinian values of humility and charity in promoting the dignity and worth of every individual and fostering unity and collaboration wherever and however possible. The evening is an opportunity for many others to come to know better the Province’s mission, and the way in which to further it through their material support as well as their participation in these same Augustinian principles.

On behalf of the Province, I want express heartfelt gratitude to our good friends Patty and Jay for accepting the Inaugural Saint Augustine Medal with grace and humility. I offer, as well, special thanks to all who have exercised leadership in making this celebration possible, to our many volunteers and staff, and to all who have supported this night through their generosity and presence.

As this magazine will have gone to print before the dinner occurs, we promise a full re-cap and many photos in the fall issue of The Augustinian.

BY MADONNA SUTTER
DIRECTOR OF ADVANCEMENT

The Augustinian Fund—established in 2006—helps to provide for the care of infirm friars and those others who are no longer able to engage in full-time ministry. It also assists candidates and young friars preparing for the Augustinian way of life as well as ministries in Japan and Peru, the work of the Augustinian Volunteers, and the Province’s Justice and Peace Ministries, including the Augustinian Defenders of the Rights of the Poor.

Saint Monica Loyalty Society

An Augustinian Fund giving society named in honor of Saint Augustine’s mother, recognizing loyal donors who have consistently made gifts to the Augustinian Fund up to $999 for three or more consecutive fiscal years.

Membership Benefits:
- Remembered in the daily Masses of the Augustinians
- The Augustinian magazine
- Recognition in the Province’s Annual Report
- Augustinian E-News
- Special event invitations
- An opportunity to support the friars’ way of life and ministries

The Province has more than 462 Saint Monica Loyalty Society members in its inaugural year.

To sustain your membership and reach new recognition milestones at three years, five years, and 10+ years and for your convenience, make a gift every year with a recurring gift.

For questions or to learn how to set up a recurring gift, please contact Cynthia Staniszewski, Associate Director of Advancement, at cynthia.staniszewski@augustinian.org or (610) 527-3330, ext. 239.
Saint Augustine

LEGACY SOCIETY

EMBRACE THE HOPE OF OUR FUTURE.

Create a legacy gift to honor a friar who has impacted your life.

As you contemplate your future, please consider a provision in your will to benefit the Augustinians.

VISIT:
www.augustinian.plannedgiving.org

For more information, contact Madonna Sutter, Director of Advancement at madonna.sutter@augustinian.org or 610-527-3330, ext. 265