



Order of Preachers

DOMINICAN *Central*

NEWS from the PROVINCE OF ST. ALBERT THE GREAT

SUMMER 2003

From the Provincial

DEAR FRIENDS OF
THE FRIARS,



Let me introduce myself. I am Fr. Michael Mascari, the new provincial of the Province of St. Albert the Great, or, as we usually call ourselves, the Dominican Central Province. I was elected provincial on June 9 by the 16th Provincial Chapter of the Province. According to our Dominican system of government, the chapter sets the policies, direction, and goals of Dominican life and mission for the friars of the Province for the next four years. One of their tasks is to elect a new provincial.

Previously, I was serving as the student master for the province and teaching at our graduate school of theology in St. Louis, Aquinas Institute of Theology. As student master, I directed the formation of our brothers who had completed their novitiate year and were engaged in full-time study of philosophy and theology as part of their preparation for future ministry as priests or cooperator brothers. During these six years of academic studies, the student brothers work with the student master in discerning their Dominican vocations and in deepening their commitment to Christ, the Order, and the Catholic Church. I also served on the

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Friars celebrate 16th Provincial Chapter

IN 1215 WHEN Dominic de Guzman asked Pope Innocent III to approve his new Order of Preachers, the pope asked him to choose a Rule from among those already in existence. Dominic did not do that. Instead, he walked back to Toulouse where his band of preachers awaited his return from Rome. There he asked his small group what Rule they would choose. They chose the Rule of St. Augustine. Dominic then returned to Rome to present the choice of the brethren to a new pope, Honorius III, who would approve the new Order.



Gathered together

The "chapter" form of government that Dominicans have used for nearly 800 years is based upon the belief to which Dominic's action in 1215 gives testimony, namely, that governance rests in the brethren gathered and discerning together the direction of their common life and ministry. For Dominicans this approach to government guides the life of the local community or priory through the House Chapter, the life of a province through the Provincial Chapter, and the life of the worldwide Order through the General Chapter.

In early June, 28 friars representing the more than 200 members of the

Province of St. Albert the Great gathered at the Conference Center of Dominican University in River Forest, Illinois, to celebrate their 16th Provincial Chapter. There they elected new leadership for the Province for the next four years, determined what would strengthen and promote their community life, and set directions for their ministries throughout the north-central United States and Bolivia.

After a process of discernment Father Michael A. Mascari, O.P. was elected the 10th Provincial of the Province of St. Albert the Great. To assist him, Father David F. Wright, O.P. and Father John J. Meany, O.P. were appointed Vicar Provincials. In addition to Father Donald J. Goergen, O.P., Regent of Studies for the Province, and Father Edward M. Ruane, O.P., Past Provincial, another 10

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The delegates of the 16th Provincial Chapter

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friars from around the Province were elected to serve as the Provincial Council for the next four years.

A renewed sense of direction

The Chapter focused upon five areas of concern: formation for Dominican life, pastoral and intellectual ministry, development, finances, and government. The contemplative dimension of Dominican life received special attention as the delegates pondered how to strengthen this foundational component of healthy community during the initial years of formation, as well as throughout the life of a friar.

With an aging membership the delegates considered ways of maintaining our present ministries while not excluding the possibility of new ministries. Preparing young friars to pursue higher studies will be vital to the future intellectual health of the Province; at the same time the friars had to address the

needs of ministering to Hispanic American, African American, and other groups of diverse ethnic background. The Provincial and his Council were commissioned to undertake a study of our current ministries, to project personnel needs, and to set priorities for the future.

The necessity of supporting our students and novices in initial formation, of strengthening our mission work in Bolivia, and caring for our elder friars require increased efforts at fundraising. Brother Edward van Merrienboer, O.P. has been appointed Vicar for Development to coordinate our fundraising efforts. The task of overseeing the financial health of the Province fell to Father John J. Meany, O.P., in addition to his position as Vicar Provincial.

The Chapter provided the Province with new leadership and a renewed sense of purpose and direction. With confidence the friars of the Province of St. Albert the Great will continue their work of preaching the gospel and the salvation of souls.

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From the Provincial (continued from page 1)

faculty of Aquinas Institute for the past seven years, teaching courses in philosophy, historical theology, systematics, and pastoral theology.

I felt very well prepared for my teaching responsibilities, having earned both the degrees of Master in Theology and Master of Divinity from Aquinas Institute of Theology in 1987. I was ordained a priest that same year. My first assignment was to teach Theology and Latin at Fenwick High School in Oak Park, Illinois. After four years of teaching, I began a doctoral program in patristic theology at the Catholic University

of America and earned the doctorate in 1996. I joined the faculty at Aquinas Institute of Theology that fall.

On a more personal note, I am originally a Chicagoan, with lots of family in the metropolitan area. I grew up in Queen of All Saints parish in Chicago, went to high school at Loyola Academy in Wilmette, Illinois, and received a bachelor's degree from Georgetown University in Washington, D.C. I studied law at DePaul University in Chicago and worked as an attorney for a couple of years before joining the Order in 1981. The decision to enter the Order has been the source of the greatest joy in my life, and my 22 years as a Dominican friar and 16 years as a priest have been a blessing for which I thank Our Lord each day. In the years ahead please know that I will be praying for each of you, in gratitude for your friendship and for your support of our life and mission.

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

IT'S BECAUSE OF PEOPLE LIKE YOU!

Fr. Hahn, O.P. knows it's people like you who make all the difference in keeping our ministries alive and flourishing!

1. Adopt a student friar in seminary education
2. Fund a young person's trip to a *Come & See* Vocation Weekend
3. Support a retired friar
4. Help our Bolivian missions
5. Remember us in your will



Please send whatever donation you can in the envelope enclosed. Thank you!

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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.**

Spring in Iraq: Another perspective

In the last issue of Dominican Central, Fr. Richard Woods, O.P. gave us his perspective on the situation in Iraq. In this issue, Fr. Thomas Doyle, O.P., another member of our Province, writes about his own experience as a chaplain with the troops in Iraq. Iraq is very much on the forefront of our minds and remains an issue that defies an easy answer. —editor

I SPENT MOST OF THE active part of Operation Iraqi Freedom serving with the Army Special Forces in Iraq. Because there were no priest-chaplains in Northern Iraq, I was detailed to deploy at the request of the Army. Although I never got as far as Baghdad, I saw plenty of action in several northern cities and at several forward posts near the Iranian border. My perspective on the war is also influenced by the fact that in 1999-2000 I was deployed to serve in Operation Southern Watch and was based at an Air Force Base at Ali Al Salem, Kuwait. While there I also acted as Catholic chaplain to the 3-7 Cavalry, an Army tank unit based very near the Iraqi border.

I was with the Army this time, which is significantly different than serving with the Air Force during a conflict situation. Living conditions were basic and far from luxurious. For example, showers were rare. At one base our sink was an Iraqi military helmet. Yet morale and spirits were high. I came away with a deep respect and admiration for the soldiers I was privileged to serve.

I was in the midst of the action and saw plenty of it. I also had the opportunity to spend time and converse with Iraqi and Kurdish citizens, both civilian and military. My observations are not meant to be a complicated and profound theological and political analysis. I didn't have time for that. I had to survive and help my fellow soldiers survive. I will openly admit that before going to Iraq I had doubts and misgivings about the war. Was it right? Was it just? Would the second state be worse than the first? My misgivings were changed by my experiences in Iraq as well as recollections of what I saw in Kuwait.

First, I was stunned and amazed at the warm and at times ecstatic welcome given to the American troops. People ran up to our Hummers just to touch us. At no time did I see or hear of any hostility or anger.

Second, even if the WMD are not found (Saddam Hussein was not stupid, so he may have rid himself of most of them beforehand), the U.S. and its allies in Operation Iraqi Freedom rid the Iraqi people and the world of a dictator whose evil intent and monstrous actions rival Hitler and Stalin in their level of cruelty. We put him out of business before he could murder more of his own people by the thousands. I often wonder what would have ensued had the democratic societies of the western world banded together to aggressively deal with Hitler in 1938 rather than agree to appeasement as they did.

Third, while serving in Kuwait I saw firsthand the results of the Iraqi invasion and met a number of Kuwaiti citizens who vividly described the horror inflicted upon their country by the Republican Guard and the Iraqi Army. I also saw photographic evidence of human bodies tortured and killed by Iraqi soldiers. To allege that Desert Storm was all about oil is ridiculous and an allegation that has infuriated many Kuwaitis.

Fourth, my conversations with the Iraqi citizens were an education in themselves. One theme was constant: Saddam was and is hated and feared. He ruled using random violence and cruelty, secrecy and fear. He utilized about 90 percent of the oil-based income for his personal and corporate interests. One Iraqi leader in the northern city of Kirkuk told me that the streets of his city should have been paved in gold. Instead, because the people were systematically robbed by their great "leader," they lived in poverty and the streets are a mess.

I read many of the opposing statements from the Vatican, the U.S. bishops, and other religious leaders. Having "been there" I must admit that I read these statements with a different perspective than someone who has not experienced the complex and mysterious Middle Eastern political situation firsthand or witnessed the evil results of Saddam's tyranny. The military members are the ones who hate war the most because we are the ones who have to fight, get wounded, and die. On the other hand, our sworn duty is to defend our country and to obey the orders given to us. I trust the U.S. military establishment. If I didn't, I would have quit a long time ago. My years as an officer and a chaplain have taught me that our military leadership really does live its commitment to integrity. I agree with those who have argued that there was no other way to deal with Saddam than with force.

I am especially proud to have had the privilege of serving with the Army and Air Force in Iraq. These troops lived in very difficult conditions. They risked their lives daily and did their utmost to treat the Iraqi people with respect and kindness.

In the end, force was the only realistic answer though certainly not the preferable one. The country is still in chaos, but its people generally agree that they have hope now where before there was none.

—Fr. Thomas Doyle, Ch, Maj, USAF, O.P.



Chaplain Fr. Thomas Doyle, O.P. (fourth from left) in Iraq





Eleven prepare for year-long novitiate in Denver

IN HIS APOSTOLIC EXHORTATION, *Vita Consecrata*, Pope John Paul II offered the following challenge regarding a vocation to religious life:

“To you young people I say: If you hear the Lord’s call, do not reject it! Dare to become part of the great movement of holiness which renowned saints have launched in their following of Christ. . . . Readily accept God’s plan for you if he invites you to seek holiness in the consecrated life” #106.

Pictured are the pre-novices for the Central Province and two for the Canadian Province.

At the beginning of July, eleven men accepted the Holy Father’s “dare” to become part of that great movement of holiness in the way God’s unique plan has unfolded for them. Along with millions of other Americans, they

commemorated Independence Day with family and friends but with a twist: Their gathering also doubled as a farewell celebration. Saying good-bye to family and friends, they packed their bags and made their way to the five-week prenovitiate in Memphis, where they are being introduced to the Dominican pillars of liturgical prayer, common life, study, and ministry.

The prenovices are also attending lectures on the choral office, the moral and sacramental life, and church history. On August 7, they will leave for Denver for a week-long retreat that will officially begin their novitiate year.

Our prenovices have each traveled a long and personal journey toward accepting the “invitation to seek holiness

through the consecrated life.” Like this group, there are others who aspire to follow in their footsteps. One of those, Jorge Reyes, a recent graduate of Stanford University, shares below the deciding factor in his decision to apply for entrance into the Order for the Class of 2004.

—Fr. Andrew-Carl Wisdom, O.P.
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FROM THE PROMOTER OF VOCATIONS

The value of Dominican community life

NOTE
THE NEXT Come & See Vocation Weekend is Oct. 24-26, 2003 in St. Louis, Missouri.
Contact: Fr. Wisdom at (312) 829-0295 or wisdomop@yahoo.com

I REMEMBER MY spring break service trip to a Dominican parish in Mexicali, Mexico. When our accompanying Dominican priest met the friars, they embraced as if they had known each other forever. Their smiles and the way they talked indicated a genuineness, enthusiasm, and joy that is often only shared by family members. Two years after this first introduction to Dominican community life, I am an official candidate to join Saint Dominic’s family in the Province of St. Albert the Great.

I was awed by my visits to various Dominican homes, where I observed men living together like a family. Like every family, they have their problems, but there are no divisions. The families on Earth join the Dominican saints in heaven to form one big family that continuously worships God and continues Christ’s preaching mission. As the saying goes, the family

that “prays together stays together.”

The friars live together and support each other in following Jesus’ message of love with incomparable zeal!



Jorge receives application papers from Fr. Wisdom, O.P.

They have experienced an encounter with the living God and desire to respond to His call by sharing the fruits of this Love with their loved Dominican brothers and to the ends of the Earth. They do this in many ways: by sharing a joke, reminiscing about a mission assignment in Bolivia, driving a brother to the airport, helping a brother make his students understand, studying or ministering with a brother, bringing a brother to a Dominican house so that he is not alone at a senior citizen home, and, of course, praying and eating meals

together. It’s the beautiful value of community life. It’s being Christ for one another. This, above all, has drawn me to the Order of Preachers.

—Jorge L. Reyes

American Catholic social teaching and economic justice

WHILE DEBATES IN JUSTICE circles have recently been focused on issues of war and peace, there is a significant element of social teaching that still merits our attention: economic justice.

From the very beginning of contemporary social thought, with the promulgation of Leo XIII's *Rerum Novarum* in 1891, popes and bishops have been concerned with economic justice. *Rerum Novarum*, for example, was written in response to the Industrial Revolution, and Pope Leo spends a great deal of time discussing just wages and the relationship between employer and employee. John Paul II, meanwhile, has cautioned us about the perceived successes of the capitalist system, while at the same time warning us about the shortcomings of socialism. John Paul basically says there is no current ideal economic system.

What is often overlooked is the contribution of the American church to this debate. Msgr. John Ryan (1869-1945), a priest of the Archdiocese of Minneapolis, focused his work on the relationship of Christian ethical principles to national socioeconomic policies. He was an ardent supporter of labor and worked tirelessly for the enactment of minimum wage laws. His book *The Living Wage* (1906) was one of the earliest works in this country (secular or religious) to outline a policy for a just wage. He was the author of the 1919 statement called "Bishops' Program of Social Reconstruction." This contained 11 points that

formed the basis of Franklin Roosevelt's New Deal legislation. Ryan is known as the Father of the New Deal.

The 1986 United States Bishops' document, *Economic Justice for All*, placed the economic justice debate in the realm of human rights. While this letter does not outline a specific economic policy, it outlines certain standards any just economic system must have. This focus is clear in one of the opening paragraphs of the letter: "Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person" (#13). One of the 10 foundational principles of Catholic social teaching is human dignity. The United States bishops have clearly placed economic justice in the realm of human dignity.

It is unfortunate that segments of our society still fight for just wages. We have a moral obligation to ensure a living wage for all people. People must be able to provide a home and food for themselves and their families. Let us not forget the struggle for economic rights for all people. With all rights, there are obligations. We have the obligation to ensure that others have what they are due.

—Fr. Dennis Woerter, O.P.
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We have a moral obligation to ensure a living wage for all people. People must be able to provide a home and food for themselves and their families.

Lectio Divina

LECTIO DIVINA (HOLY READING), a 1,500-year-old Benedictine way to pray with scripture, is a wonderful way to pray with the scriptures for an upcoming Sunday. As a devotional reader, you let God have the first word as you encounter the texts of the Bible. As a student of the Bible, you personally encounter the Word of God before turning to other resources or to what other people think or say.

A wonderful introduction to *Lectio Divina* is posted online by the Valyermo Benedictine Abbey in California (www.valyermo.com/ld-art.html). Step-by-step instructions are given for doing *lectio* as an individual or in a Bible study group.

Aquinas Institute of Theology doctoral student in preaching Brendan Moss, O.S.B. says that *Lectio Divina* has four steps: *Lectio*—reading the Word; *meditatio*—chewing on the Word; *contemplatio*—resting with the Word; and *oratio*—thanksgiving for the Word. The idea is to pick a text of scripture, and in the *lectio* step read it out loud, asking for the who, what, when, where, and main event of the passage. Then read the text out loud again before telling it

in your own words. Then, proclaim the text yet a third time, asking what image, concept, or word most strongly comes to mind.

In *meditatio*, chew on the Word, asking why the Holy Spirit would offer you this image, concept, or word. How does it touch your life and your relationships with God, self, and others? What is the passage calling you or your community to do?

Then, in *contemplatio*, rest quietly in silence, letting God speak, without any particular expectation on your part. Then, conclude with *oratio*, a prayer of thanksgiving—that the Word of God is alive and active in your heart and in your mind, in your life and on your lips.

—Fr. Greg Heille, O.P.
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Learn more about the Dominican Family by visiting our online magazine at

www.domlife.org





Provincial Assembly witnesses Friars' ordination and profession of solemn vows

ON JUNE 1, FR. JORDAN KELLY, O.P. WAS ordained to the priesthood by Bishop Raymond Goedert, auxiliary bishop of the Archdiocese of Chicago for the Province of St. Albert the Great. Fr. Andrew-Carl Wisdom, O.P. professed solemn (final) vows in the province for the Dominican Order on June 3. These joyous events formed the bookends of the recent assembly of the friars from across the Central Province (see cover story).

Originally from Allentown, Pennsylvania, Fr. Jordan is currently the Director of Faith Formation and the Chairman of the Theology Department at Fenwick, our Dominican High School in Oak Park, Illinois. Before entering the Dominicans, he earned a Bachelor of Arts Degree in Music Education. He also completed a Master of Arts in Theology and a Master of Divinity at the Dominican House of Studies in Washington, D.C.

In recent years, he finished a Master of Arts in Sacred Music at the Linwood University while a student brother at the House of Studies in St. Louis, Missouri. Fr. Jordan is an accomplished musician and liturgist and a former recipient of the prestigious "Pastoral Musician of the Year" award. But it is his love of teaching young people that has recently been appreciated and acknowledged with last year's conferral of the Chicago Archdiocese's

"Heart of the School" award for his work at Fenwick High School.

Fr. Andrew-Carl Wisdom was raised in Aurora, Illinois, a part of the Rockford Diocese where he began as a parish priest. Discerning a call to religious life in 1998, he joined the Order of Preachers and is currently the Promoter of Vocations for the Province and the Director of the Society for Vocational Support, a group that supports the vocational discernment and formation of our friars.

Fr. Andrew-Carl has a Bachelor of Arts Degree in



Fr. Wisdom places his hands in the provincial's and professes solemn vows.



Fr. Kelly with Bishop Goedert at his Ordination Mass

Social Work as well as a Master of Arts and a Master of Divinity in Theology from the *Angelicum*, the Dominican University in Rome, Italy. During his recent formation with the Dominicans, he completed a Doctorate in Ministry in Preaching at our Dominican School of Theology and Ministry, Aquinas Institute, in St. Louis, Missouri.

Congratulations to these two friars as they deepen their commitment to the Province, the Order, and the Church. Our prayers go with them in their ministry to God's people in the years ahead!

PROFESSION VOW FORMULA

I, BROTHER _____, make profession and promise obedience to God, and to the Blessed Mary, and to Blessed Dominic, and to you, Brother Michael A. Mascari, Prior Provincial of the Province of St. Albert the Great, in place of Brother Carlos Azpiroz Costa, Master of the Order of Friars Preachers, and his successors, according to the Rule of Blessed Augustine and the Constitutions of the Friars Preachers, that I will be obedient to you and your successors until death.

CONGRATULATIONS . . .

... to our newly elected Priors: **FR. PAUL WHITTINGTON, O.P.**, Prior of St. Vincent Ferrer in River Forest, Illinois; **FR. JIM SPAHN, O.P.**, Prior of St. Dominic's in Denver, Colorado; and **FR. JOACHIM CULOTTA, O.P.**, Prior of St. Dominic's in St. Louis, Missouri.

... to **FR. ROBERT BOTTHOF, O.P.**, who received an

outstanding alumni award for distinguished religious service from St. Mary's University in Minnesota.

... to **BR. REID PERKINS BUZO, O.P.**, who wrote and directed two short films: *The Uncanny* and *Sredni Vashtar*, which were shown at the CIVA (Christian International Visual Arts) Conference in Boston this past June.

A concert for peace

THIS PAST MAY 11-22, I had the privilege of conducting my fourth European Sacred Music Concert Tour. Altogether, 75 pilgrim tourists joined me; of these, 48 made up the "Dominican Festival Choir 2003," which gave performances in Prague, Mistelbach (just outside Vienna), and Budapest. Like the three tour experiences before it, this once again felt like the "opportunity of a lifetime"!

The Dominican Festival Choir reflects the Dominican charism of preaching the Word of God through the gift of sacred music. Composed of people from around the United States, the choir represents a broad spectrum of religious backgrounds, traditions, and denominations. We come together as people of faith committed to gospel values of peace, justice, and nonviolence. Our efforts reflect a communal desire to share the power of sacred music with other voices from around the world in our sung prayer for peace.

We started the tour in Prague. Our first concert was at the Dominican church of St. Giles, founded in 1371 on the site of an old Romanesque church. The Dominicans gained possession of it during the Counter Reformation. It is always a special privilege to perform in one of our own Dominican centers, where we were warmly welcomed by the province's vicar provincial and the pastor. Approximately 150 people attended—both people from the parish and tourists off the street. What a great beginning we enjoyed in this beautiful Baroque church among my own Dominican brothers. And the acoustics were amazing!

The following day we performed at St. Nicholas Church in Mala Strana (Lesser Town). Created between the years 1704-1755, St. Nicholas represents one of the most remarkable Baroque buildings in Prague.

In addition to our concert performances, our sightseeing included the Charles Bridge, Hradcany Castle district, Golden Lane, and St. Vitus Cathedral. We also visited Prague Castle, the Palace, St. George's Church, and, of course, the Church of our Lady Victorious, which houses the famous Infant of Prague. While there, we were invited to sing a few selections for the other tourists. Of very special interest for many on the tour were visits to the Jewish Quarter and particularly to the cemetery there.

We next went to Vienna, where we enjoyed a walking tour in this city of music influenced by Mozart, Beethoven, Schubert, Haydn, and Brahms. Just outside Vienna in the town of Mistelbach, we performed at St. Martin's church and were joined by one of the town's local professional choirs. Following the concert a reception was held in our honor at the town hall. The vice-mayor of Mistelbach and other dignitaries welcomed us graciously and invited us to sing once more in the town hall. The chance to spend the evening with the local people was one of the highlights for many of us.



Our final concert was at St. Stephen's Basilica in Budapest, another marvelous Baroque structure of enormous size. It is the largest church in Budapest—4,000 square meters, with a 96-meter high dome. The basilica's pastor introduced us and also provided an interpreter so that what I preached could be translated into Hungarian. We sang before an audience of approximately 550 people! Many of the Hungarian Dominican sisters and Laity were in attendance, and it was thrilling to be able to visit with them following the concert.

Given our arrival on the heels of the war in Iraq, people received us most graciously and were visibly enthused to be offered a Concert for Peace by Americans. We preached a message of peace, both in word and in song, and returned home believing that in our own small way we had contributed something positive to our war-weary world. Because it truly was the opportunity of a lifetime, we are already planning our next trip for May 2006, where we hope to sing in some of the most beautiful churches of Spain and Portugal. Wherever we go, we will always be the Dominican Festival Choir, and our singing will always be a preaching for peace.

—Fr. James V. Marchionda, O.P.

Fr. James Marchionda and the Dominican Festival Choir in concert

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

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Dominican Laity continues to grow in St. Albert's Province

IN VISITING CHAPTERS of Dominican Laity in our Province as I have done during the past several months, I have witnessed signs of health and growth. Many chapters have timed professions and receptions of new members to correspond with our visit. In mid-June we witnessed the life profession of six members of the Dominican Laity. All of the Dominican Laity groups are experiencing a renewed interest by people wanting to find a more focused way of living their Christian and Catholic lives. During these visits Ruth Kummer, president of the Dominican Laity, and I have tried to deepen the members' understanding of the four "pillars" of Dominican life: prayer, study, community, and mission.

Growing interest in the Dominican Laity is also obvious from



The Dominican Laity Chapter of St. Vincent Ferrer in River Forest, Illinois

the number of inquiries we receive about Dominican lay life. I've heard questions about starting new groups in Indiana, North Dakota, Nebraska, Kansas, and Wisconsin.

On Pentecost Sunday I had the joy of receiving to candidacy four members of St. Thomas Aquinas Center at Purdue University. Fr. Dan Davis, O.P. responded to the request of several faculty members so there would be a presence of Dominican Laity on campus. These are a few signs that the Dominican Laity is very much alive and well in our Province. *(For more information*

on the Dominican Laity contact Fr. Motl at his e-mail below.)

—Fr. James Motl, O.P.
motljr@slu.edu

IN MEMORIAM



Bro. Regis Robert Hovald, O.P.

BORN TO LIFE: March 10, 1923

PROFESSED: March 28, 1953

BORN TO ETERNAL LIFE: May 17, 2003

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



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