



DOMINICAN *Central*

NEWS from the PROVINCE OF ST. ALBERT THE GREAT

VOLUME 8, ISSUE 2 2009

From the Provincial



DEAR FRIENDS
OF THE FRIARS,

As Dominicans we are very much aware of our mission to

preach, teach, and promote justice and peace. This mission, however, cannot be understood in isolation. It flows out of the common life we share, as brothers who pray, study, and preach together. Often this means that we will work together in the same ministries, at one of our university parishes, at Aquinas Institute of Theology, or at Fenwick High School. But not always.

We are mindful that the Church sometimes calls us to serve in ways that go beyond the institutional ministries that we sponsor. Like Saint Dominic before us, we strive to place our manifold gifts at the service of the Church and to respond in ways that are consistent with our Dominican vocation, our mission, and our common life. For this reason our brothers serve as college professors, as preachers who raise money for the poor in Third World countries, as musical composers, as social justice coordinators, as canon lawyers, and as promoters of devotion to Saint Jude. By so doing, we not only build up the Church through our individual talents but also make clear the abundant richness of our vocation as friars preachers.

In Saint Dominic,
Fr. Michael Mascari, O.P.
Prior Provincial

Go out to all the world . . .

By Fr. John Meany, O.P., Vicar Provincial

THE DOMINICAN motto that has always captured, for me, the spirit of our Order is *Contemplare et Contemplata aliis Tradere*: to contemplate and to give to others the things contemplated. This phrase is derived from Saint Thomas Aquinas' article in his *Summa* on whether a religious institute of the contemplative life is more excellent than one dedicated to the active life. The key sentence in Saint Thomas' reply reads, "Just as it is better to give light to others than merely to shine alone, so it is better to give to others the things contemplated than simply to contemplate" (II-II, q.188, art.6). This motto expresses for Dominicans the ideal relationship between action and contemplation.

Dominican life begins, then, with contemplation. But how do we understand this term? For Dominicans, contemplation is not the clearing of one's mind of all thoughts or images and gazing blankly into space! For us, contemplation is that intensely demanding activity in which we Dominicans strive with both mind and heart to understand God's will. It begins with that most personal and intimate of activities: "What is God's will for me?" "What is the purpose and meaning of my life?" This search necessarily begins with the Sacred Scriptures, the Word of God. We gather each day, as a community, to pray the psalms, to hear and to study God's Word, and to make that Word part of the very fiber of our lives.

We come to this effort with all our



fears and longings, our worries and anxiety, our faults and failings. We come, just as Our Lord turned to His Father, with "prayers and supplications, with loud cries and tears" (Heb 5:7). So too we come for comfort and help, for understanding and direction. All of the reality of our life is "grist for the mill," to be ground up and mixed in with the comforting Word of God. Out of this active contemplation,

Like the friars of old, Br. Luke Barder, O.P. heads out to preach.

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Dominicans at an Anointing Service for those requesting prayers of healing.

and, with God's grace, comes "inner light," that is "insight"!

Dominican life begins with contemplation but does not end there! Notice how our motto moves us from the "things contemplated" in prayer and study to the *allis tradere*, the sharing of our insights with others. We realize that we are social animals. We realize that to love God necessarily means to love our neighbor. We realize that only when we are in relation with God and one another that we are truly in the image of the Triune God. And so, all our efforts in prayer

and in study are not simply for our own sanctification, our spiritual comfort, our personal benefit or edification. Rather, our personal, intense, demanding contemplation serves to drive us out of the chapel and the priory to preach the Good News of God's love for all humanity. Like Saint Peter, speaking for all the apostles after the Resurrection, "It is impossible for us not to speak about what we have seen and heard" (Acts 4:20).

Dominicans share their knowledge of God in a wide variety of ways. Some are parish priests and carry out the important ministry of accompanying others through the joys and sorrows of life: baptizing infants, marrying young couples, catechizing a community and feeding them with the Body and Blood of the Lord, comforting the sick and those who mourn, and burying the dead. But our brothers share "that which is contemplated" in other ministries as



BR. CASSIAN SAMA, O.P. AND HIS PARENTS THANK YOU FOR YOUR SUPPORT IN HELPING HIM REACH THIS MOMENT OF SOLEMN VOWS.

We appreciate any donation you can send us. An envelope is enclosed.

For further information, contact: Dominican Central, Director, Mission Advancement 2005 South Ashland Avenue Chicago, IL 60608-2905

well. Some beg for the poor in Haiti and other parts of Latin America, some are directly engaged in promoting justice and peace in our communities and our world, some teach in seminaries and high schools, some help those who are without hope to pray through the intercession of Saint Jude Thaddeus, some are itinerant preachers and travel around our country preaching parish missions, some are hospital or prison chaplains, some are missionaries in distant lands.

This issue of *Dominican Central* will explore some of these less well known but very important ministerial efforts of St. Albert the Great Province. You will find these ministries as uniquely different as the Dominican brothers who are engaged in them. Of course, other religious do similar things, but remember that, however and whatever ministerial project we are engaged in, for Dominicans, these can only flow, first of all, from our sense of contemplation and into vigorous apostolic action. Dominicans are actively contemplative and energetically evangelical! *Contemplare et Contemplata aliis Tradere.*

—Fr. John Meany, O.P.
saintpiusv@gmail.com



The Master of the Dominican Order, Fr. Carlos Azpiroz Costa, O.P. (center), visits with the Student Brothers at the House of Studies in St. Louis.

MISSION STATEMENT

THE DOMINICAN FRIARS
OF THE PROVINCE OF ST. ALBERT THE GREAT
*COMMUNICATE THE WORD OF GOD THROUGH
PREACHING, THEOLOGICAL EDUCATION,
AND THE PROMOTION OF JUSTICE AND PEACE.*

THIS MISSION IN THE BODY OF CHRIST
DEMANDS A VOWED COMMUNITY LIFE, LITURGICAL
PRAYER, AND LIFELONG STUDY.

The critical mission of the Dominican Shrine of St. Jude

THE DOMINICAN SHRINE of St. Jude Thaddeus has a distinct mission. First, it is an apostolate, a ministry of prayer. People throughout the country seek the prayerful support and intercession of Saint Jude, often referred to as the “saint for impossible cases.” Its novena services attract many suffering from physical, interpersonal, and spiritual problems.

Second, the Shrine is also a major source of financial support to our young brothers in formation and our elder friars in retirement. The educational opportunities we give Dominican student brothers in formation are costly. Much of the funding for their preparatory studies comes from the offerings received from the patrons of the Shrine.

Our current efforts focus on giving a more intense concentration on both aspects of the Shrine’s mission: (1) the spiritual opportunity for intercessory prayer through the efficacy of Saint Jude and (2) providing our Dominican community with the wherewithal to complete our ranks with well motivated and devoted younger vocations and to see to their adequate spiritual and theological formation.

The ministry of the Shrine is based upon the doctrine of the “Communion of Saints” found in 1 Corinthians 12, where Paul compares Christians to a single body. Those on earth invoke the saints in heaven and pray for the souls in purgatory. Those in heaven pray for the people on earth and those suffering in purgatory, and through their prayerful appeals to God they obtain graces for us on earth and help alleviate the suffering of the poor souls.

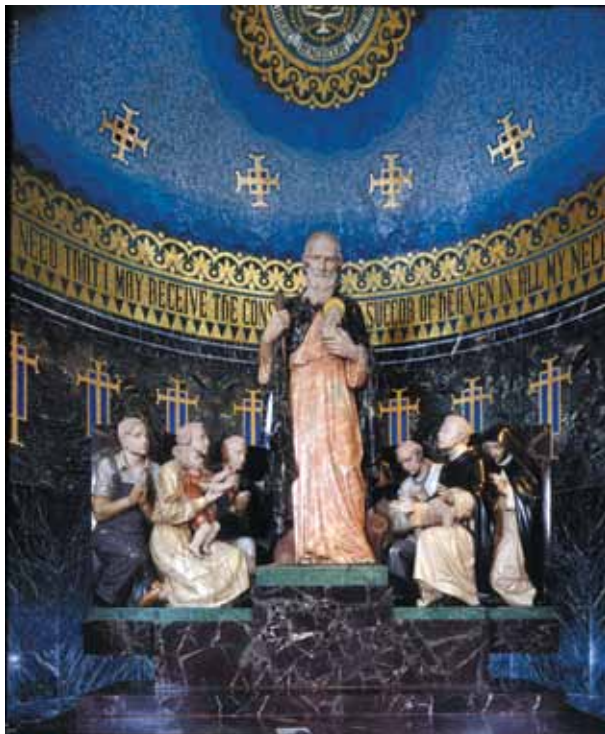
Catholics believe there is a lively interaction, including an exchange of spiritual goods, between ourselves and those who have gone on to glory. In using the term *intercession*, we need to be aware of the concept of “invocation,” which means calling on the saints for aid. It is good and useful to have recourse to their prayers and help for obtaining benefits from God, through His Son Jesus Christ Our Lord.

Living as we do in communion with those who have gone before us, we strive to realize in the pilgrim Church on earth a life together that more fully anticipates the communion of the Church in glory. Thus, the concept of the “Communion of Saints” expresses the unity, cooperation, and solidarity of all members of the Church, forming the Mystical Body. All share with one another a mutual love that gives greater glory to God and works to build up Christ’s Body, the Church.

It is in this context that the Church honors Saint Jude Thaddeus and invokes him as the special advocate of those who are in trouble and almost without hope. We ask him to help us by asking God, the source of

grace and healing, to attend to our needs. It is through our faith that we triumph over life’s difficulties by the power of Jesus who loved us and gave his life for us.

—Fr. Robert Botthof, O.P., *Spiritual Director*
botthofr@aol.com



The Dominican Shrine of St. Jude Thaddeus located at St. Pius V Parish in Chicago.



DOMINICAN DOINGS

▼ **FR. KEVIN O’ROURKE, O.P.** wrote an article called “When to Withdraw Life Support” that appeared in *National Catholic Bioethics Quarterly*, Winter 2008 (8,4) and another article called “Nutrition and Hydration; The CDF Response” published in *Health Progress*, Nov.-Dec. 2008.

▼ **FR. ANDREW CARL WISDOM, O.P.** wrote an article for the Spring 2009 issue of *Horizon*, the journal of the National Religious Vocation Conference, titled: “Involve Your Whole Community.”

▼ **FR. DENNIS WOERTER, O.P.** recently completed his D. Min. His thesis title was “No Longer Strangers: Preaching to an Anglo/Hispanic Community.”

▼ **FR. RICHARD WOODS, O.P.** recently published in the April issue of *Doctrine and Life*, “Hope Rises in El Salvador.” Fr. Woods also finished a set of CDs called “Angels, Demons, and the Devil: Christian Belief and Experience,” released from Now You Know Media in Chevy Chase, MD.





“Nothing quite like this . . .”

NOTE

THE NEXT Come & See Vocation Weekend is Oct. 2-4, 2009 in St. Louis, Missouri.

Contact: Fr. Wisdom at (312) 243-0011 ext. 36 or wisdomop@yahoo.com

THERE IS A REASON for these ecstatic faces! Pictured at right with Father Provincial Michael Mascari, O.P. are two newly minted deacons in the persons of Br. Mike Ford, O.P. and Br. Patrick Tobin, O.P. and our newest priest, Fr. Andy McAlpin, O.P. All were ordained on Sunday, May 10 at College Church in St. Louis by the Most Reverend Peter F. Christensen, Bishop of Superior, Michigan.



When talking to Fr. Andy after his first week as a priest, he said, “I cannot really describe how I feel. There is nothing like this [the priesthood], nothing quite like it at all.” I think it’s safe to say that Fr. Andy is still in grateful shock at God’s goodness to him and clearly aware of the awesome

privilege and responsibility priesthood represents.

Another young man in awe of God’s goodness to him is Benjie Calangi, a native of the Philippines who was one of the first accepted of the eight men approved for this upcoming year’s Novitiate Class. He hopes to persevere and be where Br. Mike, Br. Patrick, and Fr. Andy are some day: ordained ministers



of the Church serving through the Order of Preachers. Enjoy his story below!

—Fr. Andrew Carl Wisdom, O.P.
wisdomop@yahoo.com

FROM THE PROMOTER OF VOCATIONS

Coming in from the wild: The character of a call

“With great power comes great responsibility.”

THIS FAMOUS LINE comes from one of my all-time favorite superhero movies, *Spider-Man*. In the movie, Peter Parker was accidentally bitten by a genetically altered spider, and later he possessed unusual powers. He used



Benjie with one of his friends and major supporters.

these powers responsibly for people’s welfare and for fighting against the forces of evil.

This powerful, modern statement has a counterpart in the New Testament. Matthew 10:1: *Then Jesus summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness.*

Jesus gives each one of us certain awesome powers and privileges to be called Sons and Daughters of God. At the same time, we have responsibilities to serve our God and to love our neighbors.

As an approved novice-candidate for this year, I’ve already chosen which path to take and what responsibilities to fulfill. Right now, I don’t have that “power or authority,” but I’m certain that, as I go through with the process, God will reveal His plans for me little by little.

Very few would have thought that an applicant like

me—an average guy from the Philippines—would be given this power and privilege.

It all started in college. I graduated from the oldest Dominican university in the world, The Royal and Pontifical University of Santo Tomas (founded in 1611), where I took a bachelor of science major in accountancy.

After working for a number of exclusive hotels, I felt called to explore religious life. Naturally, the first place I looked was with the Dominicans. Though I knew them in college, I became intrigued by the diverse richness of the province’s ministries: parish and teaching ministries, campus ministries, ministries promoting social justice, and a history of mission ministries in Bolivia and Nigeria.

Saint Thomas Aquinas once said three things are necessary for the salvation of man: “to know what he ought to believe; to know what he ought to desire; and to know what he ought to do.” Because I already knew my faith and figured out what I really wanted, now I knew it would be the right time to act on it. There are many ministries that have caught my attention and interest, in which I believe I can use my gifts and God-given talents to the fullest, but God’s will, through my provincial must prevail over and above all things. After all, “Many are the plans in a man’s heart, but it is the decision of the Lord that endures” (Prv. 19:21).

—Benjie Calangi, Incoming Novice
bogs58@yahoo.com

Mission, ministry, and justice

THESE THREE WORDS, although not synonymous, are all connected. The latter ones cannot be understood apart from the former.

It all starts with mission, which takes us back to the life of the Trinity itself. That's where it all begins. In theology, we speak about the missions—the sending—of the Son and the Holy Spirit. The Latin word *missio* means *sending*, to be sent, sent on a mission. The Father *sends* the Son (1 John 4:9; John 5: 37; 20:21). The Father and the Son *send* the Spirit (Gal 4:6; John 14:25). Each has its mission in the life of the Church.

A single mission can have multiple manifestations. One mission, varied ministries. The same is true for the mission of the Church. One mission, varied ministries. And for the Order of Preachers, one mission (preaching and the salvation of souls), but in the Province of St. Albert the Great this gets refracted into our mission statement as communicating the Word of God through preaching, theological education, and the promotion of justice and peace. These latter three manifest themselves in an even wider variety of ministries.

*There is no
consistent ethic
of life without
social justice.*

One of these ministries is the promotion of justice and peace. This ministry itself goes back to Jesus, one of whose greatest concerns was the poor. “I have sent you to bring good news to the poor,” was the basis of his first preaching back in Nazareth, according to Luke 4:18.

The promotion of justice and peace does not just take one form either. As Paul says, there is One Spirit, but many manifestations (1 Cor. 12:4). To each is given a manifestation of the Spirit for the common good (1 Cor. 4:7). So some of the brethren in the province give diligent attention to issues promoting life, ending abortion, raising awareness to anything that undercuts society's attentiveness to the sacredness of human life.

Others put energy into issues of immigration or domestic violence or ending global poverty. One community recently took steps to educate itself more about the tragedy of human trafficking. Ours seems to be a



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A troubadour for the Lord

FASCINATING BEYOND ANYTHING I had ever imagined is what the past 15 years as a full-time Dominican preacher have afforded me. Through literally hundreds of parish mission experiences (my primary ministry), I have been reminded over and over again of just how multi-faceted Dominican preaching within our church can be.

Because I am a sacred music composer and vocalist, weekday evening prayer services are specially designed to include music, along with preaching, story, and prayer in creative and dynamic new ways. The preaching focuses on often-requested topics such as: faith, family, healing, Reconciliation, church teaching, Eucharist, the role of Mary, the quest for peace, unity, holiness of the laity, becoming what we pray, and true discipleship, to name just a few.

Among these, possibly the most unique preaching invitation I've received in a while came from the Pentagon. Two years ago, I was invited by the Office of the Army Chief of Chaplains to preach three retreats for Catholic priests serving as military chaplains in the U.S. Army.

The first retreat was held in San Antonio, TX for those chaplains home on leave or stationed in the homeland. The second was in Hawaii (not a bad place to have to preach!), for those assigned to the Asia Pacific region. The third retreat took place a few months later in Bavaria, for those

stationed in Europe. Preaching among these chaplains was a daunting experience. But beyond my work and responsibility to them, the stories they in turn shared with me have had a lasting impact upon my own spirituality and preaching.

Following the retreats, this year I was invited to give the closing keynote address at the annual conference for all the chaplains in the Army. Approximately 300 U.S. Army chaplains, representing all religious denominations, were in attendance. It proved to be another great preaching challenge, as well as an exhilarating experience for me.

As I said, preaching has proven fascinating beyond anything I could ever have envisioned when I first joined the Order of Preachers. I am humbled and deeply grateful for such awesome opportunities.



Fr. Jimmy preaches through his musical gifts.

—Fr. James V. Marchionda, O.P.
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Preaching inspired by the poor

HAVING RECENTLY celebrated my 53rd year as a Dominican I am happy to report that life is still good. I manage to make it to a different parish 48 times a year as a surrogate mendicant. I beg through the agency Food for the Poor for our poor brothers and sisters in the Third World of our hemisphere.

World poverty is the worst of world problems. Pope

Benedict in his address on World Peace Day said that peace and poverty are inter-related in that world peace will be possible once we eliminate poverty. The extent of poverty has never been greater: 1.4 billion people currently are abjectly poor, meaning that they earn less than \$1.25 per day. Of these, 1 billion are malnourished.

Recently a priest friend of mine died. Ten years ago we were in Haiti preparing to begin our preaching for Food for the Poor. We both nearly “lost it” at one of our clinics when we saw a young mother who was in a queue to see a doctor. She was attempting to breast feed her newborn but couldn’t. Being malnourished, she had no milk to give to her baby.

What makes the Third World problem even more unsettling is that the developed world could easily solve it. Even

during this economic downtime we could get rid of world poverty by giving one half of 1 percent of GDP to the poor. Why aren’t we doing it? I don’t think it is selfishness but rather a lack of experience. Most Americans have never seen the horrors of the Third World. That’s why I’m willing to go out week after week and share my first-hand experiences.

In conjunction with my weekend begging, I offer the parish a gratis mission. These missions usually consist of hour-long talks on Sunday, Monday, and Tuesday nights and additional presentations on Monday and Tuesday mornings. During these five talks I present what I consider to be the heart of the Good News—God’s forgiveness in the blood of Jesus, God’s personal love and call to intimacy, and our response, a life dedicated to love of God and neighbor.

Please e-mail me if you desire additional information for your own parish.

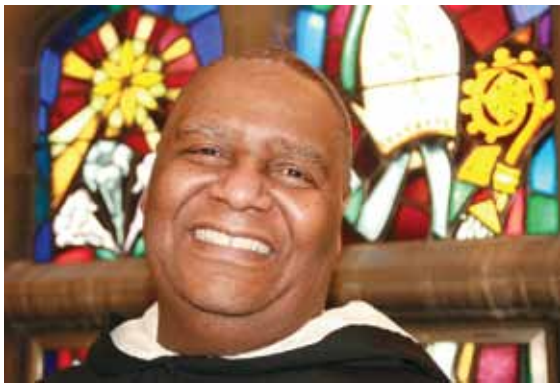
—Fr. David Delich, O.P.
dave.delich@gmail.com



Fr. Dave (at left) in front of the village named after him, Villa David.



Villagers gather outside their new homes.



A preacher among preachers

MY JOURNEY has not been very different from the other 11 men whom I live with in our priory of St. Vincent Ferrer in River Forest, IL. Yet what I do has been exciting and chal-

lenging for me because it causes me to be creative in ways I never imagined.

I entered the order because I wanted to be a preacher. From the time I was in college I knew I’d have to stand in front of others and speak. I also knew I would have to take some public speaking classes because I was pretty shy when I was younger. My first assignment as a newly ordained priest was to Mexico, so all of my homilies for the first several years of my priesthood were in Spanish. When I returned to the States I had to practice speaking in English and I had to develop a style for myself.

After joining the Dominicans (I joined as a priest), I was assigned to a parish in Chicago. This was a great op-

portunity for me to work both in English and in Spanish. When my time at the parish came to an end, I asked for a new ministry: itinerant preaching. It was going to be the newest chapter in my preaching career.

I am now a preacher among preachers. I spend time thinking of different stories that tell the story of Jesus. Even though we are the Order of Preachers, not many of us are involved in itinerant, on-the-road preaching.

I’ve developed a website, www.OPFriar.com, where you can learn of my work. The main thing I do is preach parish missions or what we might call parish revivals. The themes speak to the heart and conversion. When I preach these missions, it’s not just for the members of the parish but it’s also for me. It is a constant call to conversion from within.

I also get to travel and to see the Church in its fullness. I see communities expressing their faith and I realize what a blessing they are for me! I feel that we are all called to preach the Good News, and there are different ways of doing it. You too are called. Listen to that voice within and preach in the way and from the place you are meant to!

—Fr. Brian Guadalupe Walker, O.P.
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Being Dominicans: A lifelong journey

ON APRIL 15, while millions of Americans raced to turn in their tax forms, Dominicans from the houses and priories of St. Albert the Great Province gathered to reflect and dialogue on our ongoing formation. Formation shapes us, and the seeds planted in initial formation, in places like the Novitiate or the House of Studies, are cared for throughout our life. That is why the superiors and priors, those who serve in leadership on the local level, gather annually to work with the Promoter of Permanent Formation in fostering Dominican life. Our theme this year was “The Formators of Our Community,” which addressed the roles of not only the local superiors but two additional officials who serve the community, the *lectors* and *bursars*. The lectors assist us in our ongoing study for the sake of ministry, and the bursars have care over our financial concerns.

This year we met outside of St. Louis at the King’s House Retreat Center. We spent our time reflecting on the challenges we face and the charism of Saint Dominic that holds us together. Our life as Dominicans rests on four great pillars of prayer, study, service, and common life. They form us and call us to order our individual lives in deep union with God, mindful of a greater Truth in Christ, which guides us in our care for souls and in our solidarity as brothers.

When Dominicans get together you can count on two things: lively discussion and joyful banter, and both were present during our three-day meeting. Good communications is a gift we give to one another that helps foster wholesome

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culture of violence, and violence unfortunately takes many forms.

All of these, however—life, poverty, social and environmental issues—are interconnected. However we respond to the phrase “a consistent ethic of life,” we cannot separate these varied manifestations of injustice from the one ministry of promoting justice and peace, from the mission of the Order to preach, from the mission of the Church to evangelize, from the mission of Christ who came to proclaim good news to the poor, from that initial sending of the Son from the Father “for the salvation of the world.” The commissioning comes from God; its fulfillment rests with us.

“I have come that you may have life, and have it more abundantly” (John 10:10), says the Lord. Jesus was sent that we might have life, not that we may have more things. This is something that we Christians in a thoroughly secularized society need very much to learn no matter from where we come theologically.

—Fr. Donald Goergen, O.P.
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community. If our common life is vibrant our ministries reflect it. The Bogota General Chapter held in 2007 wrote: *A community exists in the service of mission, in a continuous outgoing movement towards others. Its reason for existence is to be outgoing towards people in their particular situations, to speak with them about God and His Kingdom (#163).*

Dominican life is a journey that is open to an ongoing formation so that we may better meet the ministry and better know our Lord’s call to serve.

In meetings like this we return to our local houses more mindful of our mission, and it truly is *our* mission. Again the Bogota Chapter put it like this, *The entire community collaborates in mission. All its members share responsibility.*

This is what makes us unique. Our ministries have their greatest impact and deepest meaning when they flow from the charism of our common life as Dominicans. This is why we take special care to be continually formed as brothers, so that we can better share the Gospel that is manifest in the Truth of our preaching and teaching, and made incarnate in the Justice of our deeds. Being Dominicans really is a lifelong journey.

—Fr. Michael Demkovich, O.P.
Promoter of Permanent Formation
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Dominican priors and superiors gather in Belleville, IL for reflection on our Dominican life.



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IN MEMORIAM

▼ **FR. JOSEPH INNOCENT HREN, O.P.** died on April 12, 2009 at Resurrection Hospital. Fr. Hren was born on February 28, 1920 in Chicago and made his religious profession as a Dominican Friar on September 22, 1941, and was ordained on June 5, 1947. Fr. Hren taught Latin and Theology for more than 50 years at Fenwick High School in Oak Park, IL. The Accipiter Award was established in his honor to recognize persons who are outstanding in the legal profession. He was beloved by his former students and was proud to be part of their success.



▼ On March 15, 2009, **BR. DOMINIC LEO ROTHERING, O.P.** died peacefully in his sleep at Blessed Sacrament Priory in Madison, WI. He made his religious profession as a Dominican Friar in 1946. He served in Illinois, Kansas, and Iowa before he was assigned to Blessed Sacrament Priory in Madison where he was the Director of Special Religious Education for many years and a tutor in the parish school until his health limited his ability to serve. On October 16, 2008, he celebrated his 90th birthday with the children of the parish school. He always remembered all of the children's birthdays with a card.



▼ **FR. DANA HAROLD OSTDIEK, O.P.** died on May 26, 2009 in Minneapolis at 77 years of age. He made his profession as a Dominican Friar in 1954 and was ordained to the priesthood in 1960. Throughout his life he was involved in high school teaching and pastoral ministry. At the time of his death he was the chaplain and instructor at Saint Thomas Aquinas Academy in Mendota Heights, MN.

DATES TO REMEMBER

- July 22** Prenoventiate begins, Denver
- August 9** Profession of Simple Vows, Denver
- August 16** Vestition (Reception of the Habit), Denver
- Sept. 18-20** Parents Club Weekend Retreat, St. Louis
- October 2-4** "Come and See" Vocation Weekend, St. Louis

