



DOMINICAN *Central*

NEWS from the PROVINCE OF ST. ALBERT THE GREAT

FALL 2002

From the Provincial

DEAR FRIENDS
OF THE FRIARS
PREACHERS,



This past year has been a difficult one for the United States and certainly for the church. Even against the dark backdrop of September 11 and the constant revelations of clerical sexual abuse, I am both amazed and filled with gratitude as young men make religious profession, enter our novitiate, and continue to visit our priories. In this issue of *Dominican Central*, you will come to meet some of these brothers.

The power of God is most often manifested in weakness. Light becomes more brilliant in the midst of darkness and despair. Forgiveness is best recognized where there is sinfulness. We have had our sinfulness brought into the light and recognized the demand for genuine transformation. More than ever, we are confident that God will shape us into the kind of friars preachers that He desires. The presence of young people interested in the Dominicans, entering the Order, and making profession is a tangible sign of God's continual blessing. We pray that we might be worthy of their vocations.

As you read this issue, may you see flashes of light at a time in which darkness seems to predominate. And, with me, offer a prayer of gratitude for God's abundant goodness and faithfulness.

In Saint Dominic,
Edward M. Ruane, O.P.
Prior Provincial

3,600 attend 'Mass on the Grass'

“**O** THE IRONY,” said our brother Andy Pavlak, O.P., preacher, “that the Christian faithful of St. Thomas Aquinas Newman Center at Purdue University would gather *on a secular campus* to celebrate the Eucharist.” But, gather we did on August 25, 2002 at 7 p.m. for the ninth annual “Mass on the Grass.” In the twilight of a simmering summer night, we celebrated the Eucharist and the beginning of a new academic year. I, too, was celebrating a new beginning, the start of my pastoral placement at St. Thomas.

The Purdue Catholic Students (PCS) organization sponsors the event and collaborates with the parish staff and scores of volunteers to make St. Tom's a “mobile” parish for one night. Instruments, tiki lamps, tables, vessels, bread, wine, vestments, cups, a stage, banners, sound system, and a hundred other things had to be moved onto the green mall. But, even before everything had found its proper place, the Christian faithful began to arrive to find the shadiest, softest spots on the ground. All told, more than 3,600 students, faculty, staff, and resident parishioners came to worship on the grass!

Building the church in Indiana

Fathers Dan Davis, O.P., Steve Kuhlmann, O.P., and Andy Pavlak, O.P. were joined by other Dominican visitors including Br. Jordan Kelly, Fr. Louis Morrone, Fr. Dan Ostdiek, and Fr. Andrew-Carl Wisdom, O.P., who came from Chicago with a



vocation candidate in tow. Other vocation candidates stopped by, and we had a wonderful night of conversation and community.

In that Sunday's gospel, Jesus names Peter the rock. “You are Peter and upon this rock I will build my church” (Matt. 16:18). Jesus is *still* building the church

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Opening Mass for the academic school year at Purdue begins with a celebratory entrance.

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Br. Jordan Kelly, O.P. (recently ordained a deacon) converses with young people at the annual Mass on the Grass at Purdue University.

in West Lafayette, Indiana on stone, in flesh, and blood. The assembly itself was an eloquent preaching that God, Jesus Christ, and the Holy Spirit continue to move the hearts of the Christian faithful, drawing us together to be the church in and for the world. Even when the power failed, the

assembly continued its spirited singing and enthusiastic participation in the Eucharist. After communion, we lit small candles in silence to consecrate the academic year to God and to prepare our hearts and minds for the challenges that lie ahead.

“Upon this rock . . .”

Liturgical worship and celebration are at the heart of our lives here at St. Tom’s. It is upon the rock of worship that faith’s foundation is built in our parish community. Your Dominican brothers welcome you to West Lafayette anytime so that you can experience that solid rock of faith that is very present in our lives today.

—Douglas-Adam Greer, O.P.

Dominican Master General visits the United States

FR. CARLOS AZPIROZ COSTA, O.P. the 86th successor of Saint Dominic and the first non-European to lead the Dominican Order, has made a “getting acquainted” tour of the Order in the United States. He was elected Master in July 2001 at a chapter of the brothers in Providence, Rhode Island. He is both a civil and canon lawyer and has taught in both Argentina and Rome.

This joyful and observant 45-year-old Argentine friar preacher spent one week in the Central Province visiting priories in Denver, Chicago, and St. Louis. The highest superior in the Dominican Order bears the title “*Magister*,” meaning “teacher,” and in our case, the master-teacher. Indeed, Fr. Carlos taught us not only through his preaching and conversations, but most especially through

his fraternal and caring presence.

He urged us to have “open eyes, open hearts, and open mouths.” Our contemplative stance is not so



Fr. Carlos Azpiroz Costa, O.P., Master of the Order, with Fr. Jerry Stookey, O.P., assistant to the Master.

much a turning inward with eyes closed as it is seeing the world with eyes open, the eyes of Christ and his gospel. An open heart embraces that world that we see with the very compassion of God. And an open mouth calls us to proclaim to the whole world what we see and embrace in God. In this way, the reign of God comes very near.

Through this gentle brother and apostle of the gospel, we experience a confirmation of our preaching mission and the presences of our founder. Indeed, he was Saint Dominic in our midst.

WHY IS THIS MAN SMILING?

After 55 years of profession, Fr. Francis Crowe, O.P. reminds you of the easy ways you can help support our life and mission.

1. Adopt a preacher in seminary education
2. Fund a *Come & See* Vocation Weekend
3. Support a retired friar
4. Help our Bolivian missions
5. Remember us in your will



Please send your donation today in the envelope enclosed.

Contact:
Dominican Central
Director, Mission Advancement
1909 South Ashland Avenue
Chicago, IL 60608-2994

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.**

Friars profess vows: One solemnly professed; three simply professed

ON THE EVENING of August 10, 2002, Brs. Patrick Hieronymus Baikauskas, Paul Maria Valtorta Miller, and Kevin John Henry Newman Stephens professed simple vows in the Order of Preachers at St. Dominic Parish in Denver, Colorado.

The event culminated a novitiate year of spiritual reflection and study on the Dominican way of life. During the novitiate year, novices are introduced to the Dominican values of community, study, prayer, and ministry.

Br. Kevin reflects: "I knew the vows by name—poverty, chastity, and obedience. However, it became clear that in fact it is these vows that actually make one a Dominican. These vows shape and orient our lives to



Brs. Patrick, Kevin, and Paul do the "venia" as they make simple vows. Fr. Edward Ruane, O.P., Provincial, and Fr. Michael Kyte, O.P., Novice Master, look on.

Christ. I came to understand the depth of the moment when I would place my hands into the hands of the Provincial and on the Book of Constitutions, swear obedience, and rise a Dominican."

Another grace-filled event occurred on August 31, 2002 at St. Thomas

Aquinas Priory in River Forest, Illinois when Br. Jordan Kelly, O.P. professed solemn vows in the Order. Br. Jordan knelt in front of the Provincial and became a full member of the Dominican Order for life.

Br. Jordan recently traveled to Rome to be the organist for a choir tour. He visited Santa Sabina, the Dominican headquarters in Rome, where Saint Dominic had lived. Br. Jordan reflects: "As I entered [his cell], I was wonder struck that I was in the room where our Holy Father Dominic had prayed and lived. As I prayed for the Order and our Province, I remembered the gift of Saint Dominic's genius to the church of his day: to preach the hope-filled message of the gospel to people who hadn't heard the Good News, and to change the existing practice of the church by working within the church. . . . I went to Rome to make music, and I did. But the much greater music was the Spirit's unexpected gift and grace that is our church."

Whether in Rome, Denver, or Chicago, the heart of Saint Dominic and the fire of the Holy Spirit guides the friars in Holy Preaching. These men have answered God's call and have begun the journey of the friars preachers.



Br. Jordan Kelly, O.P. professes solemn vows in the hands of Fr. Edward Ruane, O.P. Provincial.

A PREACHER REFLECTS

A Dominican looks back on September 11

IT IS STILL ALMOST IMPOSSIBLE to apprehend. The twin towers of the World Trade Center were hit by passenger planes and completely destroyed. Then the Pentagon was struck. Still another plane was on a deadly mission before the heroic passengers overcame the terrorists and crashed their plane in an open field.

I remember my first impressions: I wanted to learn everything about what was transpiring. Then I wanted so badly to turn away from it all. It was just too much to comprehend. I felt sick, depressed, frightened, angry, and helpless. It was then when I knew that I must follow my vocation as a Dominican contemplative. A contemplative is "someone who stays with." So in my spirit, I stayed with the trapped victims, trying with all their might to get out. I stayed with the pain and disbelief of all the loved ones left behind. I breathed with them and held them in silent prayer.

Most of the daily e-mail requests after September 11 were expressions of confused pain: A fireman who was supposed to be on duty that day but was excused to take

his daughter to her first day of school wrote, "I would most certainly be dead right now, and there are many guilt feelings that I am here, alive." Some people said that they hated what the terrorists had done but still found themselves praying for them too. Many people simply wrote to say that they were finding it very hard to cope.

Then people found their way to our St. Jude Shrine, where we celebrate daily Eucharist and pray the rosary. Together we pondered the tragedy of human hate, injustice, and violence in the world today. We struggled with life's painful mysteries in the presence of the Divine Mystery.

Today we continue to pray, reflect, and share in the significance of September 11. For in the midst of all the confusion, fear, and suffering, we have seen the precious dignity of each human person amid the tragedy of sin and the ever present love of God.

—Fr. Richard de Ranitz, O.P.

*In my spirit, I stayed
with the trapped
victims, trying with all
their might to get out.*





Six novices vested in the habit of Saint Dominic



FRONT ROW (FROM LEFT): BRS. Mark Silla, Michael Raymond Boyle, Tap Vu (Canadian Vicariate). Back row (from left): Fr. Edward Ruane, O.P., (Provincial), Br. Simon Michalski, Br. Dwight Lewis, Br. Scott Schwmen, and Fr. Michael Kyte, O.P., Novice Master.

WHEN HE received people into the Order and vested them in the religious habit, Saint Dominic always promised “the bread of life and the water of heaven.” Six men, five from the Central Province and one from the Canadian Province, are relying on that promise. All were recently vested in the Dominican habit with the hope that it is here, in the Order of Preachers, that their deepest hunger for God will

be satisfied and their all-consuming thirst to serve God’s people will be realized and quenched.

Few people, however, attain their vocation without assistance. There are many angels sent to smooth and lighten the way. Some of the unseen “angels” are faithful members of the Society for Vocational Support (SVS). The Society comprises those who consistently and generously contribute to the journeys of men in discernment. The spiritual and financial support SVS members provide is important at each stage of discernment: from

participation in *Come & See* Vocation Retreats, to initial and continuing formation and theological education.

Our recent *Come & See* Retreat in St. Louis welcomed 29 men eager to discern Dominican life. Vocational interest in the Order of Preachers is flourishing! Amid this good news is the sobering reality of the cost of educating a Dominican preacher today. For each year a retreatant is accepted into the novitiate and perseveres through theological studies, the expense would be approximately \$38,000 (room, board, schooling, books). Imagine if a quarter of these 29 men were accepted into our formation program!

It is unlikely that one person could meet the cost of educating a single future Dominican preacher. However, a one-year commitment of \$100 per month would certainly help toward the expenses of a Dominican’s formation. Another option is a gift of \$95 to pay the cost of a participant in either the Fall or Spring *Come & See* Weekend, or any financial contribution you consider appropriate. No donation is too small. We are tremendously grateful for any support. Below you will read of the difference already being made in the life of recently vested novice, Br. Michael Boyle. Please join the Order in beseeching God for more vocations nourished by “the bread of life and the water of heaven.”

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

FROM THE PROMOTER OF VOCATIONS

A ticket to ride

One of those accepted this year into the novitiate is Michael Boyle, a 24-year-old originally from Jacksonville, Florida who recently completed his degree at Dominican University in River Forest, Illinois. He reflects on his journey to a vocation:

SO THERE I WAS, sitting in Chicago’s Union Station on a Friday morning in the fall of 1999. In my hand was a train ticket to St. Louis, a place I had never been, given to me by Fr. Louis Morrone, O.P., a man I had met once. What was I doing?

I had spent three restless years at Northwestern University trying hard to find my place in this world. My friends were setting themselves up for future careers, but for me, there was something missing. Slowly, the idea of a vocation to the priesthood began to grow, but the prospect seemed too strange to take seriously.

When I received a brochure from the Dominicans for a *Come & See* weekend, I was interested in going, but I had no way to get there. Almost on a whim, I contacted Fr. Morrone, and he offered to buy me a train ticket. This was my chance to see if this priesthood

thing was for real. But sitting in that train station, I was beginning to have my doubts. How ridiculous was it to take a ticket from a stranger to go to a strange place to meet, most likely, strange people? And, besides, I was a little scared by this whole idea. What if I got there and decided I did have a vocation? I knew things would be different if I went to St. Louis, and frankly I wasn’t sure I was ready.

I thought about simply not getting on the train. But I looked at my ticket and decided I had to go. I owed it to Fr. Morrone to at least give it a try.

The rest, as they say, is history. I entered the novitiate in July, and the Dominican friars have been with me on the journey. What makes this group so special is how much they believe in who they are and in what the Order of Preachers stands for. By believing in themselves, it allows them to believe in the people who come knocking at their door—people like me.

In the journey of every person who has a vocation there is a moment when you have to take a chance. For me, that moment occurred in Union Station on a Friday morning. I took that leap, and now I have a future in the Order of Preachers. So the real question now becomes: *Will you or someone you know get on the train?*



Br. Michael Boyle is vested in the Dominican habit by Fr. Edward Ruane, O.P., Provincial.

NOTE

THE NEXT *Come & See* weekend is Feb. 14-16, 2003 in St. Louis. For more information contact Fr. Andrew-Carl, 312-829-0295.

Can there be a just war? You decide.

IN THE WAKE OF THE TERRORIST attacks of Sept. 11, 2001, the United States began bombing Afghanistan. This resulted in much debate from all parts of the political and religious spectrum. Some would say that our bombing of Afghanistan is justified, and others would say that it is not. It is a sign of our own times and our own political system that this debate has not been fully resolved.

Even in the Catholic Church opinions vary. A high-ranking Vatican official and the archbishop of Philadelphia justified the bombing of Afghanistan using the *Just War Doctrine*. But Pope John Paul II and Charles Chaput, our own archbishop in Denver, have refrained from justifying our actions in Afghanistan. So, what do we do?

The *Just War Doctrine* dates from the time of Augustine and was nuanced by the likes of Thomas Aquinas and Francisco de Vitoria. More recently, in his encyclical *Pacem in Terris*, Pope John XXIII expressed grave concern about the applicability of the *Just War Doctrine* in light of the proliferation of nuclear arms. This has led to some debate among theologians on the necessity of such a doctrine. So, what do we do?

Following are the traditional conditions for a just war:

- 1) There must be a just cause, which includes the undoing of injustices and defense against aggression;
- 2) Must be waged by a competent authority;
- 3) The intent must be right. This excludes revenge and hatred of the enemy;
- 4) War must be a last resort;
- 5) The values being defended and the goals to be achieved must outweigh the harm that will be done;
- 6) There must be a reasonable hope of success;
- 7) In the complexities of a dispute, the whole range of issues between the parties must be considered.

These are the criteria for waging a just war. As the national debate continues, may we all have the courage to grapple with this issue and develop an informed and educated opinion. You decide!

—Fr. Dennis Woerter, O.P.
denop@juno.com

A heart close to cracking

AS OUR LEADERS RESPOND to the moral crisis of sexual misconduct in the Catholic Church and as believing Catholics share their struggle of belief and disbelief, hope and despair about their membership in the church, our hearts are close to cracking, and, as theologian James Alison says, “This closeness-to-cracking comes upon us at a moment when we do not know how to speak well, when we find ourselves threatened by confusion.”

If worship authentically celebrated in Word and sacrament is the paradigmatic expression of Christian

fellowship, then this moment in our church requires that we give most careful attention to beautifully celebrated liturgy and thoughtfully prepared preaching in our local parishes and churches. To do this for one another in these confusing times will require that we—preachers and listeners—support one another and make the commitment to conversation, critical reflection, planning, and hard work on behalf of being church.

The signs of our times call for a vigorous and comprehensive Ministry of the Word—a preaching that speaks from the cracked places of a questioning and resurrecting heart, without resentment; a preaching grounded in fellowship and eucharistic community; a preaching attuned to the exigencies of right relationship and justice; a preaching that unmask false consciousness and attends to the voice of the heretofore voiceless; a preaching of a believing church that is learning from its personal and institutional violence and denial, and that with sincere confession, contrition, and resolve once again says, “Never again.”

—Fr. Greg Heille, O.P.
Heilleg@slu.edu

This moment in our church requires that we give most careful attention to beautifully celebrated liturgy and thoughtfully prepared preaching in our local parishes and churches.

Did you know that there are nearly 7,000 Dominicans worldwide, of these, 1,000 are in formation?

COMMITMENT:

- Is what transforms a promise into reality. It's the words that speak boldly of your intentions and the action that speaks louder than words.
- Is the stuff character is made of.
- Is the clear triumph of integrity over skepticism.





Saint Martin de Porres, patron of interracial justice

Feast Day: November 3

SAINT MARTIN DE PORRES was born in Lima, Peru on December 9, 1579. His father was Don John de Porres, a Spanish knight; his mother was a free colored woman named Anna Velazquez, a native of Panama. Martin was illegitimate, and when his father saw his dark skin he despised his son and for many years abandoned him.

Martin was called to holiness even as a young child. As he was growing up, people often referred to him as the “holy negro.” His father returned to Lima and upon hearing remarkable reports of his saintly son, saw to Martin’s education. He took him to Ecuador and gave him two years of schooling before he apprenticed him to a barber-surgeon in Lima.

At the age of 15, Martin decided to enter religious life and chose the Dominican Priory of the Holy Rosary. He requested that he not be a priest or a brother, but instead asked to be admitted as a lay servant, doing the lowest tasks in the house. Nine years



later, he was ordered to become a regular lay brother. Martin was now ready to carry on a marvelous apostolate among the sick and poor of Peru.

People began to flock to the priory. Martin slept only a few hours, spending his days working and giving service to the needy. He fed nearly 200 daily, and each week, through his success in pleading for the poor, he disbursed \$2,000 worth of necessities. Saint Martin not only begged for the poor, but he tried to help people so that in the future they could help themselves. Everywhere he went, Martin brought comfort and consolation. He was an angel of mercy, and God often gave him the power to perform miracles and foresee the future. All Lima affectionately called him “the Father of the Poor.”

In his 60th year, Martin predicted his own death. Shortly afterwards he fell sick with a fever. With the Dominican Friars around his bed chanting the *Salve Regina* and the Creed, Martin died peacefully on November 3, 1639.

A Bolivian serenade

YOU WAKE UP BEFORE DAWN to take an overcrowded bus at an elevation well over 10,000 feet in the city of La Paz, Bolivia. The ground is barren except for lichen making a valiant show in the unforgiving climate. You begin the trek down into a deep valley. The road is packed earth and one-lane, but the traffic moves both ways, and only small pullouts and the skill of the drivers preserves you from plummeting down the 3,000-foot drop. As you descend through the clouds, the air gets thick

with the growing moisture. From your window you can first make out ferns, then bushes, until finally you see coffee plants and banana trees.

You have survived perhaps the most dangerous road in the Americas, only to climb aboard your next transport, the muddy back of a flatbed truck, which you ride, standing, through the jungle roads, for six hours in the rain. All of this to visit candidates for the Order working,

studying, and living at a camp designed to develop roads to even remoter villages. This is Dominican life in Bolivia.

It is Sunday morning. Crowds have come from across the city for Mass. The warm and ceaseless breezes blow through the open-air chapel at La Mansión. From the moment the Mass begins there is music, singing, dancing, and praying. The children come to receive priestly blessings while people young and old praise God with an energy that seems inexhaustible. Nearly three hours later, Mass comes, almost reluctantly, to a close, only to be repeated again

that evening. This is also Dominican life in Bolivia.

From May until August, I was guest and brother to my fellow Dominicans in Bolivia. Through a generous grant from the Fund for Theological Education and the even more generous hospitality of the Bolivian Dominicans, I had the privilege of spending my summer “in winter.” Much of the time was spent learning Spanish.

My education was much more than classes and language tapes. I saw the Bolivian people through their concern over the future of their government. I enjoyed fireworks, spicy *anticuchos*, and hot milk with *singani* as we celebrated the feasts of San Juan and Our Lady of Mt. Carmel. I saw a people of faith yearning to hear the fearless preaching of the gospel joined with a simple life and love of the poor. In my Dominican brothers—caring for poor parishes, coaching baseball for abandoned boys, leading a group of the faithful through a charismatic encounter with the Catholic faith, studying the philosophy of Saint Thomas, and leading a youth group in a discussion of vocation—the Order of Preachers is alive and well in Bolivia.

It is midnight, and, just on the edges of sleep, you are brought to alert attention by the sound of firecrackers outside your door, only to be followed by the strumming of a guitar and the voices of your brothers in song. It is your birthday, and this is your serenade. For an hour, the guitar passes hands as you hear the melodies of the many regions and peoples of this enchanting land. You now know, if you did not before, that these are your brothers, and that, in the Order, the world is not so large a place after all. This is Dominican life.

—Br. Dominic Holtz, O.P.

*The Order
of Preachers is
alive and well
in Bolivia.*



Fr. James Barnett, O.P.

Fr. James Barnett, peace activist

HE HAS SEEN firsthand the ravages of war in El Salvador and witnessed the dire effects of AIDS and sweatshops in Honduras. He has walked the path of hundreds of displaced *campesinos* with no food, shelter, or a place to call their

own. His journeys have taken him in many different directions and placed him in many roles including those of campus minister, jail chaplain, justice and peace organizer, novice master, retreat leader, and—presently—active contemplative. Meet Fr. James Barnett, O.P., preacher, teacher, friend: a constant and active witness to peace.

Fr. Jim was ordained a Dominican priest in 1965. He began to minister in El Salvador in 1984, in the midst of a civil war, evangelizing, serving, and preaching to the poor. He calls this “one of the most significant and moving moments of my life.” This ended one November morning in 1989 when Fr. Jim received an anonymous death threat. That same night, five Jesuit priests were murdered along with their two housekeepers. He immediately returned to the United States and began a public awareness campaign about El Salvador.

In 1991 he again found himself called to Latin America. He arrived in Honduras along with three other Dominicans to begin a Dominican community in San Pedro Sula. He again immersed himself in the plight of the poor and oppressed. One of his earliest ministries was visiting children with AIDS. He remembers holding a newborn baby infected with AIDS who was slowly dying in his arms. At that time, 17 percent of Honduras’ population was infected with AIDS, more than any country in Latin America. Fr. Jim remained a constant witness to the poor and suffering until 1998, when he received news that would forever change his life: He had cancer and would have to return to the United States.

Through the many trials and tribulations that have marked his life and with his cancer in remission, Fr. Jim Barnett has been steadfast in his belief that God has been calling him to be a witness for peace. This September in New York, Fr. Jim and several other Dominicans participated in a 28-day water-only fast to protest against a possible war with Iraq and violence throughout the world. They also took part in memorials for the victims of September 11.

“It was a personal event, an encounter with God, a time of conversion,” he says. “It was a family event, involving Dominican nuns, friars, active sisters, associates, and laity in over 40 countries besides the United

States. . . . It was a spiritual event, touching peoples’ heart and minds. It was our way of letting people know there must be another way.”

In the presence of the Master of the Order, Fr. Carlos Azpiroz Costa, the water-only fast ended on September 28 at the United Nations building in front of the statue of Francisco de Vitoria, O.P., “Father of International Law,” who believed that all nations should respect the principles of international law and justice. (Visit the Web site for more information about fasting for peace www.dominicanfastforpeace.org.)

Fr. Jim returned home to the Friends of God Dominican Ashram in Kenosha, Wisconsin where he—along with other Dominicans around the world—continues to fast every Friday for peace and nonviolence.—*Lucy Sanchez*



Fr. Jim ended his fast in front of the statue of Francisco de Vitoria, O.P., the “Father of International Law.”

circlevision.org

Congratulations . . .

🏆 . . . to **BR. REID PERKINS-BUZO, O.P.**, who received the 2002 Award for Excellence in Art and Technology from the Center for Art and Technology at Northwestern University for his installation pieces, *Portal* and *En Sof=Ayan*.

🏆 . . . to **FR. PAUL WHITTINGTON, O.P.** upon receiving his state teacher’s certification in general administration from the State of Illinois.

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www.op.org/domcentral

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BRETHREN IN PRINT

FR. MICHAEL MONSHAU, O.P. wrote an article titled, "Principles for Effective Preaching," which was published in *The Priest* (September 2002).

FR. BRENDAN CURRAN, O.P. was featured in the *Chicago Reader*, (August 30, 2002) in an article titled, "Lecture Notes: Why Illegal Immigrants Should Get Legal Protection." He also wrote an article for the National Interfaith Committee for Worker Justice in the reflection for Labor Day 2002: Common Lectionary (September 1, 2002).

FR. DONALD GOERGEN, O.P. wrote an article titled, "Being Contemplative," which was published in *Priests and People* (June 2002). He also had a chapter on the spirituality of Schillebeeckx,

which appeared in the revised second edition of the *Praxis of the Reign of God*.

FR. MATTHEW STRABALA, O.P. was featured in the article "9/11 One Year Later" in the *New Mexico Business Journal* (September 2002).

BR. REID PERKINS-BUZO, O.P. authored "Front Lines" in the new journal funded by the Western Province, *New Wine*.

FR. KEVIN O'ROURKE, O.P. recently published the following articles: "The Illinois Bishops on Death and Dying" in *Health Progress* 2002 and "As Time Goes By, Twenty-Five Years of Bioethics," in *Cambridge Quarterly of Bioethics*, 2002.

IN MEMORIAM



Fr. Robert Ignatius Campbell, O.P.
BORN TO LIFE: November 17, 1919
PROFESSED: August 31, 1951
ORDAINED: June 16, 1956
BORN TO ETERNAL LIFE: July 24, 2002
WEB PAGE: www.op.org/domcentral/people/inmemoriam/lives99-02.htm#campbellr



Fr. Jerome Aquinas O'Leary, O.P.
BORN TO LIFE: August 1, 1928
PROFESSED: September 1, 1952
ORDAINED: June 15, 1957
BORN TO ETERNAL LIFE: August 28, 2002
WEB PAGE: www.op.org/domcentral/people/inmemoriam/oleary.htm

