



Order of Preachers

DOMINICAN *Central*

NEWS from the PROVINCE OF ST. ALBERT THE GREAT

SPRING 2003

From the Provincial

DEAR FRIENDS
OF THE FRIARS,



With this issue we finish our first year of publication. Lucy Sanchez, our trusted editor, and I are grateful for your many kind words and your generous contributions.

For the past nine years, I have had the profound privilege of serving as Prior Provincial. My term of office ends in just a few days. I would like to share with you some of my final thoughts.

I cannot imagine anything more challenging and exciting than experiencing the mystery of Christ and then proclaiming this experience to a people who search for meaning and look for happiness. This is what we are about as preachers; we are pointers to the Way, the Truth, and the Life. We witness and testify to what we have seen and heard.

In these past issues you have met some of our brothers who spend their life in this pursuit. In a very unique way these brothers have brought that proclamation of faith to me—as they have worked tirelessly, taken great leaps of faith, resolved crises, and even at their final moments, commended their souls to God. What an honor to share this journey!

And you, dear friends, deserve my gratitude. I will keep you in my prayers as my life continues to unfold in new ways.

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

The St. Basil Visitation experience

In this cover story, we continue to feature our diverse Dominican ministries. Here you will learn a bit about St. Basil Visitation, a vibrant, multi-cultural parish located on the South Side of Chicago.

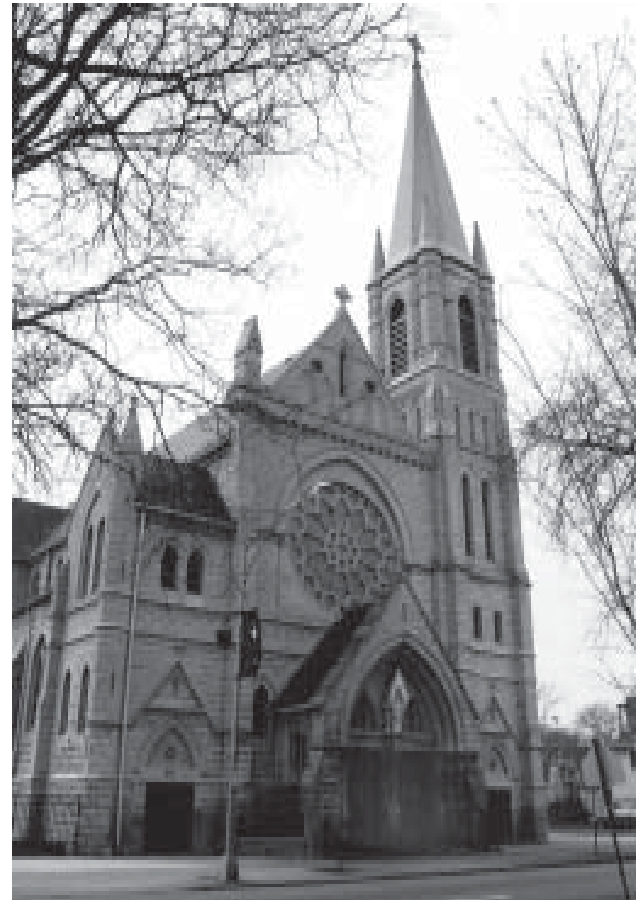
“FATHER, WHAT PARISH do you belong to?” “St. Basil Visitation.”
“Vis? That was a wonderful parish in its day. We always had to close the boulevard down for the celebration for May crowning. The streets were packed.”

You’d be surprised at how often I hear this! A lot has changed since those days. Many people have moved out of the neighborhood and the newcomers have no idea what happened on the boulevard. People love to share their “Vis” stories with anyone who will listen while others wonder what all the fuss is about.

When the parish was merged with St. Basil years ago by Cardinal Joseph Bernardin, the name was officially changed to St. Basil Visitation. At first I was in favor of a completely new name, but then I realized there is a rich history in both parishes that needs to be recognized for what it is: priceless.

A welcoming tradition

When I arrived at St. Basil Visitation nine years ago, I entered into a situation difficult for any pastor. There was very little money and the repairs were too numerous to count. We were operating two campuses with the monies of one poor parish. We needed help and luckily we received it from our “sharing parishes” program. The Archdiocese of Chicago teams poor parishes with “better-



off” parishes. In many ways this was a godsend, but the other problem remained; we still had large structures with very little money.

The community life at St. Basil Visitation helped each member live with joy in a difficult situation. Most of us saw ourselves in the missions and this was the accepted condition in which we lived. Of course being poor doesn’t mean that one has to be dirty! Our house was clean and welcoming. Part of that welcoming

The newly renovated St. Basil Visitation Church.

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Volunteers help at the St. Basil Visitation food pantry.

tradition is the St. Martin de Porres party held each November, which gives us the opportunity to invite fellow Dominicans to the inner city to see the work being done.

A happy merge

There were still many buildings to deal with however. It was overwhelming! We went through a difficult process with parishioner input and decided that we had to consolidate. After a very lively liturgy, we moved from St. Basil to the Visitation site with the Blessed Sacrament and the statues of Our Lady of Guadalupe and of Saint Basil in hand. It was a moving procession, and we even stopped traffic. People noticed that we were very much alive on the boulevard.

The parish is blessed as the only bilingual, multi-cultural parish in our deanery in the diocese. People from the Spanish and English speaking communities communicate well and know how to celebrate together. People are fed and nurtured and they believe in one another. The parishioners of St. Basil Visitation know how to pray and stay together, and they know how to love. They are very faithful in following the “greatest” of all commandments for they love their God with a passion and they love their neighbors with an equal dedication.

Our parish is truly a blend of both St. Basil and Visitation. The old was preserved and the new was delicately placed. What was once dark is now light, and where there was sadness and disrepair, there is now joy in newness. We no longer stop the traffic on the boulevard for the May processions and we no longer have the Irish faces that once graced this place. There is a new breed, one with similar hopes and dreams for the future. We may not have a whole lot, but we still have much: that priceless intangible of being “alive on the boulevard!”

—Fr. Brian Walker, O.P.

First Provincial Chapter of the new millennium

IN 1220, SAINT DOMINIC asked all of the friars to come to the house of St. Nicholas in Bologna to make decisions affecting their life and mission. This was the first official Chapter. Ever since then, Chapters have called the brethren together to adopt their life and refine their mission of living and preaching the gospel.

On June 5, 2003, 28 delegates, representing 200 brothers of the Province of St. Albert the Great (Midwestern portion of the U.S.), will continue this most ancient and democratic tradition that is one of the glories of the Dominican Order. We believe that God works through all of us as we gather to elect new leaders and strengthen our identity and refine our mission in 2003—almost 800 years

after Saint Dominic called the first Chapter.

The Dominican Order is a sign to the whole church of how to *be church* in a democratic manner. The former Provincial will again be “one of the brothers” as the next Provincial will come from “one of the brothers.”

Our Order has had a unique unity for almost 800 years. We understand our obedience to be not only to a person, but also to a process. The Spirit of God works among us and through us, and from us we elect our superiors. To live our democracy well calls for a deep faith in God working through very ordinary men. The great Jesuit, Fr. Karl Rahner once said, “God has so established grace in the community that it reaches one member through another.”

Chapters give us hope in better realizing God’s will for us as an Order and Province. The next issue of *Dominican Central* will introduce you to our new Provincial and Council and their vision for the future.

THANKS FOR YOUR DONATION!

Br. Dominic, O.P., is grateful for the difference you continue to make in his priestly education. Here are some ways you can help:

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.**

The fall of Iraq

HAVING WITNESSED FIRST-HAND in 2001 the suffering of the Iraqi people under U.N.-U.S. sanctions, I followed the progress of the War on Iraq with mixed feelings. I rejoiced to see the downfall of a cruel and corrupt dictator. I hope that a humane and peaceful regime will replace the one-party rule that kept Saddam Hussein in power for more than 30 years. But I was deeply concerned about the welfare of the civilian population of Iraq during the nightly bombardment of major urban centers, not least because among friends in Baghdad, Mosul, and Basra, there are almost 200 Dominican sisters, friars, and laity. Mercifully, despite an appalling toll of civilian casualties, our sisters and brothers seem to have escaped injury.

For a superpower, waging war is relatively easy, especially against a much smaller country weakened by a dozen years of crippling sanctions. Making peace will be hard. Of the \$74.7 billion allocated by the Bush administration for the War on Iraq, about \$63 billion was earmarked for war-making but only \$2.45 billion for humanitarian aid and reconstruction.

In regard to the people of Iraq, after 12 years of the most stringent sanctions ever imposed on a modern nation and which caused the deaths of more than a million civilians—most of them children—one thing is spectacularly clear. If the sanctions worked, no weapons of mass destruction will be discovered, thus invalidating the stated purpose of the war. If such weapons are discovered, then the sanctions were imposed in vain and the million deaths and suffering of the people were pointless. Either way, the oppression of the Iraqi people must come to an end. Significantly, as of this writing, no weapons of mass destruction have yet been found.

Historians and ethicists will no doubt debate the War on Iraq for years to come. In the first flush of swift victory, many people (including some notable politicians) concluded that military success “proved” that President Bush was “right” all along. The probability of success is certainly one of the conditions for a justifiable war. But it is only one. Far more significant are the existence of a just cause, preeminently an actual or imminent attack on a state or a people, including genocide; proportionality, which means that the consequences of a war must not be worse than the injustice it was meant to correct; last resort, which means that all avenues of diplomatic resolution must be exhausted before conflict can begin; and discrimination, which requires that non-combatants be protected from harm.

Given the perceived absence of one or more of these norms, opposition to a preemptive war on Iraq was clearly and repeatedly affirmed by Pope John Paul, the Vatican diplomatic corps, the national councils of bishops in the



Fr. Richard Woods, O.P., pictured with (from left) Sr. Sherene and Sr. Marie Therese Hanna in Mosul, Iraq.

United States, England, France, Germany, Italy, Ireland, and elsewhere, as well as the World Council of Churches, the Anglican Bishops of England and the United States, the Orthodox Church, all major Protestant denominations except the Southern Baptist Convention, and organizations such as Pax Christi, Amnesty International, and many others (including a dozen Dominican congregations of sisters in the United States). The General Assembly of the United Nations and the majority of members of the Security Council refused to support the war, which Cardinal Martino, the president of the Pontifical Council for Justice and Peace and former Apostolic Nuncio and

Permanent Observer of the Holy See to the United Nations, stated should properly be called “a war of aggression.”

Might does not make right, nor does success in war determine just cause. Morally, if major authorities deemed the war unjust before the onset of conflict, it must be considered no less unjust after armed conflict commenced and after it ceased. From a political perspective, for one or two nations to intervene forcefully in the internal affairs

of a member nation of the United Nations without compelling evidence of clear and present danger violates the U.N. Charter and international law.

Moralists, politicians, generals, and international lawyers will debate these dimensions of the War on Iraq for decades. In the meantime, we may be thankful that “regime change” has been effected swiftly if not harmlessly in Iraq and pray that the future of that blighted land will be far brighter than have the past dozen years of oppression. I especially urge all Dominicans to work for a just peace and, if possible, to contribute generously to funds for rebuilding Iraq, particularly to the Dominican-run al-Hyat hospital in Baghdad and the schools and churches in our care.

—Fr. Richard Woods, O.P.

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Saint Dominic's promise . . .

THE STORY IS RECOUNTED that as Saint Dominic lay dying, he reassured the grieving brothers gathered around his deathbed that he would be more useful to them after death than he was upon the earth. Trusting in that promise, each Dominican community in the province incorporates into their daily common liturgy this prayer for vocations: *"Blessed Father Dominic, preacher of God's grace, you promised to assist us even after your death. Intercede for us before God to help us encourage more men and women to follow our way of life, the way of a preacher. Bless us in our common life, study, prayer, and ministry, that our lives together may be a joyful witness creating desire in others to join the Sacred Preaching."*

Our faith in Saint Dominic's promise and our commitment to a joy-filled witness of brotherhood in prayerful community appears to be bearing much fruit. Four men serious about entering the Order have been drawn through their experience with Dominican apostolates. Two of these men have come to us through our Central Province

Dominican schools, Fenwick High School, Oak Park, Illinois and Aquinas Institute of Theology, St. Louis, Missouri, one through the Order's seminary in Rome, the Angelicum, and one through our campus ministry site at Purdue University.

*The life and apostolate
of every brother and every
community is the most
effective invitation to
enter the Dominican life.*

Certainly, we believe as Dominicans that the life and apostolate of every brother and every community is the primary and most effective invitation to enter the Dominican life. We recognize that our very lives before any of our words must form the most effective preaching, one that creates a sincere desire in others to join the *Sacra Praedicatione*. "The Sacred Preaching" is the term Saint

Dominic coined when speaking of the power of the collective witness of the brothers, particularly as lived together in community life. Gary Richied, a candidate accepted for this year's novitiate class and a Fenwick graduate, shares his experience with this "collective witness" below.

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

FROM THE PROMOTER OF VOCATIONS



Gary Richied (novice candidate) and his former teacher, Fr. John Gambro, O.P.

Why I want to become a Dominican

DURING THE October *Come & See* Weekend I attended, Br. Benedict Baer, O.P., said something that struck me very deeply and continues to resonate within me today. While explaining what it means to be a Dominican, he stated that all of those within the Order

continually strive to "become Dominican." In truth, he expounded, no friar is entirely there yet—it is a process by which all Dominicans try daily to achieve; the ultimate goal of imitating Christ through the example of Saint Dominic. I want to become a Dominican because I have found, through the grace of God, that "becoming Dominican" represents the most beautiful way for me to respond to the love of God through imitating His Son.

I was blessed to experience Dominican life during my adolescence. I had the privilege of attending Fenwick High School. There, I witnessed Dominican life in action. I saw the fire of Dominican preaching, the passion the friars had for their educational mission, and the love and care they felt for their students and the larger Fenwick community. It is the grace of God, through the intercession of the Dominican saints that makes Fenwick the success it is. What a

tremendous blessing to be able to live in the examples of Fr. John Gambro, O.P., Fr. Clinton Honkomp, O.P., Fr. James Karepin, O.P., and the many other Dominicans who exemplify the lives of true servants of God: They acted and continue to act as my teachers, confidants, and friends.

Eight years after graduation I experienced Dominican life again, but in a much more profound way. After deciding that God was calling me to become a priest, I began to visit different Orders, only to return to the Dominicans once again. In visiting the different priories and houses, and meeting other friars, I became absolutely enamored with Dominican life. Witnessing the faith, service, community, and prayer life of the Dominican Order convinced me that I had finally come home.

Certainly, my choice to enter the novitiate and hopefully become a brother in the Order was not as easy as I tend to make it sound. There were times of doubt and times of serious questioning. But I have found solace in the words of those much wiser than me. Saint Ignatius, in his writings on discernment, emphasized that we should always make decisions while focusing on how some choices will transform us into the best people that we can be, while other decisions will hinder us in that process. I envision my best self as a loyal, holy, and lowly servant of Jesus Christ. Everything else just does not seem to fit. Becoming Dominican does.

—Gary Richied

We have the right

ONE OF THE MOST DEBATED parts of the Constitution of the United States is the First Amendment, the amendment that guarantees freedom of speech and freedom of religion. How many times have we heard debates about this? Of course, there is a limit to these freedoms, e.g., we cannot yell “Fire!” in a crowded movie theatre and expect to remain immune from prosecution. Yes, there are limits to our rights, but we do have these rights.

We are in the midst of war. Whether or not this is a just war has been and will be debated. The fact is, we will not agree. This is one of the great things about our country: We do not have to agree. One of the principles that our democracy is founded on is the acknowledgement of disparity of opinions. We have the right to have these opinions, and nobody can force us to think one way or another. And nobody has the right to tell us that we cannot express our opinions.

We live in complicated times. We are being told that if we oppose the war, we are anti-American. We are being told that if we claim to be American, we must support the war. None of this could be further from the

truth and from the ideals that we all profess. One fact that cannot be denied is that we all have the obligation to come to an informed opinion about what is going on around us. We must not come to hasty conclusions that are ill-informed. We must ask the questions: What do I believe? What do I hold dear?

And along with that, we must not be afraid to speak up for what it is we believe. Nobody can force us to subscribe to one opinion or another. We have the right to come to a well-informed opinion about what is happening around us. And we have the right to share what it is we believe. Isn't this what we demand of Christians? Sharing what we believe? We must not let anyone take those rights away.

One of the principles that our democracy is founded on is the acknowledgement of disparity of opinions. Nobody has the right to tell us that we cannot express our opinions.

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

Preaching and war

PREACHERS HAVE a serious pastoral responsibility to talk about current events from the pulpit. This can feel like walking a tightrope—how to talk seriously about current events and moral issues in light of the scriptural texts for the liturgy and in light of Catholic teaching, without playing politics.

The Iraq war is an excellent case in point. Jesus in scripture teaches love of enemies. Our Catholic faith values the dignity of human life for all persons. As global citizens and as Christians, we long for unity and peace, even as we struggle to come to terms with the invidious violence and bigotry of our world today.

As preachers, we know that you have loved ones at risk, and we share with you a deep sadness about the predicament of war. As the decision has been taken to go to war in Iraq, I have called upon Dominican preachers to examine their attitudes toward people of other lands and other religions and to carefully study the church's understanding of just and unjust war. In the midst of 24/7 media coverage of the war, it has been important that you

hear us talking intelligently and pastorally from the pulpit about this war in light of Christian faith.

This calls for humility and continuing dialogue, especially if we disagree with one another or inadvertently hurt one another's feelings. Together, we Dominicans and we Christians are learning to think globally, to live from a peaceful heart even as we make hard political choices, and to believe more deeply in God's promise of peace for our world.

It has been important that you hear us talking intelligently and pastorally from the pulpit about this war in light of Christian faith.

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

Learn more about the Dominican Family by visiting our online magazine at www.domlife.org





Fr. Edward Ruane, O.P. (far left), and Br. Kevin Carroll, O.P. (far right), pictured with the Bolivian Vicariate Council.

Provincial's last visitation to Bolivia

IN EARLY February I was invited to join the Provincial and his vicar for their last trip to Bolivia. It had been nine years since I had been to Bolivia as the previous Provincial.

I first visited the vicariate accompanied by Fr. John

Gerlach, O.P., in 1986, so I was able to observe developments 18 years later. The current vicar, Fr. Hipólito Michel Plata, O.P., the first native Bolivian to be elected vicar, is now in his second term. When I first visited, he was a novice. Fr. José Luis Vargas, O.P., then 28, eventually became the first native Bolivian novice master and is now

the director of La Mansion, the charismatic center in Santa Cruz. There has been much growth. Presently there are 25 professed Bolivians and 15 in the novitiate and pre-novitiate.

While in Bolivia, the vicariate held its biennial Chapter in Cochabamba and celebrated its 40th anniversary as a vicariate, which was formally established in 1962. There was a major celebration at the new house of studies, La Casa de Fray Antonio de Montesinos, which was beautifully constructed and situated overlooking hills near Cochabamba. Another notable sign of progress was the ability of the Vicariate Chapter to address many issues devoid of earlier tensions or polarizations.

Returning to Bolivia was very uplifting, and I am grateful to have had this opportunity. I've come to realize that it takes time for projects and ideas to bear fruit. Patience reveals God at work underneath all our human strivings. We are very blessed that there is new growth in our missions in Bolivia.

—Fr. Donald J. Goergen, O.P.

FRIARS IN PRINT

BR. ED VAN MERRIENBOER, O.P., published a two-part article titled, "In Gardens With God" in *Spirituality*, a journal published by the Irish Dominicans.

FR. EDWARD CLEARY, O.P., published an article, "Human Rights Organizations in Mexico: Growth in Turbulence," published by Derek Davis, ed., *Church-State Relations and Religious Liberty in Mexico: Historical and Contemporary Perspectives* (Waco, TX: J.M. Dawson Institute of Church-State Studies, 2002).

FR. MICHAEL MONSHAU, O.P., was the guest editor of the present issue of *Listening* (Winter 2003), titled "The Catholic Recovery of Preaching." Apart from writing the introduction, he also contributed an article titled "The Responsibility of Every Christian: To Preach Jesus Christ." Contributors included past and present faculty members and alumni of Aquinas Institute.

FR. GREG HEILLE, O.P., published an article in *Listening* (Winter 2003) titled "The Sacred Preaching: Gospel Actualized Communities Twenty Years After Fulfilled in Your Hearing." He also had another article published in *New Blackfriars*, February 2003, titled "A Heart Close to Cracking: Preachers Resurrecting in the Body in a Roman Catholic Crisis of Plausibility."

FR. SCOTT STEINKERCHNER, O.P., published an article in *New Blackfriars*, March 2003, titled "In Support of Felix Wilfred: Some Implications of Wittgenstein's World-Pictures for Inter-religious Dialogue."

BR. REID PERKINS-BUZO, O.P., had his article, "Theodicy in the Face of Children's Suffering and Death," translated into Italian ("Teodicea di fronte a soffrendo ed alla morte dei bambini") and published in *Famiglia oggi* n. 10.

SOLITUDE

The quiet is deep. Everything seems stuck in the stillness of death. First, there is just the uneasiness—a discomfort. But then it grows. I look at the furniture and walls. Indifferent. Do I matter?

The silence, the aloneness, are like a sea with no tossing; a cloudless sky without any blue; a tree of gray bark and not a single leaf in green; a junked car with never again a driver.

Panic. "Oh God, I've got to get out of here before this kills me. Where is someone?"

My chest begins to tighten as if squeezed by cold python coils and it is starting to hurt.

It hurts so badly that I begin to cry. I cry until I feel warm tears touching my cheeks, until my ears awaken to my sobbing, until my arms enfold my self, until . . . an awareness begins to dawn.

Slowly and almost imperceptibly something shifts. "Why yes, the here and now are good."

"I am already in the house prepared for me from all eternity. Isn't it fine?"

"I am carrying my beloved friends in my heart and I am being held in theirs. Isn't it fine?"

"I am with myself, the one with whom I have explored so many patches of world and inner realms too. Oh it is fine!"

The silence becomes warm and friendly now as I quietly and faithfully sit before the Self—the ancient and always new.

By Fr. Richard de Ranitz, O.P.

A young preacher seeks social justice in service to the community.

HE STANDS OVER 6 feet tall and has clear blue eyes and light brown hair. He could blend easily into the population of the southwest of Ireland, but he is making his mark on the southwest side of Chicago, working among the Hispanic population of St. Pius V Parish.

Fr. Brendan Curran is the son of Desmond and Mary Pat Curran. Born and raised in Evergreen Park, Illinois, he attended Brother Rice High School and then went on to Providence College in Providence, Rhode Island. While in his junior year during the time of the first Gulf War, Brendan became an exchange student and spent a year at the University of Fribourg, Switzerland. It was at this time that he began to really contemplate his vocation. "I got the chance to step back and look at my life. I knew what I wanted to do; I just wasn't sure where I should go."

After graduating from Providence College he met with various vocation directors before joining the Jesuit Volunteer Program where he worked with a L'Arche Community in Mobile, Alabama. He then met with the vocation director of the Dominicans and decided to join the Apostolic Volunteer program run by the Sinsinawa Dominicans.

As an Apostolic Volunteer, he worked as a youth minister and lived with the Dominicans at St. Albert the Great Priory in Minneapolis. He was very impressed with the community life at St. Albert's and after finishing his year as a volunteer, he entered the Dominican novitiate in Denver. Although he didn't anticipate this at the time, it was to be his first encounter with Hispanic ministry. His novitiate class was comprised of seven novices; of these, two (members of the Southern Province) spoke Spanish as their first language and one from the Vicariate of Puerto Rico spoke only Spanish.

After his novitiate, he continued his studies at Aquinas Institute in St. Louis. As a student, Brendan began taking Spanish classes, not knowing that his language skills would soon be put to the test. As part of his social ministry internship, he spent four weeks in Oaxaca, Mexico and then traveled to Chiapas, Mexico during the height of the Zapatista conflicts.

"I was at St. Cristobal working with our Dominican brothers in Chiapas. It was a wonderful experience for me to see all of this," he says. "It really changed my perspective. Here were men who were willing to risk their lives for

justice. I realize the importance of being aware of what is going on around you."

This experience changed his life. He knew two things: He wanted to work for justice and he needed to be proficient in Spanish. "Working through an interpreter you lose much of the personal contact," he says. Returning to St. Louis, he continued his priestly studies and subsequently returned to Latin America to further his studies in Spanish.

In May 2001, Fr. Brendan was ordained a priest, and his first assignment was to work with the Hispanic community at St. Pius Parish in Chicago. "I became involved with the community, not only through my priestly ministry, but also

through social justice issues," Fr. Brendan says. "St. Pius is well-respected because of its deliberateness in facing the real social problems that face the community. I have great respect for Fr. Chuck Dahm, O.P., Fr. Alex Kasper, O.P., Fr. Jerry Cleator, O.P. These Dominicans contributed great effort to make St. Pius what it is now."

Although Fr. Brendan has been at St. Pius for only two years, he has already made his own impression on the community. He continues to work hard dealing with the many social problems that face it: homeless-

ness, gang crisis, and poverty. He does this with the same deliberateness of his predecessors. As he puts it, "My job has only just begun."

—Lucy Sanchez



Fr. Brendan Curran, O.P.



Fr. Brendan proclaims the Eucharistic Prayer at his ordination Mass as Bishop Wilton Gregory looks on.

DOMINICAN *Central* newsletter is a publication of the Dominican Province of St. Albert the Great (Central Dominican Province, U.S.A.).

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Edward Ruane, O.P.
PROVINCIAL

David Wright, O.P.
Kevin Carroll, O.P.
VICARS

Lucy Sanchez
EDITOR

Meet us on the internet at:
www.op.org/domcentral

Do you have any story ideas, news items, or photos? We welcome your suggestions. Please send them to:

DOMINICAN *Central*
1909 South Ashland Avenue
Chicago, IL 60608-2994

E-MAIL: lucy@dominicans.org
TELEPHONE: 312-666-3244
FAX: 312-829-8471





CONGRATULATIONS . . .

... to **FR. GILBERT J. GRAHAM, O.P.**, formal provincial of the Province, who was honored by the Master of the Order, **FR. CARLOS AZPIROZ-COSTA, O.P.**, as "Councilor of St. Dominic for the Angelicum in Rome." This award was given to him in Dallas this past January.

... to The Thomas More Preaching Team: **FR. MIKE CHAMPLIN, O.P.**, **FR. NICK PUNCH, O.P.**, and **SR. JOAN BUKREY, OSF**, who have produced 16 talks on cassette tape and will soon be available on CD. They have sold more than 2,000 copies of these talks over the years.

IN MEMORIAM



Fr. Raymond Nicholas Ashenbrenner, O.P.
BORN TO LIFE: April 25, 1924
PROFESSED: June 25, 1945
ORDAINED: June 1, 1951
BORN TO ETERNAL LIFE: February 20, 2003



Br. Paul Thomas Leahy, O.P.
BORN TO LIFE: January 6, 1926
PROFESSED: November 3, 1951
BORN TO ETERNAL LIFE: February 17, 2003



Fr. Edward Quentin Moriarty, O.P.
BORN TO LIFE: September 21, 1914
PROFESSED: August 31, 1954
ORDAINED: June 12, 1959
BORN TO ETERNAL LIFE: March 22, 2003

For further information on these and other brothers who have died, go to:
www.op.org/domcentral/people/inmemoriam

