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THE YEAR *of*  
CONSECRATED LIFE  
THE PROVINCE OF SAINT  
THOMAS OF VILLANOVA

VOLUME X . ISSUE II

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## THE AUGUSTINIAN

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# AUGUSTINIANS CELEBRATE THE YEAR OF CONSECRATED LIFE

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### Augustinian Province of Saint Thomas of Villanova



Augustinians of the Province of Saint Thomas of Villanova  
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We experience God through community and live by the Rule established by Saint Augustine of Hippo. We are one of three Provinces in the United States. Ministries of our Province are located on the east coast of the United States, with missions in Japan and Peru. Our work as Catholic priests and brothers is in the community, and it is with the support and friendship of each community, that we join the international community of Augustinians in serving the world.

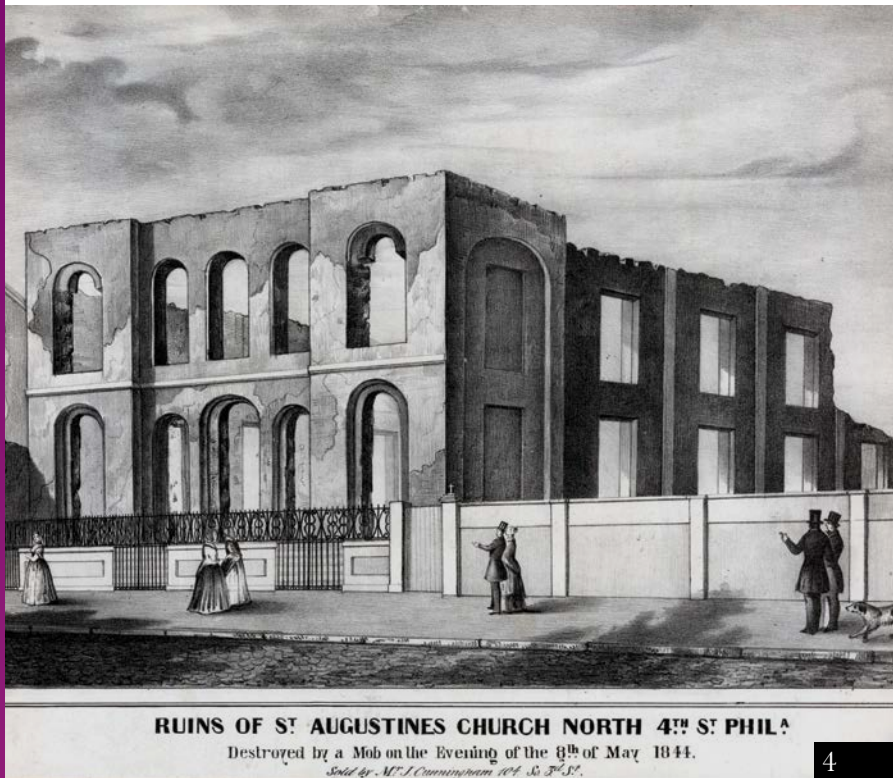
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**ON THE COVER**  
Benjamin Ridgway Evans (1834 – 1891)  
*American Street View of St. Augustine Church* (pre-1844)  
Published in 1880, Watercolor

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### ACKNOWLEDGMENTS

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

### MAIN REFERENCE BOOKS

*No Easy Road. The Early Years of the Augustinians in the United States, 1796-1874*, by Arthur J. Ennis, O.S.A.; *Historical Sketch of Villanova*, by Thomas G. Middleton, O.S.A.

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### Province History: Augustinians Arrive in Philadelphia

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

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### The Province Today

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

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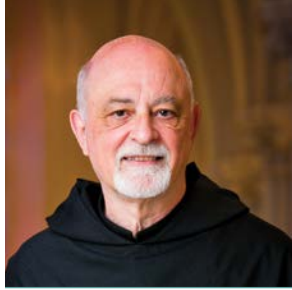
### The Future of the Province

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

### THE AUGUSTINIAN

A publication of the Province of Saint Thomas of Villanova.





## LETTER FROM THE PRIOR PROVINCIAL

### Dear Friends,

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

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

Sadly, during this same period, we were also brought together five times to mark the passing of friars whose pilgrimage on earth had come to an end. These occasions, though always tinged with sorrow, became opportunities to recall God's gifts shared in company with brothers and in service to the Church. During the month of November we remember them, and all those relatives, friends and benefactors who have gone before us, in gratitude and prayer.

As we draw closer to the end of the Year of Consecrated Life, which will culminate in February 2016, we wanted to continue to share with you a bit more about our Augustinian vocation, begun in our previous issue on Saint Augustine and the origins of the Order. In the current magazine we explore more specifically the past, the present and the future of the Province of Saint Thomas of Villanova.

I am also very pleased to share with you the latest news concerning Father Bill Atkinson's Cause which we announced in the last issue and which has received since, a good amount of publicity, sparking interest and inquiries. The creation of the Father Bill Atkinson Guild will enable us to concentrate and unite our efforts, and draw others more closely to the Cause.

Finally, I want to say how happy we are to have received, once again, very high marks on the production of The Augustinian. Our magazine is not only the recipient of several Catholic Press Awards, but of the compliments and accolades from many of you, our readers, as well. Our purpose is to inform and to communicate. Please know that we are happy to hear from you.

Wishing you many blessings,

Michael F. Di Gregorio, O.S.A.  
PRIOR PROVINCIAL  
PROVINCE OF SAINT THOMAS OF VILLANOVA

VOLUME X . ISSUE II

## THE AUGUSTINIAN

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20nine  
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## NEWS FROM THE PROVINCIAL'S DESK



The month of September, 2015, saw the official opening of the Cause of Canonization of Father Bill Atkinson, O.S.A., with the presentation of the formal request to begin the process, made to Charles J. Chaput, OFM Cap., Archbishop of Philadelphia.

In the afternoon of September 15th, the very anniversary of Father Bill's death in 2006, the Postulator General of the Augustinian Order, Father Josef Sciberras, O.S.A., and I, met for thirty minutes with the Archbishop at his office, to present the necessary documents, including a brief biography of Father Bill's life, the credentials of the Postulator General and a letter of request for the Cause to be opened. The first stage of the process takes place in the diocese in which the candidate died, which, in the case of Father Bill, is the same diocese in which he was born and lived almost his entire life.

Archbishop Chaput, despite his intense schedule in the days leading up to the celebration of the World Meeting of Families and the visit of Pope Francis, received us most cordially and conversed with us about Father Bill and the steps of the canonization process, indicating his great pleasure in accepting the Order's request and doing what he could to further the process.

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

With the opening of the Cause, I happily announce the establishment of

### The Father Bill Atkinson Guild

The Guild will coordinate the promotional and fund raising activities associated with the Cause, at [www.fatherbillatkinsonguild.org](http://www.fatherbillatkinsonguild.org), which will operate under the sponsorship and direction of the Province of Saint Thomas of Villanova.

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

**FATHER BILL'S CAUSE  
AUGUSTINIAN PROVINCIAL OFFICES  
P.O. BOX 340  
VILLANOVA, PA 19085**





# THE HISTORY OF THE PROVINCE OF SAINT THOMAS OF VILLANOVA

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

BY TEDDIE GALLAGHER

FATHER MATTHEW CARR, O.S.A., SHAKES THE HAND OF GEORGE WASHINGTON, WHO STANDS WITH COMMODORE JOHN BARRY, STEPHEN GIRARD AND THOMAS FITZSIMMONS, ALL DONORS TO THE FUND TO BUILD SAINT AUGUSTINE CHURCH.

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

In 1538, when Henry VIII dissolved the Catholic Church, the English and Irish Provinces were suppressed. Dublin was owned by the King of England, and Catholic churches in this area, known as “the pale,” were closed. What followed was the progressive closing or destruction of Irish monasteries in and beyond the pale. Augustinians continued ministry in hidden spaces under the guise of teachers and other professions from 1540 to 1840. The determination and courage of the Irish Augustinians during this period

was instrumental in the start-up of the Augustinians in America.

The first Augustinian foundation in America, spearheaded by an Irish Augustinian named Matthew Carr, O.S.A., began in 1796, with a request from Bishop John Carroll, the first Bishop in colonial America. The call for help came because Pennsylvania was in need of priests as thousands of Irish and German Catholics joined immigrants of many faiths looking for sanctuary from religious intolerance. Unlike other colonies, the constitution of the free-thinking society of Pennsylvania guaranteed rights for ownership of private property, a free press, a trial by jury, and religious tolerance. It was championed at great cost in the previous century, upon the moral ground and fortitude of a wealthy Englishman and Quaker,

William Penn, Jr., original owner and first governor of Pennsylvania. He called the notion of a free society a “Holy Experiment” and founded Philadelphia in 1682 to serve as its capital.

Pennsylvania thrived with peoples of all faiths taking up residence in and around Philadelphia and the entire state. The census in 1790 shows Pennsylvania to have 430,636 free people, the second largest population just behind Virginia with 454,983 free people.

Two months before Matthew Carr sailed for America, John Thomas Troy, Archbishop of Dublin, wrote to Bishop John Carroll in response to Carroll’s request for more priests for Pennsylvania, with regards to Matthew Carr’s appointment:

“Mr. Carr, bearer of this letter is an Augustinian and in the last Provincial Chapter of that Order, was chosen Superior of its house in this city...His departure from hence... is regretted by his Superiors here and me. We have acquiesced, in that it appears to arise from an impulse of zeal commended by the General of his Order and his Council.”

Indeed, the credentials Matthew Carr carried with him from the Augustinian general curia in Rome did not share any regret. The Most Reverend Prior General, Stephen Bellisini, O.S.A., General of the Order of Hermits of Saint Augustine, from 1786 through his death in 1797, and his council, wrote “If anything of joy, anything of pleasure has ever come to us it was surely then when the venerable Friar priests Matthew Carr of Dublin and John Rosseter\* of Ross, alumni and sons of the Irish Province, set forth through us in the United States of North America, where they had gone for the love of souls and the purpose of spreading the faith.”

The letter from Rome named Father Carr prior of the Philadelphia convent, granted him faculties in things spiritual and temporal and commanded all and everyone in this same convent to acknowledge and obey him. It appointed Carr the head of the missions and elected him to be the Vicar General of the Augustinian Province of the United States of North America.

Matthew Carr was forty-one years old when he left for the American mission. He landed in Philadelphia on April 18, 1796. If Father Carr was feeling fearful, he had good reason for it. Independence from England’s rule had been won, the fledgling country had legally separated from the Crown and Pennsylvania was a free society, but the hostility of Protestants, their laws against Catholics and their scorn of Irishmen was a ubiquitous and insidious danger.

\*John Rosseter, O.S.A., came to the United States in 1794, as a missionary under Bishop Carroll. He worked in Delaware, Maryland, Philadelphia and its countryside.



MOST REVEREND PRIOR GENERAL, STEPHEN BELLISINI, O.S.A.

Carr quickly began raising funds for Saint Augustine Church in Philadelphia, which was the capital of the United States from 1790 to 1800. He published a pamphlet, addressed to the “Inhabitants of Philadelphia,” with an appeal for funds. He raised nine thousand dollars from 244 contributors, among them President George Washington, Commodore John Barry, Honorable Thomas Fitzsimmons and financier Stephen Girard.

On July 11th, 1796, Carr acquired a lot on North 4th Street. The cornerstone

was laid about two months later. The initial burst of enthusiasm and contributions slowed and the church was not opened for use until 1801. The permanent rectory beside the church was not occupied until 1806.

In 1797, Michael Hurley became the first Augustinian vocation for the new American Province. Father Carr sent him to Rome and he was ordained there in

1802. He then returned to Saint Augustine Parish as assistant pastor.

At the time, most churches were held under a corporate title administered by

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

Thomas Matthew Carr died on September 29, 1820, never seeing the fully completed Church. Carr’s death left Father Michael Hurley to complete the building and assume the role of pastor at Saint Augustine Parish, whose church and steeple were finished in 1829. Father Hurley was alone in completing all the tasks until 1828 when William O’ Donnell arrived in Philadelphia and two months later his brother Nicholas O’ Donnell arrived, both from County Tipperary, Ireland.

In 1830, a historic, duplicate of the Liberty Bell, called the “sister bell,” was received by the Augustinians for their new steeple. The bell, which had hung in the state house (now known as Independence Hall), was made at the same foundry as the Liberty Bell, with the same look and size. It was rung on July 4, 1776, along with the Liberty Bell to celebrate America’s independence from English rule.

In 1832, Philadelphia was struck with Asiatic cholera, a plague that reached the city in July. Over 2,000 cases were reported and hospitals could not handle

## SAINT AUGUSTINE CHURCH

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



FATHER MICHAEL HURLEY, O.S.A.

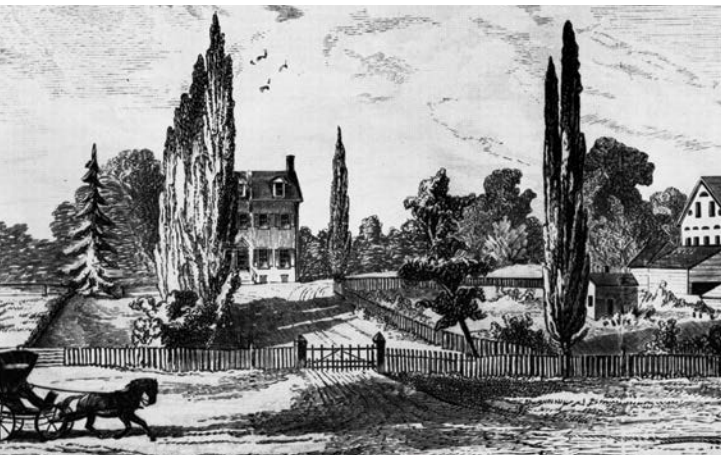


the emergency. Father Hurley allowed Saint Augustine Friary and a building adjoining the church to be turned into a hospital under one doctor, assisted by Michael Hurley and the Sisters of Charity. Later in 1832, Hurley received a citation for his work during the plague for “his humane and fearless attention to the sick and dying and his noble example of Christian benevolence.”

Father Michael Hurley, O.S.A. died on May 14, 1837. Bishop Kenrick presided at his funeral Mass, with a large attendance, including sixteen priests and a full choir. His remains and those of Matthew Carr are buried with other friars in the vault under Saint Augustine Church.

In addition to serving at Saint Augustine’s, Father Hurley was one of the many priests who said Mass at Belle-Air, an estate owned by Jane and John Rudolph, ten miles outside of Philadelphia in Radnor Township, Pennsylvania. Jane and her father, Captain Thomas Lloyd had been members of Saint Augustine Parish and the Augustinians were frequent presiders at Masses held in their mansion’s front parlor. John Rudolph died in 1838 and by 1841, Jane Rudolph decided to sell the stone mansion and 200-acre estate at auction to the highest bidder.

In 1839, Patrick E. Moriarty, O.S.A. arrived in Philadelphia and served as prior and pastor of Saint Augustine’s. He quickly gained fame as an orator and lecturer. He and Father Kyle, who had been stationed at Saint Augustine’s beginning in 1838, bought the Belle-Air Estate from Mrs. Rudolph, estimated at \$42,000, for



THE 200-ACRE BELLE-AIR ESTATE, PURCHASED BY THE AUGUSTINIANS IN 1841, BECAME VILLANOVA COLLEGE, THE SECOND AUGUSTINIAN FOUNDATION IN AMERICA.

\$18,000, on October 13th, 1841, before any auction took place.

The purchase filled the Augustinians’ dream to have a second foundation in the United States, intended to be a center of Augustinian life, a place to establish a program of education for the priesthood and an academy for Catholic boys. In 1843 Saint Thomas of Villanova College was founded and a novitiate was canonically established. Saint Thomas of Villanova, a Spanish Augustinian Saint and Bishop of Valencia, known for his care of the poor, was chosen as the chief patron of the foundation. The friars, teachers and students of Villanova College all lodged in the former Rudolph mansion.

While one might think the signing of the Constitution of the United States protected the right of religious freedom — it did not. The Constitution governed the Federal government, but individual states had the right to regulate the question of a state church, religious disqualifications (citizenship, election to public office) and the payment of taxes to the state church. In

Massachusetts, the state did not change its constitution to allow separation of the Church of England and state until 1833. The state of New Jersey had an anti-Catholic constitution until 1844. New

Hampshire’s constitution held its statute to prohibit Catholics from holding public office until 1877. In 1788, John Jay, of New York, who was the first Chief Justice of the United States, urged the New York legislature to prohibit Catholics from holding office, which was accomplished by a mandatory rule for all who were elected to renounce foreign authorities in all ecclesiastical and civil matters. So, a Catholic would have to

renounce the Pope.

Pennsylvania, on the other hand, true to its founder, offered its citizens full religious freedom. Unfortunately, laws couldn’t stop the deep mistrust of Catholics, the clergy and the thousand of Catholics immigrants seeking refuge from persecution because of their allegiance to the Pope.

In general, anti-Catholic sentiment was focused on making laws to delay citizenship and keep Catholics from holding political office at any level. Irish Catholics, perceived as too close to Catholic clergy, were of particular concern.

Catholics in Pennsylvania were spared puritanical state laws, but they were troubled

because their children were being forced to attend Public schools where Protestant songs and Bible-reading classes using the King James Version were mandatory. In 1843 Bishop Kenrick and an Irish Alderman sought a ruling to give Catholic children the right to use a different Bible. Protestants saw the pursuit as an attack on their culture, way of life and religion. This led Lewis Charles Levin, a Jewish American and an aspiring politician, born in Charleston, South Carolina, to use his newspapers the *Native American* and *The Daily Sun* to take up the

cause against the ruling.

On May 3rd, 1844, the American Republican Association, one of the earlier Nativist political organizations, called an open-air meeting in a lot on Second Street, and attempted to give a speech just north of Philadelphia in the center of Kensington, an industrial Irish-Catholic neighborhood. The announced purpose was to urge the federal government to enact laws restricting foreign-born immigrants from voting and holding political office. The Irish disrupted the meeting chasing the group away. Undaunted, the Nativist group held a second meeting on May 6th, returning to Kensington with Lewis Charles Levin as the speaker. Rain disrupted the speech and the mobs sought shelter under a block-long open-sided marketplace, where the two groups came into contact. Fighting and gunfire left four Nativists dead. A rally at Independence Hall on May 7th, led mobs back to Kensington where contents of Catholic homes were smashed and the



PATRICK E. MORIARTY, O.S.A., BECAME PASTOR OF SAINT AUGUSTINE’S PARISH IN 1839. HE WAS ON A SPEAKING TOUR IN SOUTH CAROLINA DURING THE NATIVIST RIOTS.



people were threatened. On May 8th, thousands of Nativists roamed the streets and a frenzy of arson began. They set fire to two Catholic properties, St. Michael’s Church, the School and convent of the Sisters of Charity (who had been with the Augustinians during the Cholera outbreak) and numerous homes of Irish families in the vicinity. The mob moved from Kensington back into the city limits, where Saint Augustine’s Church lay in their sights. The mayor of Philadelphia climbed up onto a carriage and told the mob he had the keys to Saint Augustine’s Church (given to him by an Augustinian friar) and the building was under protection of the city. Now, the crowds, knowing there was no one protecting the church, began to destroy it and set it on fire. The mayor was struck in the chest by a rock and he and his men left the scene. The militia was called, but through some confusion, never came. By 10 P.M. the entire church was in flames, the cross crashed down from the steeple and shortly thereafter the steeple, with a clock and bell that had been in Independence Hall on July 4th, 1776 on permanent loan to the Augustinians, fell into the fire below to the roaring cheers of the crowds.

The Friary, priceless books and two other buildings were destroyed. The only visible remains inside the church were words on the inside back wall of the Church “The Lord Seeth,” words that remain in the same place today in the rebuilt church.

The Augustinians who were at St. Augustine’s, Fathers Ashe, O’Donnell and Kyle, escaped and made their way to

Villanova. Shaken, with rumors of more violence swirling, all Catholics were on high alert. Augustinian brothers stood watch at night and young students were sent to neighbors. The Nativist torches never reached Villanova, but more violence erupted in Philadelphia in July. The first year of Villanova College ended quietly, with no attention drawn to its end.

The years that followed found the Augustinians in the United States spread out, raising money to rebuild the church. Father Moriarty (who was on a speaking tour in South Carolina during the riots) and Father Ashe went to Europe. The biggest problem was manpower and the impact of this would be felt on Villanova College, whose doors, beginning in February of 1845, would close for three semesters.

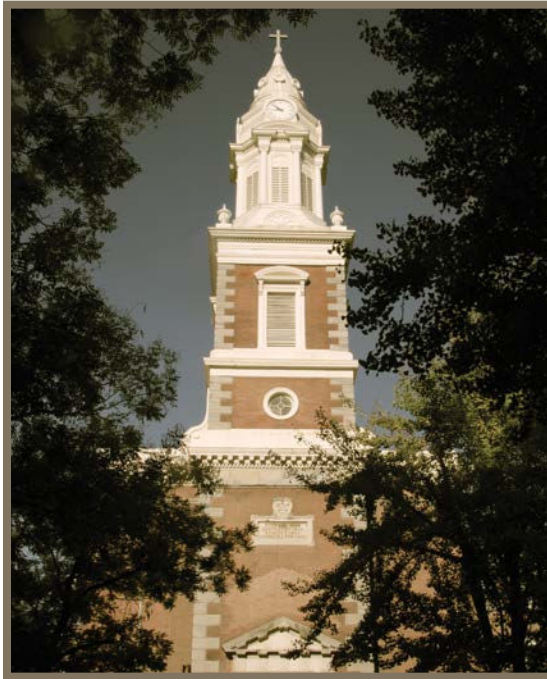
The Augustinians, via the 1804 Corporation, sued the City and the County of Philadelphia for failing to provide protection to their property. The case dragged on for three and a half years. Finally, on November 27, 1847, the Augustinians were awarded an indemnity of \$47,433.87, well short of the request for \$80,000. The new St. Augustine Church, funded by the award from the court, along with parishioner donations and the hard work of the Augustinians who went on “begging” tours in Europe and the U.S., was dedicated on Sunday, November 5, 1848. It would take another 20 years to build the new steeple for its new bell and clock.



THE RECAST “SISTER BELL,” AS IT APPEARS IN THE AUGUSTINIAN HERITAGE ROOM ON THE CAMPUS OF VILLANOVA UNIVERSITY.

The bell that rang out on July 4th, 1776 and fell to the fiery tempers of the Nativist mob on May 8th was recast with pieces retrieved from the fire, along with new material, into a new “sister bell.” The bell is lovingly housed in the Augustinian Heritage Room on the campus of Villanova University. The bell and other historic artifacts may be viewed on appointment.

The Augustinians moved past these harsh experiences, lived out with their community of brothers in collaboration with committed lay men and women— in unity, truth and love. More and more foundations were built and today, the friars continue to serve across America and in foreign mission sites “*For the love of souls and the purpose of spreading the faith.*”



SAINT AUGUSTINE CHURCH TODAY.





# THE PROVINCE OF *SAINT THOMAS OF VILLANOVA* TODAY

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

There are two essential aspects to the style or form of religious living that we call *Augustinian*. One of the essential aspects is the great emphasis on communion of life that is derived from Saint Augustine, our spiritual father.

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

Augustinian religious life was established in the United States more than two centuries ago, only two short decades after our nation's birth in 1776, and, from the very beginning, the needs of the developing Church defined to a significant degree the way in which the Order would find its expression here. It was zeal for missionary service that brought our first friars to this country, and it would be nearly half a century before serious attention could be given to the formation of full community life. The single major factor that influenced our geographic extension over the years, apart from the decision to establish ourselves at what would eventually become Villanova College, now Villanova

University, has been the invitation to assume specific ministries, and these, in turn, determined to a great extent how communion of life would develop among us. The missionary nature of the Church in America up until the start of the 20th century was precisely the period in which the Order laid its foundations here, and lived its all-important initial stages of development. It is important to recall that it was not until 1908 that the United States ceased to be considered by Rome a mission territory. As dioceses were formed over the years, bishops were eager to enlist religious to assist them in the care of souls, and we Augustinians were anxious to respond, seeing these invitations both as calls to ministry and opportunities to plant the Order more widely.

*Saint Augustine founded his monasteries in the 5th century in order to pursue, and provide, a certain style of Christian living, based on the sharing of life and faith and manual labor, and not to perform some particular apostolic work.*

Certainly, the Order's own flexibility with regard to apostolic service facilitated this arrangement. Unlike many religious congregations, whose founders were prompted in the formation of their institutes to respond to a particular ministerial need of a given place or time, we Augustinians have always been without such specificity. Saint Augustine founded his monasteries in the 5th century in order to pursue, and provide, a certain style of Christian living, based on the sharing of life and faith and

manual labor, and not to perform some particular apostolic work. Centuries later, the Order, at its canonical foundation in the 13th century, was given only a very general mandate by the Holy See: to engage in the work of evangelization. This we did principally through preaching and the celebration of the sacraments. Almost immediately, however, so as to become ably prepared for this ministry, as well as to be faithful to our legacy as the descendants of so prominent a father as Saint Augustine, we entered the world of higher studies, opening friaries near the great universities, and directing religious to them, some as students, others as professors. These earliest endeavors of sacramental ministry and academic engagement became priorities that would continue to characterize the Order throughout history, though not in an exclusive way. And so we eagerly accepted the invitation of bishops to open parishes in their dioceses, or to accept the care of parishes already in existence. Parishes, typically, required the services of few friars. Consequently, many of our communities which served parishes were quite small, and full community life was difficult to maintain in them. Augustinian communities attached to schools, on the other hand, tended to be much larger, with ten, twenty, thirty or forty or more friars engaged in ministry in each of them.

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



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Saint Augustine Friary & Church  
*Andover*

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Friary at Saint Mary of the  
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Friary & Church  
*Staten Island*

Saint Augustine Church, *Troy*  
& Saint Mary of the Assumption  
Friary & Church, *Waterford*

PENNSYLVANIA

Blessed Stephen Bellesini Friary  
House of Formation  
*Ardmore*

Our Mother of Good Counsel  
Friary & Church  
*Bryn Mawr*

Saint Augustine Friary at  
Albers Hall  
Malvern Preparatory School  
*Malvern*

Saint Augustine Friary & Church  
*Philadelphia*

Saint Nicholas of Tolentine  
Friary & Church  
*Philadelphia*

Saint Rita of Cascia Friary,  
Church & Shrine  
*Philadelphia*

Saint Thomas of Villanova  
Friary & Church  
*Rosemont*

Saxony Hall Friary  
*Rosemont*

Fray Luis de León Friary  
*Villanova*

Saint Augustine Friary  
*Villanova*

Saint John Stone Friary  
*Villanova*

Saint Thomas of Villanova Friary  
(Willowburn)  
*Villanova*

Saint Thomas of Villanova  
Monastery  
*Villanova*

NEW JERSEY

Saint Augustine Friary &  
Preparatory School  
*Richland*

FLORIDA

Our Lady of the Miraculous  
Medal Church  
*Bokeelia*

& Saint Katharine Drexel  
Friary & Church  
*Cape Coral*

Saint Elizabeth Seton  
Friary & Church  
*Naples*

JAPAN

Saint Augustine Friary & Church  
*Fukuoka*

Our Mother of Consolation  
Friary & Church  
*Nagasaki*

Saint Monica Friary & Church  
*Nagoya*

Augustinian House of Formation  
*Tokyo*

Saint Augustine Friary & Church  
*Tokyo*

U.S. INTERPROVINCIAL  
HOUSES

Saint Augustine Friary -  
Theologate  
*Chicago, Illinois*

Augustinian Novitiate  
Community  
*Racine, Wisconsin*



ARTWORK BY JOHN MARTIN BORG. PAGE 8: THE MISSION OF THE ORDER: EACH FRIAR IS CALLED TO VENTURE OUT TO THE WORLD TO CARRY THE FLAME OF TRUTH. ABOVE LEFT: SAINT AUGUSTINE AT THE TURNING POINT WHEN HE IS OVERWHELMED BY THE INNER INDESCRIBABLE LIGHT. ABOVE RIGHT: COMMUNITY IN THE ORDER: THREE FIGURES SIGNIFYING THE DEVELOPMENT OF THE ORDER THROUGH TIME, STARTING FROM THE EARLY COMMUNITY FOUNDED BY THE SAINT HIMSELF. FOR MORE DETAILS SEE PAGE 20.

in this country. The American Province first entered the foreign mission field in 1899 when two friars were sent to Cuba to assume responsibility for ministries, which Spanish friars relinquished when forced to leave that country, following the Cuban War of Independence. In 1952 the Province undertook a mission in Japan, which over the years has grown to four foundations and has established a lasting Augustinian presence in that country with native Japanese friars, who now have assumed leadership of the Order there.

In the mid-1960s, Peru became a third focus of missionary endeavor for the Villanova Province, as we participated in the mission which the Midwest Province had opened there. In Peru vocations have been many, and the Peruvian friars, like the Japanese, assure a presence of the Order for a long time to come.

The most recent initiative of the Province in the foreign mission field is that of South Africa, undertaken with great interest and enthusiasm, and maintained

for several decades, until just last year, when the Province had to withdraw due to a lack of sufficient friars to maintain it.

The Province of Saint Thomas of Villanova, with a long and proud record of service to Church and society for over 200 years, now finds itself at a critical moment of self-assessment and decision making, occasioned by factors both internal and external. Four stand out as especially important:

- **Serious reflection about the Church and religious life, occasioned by the Second Vatican Council, and continuing these fifty years since, has invited us, as it has all religious institutes, to re-examine our identity and our mission as an Order and a province.**
- **The decline, over several decades, in the number of candidates seeking admission to our way of life, compels us to consider seriously whether we can maintain the many**

**ministries in which we are engaged, some of which we undertook during vocation-rich periods of province life.**

- **The call of the Church to embark upon a “new evangelization”, and the appeal of Pope Francis to reach out to the marginalized, invite us to question whether, or to what degree, we will maintain the ministries we have been doing, some for a very long time, or imagine new ways and new spheres of service, important and urgent for today.**
- **Renewed emphasis on Augustinian Spirituality and a desire to live an authentic common life raise questions that impact greatly on the size of communities and the possibility of effecting a healthy balance between life and ministry, the internal and external facets of the Augustinian vocation mentioned earlier.**

The Provincial Chapter held in June 2014, which gathered friars from throughout the Province to review our life and works, and to plan for the coming years, called for Province leadership to undertake a process of strategic planning, precisely in order to weigh carefully the factors mentioned above, as well as others, and to assist us in charting a course for the future. This process, begun shortly after the Chapter’s end, will continue to engage the friars over the coming months, with the goal of presenting possible options for life and ministry at the next Province gathering in June 2016.

The needs of the Church are many, and the desire of the Province to address them is sincere and strong. We know that our resources, especially those of personnel, are limited, and yet we wish to continue to participate as effectively as possible in the proclamation of the Gospel and

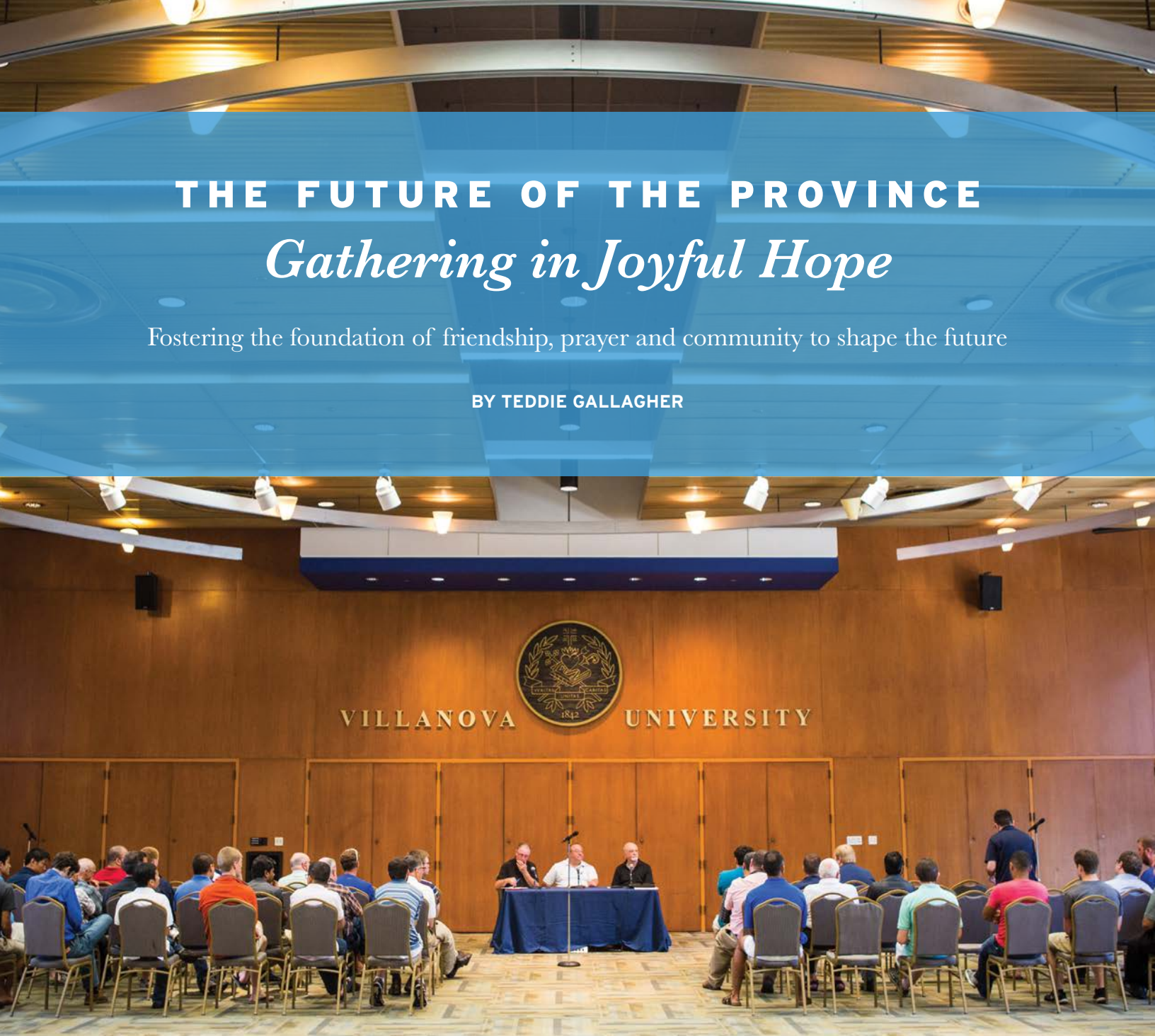
service to the People of God, according to our Augustinian values, tradition and charism. With Saint Augustine we cherish the importance of life in common, whereby we strive to live in our communities, intent upon God and seeking always greater and deeper unity of mind and heart. At the same time, faithful to our heritage as a Mendicant Order, and as devoted sons of the Church, we feel the urgency of responding to the Gospel mandate to be of service, extending to others, through our apostolates, what God has effected in us. What this will mean for us in the years ahead is still to be determined. Our goal, however, is to maintain the balance that defines us as Augustinians: pursuing a healthy and deep sharing of life together, while serving the Church and society.

Matthew Carr, the leader among friars of the American Augustinian enterprise, had little idea that his willingness to preach

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

We have no greater window into the future than did our brother, Matthew, but we do have a legacy, knowledge, faith and experience at our disposal. We also have the responsibility to use these gifts well, as we read carefully the signs of our times, and listen attentively to the needs of God’s people. If we do, we trust that it is God, after all, who will lead us into the future.





## THE FUTURE OF THE PROVINCE

### *Gathering in Joyful Hope*

Fostering the foundation of friendship, prayer and community to shape the future

BY TEDDIE GALLAGHER

On August 30th and 31st, for the first time in the Order's history in the United States, professed Augustinian friars in formation, along with the formation teams and the Provincials of the East Coast, Midwest and West Coast Provinces in the U.S. came together for a two-day meeting at Villanova University. Formulated under the Federation of North American Provinces (FANA), the days were planned for men in formation to spend time together in a relaxed setting, to meet with the Provincials as a group and one-on-one with their respective Provincial, to pray

together and to enjoy some recreation together. It was also a forum for the Provincials to speak about the future of the Order in the United States with the men who will be living that future. The two-day gathering would be capped off with the Province celebration of Consecrated Life and the First Profession of four men.

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



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

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

We say so often that we really like to be with one another. We enjoy one another's company, because somehow our life and our history tell us that we're already connected. Now, of course, we're connected first of all because we are Christians; our humanity even before that, but our fidelity to Jesus Christ is what unites us. And that's well and good but in a more specific and particular way we're united by the fact that we all somehow find in this intuition of Augustine something that is very personal and that touches us.

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

**Professed Friar:** "When I think about working together, using words like unity, collaboration, cooperation, being transparent, looking at our resources—it just brings a lot of joy to be here, because I'm excited to meet my new brothers who will soon become family."

#### QUESTION:

"One of the things that I'm searching for as an Augustinian is *what is our Spirituality?* In different formation phases we have instances where we talk about Augustine, his works and so forth. My question to you is *who is Augustine for you* and *what aspect of Augustine do you cling to that makes us Augustinian?*"



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

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

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

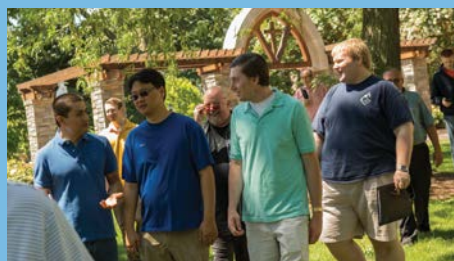


**Father Kevin Mullins, O.S.A., Prior Provincial of the West Coast Province of Saint Augustine answers:**

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

I would also say I find, through various quotations and readings and citations of Augustine's work, how clearly he speaks to us today. This isn't something from the 4th century — this is something for the 21st century. It's so honest with opportunities that console all. The essence of the heart of Augustine was all about challenges and struggles and successes, everything we're going through. Coming to know God through our communities, we're always coming home to our brothers and sisters and a confluence of the persistent presence of God.





## VOCATION STORIES

### JOSEPH P. MURRAY, O.S.A.



*Saint Augustine wrote, “Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. ....You called, you shouted, and you broke through my deafness.”*

My name is Brother Joe Murray, O.S.A. I’m finishing up theological studies at Catholic Theological Union this year, studying for priesthood—and I’m 57 years old! If you had asked me ten years ago if I would be writing this piece I would have laughed and said, “No, I don’t think so!”

I grew up in Brooklyn, New York, and have been attracted to religious life and priesthood since I was a youngster. I even wanted to go away to a religious high school seminary back in the 1970’s but my parents said no to that idea. Instead I spent a happy four years at a diocesan high school and then entered a diocesan college seminary at age 17. In less than two years I knew that I wasn’t happy there; I left, got a job, and then went on to become a clinical social worker. I enjoyed my work and was satisfied living out my call to service in my particular career. Any thoughts of religious life and priesthood moved far beyond the back burner.

Twenty years ago I came to know the Augustinians through Our Lady of Good Counsel Parish on Staten Island, in New York. The first Augustinian I met, Father Joe Mostardi, O.S.A., was presiding at Mass and preaching that day. I knew I had found a new parish home. It was there that my call to priesthood and religious life was once again stirred up, but I quickly decided that I was too old and settled into my life.

About 9 years ago Father Carlos Urbina, O.S.A. challenged me to take a long look at my vocational calling. I resisted but he was persistent. I took quite a bit of time in discernment, prayer and spiritual direction, and things began to fall into place. It began to make sense that my life – at a seemingly late date – was moving in the direction of religious life and priesthood. I remember that Father Carlos said, “You’ll know it’s right if you feel that you can be yourself.” So I resolved to seek what I desired with all my energy and so the journey began.

It’s been a long journey for me since I began my application process and Augustinian formation in 2007, but I am grateful for every day of it. I spent time studying at Villanova while in the pre-novitiate, spent an invaluable quiet

year of prayer and study at our national novitiate in Racine, Wisconsin, and then moved on to our house of studies in Chicago in 2010. Since that time I’ve had ministry assignments, which included a wonderful yearlong assignment at St. Mary of the Assumption Parish in Lawrence, Massachusetts. Since then, I’ve returned to our house of studies and will complete my work there in May of 2016.

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

*Father Carlos Urbina, O.S.A.*

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

I’m happy to say that I am able to be truly alive and truly myself with my Augustinian Brothers. We have a meaningful, fulfilling and beautiful life together. Now that I am solemnly professed, I will be ordained to the diaconate on January 2, 2016 at Saint Rita Parish in Chicago. With God’s grace I hope to be ordained to the priesthood later in 2016.

In his *Confessions* St. Augustine wrote, “You have made us for yourself, oh Lord, and our hearts are restless until they rest in you.” I invite all of you to join me on this wonderful journey of formation and ongoing conversion. God is not finished with any of us until this life is over. Encourage yourselves, young people and old, to be open to the living Spirit continuously at work in all of our lives. May all of our vocations – to marriage, single life, religious life, and/or priesthood – reflect the image of Christ to the world that so desperately needs Him. I ask for your prayers as I continue.

Blessings!  
*Brother Joe*

For more information about the Province of Saint Thomas of Villanova or vocations go to [www.augustinian.org](http://www.augustinian.org) or [www.augustinianvocations.org](http://www.augustinianvocations.org)



## NEWS AND NOTES

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



AUGUSTINIANS, FAMILY, FRIENDS AND PARISHIONERS FOLLOWING THE FIRST PROFESSION OF VOWS AT SAINT THOMAS OF VILLANOVA CHURCH, WHICH CULMINATED THE DAY'S CELEBRATIONS FOR THE "YEAR OF CONSECRATED LIFE."

### Augustinians of the Province of Saint Thomas of Villanova Celebrate a Day for the Year of Consecrated Life

A celebration of "Consecrated Life" was held on Saturday, August 1, 2015, by Augustinians of the Province of Saint Thomas of Villanova. Held on the campus of Villanova University, the second foundation of the Augustinians in the United States, friends, Affiliates and parish members were invited to join in the celebration, which culminated with the first profession of four novices at a 4:00 PM Mass held in the Church of Saint Thomas of Villanova.

The day's celebration included an exhibit of Augustinian art and photography, which was on display in the Art Gallery at the Connelly Center. The exhibit included works by Patrick Bohmann, O.S.A.†; Richard G. Cannuli, O.S.A.; Anthony A. Gasparro, O.S.A.†; Thomas G. Johnston, O.S.A.†; John J. McKenzie, O.S.A.; Daniel J. McLaughlin, O.S.A.; Ralph J. Monteiro,

O.S.A.†; Walter J. Quinn, O.S.A.; Michael P. Scuderi, O.S.A.; Jack Stagliano, O.S.A.; Henry V. Syvinski, O.S.A.†; and James E. Warne, O.S.A.†

At Corr Chapel, friars shared their vocation stories, telling how they met and how they have been influenced by Augustinians. The music of Father Joe Genito and Father Shawn Tracy's group



FATHER DAN MCLAUGHLIN, O.S.A. DISCUSSES HIS PHOTOGRAPHY WITH VISITORS TO THE ART GALLERY IN THE CONNELLY CENTER

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



(L-R): PRIOR PROVINCIAL KEVIN C. MULLINS, O.S.A. (WEST COAST); PRIOR PROVINCIAL MICHAEL F. DI GREGORIO, O.S.A. (EAST COAST); VICAR GENERAL JOSEPH L. FARRELL, O.S.A.; AND PRIOR PROVINCIAL BERNARD C. SCIANNA, O.S.A. (MIDWEST) STAND WITH THE NEWLY-PROFESSED FRIARS IMMEDIATELY BEHIND THEM, (L-R) CARLOS RODRIGUEZ, O.S.A.; JACK TIERNEY, O.S.A.; JAMES WHITE, O.S.A.; AND JAVIER AGUILAR, O.S.A. THEY ARE PICTURED WITH MEN WHO ARE CURRENTLY IN FORMATION IN THE UNITED STATES.



FOUR NOVICES PREPARE TO MAKE THEIR FIRST PROFESSION IN THE ORDER OF SAINT AUGUSTINE



NOVICE JIMMY WHITE PROFESSES FIRST VOWS BEFORE PRIOR PROVINCIAL MICHAEL DI GREGORIO, O.S.A., AS THE VICAR GENERAL AND OTHER PRIORS PROVINCIAL LOOK ON.



CLOTHED IN THE BLACK HABIT OF A PROFESSED BROTHER, JAVIER AGUILAR RECEIVES THE CONSTITUTIONS OF THE ORDER FROM VICAR GENERAL JOSEPH FARRELL, O.S.A.

See more pictures from the *Day of Consecrated Life* and the Formation Gathering at:

[WWW.AUGUSTINIAN.ORG/PHOTO-GALLERIES](http://WWW.AUGUSTINIAN.ORG/PHOTO-GALLERIES)

### Historic Interprovincial First Professions of Four Novices from Eastern and Midwest Provinces Take Place in the Saint Thomas of Villanova Church, Villanova, Pa.

Four novices made their first profession in the Order of Saint Augustine on Saturday, August 1, 2015, capping off the events, marking a day to celebrate consecrated life, in the Church's "Year of Consecrated Life."

Provincials from each of the Provinces in the United States, Michael F. Di Gregorio, O.S.A., of the eastern Province of Saint Thomas of Villanova; Bernard C. Scianna, O.S.A., of the Midwestern Province of Our Mother of Good Counsel; and Kevin C. Mullins, O.S.A., of the western Province of Saint Augustine, were present at the profession. Two novices from the Province of St. Thomas of Villanova, James White and Javier Aguilar, professed their vows before Prior Provincial Michael F. Di Gregorio, O.S.A., of the Province of Saint Thomas. They were joined by two novices from the Midwest, Carlos Rodriquez and Jack Tierney, as they made their first profession of vows before Prior Provincial Bernard C. Scianna, O.S.A., of the Province of Our Mother of Good Counsel. Clothed in the black habit of a friar after their professions, they received

the *Rule* and Constitutions of the Order of Saint Augustine from the Vicar General, Joseph L. Farrell, O.S.A., and the four were warmly welcomed by all the Augustinians in the church. These newly professed brothers will continue their studies at the theologate, Saint Augustine Friary in Chicago, where they will attend Catholic Theological Union (CTU), joining other brothers who are in formation there. Next year, the Interprovincial First Professions will take place in the Midwest.

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

Watch our video memoir  
of the day for the  
Year of Consecrated Life at  
[WWW.AUGUSTINIAN.ORG](http://WWW.AUGUSTINIAN.ORG)





JOSEPH P. MURRAY, O.S.A. (LEFT) AND BIENVENIDO RODRIGUEZ, O.S.A., KNEEL AT THE ALTAR BEFORE PRIOR PROVINCIAL MICHAEL DI GREGORIO, O.S.A., AT THEIR SOLEMN PROFESSION.

## Solemn Professions of Joseph P. Murray, O.S.A., and Bienvenido Rodriguez, O.S.A.

Two friars, Brother Joe Murray, O.S.A., and Brother Bienvenido Rodriguez, O.S.A., made their solemn profession of vows in the Order of Saint Augustine on Sunday, August 23, 2015, at Our Lady of Good Counsel Church, Staten Island, New York. Father Michael Di Gregorio, O.S.A., Prior Provincial of the Province of Saint Thomas of Villanova, received their vows. *Congratulations to Joe and Ben on your solemn profession!*



RELIC ON DISPLAY AT THE NATIONAL SHRINE OF SAINT RITA OF CASCIA

## Relic of Saint Rita of Cascia on Display at the National Shrine in Philadelphia

A habit that clothed the incorrupt body of Saint Rita was given to the Shrine of Saint Rita of Cascia in South Philadelphia by the Augustinian Sisters of the Monastery in Cascia, Italy. The relic is on permanent display at the Shrine. Father Richard Cannuli, O.S.A., director of the Villanova Art Gallery, along with parishioners Anthony Visco and Sam Bruno, lent their talents to help in the set up of the pedestal for the display.

*Photo: courtesy of Dan McLaughlin, O.S.A.*



## Bishop Alberto Bochaty, O.S.A., Leads Annual Retreat for Friars of the Province of Saint Thomas of Villanova

The annual retreat for friars of the Province of Saint Thomas of Villanova, held in June, with over 80 friars in attendance for a retreat, was led by Alberto Bochaty, O.S.A., Auxiliary Bishop of the Archdiocese of La Plata, Argentina. Pope Benedict XVI named Alberto Bochaty, O.S.A., a bishop in December of 2012.



## Pre-novices at Bellesini Friary, Ardmore, Pennsylvania

ROW 1: THOMAS ABBOTT (CHI) AND JEREMY HIERS (VIL)  
ROW 2: STEPHEN SONON (VIL), PATRICK THORP (VIL), AND WILLIAM GABRIEL (VIL)  
ROW 3: JOSEPH S. MOSTARDI, O.S.A. (DIRECTOR OF FORMATION) AND FRANCIS J. DOYLE, O.S.A. (PRIOR)



## Novices at Racine, Wisconsin

FRONT ROW: SARFRAZ ALAM (CAL), ELIZANDRO CONTRERAS (VIL), COLE DRYDEN (CAL), JOSEPH BOUDROU (CHI), ADNAN GHANI (CAL), DOMINIC SMITH (CAL)  
SECOND ROW: JEFF RATHS (CHI), SAM JOUTRAS (CHI), BOBBY CARROLL (CHI), ATSUSHI KUWAHARA (VIL)  
BACK ROW: DAN MADDEN (VIL), JIM PARADIS, O.S.A. (NOVICE DIRECTOR); JIM WENZEL, O.S.A. (FORMATION TEAM); RICH YOUNG, O.S.A. (PASTOR); JERRY KNIES, O.S.A. (PRIOR); JOE ROCCOSALVA (CHI)



CEILING FRESKO "SAINT AUGUSTINE IN HIS GLORY," PAINTED BY NICOLA MONACHESI, AT SAINT AUGUSTINE CHURCH IN PHILADELPHIA

## Ceiling Frescoes at Saint Augustine Church Granted "Historic" Designation

The ceiling frescoes at Saint Augustine Church have been designated "historic" by the Philadelphia Historical Commission. Painted by Nicola Monachesi, frescoes in the nave and sanctuary have been designated the oldest frescoes in a religious building in the United States. A fresco on the dome of the U.S. Capitol is dated 1865. The frescoes at Saint Augustine Church were painted nearly two decades before this date. A fresco is a painting done on plaster while it is still wet, becoming part of the wall or ceiling as the plaster dries. Saint Augustine Church founded by Irish Augustinian Matthew Carr in 1796, is the first Augustinian foundation in the U.S. It was destroyed during anti-Catholic rioting in 1844. It was rebuilt and reopened in 1848.

You can view an online article with slideshow of frescoes at the link below.

[HTTP://WWW.NEWSWORKS.ORG/INDEX.PHP/ARTS-CULTURE/ITEM/84133-WITH-NEW-HISTORIC](http://www.newsworks.org/index.php/arts-culture/item/84133-with-new-historic)

*Stay on top of news and events from the Augustinian world—sign up for Augustinian E-News at [WWW.AUGUSTINIAN.ORG](http://WWW.AUGUSTINIAN.ORG).*



GARY MCCLOSKEY, O.S.A., (CENTER) IS PICTURED WITH MEMBERS OF THE NIGERIAN PROVINCE DURING HIS RECENT VISIT. JOHN ABUBAKAR, O.S.A., PRIOR PROVINCIAL OF THE NIGERIAN PROVINCE IS ON FR. GARY'S RIGHT.

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

Father Gary N. McCloskey, O.S.A., traveled recently to the Nigerian Province, where he led a retreat with a theme of Augustinian Restlessness. The retreat was part of the Nigerian Province's celebration for "The Year of Consecrated Life," part of their overall celebration this year, "Rediscovering Our Augustinian Identity." During his stay, Father Gary was able to visit a high school as well as two new high schools that are being built, and the site for a National Shrine for Saint Rita of Cascia. He also visited General Council's Apurimac Justice and Peace Initiative, which serves poor Muslims and Christians. The growth of the Province is enabling it to undertake these new ministries.



JACK DEEGAN, O.S.A., AND JOSEPH MYERS, EDITOR OF THE SOUTH PHILADELPHIA REVIEW.

## Jack Deegan, O.S.A., Receives 2015 "Difference Maker" Award

The *South Philadelphia Review* has recognized Father Jack Deegan, O.S.A., as a 2015 Difference Maker. The Difference Maker Award was begun in 2010 and each year recognizes 20+ individuals who have made an impact in serving the South Philadelphia Community. Father was honored for being the Founder and Chairman of the Board for the Augustinian Defenders of the Rights of the Poor (A.D.R.O.P.), which was founded in 2004 and has served over 1,000 families since its inception focusing on health care, education and justice.

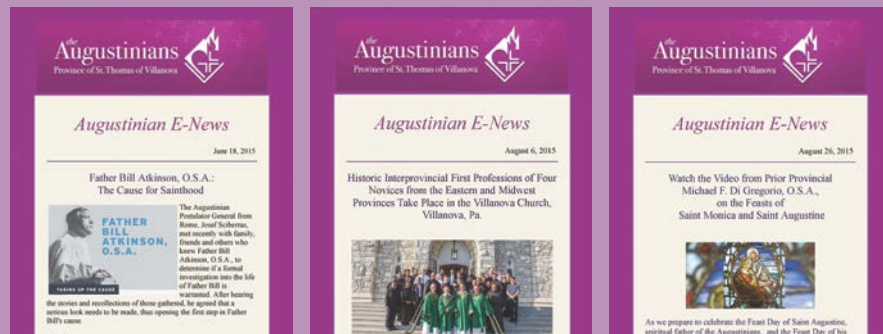


## GRAND OPENING OF HANDS TO HELP

Merrimack College and  
St. Mary of the Assumption  
Parish in Massachusetts  
Partner to Open a  
Community Resource Center

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

## Stay on top of Augustinian news and events



**SIGN UP FOR AUGUSTINIAN E-NEWS**  
at [www.augustinian.org/enews-signup/](http://www.augustinian.org/enews-signup/)



PICTURED: JOHN MARTIN BORG PRESENTS  
CARDINAL PROSPERO GRECH, O.S.A., “THE THREE  
ANGELS OF ABRAHAM,” A WORK COMMISSIONED  
FOR THE CARDINAL TO HONOR HIS ELEVATION TO  
THE COLLEGE OF CARDINALS.

## ABOUT THE ARTIST JOHN MARTIN BORG

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

He is mostly renowned for his maritime  
pictures and atmospheric landscapes.



“THE TRIPTYCH OF SAINT AUGUSTINE,” INSPIRED BY THE CONFESSIONS, BOOK 7 CHAPTER 10, 16.  
“...I ENTERED...AND WITH THE EYE OF MY SOUL SAW...THE UNCHANGEABLE LIGHT.” THE TRIPTYCH IS IN THE  
AUGUSTINIAN CONVENT OF RABAT IN MALTA.

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

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

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## IN PARADISUM

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*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](http://www.augustinian.org).*

*Gifts in memory of our deceased friars will be designated to the Augustinian Fund for the Care of the Sick and Elderly Friars.*

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### James L. Nolan, O.S.A.

**BORN:** 8/10/1920  
**PROFESSED:** 9/10/1940  
**ORDAINED:** 8/24/1946  
**DIED:** 5/5/2015

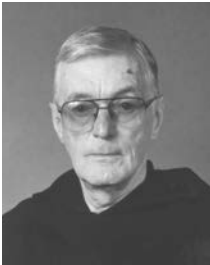
James Lawrence Nolan was born on

August 10, 1920, in Philadelphia, Pennsylvania. Baptized at Our Mother of Consolation Catholic Church, Chestnut Hill, he attended the parish school (1926 – 1934) and Northeast Catholic High School, graduating in 1938. After a year at Augustinian Academy, Staten Island, New York, he was received into the Order on September 9, 1939. Following a year at Good Counsel Novitiate, New Hamburg, New York, he professed first vows on September 10, 1940. He received his BA in Philosophy from Villanova (1943). Professing solemn vows in 1943, he went to Augustinian College, Washington, DC, for theological studies, and attended The Catholic University of America. He received an MA in Religious Studies from Villanova University (1959). Father Nolan was

ordained August 24, 1946, at Saint Nicholas of Tolentine Church, Atlantic City, New Jersey.

He was first assigned to Malvern Preparatory School, Malvern, Pa. (1947 – 1956). Next, he was appointed Master of Professed at Augustinian College (1956 – 1958). He taught at Villanova University for a year and in 1959, returned to Malvern Prep, where he remained until 1965. Then he began 30 years of ministry in parishes of the Province as well as in hospital chaplaincy: Saint Genevieve Parish, Flourtown, Pa. (1965 – 1968); Our Mother of Consolation, Chestnut Hill, Philadelphia (1968 – 1970); Saint Augustine Parish, Philadelphia, Pa. (1970 – 1975); Saint Laurence O’Toole Parish, Lawrence, Massachusetts (1975 – 1982); Our Mother of Good Counsel Parish, Bryn Mawr, Pa. (1982 – 1985). In 1985 he returned to Saint Genevieve Parish, Flourtown, and in 1992 was assigned to Saint Denis Parish, Havertown, Pa.

Assigned to Saint Thomas of Villanova Monastery, Villanova, Pa., in 1995, he ministered as chaplain to local communities of religious sisters. He was a devoted driver, transporting friars to medical appointments. He reluctantly gave up this work in 2005, at the age of 85. In 2010, he entered the Health Care Facility. After a gradual, but peaceful decline, he passed over to the Lord on Tuesday, May 5, 2015, a few months shy of his 95th birthday and 75th anniversary of religious profession.



### Edward E. Doran, O.S.A.

**BORN:** 7/7/1928  
**PROFESSED:** 9/10/1952  
**ORDAINED:** 2/4/1961  
**DIED:** 5/10/2015

Edward Edmund Doran was born on

July 7, 1928, in Pittston, Pennsylvania. Baptized at St. John the Evangelist Catholic Church, he attended both the parish elementary and high schools (1934 – 1946). In 1950, he was admitted to Augustinian Academy, Staten Island, New York, and was received into the Order on

September 8, 1951. After a year at Good Counsel Novitiate in New Hamburg, New York, he professed first vows on September 10, 1952. He attended Villanova University (1952 – 1956) and was awarded a BA in Philosophy. He pursued theological studies at Augustinian College, Washington, DC (1956 – 1959), and did graduate work at Catholic University as well. He professed solemn vows on September 10, 1956. He was assigned to St. Joseph Friary and Monsignor Bonner High School, Drexel Hill, Pennsylvania, as a member of the faculty (1959 – 1961) and was ordained to the priesthood on February 4, 1961, at the National Shrine of the Immaculate Conception, Washington, D.C.

Following ordination, Fr. Doran returned to Monsignor Bonner, where he taught (1961 – 1978), and for a period of time, served as disciplinarian. In 1978 he was released for parish ministry in the Diocese of Scranton. In 1982 he was assigned to St. Nicholas of Tolentine High School, Bronx, New York. In 1984, he returned to the Scranton Diocese, where he served on the faculty at Bishop Hoban High School and at St. Aloysius Parish, both in Wilkes Barre, Pa.

In 1994, he returned to the Province and was assigned to St. Nicholas of Tolentine Parish, Philadelphia. In 1998 he served at St. Rita Parish, Philadelphia. Fr. Doran was known for his generous ministry to the sick and homebound, and for his preparation as a preacher. In retirement, he compiled a collection of his homilies, which he distributed to friends and former parishioners. Assigned to the Saint Thomas of Villanova Monastery in October 2008, in declining health, he died peacefully there on Sunday morning, May 10, 2015.



### William T. Garland, O.S.A.

**BORN:** 11/3/1935  
**PROFESSED:** 9/10/1954  
**ORDAINED:** 2/3/1962  
**DIED:** 6/12/2015

William Townley

Garland was born on November 3, 1935, in Arlington, Massachusetts. Baptized on November 24, 1935, at Saint Agnes Catholic Church, Arlington, he attended Brackett School (1941 – 1947), Junior High Centre (1947 – 1949), both in Arlington, and Augustinian Academy, Staten Island, New York (1949 – 1953). Received into the Order on September 9, 1953, he did his novitiate year at Good Counsel, New Hamburg, New York, and professed first vows on September 10, 1954. He received a BA in Philosophy from Villanova University (1954 – 1958). He earned a Masters in theology from Augustinian College, Washington, D.C., and in 1961, a Masters in counseling from The Catholic University of America. He professed solemn vows on September 10, 1957, and was ordained to the priesthood on February 3, 1962, at the Chapel of Christ the Teacher, Merrimack College, North Andover, Massachusetts.

Fr. Bill was first assigned to Malvern Preparatory School, Malvern, Pennsylvania, as a teacher and guidance counselor (1962 – 1966). He did graduate studies at Harvard University (1966 – 1970), earning a PhD in Educational Administration. He held many positions in the field of education, among them: director of a federal teacher training project for Westchester, Putnam and Rockland Counties in New York (1974 – 1977); principal of the East Boston Central Catholic School (1977 – 1987); principal at Saint Peter’s School in Cambridge, Massachusetts (1987 – 1991); and Superintendent of Catholic Schools for the Diocese of Manchester, New Hampshire (1991 – 1995). Following sabbatical studies at the Catholic University in Louvain, Belgium (1995 – 1996), he served as Director of Education for the Diocese of Fall River, Massachusetts. Elected a counselor of the Province, he served for twelve years, with oversight for the Province’s secondary and higher education efforts. For two years (2003 – 2005), he was the Director of Education for the California Province. He became seriously ill in May 2015. Father Bill passed away on the morning of June 12, 2015 in the 60th year of his religious profession and 53rd of priestly ordination.



### Robert E. Steinman, O.S.A.

**BORN:** 1/3/1923  
**PROFESSED:** 9/10/1944  
**ORDAINED:** 6/6/1950  
**DIED:** 6/15/2015

Robert Edward

Steinman was born on January 3, 1923, in Reading, Pennsylvania, and baptized on January 14, 1923 at Saint Margaret Catholic Church. He attended Saint Gabriel’s Parish School, Norwood, Pennsylvania (1928 – 1934), Southern Junior High School (1934 – 1935), and Mount Penn High School, Reading (1935 – 1940). Following graduation, he attended State Teachers College, Kutztown, Pa., and also was employed in a boiler factory. In 1942, he entered Augustinian Academy, Staten Island, New York, and on September 9, 1943 was received into the Order. After a year at Good Counsel Novitiate, New Hamburg, New York, he professed first vows on September 10, 1944. He attended Villanova College (1944 – 1947), and then Augustinian College, Washington, D.C., for his theological studies. He professed solemn vows on September 10, 1947, and was ordained to the priesthood on June 6, 1950 at the National Shrine of the Immaculate Conception, Washington, D.C.

Fr. Steinman was assigned to Archbishop Carroll High School, Washington, D.C., (1951 – 1964). In 1953, he received an MS in Mathematics from The Catholic University of America, Washington, DC. In 1964, Fr. Steinman was assigned to the Province’s “Mission Band,” a ministry he continued until 1990, residing in many communities: in New York, at Saint Paul, Mechanicville; Augustinian Academy, Staten Island; in Pennsylvania, at Saint Thomas Monastery, Villanova; Our Mother of Good Counsel, Bryn Mawr; and Our Mother of Consolation, Chestnut Hill. In 1974, he was assigned to Saint Thomas Monastery and remained there, continuing active ministry at St. Anastasia’s parish, Newtown Square, Pa., and at Malvern Retreat House. In his later years, Fr. Steinman suffered from failing health, but his sense of humor remained a constant, and his strong voice, developed over years as a preacher, filled the dining room when he was called upon to lead grace before meals. Fr. Steinman, known affectionately as “Abe,” died in the Saint Thomas of Villanova Monastery on Monday, June 15, 2015.



### Joseph A. Jordan, O.S.A.

**BORN:** 9/28/1930  
**PROFESSED:** 9/10/1952  
**ORDAINED:** 6/7/1958  
**DIED:** 8/20/2015

Joseph Andrew

Jordan was born on September 28, 1930, in Philadelphia, Pennsylvania. Baptized on October 12, 1930, at Saint Monica Church, he attended Saint Monica School and West Catholic High School (1944 – 1948). Afterward he worked briefly as a clerk in an engineering firm before entering Augustinian Academy, Staten Island, New York, in 1949. Received into the Order on September 8, 1951, he did his novitiate year at Good Counsel Novitiate, New Hamburg, New York, and made first profession of vows on September 10, 1952. He graduated from Villanova University, earning a BA in Philosophy (1955). He professed solemn vows in 1955, and then attended Augustinian College, Washington, DC, for his theological studies (1955 – 1959). He earned an MA in Religion from Villanova University (1959). He was ordained to the priesthood on June 7, 1958, at the National Shrine of the Immaculate Conception, Washington, D.C.

Fr. Jordan’s first assignment, in 1959, was to Monsignor Bonner High School, Drexel Hill, Pennsylvania, where he taught for twenty-four years. He was then assigned to parochial ministry at Our Lady of Good Counsel Parish, Staten Island, New York, as associate pastor. In 1990, he was assigned to Saint Thomas of Villanova Monastery, Villanova, and appointed to serve in the Province’s Development Office. Completing his service in 2006, he continued in parish weekend ministry at St. Theresa of Avila Parish in Audubon, Pennsylvania, where he assisted (1991 – 2014). He reluctantly withdrew from this assignment when his health began to diminish.

Fr. Jordan is among the many friars of the Province who worked quietly and diligently in the various responsibilities entrusted to him, faithful to the very last to the diverse components of community life. He died peacefully in the Saint Thomas of Villanova Monastery on Thursday, August 20, 2015.



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**THE AUGUSTINIAN ADVANCEMENT COUNCIL**

PICTURED LEFT-TO-RIGHT: FIRST ROW: ERIC QUISENBERRY; JAMES J. MCCARTNEY, O.S.A.; ANTHONY DELLOMO; MICHAEL F. DI GREGORIO, O.S.A., PRIOR PROVINCIAL; BASIL DISIPIO, CHAIRMAN; MADONNA SUTTER, DIRECTOR OF ADVANCEMENT; ROBERT WOODS. SECOND ROW: ROBERT MCKIERNAN, CO-CHAIR, AUGUSTINIAN FUND; ROBERT P. HAGAN, O.S.A., CO-CHAIR, AUGUSTINIAN FUND; ROBERT SALDUTTI; RAYMOND FALZONE; RICHARD E. DEVINE, JR.; MICHAEL P. SULLIVAN, O.S.A.; FRANCIS J. HORN, O.S.A. NOT PICTURED: MICHAEL PICOTTE, JONATHAN POLING, CHRISTOPHER SOLTIS. MARGARET (MEG) SHEETZ

#### BY MADONNA SUTTER, DIRECTOR OF ADVANCEMENT

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

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

For many years, the number of friars who worked was plentiful, but now those numbers have diminished significantly, and the salaries once earned are no longer. The Augustinian Fund—established in 2006—addresses this salary shortfall so that the friars may continue in their ministries. The Augustinians now need

our financial support to carry on. The Fund provides care for the sick and elderly friars who are retired and infirm and no longer able to contribute financially. It also supports the education and training of both the novices, who are discerning a vocation, and professed friars, who are studying to be Augustinians. It fuels our international missions in Japan and Peru, justice and peace initiatives and the work of the Augustinian Volunteers.

Think about an Augustinian who has made a difference in your life and perhaps shaped who you are today. Many of us have been blessed to have a close association with a friar or friars, whether through a parish, a college/university, a high school, a close friend or a relative. The life and works of the Augustinians continue to have a strong positive impact, on our Church and on those whom they serve.

Let's get back to giving. The Augustinians could not do their life's work without your prayers and the financial support secured through the Augustinian Fund. Please consider a gift to the Fund this year and realize the significance in our life of *one gift...immeasurable blessings*.

## One Gift...



#### VOCATIONS/FORMATION

##### How do you measure a friar's life in ministry?

A gift to Vocations/Formation supports education and formation of new friars, to continue the joy, comfort and consolation of Jesus Christ, the Gospel and Holy Sacraments.



#### CARE OF SICK & ELDERLY

##### How do you measure a friar's joy, aging in place with his Brothers?

Your support of the Care of the Sick and Elderly friars enables our men to pray together and experience the spiritual benefits of daily Eucharist and life with their family...their community.



#### FOREIGN MISSIONS

##### How do you measure the impact of missionaries?

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



#### PEACE & JUSTICE INITIATIVES

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

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



#### AUGUSTINIAN VOLUNTEERS

##### How do you measure the welfare of the underserved?

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