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VOLUME VII . ISSUE II

THE AUGUSTINIAN

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MODELS FOR JUSTICE AND PEACE

The failure of the League of Nations in its original goal to prevent World War II propelled leaders to find a more effective organization. To this end, the Charter of the United Nations (UN) was signed on June 26, 1945.

This issue of the Augustinian focuses on “Models For Justice and Peace,” particularly the United Nations and UN-associated Non-Governmental Organizations (NGOs). Like people, models evolve with the times, sometimes falling short of the goals, but always reaching for the stars of their purpose and spirit.

Augustinians at the United Nations

LUMINARIES FOR JUSTICE AND PEACE [P. 4](#)

The United Nations, St. Augustine and the Brothers of the Order of Hermits of Saint Augustine are all models for justice and peace. Fr. Jack Deegan, O.S.A., talks about these three models.

HEARTS ON FIRE FOR JUSTICE AND PEACE [P. 10](#)

Fr. Emeka Obiezu, O.S.A., is the Permanent Representative for Augustinians International at the UN. His passion comes from the notion that “Christians should have a Bible in one hand and a newspaper in the other.”

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Catholic Bishops, who cautiously joined the UN in 1946, transferred Catherine Schaefer from their Social Action Department in D.C., to direct their UN office. Catherine would spend the next 25 years bringing human rights issues to the forefront as never before.

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Vatican City became a Sovereign State in 1929 and its sovereignty has given the Holy See a special status at the UN, that of Permanent Observer.

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DOVE OF PEACE UN PHOTO
On his official visit to the United Nations in 1979, Pope John Paul II presented the United Nations with a mosaic of the “Dove of Peace,” a reproduction of a mosaic executed in the Constantinian Basilica during the pontificate of Pope Innocent III (1198-1216). In 1994, the image (below) was used for a United Nations postage stamp.





LETTER FROM THE PRIOR PROVINCIAL

Dear Friends,

Have you ever heard the phrase, “The more things change the more they stay the same?” In this issue of *The Augustinian*, we highlight “Models For Justice and Peace.” Some people think that all the writings and discussions about justice and peace are relatively new, but they are not. Consider that when we speak of St. Augustine, some of the titles given to him are bishop, theologian, Doctor of the Church, Doctor of Grace, Hammer of Heretics and, of course, Father of the Church. Not bad for one person. But is that all? Reading Augustine one might add another, that of “activist.”

The focus of this issue is the role of the Catholic Church at the United Nations (UN) through Non-Governmental Organizations (NGOs). Augustinians International, the name of the Order’s NGO, is the official “activist” commission in the spirit of St. Augustine, seeking equality, education, food and water for every human being. Fr. Jack Deegan, O.S.A., Director of Justice and Peace for the Province of St. Thomas of Villanova, provides the history and purpose of the Augustinians at the United Nations. A piece on Fr. Emeka Christian Obiezu, O.S.A., the Permanent Representative for Augustinians International’s NGO at the UN, focuses on his role and the Order’s work at the UN. You will also read about the Catholic Bishop’s appointment of Catherine Schaefer as Director of its UN office and her powerful contribution in pushing for broader access of NGOs to UN Committees through her association with the International Union of Catholic Women’s League.

Finally, the history of the Holy See and its special status at the UN is discussed and excerpts from the speeches of three Pontiffs who have addressed the General Assembly at the United Nations are presented, showing the esteem given to the Supreme Pontiffs at the UN and the respect they return to the UN itself. In his address to the UN, Pope Benedict XVI quotes from Saint Augustine. There is much in common between the church of the 5th century and the 21st century. A common thread in time that shows when political activism is undertaken as a response to the Gospel and from within the communion of the Church, it becomes an apostolic and a pastoral activity. Some things remain the same. Unfortunately that includes war, poverty, injustice and inequality.

Another common thread in our lives as Augustinians is the *Rule* of St. Augustine, which states, “The main purpose for us having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart.” The life of Augustine, his mind and his heart have drawn men and women to life in community for centuries. And through God’s grace and your continuing prayers for vocations we celebrate the Solemn Profession of Craig McMahon and Robert Basler, who continue their journeys as Augustinian Brothers. Both will be ordained to the priesthood in 2013.

We hope you enjoy this issue of *The Augustinian*. On behalf of my Augustinian Brothers and the Augustinian staff, we wish you a New Year filled with God’s love.

In Augustine,

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

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AUGUSTINIAN VOLUNTEERS, 2012-2013.

AUGUSTINIAN VOLUNTEERS

LETTERS

Lawrence, MA



Since I’ve begun my volunteer year, something new about my faith was quickly revealed to me: a close relationship with God does not always mean we will

be constantly joyful. When God leads me through a period of sadness or frustration, he is challenging me to let his will be done, to ignore my earthly pain and grasp tighter to the reins of his strength and love.

I know God’s will has purpose, and that God’s purpose is being revealed to me through my work at Lawrence Catholic Academy. By understanding my relationship with God better, I can relate to others in a way I never had before, through common suffering. This was evidenced during the second week of school in my pre-kindergarten class, when one of our students got upset during nap time. I went over to see what the problem was, and found our littlest student Jim crying, saying, “I miss Daddy.” So I sat down and comforted him. Soon I

realized I began to deeply empathize with the little boy and I cried too. Jim and I had that in common in that moment, we both don’t get to see our dads too often. I don’t think before this year I would have let myself feel that along with Jim, I think I would have put up a wall or a shield to be “brave” or “strong.” I think that because I related to him, it made Jim feel even more at ease. And I’m glad in that moment I was able to put myself aside for God’s will to be done.

ANNA CYCHOWSKI
Lawrence, MA 2012-2013

South Africa



When asked about my greatest challenge here in South Africa, most people expect me to say AIDS. Living in the country with the highest rate of AIDS, where 5.6 million people

are infected, 300,000 die each year and 1.9 million children have been orphaned by the disease, I can understand why one would think AIDS is my greatest struggle. The truth is that my greatest challenge this year has been my relationships with my patients, my community, my co-workers, God, and myself.

In the beginning of the year, it was easy to fall in love with the AIDS patients in the Respite Unit and get attached to each of them. But by April, I could feel myself pulling away. I was detaching to protect myself from further pain and heartbreak

VOLUNTEER LETTERS

at the loss of another friend. It took both time and the support of my community (Augustinian Volunteer and South African) to move past this, to embrace death, and to stop fighting an impossible battle against an inevitable part of life.

As soon as I began to make peace with death, I was able to bond and reconnect with patients. “This is all so unfair,” they’d tell me. “Why me?” It’s all the more heart-breaking when you learn that someone was born with it, or even worse, that they were raped before they hit double digits—that they didn’t have a hand in their own fate.

When I sit with patients and hear these cries, I yearn to provide them with any words of comfort or hope, but everything I think or say sounds hollow and empty. The truth is that it is wildly unfair, and though my patients never seem to do so, I become angry with God. Where is God? Why allow the suffering of children? I have no answers to these questions yet, so I apologize if you were expecting a neat and tidy ending to this. But while my relationship with God has been challenged beyond anything I expected this year, I am trying to remind myself that a challenge is not always a bad thing, but rather an opportunity for growth.

This year has been the most challenging, formative, and incredible year of my life. I’ve learned to embrace the African philosophy of *ubuntu*: that a person is only a person through another person. I would not be who I am right now if not for each person I met this year and every relationship I formed. Our interconnectedness and dependence on each other as humans has never been clearer to me. Though relationships are challenging at times, I believe that these bonds are what ultimately see us through life’s much bigger challenges, providing us with the strength to fight.

KELLIE KOZEL
South Africa 2011-2012

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MODELS FOR JUSTICE AND PEACE

AUGUSTINIANS AT THE UNITED NATIONS

BY TEDDIE GALLAGHER

"It is evident, brothers and sisters, that God means us to understand something else when the psalm says, 'He counts the great host of the stars, calling all of them by their names.' There are luminaries in the Church who console us in our night; there are stars, and to some of them the apostle [Paul] says, 'You appear like luminaries in this world.' He explains, 'Amid a crooked and perverse race you appear like luminaries in this world, holding fast the word of life' (Phil 2: 15-16). These are the stars God counts; they are the people destined to reign with him."

St. Augustine, Exposition of Psalm 146, Verse 4

THE WORKS OF SAINT AUGUSTINE
A Translation for the 21st Century
Translation by Maria Boulding, O.S.B.
Edited by Boniface Ramsey
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LUMINARIES FOR JUSTICE AND PEACE

Enlightened models for justice and peace can be found in many people and many places.

One example is the United Nations, whose 1945 Charter and 1948 Universal Declaration of Human Rights set a model for further dialogue and action: a 1951 convention regarding the status of refugees; a 1956 convention on the abolition of slavery and slave trade; a 1966 covenant on social, economic and cultural rights, and the eradication of racial discrimination; a 1967 move to eliminate discrimination against women; and a 1968 protocol on the status of refugees.

Another model for justice and peace is the Vatican II Document *Gaudium et Spes* (Joy and Hope) promulgated by His Holiness, Pope Paul VI, in 1965. The Pastoral Constitution on the Church in the Modern World called "her own sons and all of humanity to overcome strife between nations; bear witness to Christ in all things in the midst of humanity, under the leadership of justice and in the company of charity, so created goods should be in abundance for all in like manner."

For members of the Order of Saint Augustine, their model of justice and peace is Augustine, Bishop of Hippo, a 5th century Saint and Doctor of the Church. Augustine's doctrine and spirituality form Augustinian religious life in community, with special concern for the poor. Today, Augustinian friars have apostolates in 43 countries around the world, with many programs that serve those who live in poverty and defend their human rights.



JOHN E. DEEGAN, O.S.A., IS A MEMBER OF THE ORDER'S SECRETARIAT FOR JUSTICE AND PEACE, A REPRESENTATIVE FOR AUGUSTINIANS INTERNATIONAL AT THE UNITED NATIONS AND FOUNDER AND EXECUTIVE DIRECTOR OF PHILADELPHIA-BASED AUGUSTINIAN DEFENDERS OF THE RIGHTS OF THE POOR (ADROP) WWW.RIGHTSOFTHEPOOR.ORG

The confluence of these three models came together in 1974's Intermediate General Chapter of the Order of Saint Augustine, held in Dublin, Ireland, where the leaders began to consider the socio-political dimensions of the Order. In 1995, the topic was revisited at another General Chapter. Fr. Jack Deegan, O.S.A., Director of the Justice and Peace Office for the Province of St. Thomas of Villanova was, at the time, the Provincial of the Province of St. Thomas of Villanova and was part of the discussions.

Fr. Jack describes why the move to become involved in the UN came to the forefront 20 years after the Dublin Chapter: "At the 1995 General Chapter Miguel Orcasitas was the General of the Order and Art Purcaro, from our Province of St Thomas of Villanova, was the Assistant General and Secretariat for the Justice and Peace Office. With Art, having been a missionary in Peru for a number of years, I think the two of them wanted to get more involved in the ideas of Catholic social teachings and justice and peace issues on an international basis.

"They saw the opening to an NGO [Non-governmental Organization] presence at the United Nations as one of those instruments. Orcasitas is a historian himself and he was very much in tune with what went on in the 1974 Dublin meeting, and part of his plan for the first six years of his generalate had to do with upgrading and moving into the UN as an NGO."

Consequently, in 1997, through the influence of St. Augustine, Vatican II and the United Nations, the Order of Saint Augustine registered to participate in the UN as a non-governmental organization in affiliation with the Department of Public Information (DPI/NGO). Jesús Guzmán, O.S.A., from the Province of Michoacán, in Mexico, was the first Augustinian who worked fulltime at the UN from 2002-2007.

After Fr. Jack Deegan finished up his two terms as Provincial, he was named Director of the Justice and Peace Office and worked at the UN part time. In 2010, Emeka Obiezu, O.S.A., was assigned to be a full-time representative for the Augustinians at the UN.

Today, 15 years after the Order took its first step at the UN to help solve the problems of the world, it is committing to deepen its NGO status, by registering as an NGO with Economic and Social Council (ECOSOC) status. ECOSOC is the central forum that coordinates the work concerning economic, social and sustainable development, human rights, gender issues and small arms.

The Augustinian spoke with Fr. Jack about the Order's presence at the UN.

THE AUGUSTINIAN: What does being a Non-Governmental Organization with the UN mean?

FR. JACK: Basically an NGO has input into issues that are worldwide issues. They are now called the Millennium Development Goals. You're talking about poverty, you're talking about disease, you're talking about women's rights, human trafficking, etc.

The thing that Fr. Jesús did was to get us known at the UN. He was there fulltime, he lived in the Bronx and was down at the UN two or three times a week. He and I worked with a group called RUN (Religious at the United Nations). This is a group of religious who have status at the United Nations, either they are NGO-DPI representatives or have NGO with ECOSOC (pronounced echo-sox) status. One of the good things about working with the RUN group is that they know the cast of characters at the United Nations. The Franciscans have been there forever; you can tie in with them and learn from them.

THE AUGUSTINIAN: What's the difference between an NGO with DPI status and an NGO with ECOSOC status?

FR. JACK: As an NGO with DPI status, we are the receiver of information and we communicate that information to the members of our Order through our UN website, through our own conferences and through e-mails to our Justice and Peace Community. We can be on any committee we want, but we're not assigned to do research and not expected to present papers on anything.

At the ECOSOC status we can be on committees in the UN, we can have input into issues raised on the agenda and we can advocate for committees to make certain statements. We can also work with the Holy See's legate at the UN.

THE AUGUSTINIAN: What are the issues the Augustinian NGO takes on at UN?

FR. JACK: The issues we've looked at over the last few years are trafficking and poverty. There are so many things that need to be done. There are ten millennium goals; these are specific goals set up in 2000 to be achieved by 2015 and we work on those in different ways. The UN highlights the ones it is concentrating on in a serious way during a particular session of the United Nations and we get progress reports on how well they are doing. They've made some headway but there are some areas where there's a long way to go.

THE AUGUSTINIAN: How do Augustinian or Catholic NGOs bring a religious point of view or Catholic social teaching to the UN?

FR. JACK: What we bring is a set of values. It's about the dignity of the individual. Everyone is a creature of God. And nature is a creation of God. So you need to be good stewards of natural resources and you also need to be a protector of the dignity of the individual as a creature of God. So that's a value set when you go in to work with people. You're there to raise up the individual and give each person the dignity that he or she deserves. That's spiritual; that's values. But they are values that are agreed upon by a number of different religious sects, like if you take the biggest ones, the Jews the Christians the Muslims, etc., they all are agreed upon the dignity of the individual and raising people up. It's ministry. I see it as ministry.

THE AUGUSTINIAN: How do you operate with other Catholic NGOs?

FR. JACK: A lot of the religious are in the same building with us in New York. They have the same situation we have with some part-time and some full-time staff. Offices in New York City next the United Nations are very expensive, so we go together. They represent different groups, the Franciscans, the Sisters of St. Joseph, the Congregation of the Mission, etc. There are all types of religious groups in the building. The good part about having Catholic NGOs in close proximity, is that while you might not have the ideal office space, you have the interplay between the people who are doing different things within your own office.

THE AUGUSTINIAN: When you achieve NGO/ECOSOC standing what will change for the team?

FR. JACK: When we achieve NGO/ECOSOC status, we can be appointed or elected to various standing Committees of the UN. Committees actually have slots for NGOs/ECOSOCs. So Augustinians will be able to write on or pronounce on some of these issues that are worldwide. The Franciscans and a few of the Sisters groups have had a number of people working there full time for a number of years and most are ECOSOC status NGOs and they are the ones who are our teachers and mentors. If you are an NGO with ECOSOC status then you have a chance to get to the US Ambassador to the United Nations. You have to work for justice. If you get justice, peace will come. All the work you're doing is leading to the outcome of peace.



BARBARA E. WALL, PHD, (VP OF MISSION & MINISTRY AT VILLANOVA UNIVERSITY) WAS THE KEYNOTE SPEAKER AT THE AUGUSTINIAN SECRETARIAT'S JUSTICE AND PEACE CONFERENCE IN JULY OF 2011. DR. WALL IS PICTURED HERE WITH (L-TO-R) ALEJANDRO MORAL ANTON, O.S.A. (CO-CHAIR OF THE JUSTICE AND PEACE COMMISSION), MICHAEL F. GREGORIO, O.S.A. (VICAR GENERAL AND CO-CHAIR OF THE JUSTICE AND PEACE COMMISSION), AND JACK DEEGAN, O.S.A.



UN HUMAN RIGHTS COUNCIL CONFERENCE ROOM IN GENEVA, SWITZERLAND. THE CEILING, PAINTED BY SPANISH ABSTRACT ARTIST MIGUEL BARCELO, WAS UNVEILED IN 2008. UN PHOTO/JEAN-MARC FERRÉ

THE AUGUSTINIAN: What would you say to detractors of the UN?

FR. JACK: In the 21st century there's no other way than having an international entity that deals with overlapping interests of society and business. The United Nations or some outfit like that has to be there in order to bring people together to talk about the pluralism of society and overlapping cultures. No one country can do that alone. The UN is ineffective in some areas because obviously each country has its own self determination, its own rules and regulations and each country is a sacred thing. The UN is a volunteer type of organization. You want to be there, you pay dues to be there in order to achieve some of these international goals, which

this unit is best set to accomplish. We have ambassadors for every country, and that's one way to come together. But to have some place where all of these countries can come together, it's the only way you are going to resolve these differences of cultures or values. To me it just makes sense. And it has made sense ever since we realized we are no longer isolated. Instant communications are there; people are travelling around the world. You can't have one country speak definitively on an issue. Is this a solution to anything? So you come together and when you have 193 member countries, it's going to take time. I don't know how you deal with some of these problems unless you have some type of international organization.

A good example is the UN Peacekeeping group. If we wanted to go in and do peace keeping, people would have a problem with the United States, trying to dominate, to take over. But the UN represents everybody. So if you have a war going on and you have a truce, who can moderate that truce objectively? They turn to this international group that doesn't have an axe to grind. The UN forces go in just to keep peace. The UN Peacekeeping group has been successful. Not totally, but they have done a lot of good.

Education for women is a big issue and we, the Augustinians need to speak out about that because we have men in 43 countries. And some of the cultures where we minister are suppressive of women.

A “UN 60” SIGN, AS SEEN FROM ACROSS THE EAST RIVER AT NIGHT, LIGHTS UP THE UNITED NATIONS HEADQUARTERS BUILDING IN NEW YORK TO MARK THE ORGANIZATION’S 60TH ANNIVERSARY ON 24 OCTOBER 2005. UN PHOTO/MARK GARTEN



We, based on our value system, our Catholic Christian social policies and our principles need to speak up. Certainly if we have a mission in a particular country where this is happening, we need to work with people to change it. And we can do that through our international organization as Augustinians but also as members of a UN NGO that speaks to those issues. We sign on. This is what we stand for. This is what we work for. Not just acknowledging it, but working for it: the care of the earth and all of those issues at the UN.

People were disappointed by the RIO+20 conference because it didn’t have some real hard conclusions. But it did have statements on a lot of issues that are affecting the world and especially the Sahara and the southern hemisphere. Each one of these conferences keeps bringing up the issues and makes some progress. These days everybody wants the thing solved yesterday...they have very little patience.

As you know, for any problems we face, it takes time, you have to bring people together to get people to move together. But you make a small step and then the next one is easier and then you get to the goal.

THE AUGUSTINIAN: How do we end poverty?

FR. JACK: The basic thing is education. To have skills that are applicable for jobs of the 21st century, you have to work with families. You have to work with cultures and children and bringing them up. It starts there and it’s multifaceted.

In Augustine’s time they still had slaves. When the Roman Empire was falling apart, he was struggling with people in North Africa who were taking young girls and selling them into slavery. He was trying to change the law, but said, “What can we do?” His diocese was ransoming people out of slavery. So culture has a lot to do with it. Where you are. You look

back and you want to make a judgment on those people but they were dealing in their own experience. Women in most cultures, even in the time of Jesus, had second class status. They had no say. They were not considered equal to the men. And it’s through constantly understanding that we were created equal by God and if you start equal, then everything else goes from there.

Definitions

- GENERAL CHAPTER:** a meeting held every six years, with delegates from each Province attending.
- PRIOR GENERAL:** head of the Augustinian Order; elected for a six-year term by the General Chapter. Can be reelected for a second term.
- INTERMEDIATE GENERAL CHAPTER:** held three years after General Chapter.

UNITED NATIONS-AT-A-GLANCE

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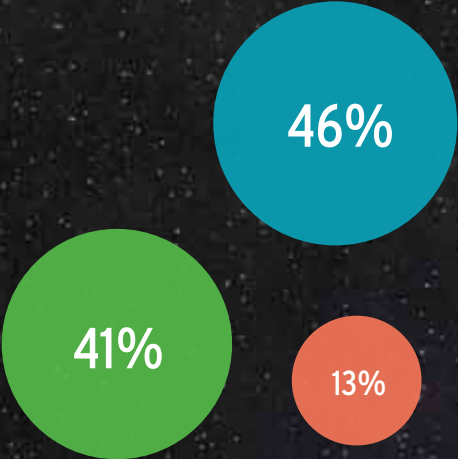
MILLENNIUM DEVELOPMENT GOALS: PROGRESS AS OF 2012

The adoption of the Millennium Declaration in 2000 set into motion a “We Can End Poverty 2015” movement. The declaration committed all member nations to work in concert to better the lives of those living in underdeveloped countries by the year 2015.

The target issues address extreme poverty and hunger, education, women’s empowerment and gender equality, health, environmental sustainability and global partnerships. The areas targeted are Africa, Asia, Oceania, Latin America, Caribbean, Caucasias and Central Asia.

Progress is significant in many criteria and most countries. The lives of children, women and men have been improved. Plans are underway to keep the work going beyond 2015.

With two years to go, there are pamphlets, charts and graphs measuring success in impressive detail at <http://mdgs.un.org>. The full progress chart can be viewed at: http://mdgs.un.org/unsd/mdg/resources/statis/products/progress2012/progress_E.pdf



- Target already met or expected to be met by 2015.
- Insufficient progress to meet 2015 goal.
- No progress, deterioration or insufficient data.



*"You give bread to the hungry person,
but it would be better were no one hungry,
and you could give it to no one.
You clothe the naked person.
Would that all were clothed
and this necessity did not exist."*

St. Augustine, Tractate 1 John 8.8

HEARTS ON FIRE FOR JUSTICE AND PEACE

Emeka Xris Obiezu, O.S.A., the Permanent Representative for the Augustinians International Non-governmental Organization at the United Nations sits in a small Manhattan office space with desk-lined walls.

This is the office the Augustinians share with four other religious Orders, in a building that houses at least a dozen more international Catholic organizations.

The office is three blocks from the UN, and sits within a small city of UN member-related, high-rise buildings. The street leading to the UN cuts a sightline through the tall buildings to the top of the hill, where the landmark UN building and its flags are partially revealed. There's a feeling of anticipation as you approach this six-block East River site that sits on the edge of the Manhattan skyline, perhaps because there's nowhere else on earth like it. The land is owned by the 193 member states.

Some buildings along the way have elaborately carved doors and emblems and flags representing the countries that occupy the buildings. One is a beautiful glass building where staff from the Nigerian Delegation is headquartered. Fr. Emeka has friends there, colleagues who come from his native country, Nigeria. He is a long way from home, but he is here to work for all people through his work for the Augustinians International's Non-Governmental Organization (NGO).

Fr. Emeka met the Augustinians after high school when he moved and joined Saint Augustine Parish, in Benin City, Nigeria. He witnessed Augustinians living together in community at St. Augustine and began to have aspirations to become an Augustinian. In 1996 he became a solemnly-professed member of the Nigerian Province of St. Augustine and was ordained in his parish in 1997.

In 2004, Fr. Emeka came to Canada to attend the University of Toronto. Fr. John Paul Szura, O.S.A., a Justice and Peace representative to the UN from the Midwest Province, visited Canada and invited Fr. Emeka to attend a UN conference in 2006. In 2008, Fr. Emeka was appointed as a member of the Secretariat of Justice and Peace of the Order of St. Augustine and in 2010 he was named the Permanent Representative of Augustinians International, the Order of St. Augustine's NGO at the United Nations.

Fr. Emeka became a strong advocate for Justice and Peace because "The whole life of Christ is the example. Giving us courage that this is a worthwhile life to live. At the same time critiquing us. He did not come to be served but to serve, that is what he said in the Gospel. Christ gave us that as a model; to always live for others."

He is not only living the life of a passionate Augustinian, priest and social justice animator, he is highly trained for it, holding a PhD in systematic theology with specialty in political theology and method in theological ethics from the University of St. Michael's College and Regis College, University of Toronto.

In his doctoral dissertation "A Theological Interpretation and Assessment of the Participation of the Roman Catholic Church and Roman Catholic Church-Inspired Non-Governmental Organizations (NGOs) in the United Nations," he defines an NGO as "a legally constituted not-for-profit organization, created by private persons or organizations, which have no participation or representation by any government personnel and maintain no partisan political motives. Moreover, NGOs



FR. EMEKA OBIEZU, O.S.A., WITH FR. JOSEPH P. FOLEY, C.M., CONGREGATION OF MISSION. THE CONGREGATION OF MISSION IS ONE OF THE RELIGIOUS ORDERS THAT SHARES THE MANHATTAN OFFICE WITH THE AUGUSTINIANS.



A VIEW OF THE BRIEFING "PREVENTION, PROSECUTION AND PROTECTION: FOCUS ON THE TRAFFICKING OF WOMEN AND GIRLS," ORGANIZED BY THE UN DEPARTMENT OF PUBLIC INFORMATION AND NON-GOVERNMENTAL ORGANIZATIONS (DPI/ NGO). UN PHOTO/EVAN SCHNEIDER

are non-violent in approach and concerned primarily with the general good."

In their various forms, NGOs perform a variety of humanitarian and relief functions, bring citizens' concerns to governments, monitor policy and program implementation and encourage participation of stakeholders at the community level. They also provide expertise, serve as early warning mechanisms and help monitor agreements. Some are organized around specific issues, such as human rights, the environment or health.

A Non-Governmental Organization is really a generic term, but, in this context, we are talking about NGOs that are formally affiliated with the United Nations' Department of Public Information (DPI)

or accredited to the Economic and Social Council (ECOSOC).

As Augustinians International's full-time delegate, Fr. Emeka is an active member of the UN NGO committees on sustainable development; social development; financial development; human rights issues, including migration, trafficking in persons and poverty eradication; religious NGOs at the UN; and the World Alliance for the Transformation of the UN.

Through their NGO, Fr. Emeka directs activities of the Augustinians' relationship with the UN, which includes participation in advocacy networks that seek to raise alternative perspectives on the formulation and implementation of UN policies.

Working with the Secretariat for Justice and Peace Committee, he coordinates UN-related projects among the Order's members in the 43 countries they serve, and endeavors to integrate both advocacy and relief efforts undertaken by local Augustinians in those regions.

As an NGO with Department of Public Information (DPI) status representatives from Augustinians International can attend briefings, meetings and deliberations at the UN; access UN materials and publications, briefing calendars, the UN daily journal, UN Spokesman Daily Highlights, etc. NGO representatives can attend the annual General Debate of the UN General Assembly, and receive invitations to



“BUILDING THE FOUNDATIONS FOR SUSTAINABLE DEVELOPMENT IS THE GREATEST CHALLENGE WE FACE TODAY AS AN INTERNATIONAL COMMUNITY.”—SECRETARY-GENERAL BAN KI-MOON 2012. PICTURED: RICE FIELDS BELONGING TO LOCAL HILL TRIBES IN SAPA, VIET NAM. UN PHOTO/KIBAE PARK

activities relevant to the work of the NGO community. They can also attend the DPI/ NGO weekly briefings.

The importance of working with and through NGOs as an integral part of United Nations information activities was recognized when the Department of Public Information was first established in 1946. The General Assembly, in its resolution 13 (I), instructed DPI and its branch offices to: *...actively assist and encourage national information services, educational institutions and other governmental and non-governmental organizations of all kinds interested in spreading information about the United Nations. For this and other purposes, it should operate a fully equipped reference service, brief or supply lecturers, and make available its publications, documentary films, film strips, posters and other exhibits for use by these agencies and organizations.*

The Economic and Social Council, by Resolution 1297 (XLIV) of 27 May 1968, called on DPI to associate NGOs, bearing in mind that an NGO “...shall undertake to support the work of the United Nations and to promote knowledge of its principles and activities, in accordance with its own aims and purposes and the nature and scope of its competence and activities.”

Augustinians work to fulfill the letter and spirit of a DPI/NGO partnership in several ways:

Augustinians International NGO, in affiliation with UN Department of Public Information (DPI), sponsor a website (www.augustiniansinternational.com). The website invites you to participate in the Augustinian presence at the UN. It includes

- Augustinian International’s monthly newsletters
- DPI/NGO briefings
- NEWS links to Top Stories from the UN News Centre

The Secretariat for Justice and Peace, the overarching executive committee, meets in Rome to

- Discuss and publicize issues that may affect local provinces in one of 43 countries in which Augustinians serve.
- Budget and oversee the Order’s UN project.
- Set Public Awareness campaigns for issues, like human trafficking.
- Organize conferences for Augustinian Justice and Peace friars and laity who coordinate ministries related to Justice and Peace. An example would be the weeklong conference held in July 2010,

“Pursuing the Path of Justice and Peace,” which drew Augustinians and laity from thirteen countries.

NGO SUCCESSES

In their 64 years of relationship with the UN, NGOs have recorded remarkable success. They have brought about more awareness of women’s rights, sustainable development, the HIV/AIDS epidemic, and raised important proposals that include issues of global currency transaction tax. They have worked nationally to improve laws and offer services such as health care and education. They were also instrumental in outlawing the use of nuclear weapons and landmines.

At the opening of the 1994 conference of NGOs in New York, Secretary-General Boutros-Ghali told the NGO delegates:

“I want you to consider this your home. Until recently, these words might have caused astonishment. The United Nations was considered to be a forum of sovereign states alone. Within the space of a few short years, this attitude has changed. Non-governmental organizations are now considered full participants in international life.”

LOOKING AHEAD TO THE FUTURE OF AUGUSTINIANS INTERNATIONAL NGO

Fr. Emeka is hoping with ECOSOC status (a status that allows NGOs to be part of committees with members of the Economic and Social Council) the Order will

- Increase staff at New York
- Initiate a presence at Geneva and other UN major Headquarters
- Create a resource group
- Create more opportunities to support team members
- Strengthen regional networks
- Bring other members of the Augustinian family (male and female groups) into the organization as a witness to our common heritage and to improve productivity

As an Augustinian, Fr. Emeka is fully committed and he is aware of his prophetic responsibility to raise the voice of the Augustinians at the UN to shape the discourse on Education, Human Development and Human Rights. These are the issues Augustine faced in the 5th century and the fight for these basic rights is more complicated than ever. It is Christ’s solidarity with all of humanity that gives hope and purpose to the pursuit of justice and peace. And the fact that the United Nations owns that six-block piece of land in Manhattan means we all own justice and peace. +

REPRESENTATIVES FOR AUGUSTINIANS INTERNATIONAL AT THE UNITED NATIONS

Permanent Delegate
Emeka Obiezu (Province of Nigeria)
Jesús Guzmán (Province of Michoacán - Mexico)
Hilary Tagliaferro (Province of Malta)
John Paul Szura (Province of Chicago, USA)
Anthony Pizzo (Province of Chicago, USA)
John Deegan (Province of Villanova, USA)

SECRETARIAT FOR JUSTICE AND PEACE

Alejandro Moral (Asst. Gen., Co-Chair)
Michael Di Gregorio (Vic. Gen., Co-Chair)
Pietro Bellini (ITALY)
Lucien Borg (MALTA)
Juan A. Cárdenas (COLUMBIA)
John Deegan (UNITED STATES)
John Murray (AUSTRALIA)
Gianni Notarianni (ENGLAND)
Emeka Christian Obiezu (NIGERIA)

NGO COMMITTEES

Augustinians International is part of the following committees, formed of representatives of NGOs from around the world. The descriptions below are taken from the committees’ websites and/or mission statements.

COMMITTEE ON FINANCING FOR DEVELOPMENT (WWW.NGOSONFFD.ORG)

“The NGO Committee on FFD supports the goals of the Monterrey Consensus to “eradicate poverty, achieve sustained economic growth, and promote sustainable development as we advance to a fully inclusive and equitable global economic system.” The committee aims to “confront the challenges of financing for development” by staying engaged as advocates for the Monterrey Consensus leading actions: mobilizing domestic financial resources for development, mobilizing international resources for development, international trade, financial cooperation for development, external debt, Official Development Assistance (ODA) and addressing systemic issues.”

COMMITTEE ON MIGRATION (WWW.NGO-MIGRATION.ORG)

“The mission of the NGO Committee on Migration is to encourage the promotion and protection of migrants and their human rights, in accordance with the United Nations Charter.”

COMMITTEE OF RELIGIOUS NGOS (WWW.TRUNITY.NET/RNGO)

Members of the Committee of RNGOS classify their work as “religious, spiritual or ethical in nature.” “The committee serves as a forum to inform and educate our constituencies about the global challenges of our time, and the constructive role that the UN can play in addressing those issues. It also serves as a forum for exchanging and promoting shared religious and ethical values in the deliberations of the world organization.”

COMMITTEE ON SOCIAL DEVELOPMENT (WWW.NGOSOCDEV.NET)

“The NGO Committee for Social Development is dedicated to raising awareness and holding discussions on social development issues taken

up by the UN system and in particular by the UN Commission for Social Development. The Committee also advocates on social development issues in other forums such as the Commission for Sustainable Development, Commission on the Status of Women, Economic and Social Council (ECOSOC), and the General Assembly. Committee members keep one another informed and deliver group statements to the UN voicing ideas and positions on key social development issues. In addition, the Committee is focused on reviewing the outcome of the World Summit on Social Development.”

COMMITTEE ON THE STATUS OF WOMEN (WWW.NGOCSW.ORG)

NGO/CSW/NY has no mission statement of its own. The organizational purpose of the committee is to help plan the UN Commission on the Status of Women, which takes place during the first two weeks of March every year. The Commission on the Status of Women is a policy-making body of the UN Economic and Social Council dedicated solely to gender equality and the advancement of women.

COMMITTEE TO STOP TRAFFICKING IN PERSONS

“The NGOCSTIP is dedicated to the eradication of human trafficking in all its forms through education, advocacy, research, and monitoring compliance with United Nations treaties, protocols, laws, and resolutions. The Committee recognizes the urgency of a) raising awareness of trafficking in persons as a violation of Human Rights, b) ensuring action at the UN to address the underlying causes of human trafficking, and c) advocating for provision of services to victims.”

COMMITTEE ON SUSTAINABLE DEVELOPMENT ([HTTP://WWW.TRUNITY.NET/CONGOSD/](http://WWW.TRUNITY.NET/CONGOSD/))

“Our vision is underpinned by sustainability for present and future generations of people, including three fundamental pillars: environmental protection, social development, and economic sustainability. The global climate crisis, a cross-cutting issue, is an important committee focus.”

WORKING GROUP ON GIRLS (WWW.GIRLSRIGHTS.ORG)

WGG is “dedicated to promoting the rights of girls worldwide, advancing the status of girls and assisting them to develop their full potential as women.” WGG works to ensure girls’ participation in policy-making and education, promotes protection of girls from exploitation, and advocates for policies that include and empower girls.



MODELS FOR JUSTICE AND PEACE

CATHOLIC WOMEN AT THE UNITED NATIONS

BY TEDDIE GALLAGHER

“May Mary Auxilium Christianorum be your strength in the battle for the restoration of a healthy and prosperous society, for the triumph of God and of the Church. We invoke Her with all Our heart in your behalf. We give to you all, and to all who are united with you, to your works and institutions, as well as to your families, and to all who are dear to you, Our Apostolic Blessing.”



Allocution of Pope Pius XII to the Congress of the International Union of Catholic Women's Leagues, Rome, Italy, September 11, 1947.

SHINING LIGHTS IN A DARK WORLD

On September 11, 1947, in an allocation addressed to the Congress of the International Union of Catholic Women's League, in Rome, Pope Pius the XII said:

“...Catholic women and girls, formerly you would have thought only of worthily playing your sacred and fruitful role in the management of a wholesome, strong, and radiant home...but now you appear abroad, you enter the arena to take part in the battle: you have not sought to do so, but courageously you accept your new duties; not as resigned victims nor merely in a defensive spirit; you are determined to pass to the counter-attack and conquer”

The women of the International Union of Catholic Women's League (IUCWL) were gathered in Rome in 1947— but it was not the first time they gathered abroad or faced danger in the political arena. In fact, the International Union of Catholic Women's League (now the World Union of Catholic Women's Organizations, WUCWO) had been on the move for peace since the League was founded in Brussels in 1910. The photos opposite this page show women carrying a petition with more than six million signatures from Catholic women to present to the League of Nations at the opening of the World Disarmament conference, in Geneva in 1932.

Robyn Fahey, Communications Officer for Catholic Women's League of Victoria and Wagga Wagga, Australia, a WUCWO-affiliated group, wrote that, “members of the union destroyed their archives in Holland in May of 1940 so the invaders could not lay their hands on them and use them to find people who had collaborated against them. In June of 1940, the Gestapo searched the union's offices where Dr. J. Hoogveld, the union's chaplain since 1930, was arrested and later died as a result of the ill treatment he suffered.”

By 1948, an American member of the IUCWL would remold Non-Governmental Organizations at the newly formed United Nations to give women's issues unprecedented results. Her name was Catherine Schaefer.



1. IUCWL DISARMAMENT PETITION FLOAT ON THE WAY TO THE LEAGUE OF NATIONS, 1932 * 2. WUCWO PRESIDENT, MARIE DU ROSTU, GLOBAL CAMPAIGN AGAINST HUNGER 1955** 3. IUCWL WOMEN MARCHING THROUGH THE STREETS OF GENEVA TO PETITION THE LEAGUE OF NATIONS, 1932** 4. PRESENTING THE PETITION FOR PEACE, 1932** 5. CATHERINE SCHAEFER, THE DIRECTOR OF THE UN AFFAIRS OFFICE FOR THE NCWC AND IUCWL'S REPRESENTATIVE AT THE UN FOLLOWING WWII** 6. IUCWL (NOW WUCWO) REPRESENTATIVES AT THE DECLARATION OF HUMAN RIGHTS, 1948** (*SWARTHMORE COLLEGE PEACE COLLECTION **WOMEN'S CATHOLIC LEAGUE OF VICTORIA AND WAGGA WAGGA, AUSTRALIA) PICTURED ON THE LEFT: MARCH 21, 1969: MISS ALBA ZIZZAMIA, OF THE WORLD UNION OF CATHOLIC WOMEN'S ORGANIZATIONS (WUCWO), SIGNS THE REGISTER FOR THE RECEIPT OF CONTRIBUTIONS FROM THE PUBLIC FOR “THE VICTIMS OF THE POLICIES OF APARTHEID AND RACISM IN SOUTH AFRICA” ON THE MORNING THE REGISTER WAS OPENED BY SECRETARY-GENERAL U THANT. UN PHOTO/YUTAKA NAGATA

Mary Catherine Schaefer graduated from Trinity College in 1927 and went to work as secretary to Rev. John Ryan of the National Catholic Welfare Conference (NCWC, now the USCCB) in Washington, D.C. She worked for the Social Action Department and became active in the Catholic Association for International Peace (CAIP).

In 1946, Schaefer was transferred to New York City, where she was named Director of the United Nations (UN) Affairs Office for the National Catholic Welfare Council. Schaefer was the official NCWC Observer at the UN, mandated by the American bishops to monitor and lobby for Catholic interests. In this capacity Schaefer spoke before the Economic and Social Council's (ECOSOC) Commission on the Status of Women, convincing them that they should use the

International Union of Catholic Women's League (IUCWL) in a consulting capacity to the Commission. Schaefer, a member of IUCWL, became that first ECOSOC consultant from IUCWL.

Schaefer was notoriously forceful and knew how to communicate her goals. She pushed to get broader access to the Economic Social Council at the UN. She was elected as the League's representative to the Interim Committee of NGOs, a committee that determined future UN requirements for and relations among all NGOs.

In 1948, Alba Zizzamia, was named Assistant Director. For the next 25 years Schaefer and Zizzamia were successful in raising consciousness about human rights, especially the status of women's rights in suppressive cultures. They fought for equal

access to education for both men and women, equal pay for women, parental custody rights for widows and many, many other economic and social issues. They forged alliances with other Catholic NGOs and many of these NGOs are the groups the Augustinians work with today.

The Vatican established its own observer mission at the UN in 1964. In 1972, the office was shut down by the bishop's office, reportedly because it was deemed as redundant to the Vatican, an apparent victim of a budget cut. Ms. Schaefer retired in 1972. Alba Zizzamia went on to be the Director of Justice and Peace for the Archdiocese of New York. Both are deceased. +

NOTE: TO FIND OUT MORE ABOUT THE WORLD UNION OF CATHOLIC WOMEN'S ORGANIZATIONS GO TO WWW.WUCWO.ORG



MODELS FOR JUSTICE AND PEACE

THE HOLY SEE AT THE UNITED NATIONS

BY TEDDIE GALLAGHER

*If you remove the yoke from among you,
the accusing finger, and malicious speech;
If you lavish your food on the hungry and
satisfy the afflicted; Then your light shall
rise in the darkness.*

Isaiah 58: 9-10

HIS HOLINESS POPE JOHN PAUL II ADDRESSING THE INTERNATIONAL COURT OF JUSTICE DURING HIS VISIT ON MAY 13, 1985. THE HAGUE, NETHERLANDS. UN PHOTO

LUMEN CHRISTI

Pope Pius the XII and Pope John the XXIII gave their support for the United Nations and Catholics were encouraged to represent their countries and organizations at the UN, but it was not until 1964 that The Holy See was granted official recognition as a non-member state with Permanent-Observer status in the UN.

The Roman Catholic Church-State merits this status because of the 1929 Lateran Treaty, which ended the 59-year dispute between the Vatican and House of Savoy and gave the Holy See status as its own country. Despite its standing as an International Sovereignty, The Holy See could not be given member-state status, because it did not have a standing army, as required by the United Nations for member-status.

Since its recognition as a Permanent Observer, three Supreme Pontiffs have addressed the General Assembly, invited just as any head-of-state would be welcomed by the assembly. Here are excerpts from their addresses:



IN AN UNPRECEDENTED VISIT TO THE UNITED NATIONS, HIS HOLINESS POPE PAUL VI MAKES A SPECIAL APPEAL FOR WORLD PEACE BEFORE THE UNITED NATIONS GENERAL ASSEMBLY ON OCTOBER 4, 1965. UN PHOTO

VISIT OF HIS HOLINESS POPE PAUL VI TO THE UNITED NATIONS

We are speaking with the voice of the dead as well as of the living; of the dead who have fallen in the terrible wars of the past, dreaming of concord and world peace; of the living who have survived those wars, bearing in their hearts a condemnation of those who seek to renew them; and of those rightful expectation of a better humanity.

And We also make Our own, the voice of

the poor, the disinherited, the suffering; of those who long for justice for the dignity of life, for freedom, for well being and for progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace. ...The edifice which you have constructed must never collapse; it must be continually perfected and adapted to the needs which the history of the world will present. You mark a stage in the development of mankind; from now on retreat is impossible; you must go forward.



HIS HOLINESS POPE JOHN PAUL II SPEAKING BEFORE THE GENERAL ASSEMBLY OCTOBER 5, 1995 ON THE OCCASION OF THE 50TH ANNIVERSARY OF THE UNITED NATIONS. UN PHOTO/MILTON GRANT

POPE JOHN PAUL II VISITS UNITED NATIONS

Hope and trust: These may seem matters beyond the purview of the United Nations. But they are not. The politics of nations, with which your organization is principally concerned, can never ignore the transcendent, spiritual dimension of the human experience, and could never ignore it without harming the cause of man and the cause of human freedom. Whatever diminishes man harms the cause of freedom. In order to recover our hope and our trust at the end of this century of sorrows, we must regain sight of that transcendent horizon of possibility to which the soul of man aspires. As a Christian, my hope and trust are centered on Jesus Christ...Christian hope for the world and its future extends to every human person... Therefore, as we approach the 2,000th anniversary of the birth of Christ, the church asks only to be able to propose respectfully this message of salvation, and to be able to promote, in charity and service, the solidarity of the entire human family.



ON THE EVE OF THE OPENING OF THE 67TH SESSION OF THE GENERAL ASSEMBLY, A PRAYER SERVICE WAS HELD AT THE CHURCH OF THE HOLY FAMILY IN NEW YORK CITY FOR THE UN DIPLOMATIC COMMUNITY AND PERSONNEL, WITH RELIGIOUS AND ECUMENICAL LEADERS. THE EVENT WAS HOSTED BY ARCHBISHOP FRANCIS ASSISI CHULLIKATT, PERMANENT OBSERVER OF THE HOLY SEE TO THE UN, AND THE ARCHDIOCESE OF NEW YORK. PICTURED: ARCHBISHOP CHULLIKAT WELCOMES SECRETARY-GENERAL BAN KI-MOON TO THE PRAYER SERVICE. SEPTEMBER 17, 2012. UN PHOTO/RICK BAJORNAS



HIS HOLINESS POPE BENEDICT XVI ADDRESSES THE UNITED NATIONS GENERAL ASSEMBLY ON APRIL 18, 2008, THE OCCASION OF THE 60TH ANNIVERSARY OF ITS UNIVERSAL DECLARATION OF HUMAN RIGHTS. UN PHOTO/JENNY ROCKETT

POPE BENEDICT XVI ADDRESSES UN GENERAL ASSEMBLY

Experience shows that legality often prevails over justice when the insistence upon rights makes them appear as the exclusive result of legislative enactments or normative decisions taken by the various agencies of those in power. When presented purely in terms of legality, rights risk becoming weak propositions divorced from the ethical and rational dimension which is their foundation and their goal. The Universal Declaration, rather, has reinforced the conviction that respect for human rights is principally rooted in unchanging justice, on which the binding force of international proclamations is also

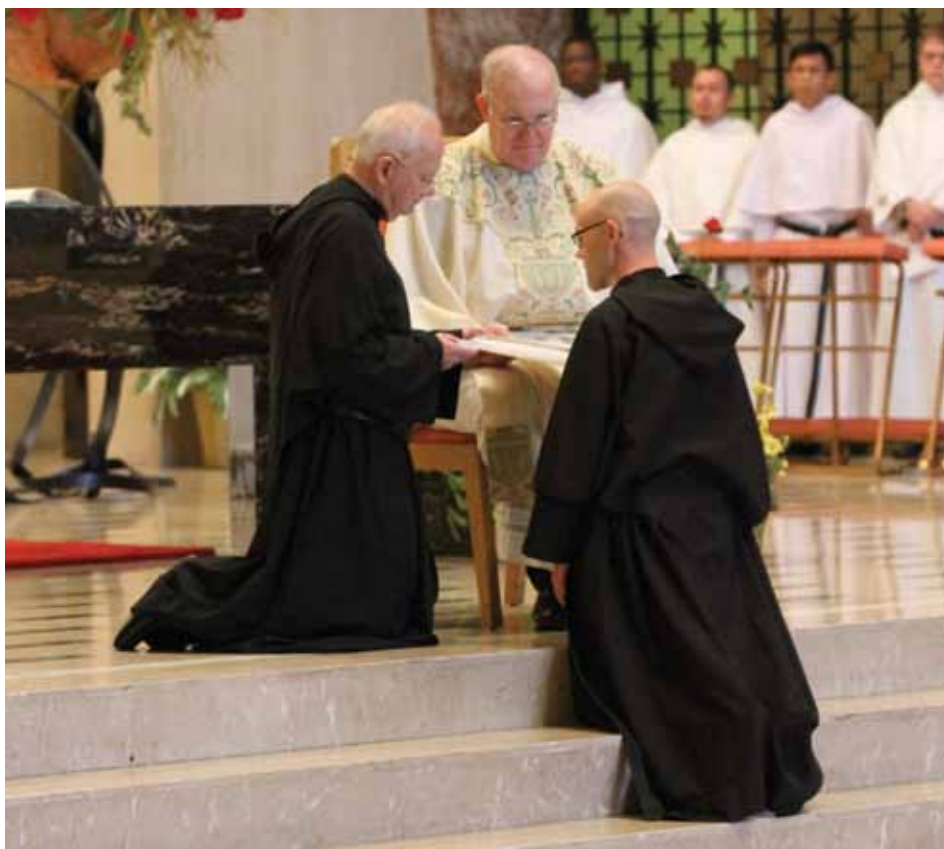
based...this intuition was expressed as early as the fifth century by Augustine of Hippo, one of the masters of our intellectual heritage. He taught that the saying: Do not do to others what you would not want done to you “cannot in any way vary according to the different understandings that have arisen in the world” (*De Doctrina Christiana, III, 14*). Human rights, then, must be respected as an expression of justice, and not merely because they are enforceable through the will of the legislators. +



HIS HOLINESS POPE BENEDICT XVI, FOLLOWED BY SECRETARY-GENERAL BAN KI-MOON, WALKS INTO THE ASSEMBLY HALL, APRIL 18, 2008. UN PHOTO/MARK GARTEN

NEWS AND NOTES

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



FR. MICKEY GENOVESE, O.S.A., PRIOR PROVINCIAL (CENTER), ASSISTED BY FR. JACK FLYNN, O.S.A., RECEIVES THE SOLEMN PROFESSION OF BR. CRAIG M. MCMAHON, O.S.A. (KNEELING, FOREGROUND). BRS. BASLER AND MCMAHON RECESS FROM THE CHAPEL SHRINE (BELOW).

Augustinian Brothers Make Solemn Profession

Two Augustinian Brothers, Craig M. McMahon, O.S.A. (Eastern Province of St. Thomas of Villanova) and Robert C. Basler, O.S.A. (Midwest Province of Our Mother of Good Counsel), were solemnly professed on Saturday, October 13, 2012, at the St. Rita of Cascia Shrine Chapel, in Chicago, Illinois. The Chapel Shrine is located in St. Rita of Cascia High School. The school was founded by the Augustinians in 1905. With family, friends and their Augustinian brothers attending the ceremony, during Mass each Brother professed his solemn vows before the Prior



Provincial of his Province. Concelebrants at the Mass were Fr. Mickey Genovese, O.S.A., Prior Provincial of the Province of St. Thomas of Villanova and Fr. Bernard C. Scianna, O.S.A., Prior Provincial of the Province of Our Mother of Good Counsel.



FR. MICKEY GENOVESE, O.S.A. (LEFT), AND FR. PETER M. DONOHUE, O.S.A. (RIGHT), CONCELEBRATE WITH FR. JOE NAROG, O.S.A. (CENTER).

Celebrating the 125th Anniversary of the Dedication of St. Thomas of Villanova Church (1887-2012)

On Sunday, October 7 at 12:00 noon, the Villanova University and St. Thomas Parish Choirs sang “Litany of the Saints” to begin a Mass celebrating the 125th Anniversary of the dedication of the church of St. Thomas of Villanova, which is on the campus of Villanova University. Augustinians Friars of the Province of St. Thomas of Villanova built the church, which serves St. Thomas of Villanova Parish and Villanova University. Fr. Joe Narog, O.S.A., Pastor of the parish, celebrated the Mass and gave the homily. With him were concelebrants, Fr. Mickey Genovese, O.S.A., Prior Provincial of the Province of St. Thomas of Villanova, and Fr. Peter M. Donohue, O.S.A., President of Villanova University. Following Mass, a luncheon was held in the Connelly Center on the campus. St. Thomas of Villanova church holds a special significance in the history of the Province of St. Thomas of Villanova, as well as the hearts of the many Augustinians who have worshipped there as part of their journeys in becoming Augustinian Friars. For more information about the history of the Villanova Church and its dedication go to: http://augustinian.org/uploads/11AU101_Augustinian_FallWinter.pdf



Augustinian Volunteers Commissioning Mass

Fr. Mickey Genovese, O.S.A., Prior Provincial, celebrated the commissioning Mass for the 2012-2013 Augustinian Volunteers on August 26, 2012. The Mass was held at St. Thomas of Villanova in Rosemont, Pa. Following Mass, the Volunteers, along with their family, friends, alumni and Friars celebrated the beginning of the service year with a dinner held in the church hall. Domestic Volunteers will serve at several sites in the United States including Chicago, Ill., Lawrence, Mass., Philadelphia, Pa., and San Diego and Ventura in California. Volunteers will also be serving at foreign mission locations in Peru and South Africa, where Augustinian Friars serve.



FR. MICHAEL F. DIGREGORIO, O.S.A., PROCLAIMS THE GOSPEL AT THE MASS CELEBRATING SINULOG.

St. Augustine Parish Celebrates 20th Anniversary of Summer Sinulog, a Filipino Devotion

Fr. Michael F. DiGregorio, O.S.A., Vicar General of the Order of St. Augustine, celebrated this year’s Mass at St. Augustine Parish in Philadelphia, on the occasion of the 20th Anniversary of the Summer Sinulog, a Filipino festival honoring the Santo Niño. In 1992, a statue was



FR. MICKEY GENOVESE, O.S.A. (LEFT), CELEBRATES THE COMMISSIONING MASS FOR AUGUSTINIAN VOLUNTEERS (RIGHT). ABOVE LEFT: MENTRU NAGBE, MAKES HIS COMMITMENT STATEMENT ALONG WITH 27 OTHER VOLUNTEERS WHO WERE COMMISSIONED AT THE MASS.

Casa Agustin - Hispanic House of Discernment



(L(TO-R): ELIZANDRO MARTIN CONTRERAS (DISCERNER), NELSON RAFAEL GARCIA (DISCERNER), FR. JAMES MACDOUGALL, O.S.A., (PRIOR) AND JAVIER ALEJANDRO AGUILAR (PRE-NOVICE)

commissioned and sent to the Augustinians, where it was installed at St. Augustine’s Church, the official North American Shrine for the Santo Niño. The festival draws people from many states, who attend the Mass and then parade the statue on the streets surrounding the church. Afterwards, people gather to have their own statues of the Santo Niño blessed. The Filipino community presented Fr. DiGregorio with a statue of the Santo Niño to commemorate the occasion.

Stay on top of news and events from the Augustinian world – sign up for Augustinian eNews at www.augustinian.org.



FR. DENIS WILDE, O.S.A., CONDUCTS THE INVESTITURE OF MARIE LAVELLE AS AN AUGUSTINIAN SECULAR

Augustinian Secular Welcomed in Troy, New York

On August 28, 2012, the feast of St. Augustine, Anne Marie Lavelle was welcomed as a member of the Augustinian Seculars. Fr. Denis G. Wilde, O.S.A., visiting at St. Augustine Parish in Troy, NY, conducted the investiture into St. Rita’s Chapter of the Augustinian Seculars.



Augustinian Academy Monument Dedication

The Augustinian Academy Alumni Association held a dedication ceremony on October 6, 2012, on the grounds of Our Lady of Good Counsel at Austin Place, where the first Academy was opened. More than 100 alumni were present at the unveiling and dedication. The celebration began with a Mass in Our Lady of Good Counsel Church, which was founded, and is still staffed, by Augustinian Friars. The Mass was celebrated by Fr. Mickey Genovese, O.S.A., Prior Provincial of the Province of St. Thomas of Villanova and a 1965 graduate of Augustinian Academy.

The monument, which houses a bell that was part of the Academy, contains a dedication to the Augustinian graduates who served our military, especially to those who gave their lives in service. The monument was blessed by Fr. Mickey and Fr. Liam O'Doherty, O.S.A., Pastor of Our Lady of Good Counsel.

Augustinian Academy was the first Catholic high school on Staten Island. Opened in 1899 and closed in 1969, it operated as a preparatory day school for students and also served as a minor seminary.



UNVEILING OF THE AUGUSTINIAN ACADEMY MONUMENT.



FR. MICKEY READS THE DEDICATION OF THE MONUMENT, PICTURED TOP. PHOTOS COURTESY OF DAN RICHARDS

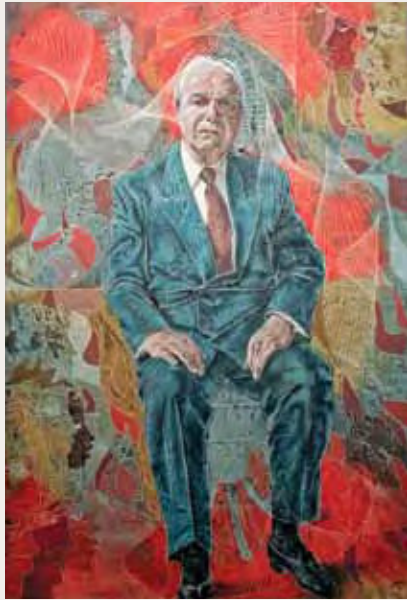
Essay by Fr. Allan Fitzgerald, O.S.A., in a New “Critical” Edition of *The Confessions: Saint Augustine of Hippo*



Fr. Allan D. Fitzgerald, O.S.A., has contributed an essay, “Confession, Prayer, Transformation,” to *The Confessions: Saint Augustine of Hippo*. This translation by Sr. Maria Boulding,

O.S.B. (1929-2009), originally published to critical acclaim in 1996, has been described as fresh, clear and eloquent, making the text more accessible to the modern reader.

This new edition, part of the Ignatius Press Critical Series and published in July 2012, adds essays exploring the content of Augustine’s writings. Fr. Fitzgerald has taught theology at Villanova University and at the Order’s Patristic Institute in Rome. He is the editor of *Augustinian Studies*, a peer-reviewed journal of the Augustinian Institute at Villanova.



AN OIL-PORTRAIT OF JAVIER PÉREZ DE CUÉLLAR, FIFTH SECRETARY-GENERAL OF THE UNITED NATIONS, BY ARTIST HANS ERNI. THE PORTRAIT WAS UNVEILED AT A SPECIAL CEREMONY ON 17 MARCH 1992. UN PHOTO/EVAN SCHNEIDER

Augustinian Connection: former Secretary-General of the United Nations Javier Pérez de Cuéllar alumnus of Colegio San Agustín, Lima Peru

Javier Pérez de Cuéllar was born on January 19, 1920 in Lima Peru, where he studied at Colegio San Agustín. He was elected as the fifth Secretary General, serving two terms from 1981-to-1991. During his two terms, he led mediations between Britain and Argentina after the Falklands War. On December 12, 1991, he was presented with the Presidential Medal of Freedom by President George H.W. Bush. Colegio San Agustín was founded in 1903 by the Order of Saint Augustine in the Province of Our Lady of Grace, Peru.



STUDENT POSTERS HUNG AT ST. AUGUSTINE’S CHURCH DURING A MASS CLOSING CELEBRATIONS SURROUNDING INTERNATIONAL DAY OF PEACE

United Nations’ International Day of Peace

The United Nations’ International Day of Peace on September 21, 2012, was celebrated by many organizations, including the Augustinian Office of Justice and Peace and ADROP, the Augustinian Defenders of the Rights of the Poor. Students in grades 4-8 from St. Anthony of Padua School in South Philadelphia, were involved in a peace-themed poster contest. In addition to this poster contest, on September 23, a Mass and reception closed the week’s events. Sponsored by ADROP, the Justice and Peace Office, and the Augustinian Parishes of St. Augustine, St. Rita, and St. Nicholas in Philadelphia, the Mass was held at St. Augustine Parish, and some of the student posters were displayed at St. Augustine’s Church.



(L-TO-R): CHRISTOPHER E. HOPEY, PRESIDENT OF MERRIMACK COLLEGE; DR. MOHAMED LAZZOUNI, A LEADING IMAM IN BOSTON; RABBI BURTON VISOTSKY, THE GOLDZIHAR AWARD RECIPIENT AND CARDINAL SEÁN P. O’MALLEY, OFM CAP., ARCHBISHOP OF BOSTON. PHOTO BY KEVIN SALEMME

Goldziher Prize Awarded by Merrimack College

The second Ignac Goldziher prize was awarded by Christopher E. Hopey, Ph.D., president of Merrimack College. Nominations are received from around the world for this biannual award, given in recognition of a person, who as a scholar-activist, promotes Jewish-Muslim relations. An honorarium of \$25,000 was awarded to Rabbi Burton Visotsky, Appleman Professor of Midrash and Interreligious Studies at the Jewish Theological Seminary, New York. With Muslim leaders in New York, he has denounced ads that vilify Muslims and he has encouraged Christians, Muslims, Jews and those of other faith traditions, to study the texts of each others’ traditions. Among those present at the awards ceremony were one of Boston’s leading imams, Dr. Mohammed Lazzouni and Cardinal Seán P. O’Malley, OFM Cap., the Archbishop of Boston.

LOOKING AHEAD

CALENDAR OF EVENTS

Mark your calendars today for this upcoming special event.



““Ever Ancient, Ever New’— Sacred Treasures”

2013 U.S. EXHIBIT IN BALTIMORE, MARYLAND

Fr. Richard G. Cannuli, O.S.A., will have an exhibition of his art at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, in Baltimore, Maryland. The show, ““Ever Ancient, Ever New’ – Sacred Treasures,” opened in March, 2012 in Rome, Italy and traveled to the Czech Republic and Poland. For the U.S. exhibition, Fr. Cannuli will have icons, shrines, vestments and two stained-glass pieces. Fr. Cannuli, Director and Curator of the Villanova University Art Gallery, is scheduled to open his show at the end of March, 2013.

See <http://richardcannuli.org> for details.

KEEPING TRACK

Following the vow of obedience, friars find themselves called to where they are needed. Each issue of The Augustinian hopes to connect you with some familiar faces as we provide brief updates on friars serving throughout the Province. Watch here to track down that old classmate, pastor, chemistry teacher, chaplain, philosophy professor, co-worker or friend.

Donald X. Burt, O.S.A.



Fr. Burt holds a BA from Villanova and a Ph.D. from the Catholic University in Washington, DC, in philosophy. He had his novitiate in New Hamburg, N.Y. and he professed first vows in 1948. He attended Augustinian College in Washington, DC, for his theological studies. He was ordained on June 5, 1955 at the National Shrine of the Immaculate Conception and his first assignment was at Archbishop Carroll High School in Washington, DC. Fr. Burt has been a teacher at all three colleges founded by the Augustinians: Biscayne in Miami, Fla. (now St. Thomas University); Merrimack in North Andover, Mass.; and Villanova University, Villanova, Pa. He also served as the regent of studies for the Province and in 1980, he was elected assistant provincial and held the post of director of planning and personnel. In addition to teaching, Fr. Burt has authored many books, whose subject has been Augustinian Spirituality.

Fr. Burt's reflections are online at www41.homepage.villanova.edu/donald.burt

Kevin F. Dwyer, O.S.A.



Fr. Dwyer professed first vows in 1955 after a year at Good Counsel Novitiate in New Hamburg, N.Y. He received a BA in philosophy from Villanova

University and did his theological studies at Augustinian College in Washington, DC. While in Washington, he took graduate courses in American History and he received an MA from Villanova in modern European history. Fr. Kevin was ordained on February 3, 1962, in the Chapel of Christ the Teacher, Merrimack College, North Andover, Mass. A native of Lawrence, Mass., he has spent most of his teaching career at Merrimack College, where served as head of the department of religious and theological studies and as the archivist of the college. In 2007, Merrimack awarded Fr. Kevin an honorary doctorate degree. He retired from teaching in June of 2011 and resides at Austin House in North Andover, Mass.

Peter G. Gori, O.S.A.



Fr. Gori professed first vows in 1973, following a year at Good Counsel Novitiate in New Hamburg, N.Y. He received a BS degree in education from Villanova University

and attended Augustinian College, Washington, DC and the Washington Theological Union, earning an MA in systematic theology. He was ordained to the priesthood on August 25, 1979 at the Chapel of Christ the Teacher, Merrimack College, North Andover, Mass. He has served at Saint Augustine Parish, Andover; Saint Augustine Parish, Lawrence and at Our Lady of Good Counsel Parish, Methuen. He worked for the Archdiocese of Boston Tribunal; served on the Provincial Council; was a trustee of Caritas Holy Family Hospital and served on the board of

Caritas Christi Health Care System. Fr. Peter was recently elected to the Villanova University Board of Trustees. Currently, he serves as Pastor, St. Augustine in Andover, Mass.

Arthur P. Purcaro, O.S.A.



Fr. Purcaro professed first vows in 1968 after a year at Good Counsel Novitiate in New Hamburg, N.Y. He received a BA in philosophy from Villanova

University and attended Augustinian College in Washington, DC, receiving his MA in theology. He was ordained on April 26, 1975 at St. Nicholas of Tolentine Church in the Bronx, N.Y. Fr. Art was assigned to the mission in Peru. He has served as the chancellor of the prelature of Chulucanas and vicar of pastoral programs. He also served at parishes in Pacaipampa and Chalaco, as well as the cathedral in Chulucanas. While most of his priestly ministry has been in Peru, in 2007 he was elected assistant general of the Order, where he served in Rome (1995-2000). After his service ended, he returned to Peru where he serves in the Diocese of Chulucanas at the parish of San Jose Obrero.

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Villanova, PA 19085

TO CONTACT FR. DWYER:
Austin House
111 Peters Street
North Andover, MA 01845

TO CONTACT FR. GORI:
St. Augustine Parish
43 Essex Street
Andover, MA 01810

TO CONTACT FR. PURCARO:
Parroquia San Jose Obrero
Jiron Pisagua #675
Chulucanas, Piura Peru



IN PARADISUM

The following friars were called home to God. You can read full biographies of these Augustinians, and post your own reflections or favorite memory, online at www.augustinian.org

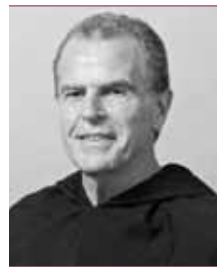


Angus N. Carney, O.S.A.

BORN: 11/22/1916
FIRST PROFESSION: 9/10/1936
ORDAINED: 5/29/1943
DIED: 9/13/2012

Fr. Carney taught in the Order's high schools, at St. Rita's (Chicago, Ill.), Archbishop Carroll (Washington, DC), Msgr. Bonner (Drexel Hill, Pa.) and Villanova Prep (Ojai, Cal.). He served in parish ministry in New Jersey, New York and Pennsylvania.

"Fr. Carney was a wonderful algebra teacher at Archbishop Carroll (Washington, DC). Smart and humorous."



John J. Del Casale, O.S.A.

BORN: 8/25/1947
FIRST PROFESSION: 8/28/1970
DIED: 9/20/2012



Joseph A. Duffey, O.S.A.

BORN: 6/16/1925
FIRST PROFESSION: 9/10/1945
ORDAINED: 6/9/1952
DIED: 11/16/2012

Fr. Duffey served nearly ten years as Prior Provincial. Originally appointed to fulfill the post, he was subsequently elected to two successive terms (1981-1990). He served as the Province's Vocation Director and as Director of Students at Augustinian College in Washington, DC. He served the in the parochial apostolate as well, at St. Rita of Cascia in Philidelphia, Pa., St. Genevieve in Flourtown, Pa., and at Our Mother of Good Counsel in Bryn Mawr, Pa.

"Fr. Duffey was involved in the RCIA program at Our Mother of Good Counsel and he had such a wealth of information about scripture, especially the Old Testament. He would explain the history and culture surrounding the scripture."



John J. Farrell, O.S.A.

BORN: 11/5/1932
FIRST PROFESSION: 10/1/1951
ORDAINED: 6/6/1959
DIED: 10/5/2012

Fr. Farrell taught economics at Biscayne College and served as president for five years. He later taught at Villanova University, worked in the Development Office and assisted in fund raising.

"Fr. Farrell was not just a graduate of Villanova, but gave a lifetime of work to Villanova as a teacher for 30 years."



Charles P. Laferty, O.S.A.

BORN: 7/13/1926
FIRST PROFESSION: 9/10/1949
ORDAINED: 6/6/1953
DIED: 10/19/2012

A teacher, Fr. Laferty served at several of the Order's high schools and colleges. He was the vice president of academic affairs at Biscayne College (Fla.); assistant to the president at Villanova University and he served the Province as the director of the missions.

"Fr. Laferty was known in his community to have a great sense of humor."

DEVELOPMENT COUNCIL

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

- Anthony M. Genovese, O.S.A., Prior Provincial
- Charles P. Connolly, Jr., Chairman
- Mario R. Dickerson, Director of Development
- James O’Connor, Co-Chair, Annual Appeal
- Basil DiSipio, Co-Chair, Annual Appeal
- Richard E. Devine, Jr.
- Anthony Dellomo
- Raymond Falzone
- Peter Federico
- Anthony Madrigale
- Mary Ellen Maggitti
- William Mahoney
- William “Tip” O’Neill, Jr.
- Claudia Piccirilli
- Michael Picotte
- Eric Quisenberry
- Robert Saldutti
- Margaret (Meg) Sheetz
- James H. Stewart

HONORARY DEVELOPMENT COUNCIL MEMBERS

- William Hallissey
- Gary Holloway, Sr.



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the spirit to make a difference

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over seven million dollars to support our efforts. The Augustinian Fund provides support, not only for Province initiatives in the areas of justice and peace, but also for those elderly friars who have worked their entire lives to bring about a more just world. It helps the poor here at home and in our foreign missions. Finally, your support helps our young, adult Augustinian Volunteers, who by their service, also strive for a better world, a world of justice and peace. Thank you for joining with us in the spirit to make a difference.



BILL DISIPIO SPEAKS WITH FRIENDS AND BENEFACTORS OF THE AUGUSTINIANS ABOUT THE GOOD WORKS SUPPORTED BY THE AUGUSTINIAN FUND AND REGARDING THE POSITIVE IMPACT THE FRIARS HAVE HAD ON HIS FAMILY AND COMMUNITY.

PICTURED AT TOP: BILL AND MARY DISIPIO, CO-CHAIRS OF THE ANNUAL APPEAL, STAND WITH FR. ANTHONY M. GENOVESE, O.S.A., DURING A FUNDRAISING EVENT AT THE UNION LEAGUE OF PHILADELPHIA. THE DISIPIOS HOSTED THIS SUCCESSFUL EVENT ON NOVEMBER 3, 2012 TO SUPPORT THE AUGUSTINIAN FUND.



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