



Order of Preachers

# DOMINICAN *Central*

NEWS from the PROVINCE OF ST. ALBERT THE GREAT

SPRING 2005

## From the Provincial

DEAR FRIENDS OF  
THE FRIARS,



For Dominicans, study is not something we do. It is an essential part of who we are. From the beginning of our Order, Saint Dominic realized it was not enough for his friars to preach the Gospel of Jesus, they had to understand that gospel and proclaim it in a way that the church had always believed and handed down. For this reason, he scattered his friars across Europe to the new universities of Bologna, Paris, and Oxford so that they might acquire the knowledge of scripture, theology, and philosophy needed to communicate the Truth who is Jesus Christ, persuasively and authentically.

Over the centuries Dominicans have embraced the life of study as essential to our vocations. We have pored over texts, written books and articles, and debated the pressing questions that touch our faith and the lives of the men and women we serve. We see this dedication to study in the lives of Saint Albert the Great, Saint Thomas Aquinas, and Saint Catherine of Siena. More recently we see this love of study and this desire to communicate the truth of the gospel in the work of Joseph-Marie Lagrange, Reginald Garrigou-Lagrange, Yves Congar, Marie Dominique Chenu, and Edward Schillebeeckx.

Currently, our commitment to constant and vigorous

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## Intellectual life is essential to the preaching mission of the Order

**T**HE INSPIRATION for the founding of the Order of Preachers came to Saint Dominic as he traveled through the South of France at the beginning of the 13th century. There he encountered people who had denied the Catholic faith and had joined a heretical, dualistic antichurch. Dominic was convinced that intelligent preachers—preachers who were committed to study and reflection on the mysteries of the faith—were needed to persuade people of the truth of Jesus Christ.



### Committed to study

Dominic's vision was truly innovative; as the Constitutions of the Brothers of the Order of Preachers put it, "he intimately linked study to the ministry of salvation" (*LCO*, n. 76). In order to be of service to the church's preaching mission and to be useful to the salvation of the men and women of his time, Dominic sent his friars to study at the universities of Europe. From that initial sending forth to today, study—particularly the study of the Bible and the study of theology—has remained a hallmark of Dominican life and spirituality.

According to Dominic's plan, every

Dominican community was to be regarded as a place of study; no community would be founded without at least one member who was competent to lecture on theology. The rationale for such a vision is explained in the Order's Constitutions: "Study enables the brothers to ponder in their hearts the manifold wisdom of God, and equips them for the doctrinal service of the church and of all people. They ought to be all the more committed to study because in the Order's tradition they are called to stimulate people's desire to know the truth" (*LCO*, n. 77.1).

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In April 2002, Frs. Richard Woods, O.P., Benedict Viviano, O.P., and Donald Goergen, O.P. were conferred the S.T.M. degree from the Master of the Order.

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True to their Dominican charism, members of the Province of St. Albert the Great have been sensitive to the need to provide an intelligent presentation of the Christian faith. What follows is a sketch of the shape this has taken from the beginning of the Province to the present.

## Foundations for success

The Province of St. Albert the Great was created in 1939 by the Master of the Order, Martin Stanislaus Gillet. At its founding, it had two academic institutions within its borders: Fenwick High School in Oak Park, Illinois and the House of Studies in River Forest, Illinois. The Dominicans of St. Joseph Province had founded Fenwick, a college preparatory school, in 1929. Now in its 76th year, Fenwick continues to be operated by the Province of St. Albert the Great; many friars have served the young men and women who have attended Fenwick—providing them with solid grounding in the Catholic faith and the academic foundations for success in college and beyond.

The House of Studies in River Forest, established in 1925, was, at the time of the Province's founding, solely for the formation of Dominican student brothers preparing for ordination to the priesthood. Its faculties of philosophy and theology comprised men from the Province; these professors typically had their advanced degrees from the Dominican House of Studies in Washington, D.C., the Angelicum (Rome), or the University of Fribourg (Switzerland). In the decade after the founding of the Province, due to exponential growth, the House of Studies was divided: The philosophical faculty stayed in River Forest, and the theological faculty moved to Dubuque, Iowa.

A most memorable achievement of the philosophical faculty was the founding of the Albertus Magnus Lyceum by Fr. William Humbert Kane, O.P. (1901-

1970). The mission of the Lyceum was to bring Thomistic thought into dialogue with the natural and social sciences; it included Province members Benedict Ashley, Charles John Dominic Corcoran (1918-1984), James Athanasius Weisheipl (1923-1984), and Jude Nogar (1916-1967). A great number of scholarly works were published during the 1950s and 1960s under the auspices of the Albertus Magnus Lyceum.

Eventually the two faculties would be reunited and would be known as Aquinas Institute of Theology. Aquinas moved from Dubuque to St. Louis in 1981. Today it offers a variety of masters degrees and the doctor of ministry degree in preaching. It continues to be the site of the student brothers' initial formation as well as welcoming laymen and women to receive training in theology and ministry. The faculty of Aquinas Institute of Theology is made up of six friars from the Province, one friar from the Southern Province, three Dominican

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## *From the Provincial (continued from page 1)*

study is visible in the work we do in St. Louis at Aquinas Institute of Theology, the seminary for our students who are studying for the priesthood and a center for the intellectual formation of lay ministers. Similarly, Fenwick High School in Oak Park, Illinois, maintains a proud tradition of academic excellence and has instilled in countless students a lifelong love of study.

More recently, our commitment to study has expressed itself in our return to the universities, which, if not the birthplace, is at least the nursery for our Order. Already at the University of New Mexico and Purdue University, this year at Indiana University, and next year at the University of Missouri, our friars continue the work of probing the Gospel of Jesus for its deepest meaning and sharing its saving truth with the students, faculties, and faith communities at these schools. In all of these ways, we Dominicans make clear that study is more than something we do; it is indeed something we truly are.

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

## 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.

**WE ARE SO  
GRATEFUL  
TO YOU!**

Pictured are first-year student brothers at Aquinas Institute of Theology in St. Louis.



Please send your donation today in the envelope enclosed.

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

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sisters, two Vincentian priests, a sister of the Sacred Heart Mary, two laywomen, and one layman.

## Publishing a priority

Through the years, there have been a number of scholarly publications that have been associated with the Province. In 1949 the first volume of the theological journal *Cross and Crown* was published. Its name was changed to *Spirituality Today* in 1978 under the editorship of Christopher Kiesling, O.P. (1925-1986). In light of this change, Fr. Kiesling explained that “articles will continue to explore what it means to be a disciple of Christ and what sort of experience is entailed in union with the living God.” *Spirituality Today* ended publication in 1991. In 1965 the Faculty of Aquinas Institute of Theology launched its own journal titled *Listening: A Journal of Religion and Culture*. For many years it was edited by Victor LaMotte, O.P. (1927-1999). Presently *Listening* is published by the faculty of Lewis University in Romeoville, Illinois.

Members of the Province of St. Albert the Great have published many books down through the years. This endeavor was facilitated by the Province’s own publishing imprint—*The Priory Press*. A notable collaborative work published by *The Priory Press* was the College Texts in Theology series. Under the general editorship of Francis L. B. Cunningham, O.P. (1917-1963), three college textbooks for theology were published in 1958: *God and His Creation*; *The Christian Life*; and *Christ, and His Sacraments*. These works, following the outline of Saint Thomas Aquinas’ *Summa Theologiae*, provided a generation of Catholic college students with the fundamentals of the Christian faith.

## Theology and the laity

The work of Fr. Cunningham’s team drew inspiration from the example of the Province’s most well-known theologian, Walter Raphael Farrell, O.P. (1902-1951). Fr. Farrell’s vision was to bring the study of theology to the laity—something all but unheard of in the first third of the 20th century. His four-volume masterpiece, *A Companion to the Summa* (1938-1942), made the work of Saint Thomas accessible to the nonspecialist. Fr. Farrell was also instrumental in the development of the Thomist Association, whose lecture series would lead many members of the Province to see the value of sharing the riches of the Dominican intellectual heritage with as wide an audience as possible.

Dominicans of the Province of St. Albert the Great have taught at institutions other than Fenwick High School and Aquinas Institute of Theology. Members of the Province collaborate with the Eastern Province at Providence College in Providence, Rhode Island and with the Western Province at the Dominican School of Philosophy and Theology in Oakland, California. Others teach at colleges and universities founded by the Dominican Sisters in the U.S., at other private and state universities, or at diocesan seminaries. At present, 19 members of the Province are involved in the ministry of higher education.

## Friars are honored

The Master of the Order, following a request of a Provincial Chapter, and after an examination of the friar’s philosophical and theological works, can confer on a member of the Order the degree of Master of Sacred Theology (S.T.M.). This honor is reserved for those friars whose lives of study have been exemplary and whose works have helped the gospel to be better appreciated. At present, there are seven members of the Province who hold the S.T.M.: Jordan Aumann, Benedict Ashley, Donald Goergen, Thomas O’Meara, Kevin O’Rourke, Benedict Viviano, and Richard Woods. Fathers Aumann and Woods have written extensively on Christian spirituality. Fathers Ashley and O’Rourke have distinguished themselves in the field of medical ethics and bioethics. Fathers Goergen and O’Meara, systematic theologians, are well-known authors and respected teachers. Fr. Viviano, professor of New Testament at the University of Fribourg (Switzerland), is an expert on the Gospel of St. Matthew. The S.T.M. is an important witness to the Order’s commitment to the intellectual life.

The Fundamental Constitution of the Order says that the object of Dominican preaching is “either to cause the faith to be born, or to allow it to penetrate people’s lives more deeply, thus building the Body of Christ, which is brought to perfection by the sacraments of faith” (V). From the beginning, Dominicans have recognized that to fulfill this high calling, a life marked by assiduous study is necessary. Throughout its history, and to this day, the Province of St. Albert the Great has borne testimony to the intimate link between study and preaching the Gospel of Jesus Christ.

—Fr. Richard A. Peddicord, O.P.  
Associate Professor of Moral Theology  
Aquinas Institute of Theology, Saint Louis

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of Jesus Christ.*





## Habemus Papam!

**T**HE WORLD NEED NOT hold its collective breath any longer. *Habemus Papam!* We have a pope! With the announcement of the first German Pope in nearly 1,000 years and the oldest since Clement the XIII, the world could finally exhale again. The election of Pope Benedict XVI ushers in a new and unique chapter in the church (even if it promises to be in continuity with the previous papacy). The cardinals' quick decision (by modern standards, at least) fills the almost surreal void of not having a pope for a little over two weeks.

The impact of John Paul's presence was so immense that it still seems strange to think he has left the world stage. No doubt sensing this, some of Pope Benedict's comments at his first official Mass suggested a continuation of a number of John Paul's groundbreaking initiatives. At the top of the list is Benedict's commitment to attend the upcoming World Youth Day to be held in his native country at Cologne this summer. That bodes well for a sign that this papacy will be equally as committed to the world's youth and the theme of responsibly and generously opening oneself to the possibility of religious vocation.

In this designated Year of the Eucharist, one of the last gifts given to us by John Paul, it is especially impor-

tant to reflect on the linkage between the sacramental gift of Christ's body and blood and the enduring gift of our lives.

In his *World Youth Day 2003 homily*, John Paul eloquently summarized this wedding of vocations: *"To preside at the Lord's Supper is, therefore, an urgent invitation to offer oneself in gift, so that the attitude of the Suffering Servant and Lord may continue and grow in the church. Dear young men, nurture your attraction to those values and radical choices which will transform your lives into the service of others, in the footsteps of Jesus, the Lamb of God. . . . Do not be afraid to accept this call. You will surely encounter difficulties and sacrifices, but you will be happy to serve. You will be witnesses of that joy that the world cannot give. You will be living flames of an infinite and eternal love. You will know the spiritual riches of the priesthood, divine gift, and mystery."*

One of those who accepted that invitation and radiates with "that joy the world cannot give" is Novice Brother Cassian Sama. Br. Cassian is originally from Cameroon. He is a graduate of Kansas State University, where he earned his M.A. in public administration. Cassian shares the joy of his religious life as a Dominican novice below.

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

### NOTE

THE NEXT  
Come & See  
Vocation  
Weekend is  
Oct. 28-30,  
2005 in  
St. Louis,  
Missouri.

Contact:  
Fr. Wisdom  
at (312)  
829-0295 or  
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## FROM THE PROMOTER OF VOCATIONS

### The Dominican novitiate experience

**W**HEN I WAS discerning a possible call to the religious life, for an unknown reason I was attracted and felt drawn to the Dominican Order. Its apostolic dimension, rich prayer life, and community life were what I was looking for. During the process, I embarked on enriching my spiritual knowledge and heritage by reading the lives of saints, some classic works on the spiritual life, and investigating the lives of the founders of existing religious orders in the

lives of the Dominican saints, spirituality, and way of life (Vows, the Four Pillars, and liturgical life) was manifested through the lives and witness of the Friars in St. Louis. I was more impressed by the radiance of their joyfulness, peacefulness, and happiness. Are all these not fruits of the Holy Spirit? This was the spirit I wanted.

Since entering, it has been an exciting spiritual adventure for me. Interestingly, living this experience as a novice has borne within me numerous graces. In the past couple of months I have been experiencing the transforming power of the Holy Spirit through means of the evangelical counsels (Vows of Poverty, Chastity, and Obedience) and the Four Pillars (Prayers, Studies, Community, and Ministry) of the Dominican life. Every day there is an increasing awareness and desire of the Holy Spirit asking me to surrender myself completely and to trust in Him. In this short period in my formation, my interior life is gradually enriched with the presence of the Holy Spirit in ways I would never have expected. It is evident through this experience that He is slowly forming my brothers and me, clearly guiding us toward our vocation as Dominicans for the sake of the holy preaching.

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Br. Cassian ministers at the Little Sisters of the Poor Nursing Home in Denver.

church. I am hesitant to say that I was attracted to very few of these Orders.

It was the "Come and See" vocation retreat weekend that sealed the conviction I felt about the Dominican Order. What I had envisioned through reading the

## John Paul II and the development of Catholic social thought

EVERY POPE LEAVES A LEGACY. Even John Paul I, who served for only 33 days in 1978, known as “The Smiling Pope,” simplified some aspects of the papacy. The nearly 26-year papacy of John Paul II was filled with controversy, political upheaval, and a commitment to the moral foundation of society. John Paul’s influence will be felt for many years.

Every pope since Leo XIII (1878-1903) has left his mark on Catholic Social Teaching. Beginning with *Rerum novarum* in 1891, Catholic Social Teaching has developed into a body of work that has consistently stressed the necessity of peace, the dignity of the human person, the relationship between the church and society, and the protection of life from conception to natural death. Also, God’s mercy and love is to form the foundation of relationships among peoples.

John Paul’s 1995 encyclical *Evangelium vitae* begins by saying, “The Gospel of life is at the heart of Jesus’ message.” This statement summarizes John Paul’s own anthropology, which formed the basis of his social teaching. He was convinced that only through contemplation of the person of Jesus Christ can we tap the full potential of our humanity. John Paul’s gospel of life was not fully integrated until the encyclical in 1995, but it formed the basis of his thought for many years.

We live in society and we have obligations in society. These obligations flow out of our relationship with Jesus Christ, who focused his life and ministry on the dignity of the human person. Our relationship with Christ must mirror our relationship with our brothers and sisters around the world.

*Only through  
contemplation of the  
person of Jesus Christ  
can we tap the  
full potential of  
our humanity.*

While certainly this is by no means an exhaustive summary of John Paul’s social thought, it is the foundation. The church has a definite role to play in society, and her members are obligated to influence that society by their commitment to life and to the dignity of the human person.

“In the light of faith, solidarity seeks to go beyond itself, to take on the *specifically Christian* dimension of total gratuity, forgiveness, and reconciliation. One’s

neighbor is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the *living image* of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit. One’s neighbor must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her” (*Sollicitudo rei socialis*, #39, 1987).

—Fr. Dennis Woerter, O.P.  
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## Pope’s message is alive

HERE ARE SOME beautiful words from Pope John Paul II to the young people of the United States on January 26, 1999 in St. Louis:

“We have just heard the apostle Paul say to Timothy, his young fellow evangelizer: ‘Train yourself for devotion’ (1 Tim 4:7). These are important words for every Christian, for everyone who truly seeks to follow the Lord and to put his words into practice. They are especially important for you, the young people of the church. And so you need to ask yourselves: *What training am I doing in order to live a truly Christian life?*

“You all know what *training* is, and what it signifies. In fact, we are here in the Kiel Center, where many people train long and hard in order to compete in different sports. Today, this impressive stadium has become another kind of training ground—not for hockey or soccer or baseball or basketball—I’ll say here nothing about football!—but for that training that will help you to live your faith in Jesus more decisively. This is the ‘training in devotion’ that Saint Paul is referring to—the training that

makes it possible for you to *give yourselves without reservation to the Lord and to the work that he calls you to do!*

“I am told that there was much excitement in St. Louis during the recent baseball season, when two great players (Mark McGwire and Sammy Sosa) were competing to break the home-run record. You can feel the same great enthusiasm as you train for a different goal: *the goal of following Christ, the goal of bringing his message to the world. . . .*

“This is the time of your ‘training,’ of your physical, intellectual, emotional, and spiritual development. But this does not mean that you can put off until later your meeting with Christ in your sharing in the church’s mission. Even though you are young, *the time for action is now!* Jesus does not have ‘contempt for your youth.’ He does not set you aside for a later time when you will be older and your training will be complete. Your training will never be finished. *Christians are always in training.* You are ready for what Christ wants of you now. He wants you—all of you—to *be light to the world, as only young people can be light. It is time to let your light shine!*”

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





## Brothers profess Solemn Vows

**O**N APRIL 9, 2005, before family, friends, and members of the Dominican family, Brothers Dominic Holtz, O.P. and Douglas Adam Greer, O.P. were formally received into the Province of St. Albert the Great during their solemn profession ceremony held at College Church in St. Louis.

During the profession ceremony, Brothers Dominic and Douglas Adam made a promise to be obedient until death, as they placed their hands into the hands of the Provincial and made solemn vows in the Dominican Order, while holding a copy of the Dominican Constitutions. As solemnly professed brothers, they vow to imitate the poor, chaste, obedient Christ through their vision of Saint

Dominic and his nearly 800-year-old Order.

The culmination of their years of formation and study is not so that these brothers can begin *their careers*, but to follow a calling as Fr. Timothy Radcliffe, O.P., former Master of the Order put it: “The purpose of our studies is not merely to impart information, but to bring Christ to birth in our world.”

On May 7, 2005 Brothers Dominic and Douglas Adam will be ordained deacons along with Brother Cedrik Starbuck. During this same ceremony, Deacon Richard Litzau, O.P. will be ordained a priest. (The next issue of DOMINICAN CENTRAL will highlight these ordinations.)

—Lucy Sanchez



Brs. Douglas Adam Greer, O.P. and Dominic Holtz, O.P. profess Solemn Vows in the Dominican Order.

## John Paul’s legacy lives on

**O**F ALL THE LESSONS that Pope John Paul II imparted to the church and the world, from his brilliant Theology of the Body to his heroic defense of human life, I submit that the most significant gift he offered to my generation was the idea that we must be proud of our faith, indeed elated to be Catholic. Faced with the powerful allurements of secularism, relativism, and materialism, the pope courageously declared that the desire for true freedom and happiness could never be satiated by the fleeting things of this world. Rather, true fulfillment, he taught, comes when we submit our lives to Christ. Life in the arms of our Savior is where true joy resides.

He persuaded us of the saving power of the gospel in his words and in his actions. Youth listened to him both because of the Word he proclaimed and the authenticity with which he spoke it. I have always thought that my generation in particular possesses a high sensitivity to and commensurate disdain for disingenuousness. In this man, we found nothing phony: Pope John Paul II was real! Motivated by his undying love for the church, he set out to teach her faith. For a group that had received little to no concrete faith instruction during our childhoods, he provided the *Catechism*. At World Youth Days, where tens of thousands of young adults gathered,

he spoke of the transforming power of the Incarnation, the beautiful gift of Our Blessed Mother, the saving power of the Eucharist, and the eternal glory of the Resurrection. He spoke the truth, and once armed with the faith that saves, he told us to live it, spread it. He exhorted young people to consider religious life and the priesthood, and regardless of our particular vocations, he instructed us to love the church. We were to rejoice that

God calls us to do His will because His Son has made us heirs to the Kingdom of God. Through the Incarnate Word, we were called to be His friends, brothers, and sisters! What better news is there?

A friend of the pope, Monsignor Luigi Giussani once wrote: “There is a gaze and a heart that penetrates to your very marrow and loves you all the way to your destiny.”

The fact is that, whether it was as he fought communism or as he hiked in the mountains, whether it was when he wrote his encyclicals or when he laughed during papal audiences, in Pope John Paul II we saw an immensely holy man whose physicality could not contain the love of Christ that shined in him. In his later years, we saw him conform his life further to that of his Lord by persevering in faith, hope, and love despite tremendous suffering. In all, he fulfilled his destiny by letting the light of Christ burst out from him. We are the happy recipients of the gift of his life and now his legacy.

—Br. Athanasius Richied, O.P.

*Pope John Paul II  
persuaded us of the  
saving power of the  
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and in his actions.*

# Remembering Fr. Jerry McMullen, O.P.

*Following is an excerpt of the homily given by Fr. Cletus Wessels, O.P. at Holy Rosary Priory during Fr. McMullen's funeral Mass.*



*“There is no pain so exquisite as the pain of parting friends. Yet I must go. The work of Jesus for me extends to every man and woman, so I must go and find his face anew in other women and men.”*  
—Fr. Jerry McMullen

**F**R. BRENDAN Jerome McMullen was a Dominican who chose life, relished it, and lived it to the fullest. He chose life, or perhaps better, he fought against death. He suffered from congenital heart failure but denied it completely. We often said that the reason he celebrated his 92nd birthday was because he chose life with so much energy that he tried to reject and deny death.

Jerry also chose life by sharing his life and love with thousands of people from New Orleans to Kansas City to the Twin Cities. He was the confidante of many people from all walks of life, people

who needed spiritual strength, people who were without friends, the “down and outers,” and the folks in Branch 1. He chose life and gave life for the parish community of Holy Rosary as their pastor. At his 90th birthday bash there were hundreds of family members, friends, and acquaintances who filled the church of St. Albert the Great with excitement and joy, and they all had shared the life and love of Jerry McMullen.

In accordance with many gospel teachings, the deepest passion of Jerry McMullen was that of action for the sake of justice. He certainly was anointed to bring good news to the poor, liberty to captives, sight to the blind, and set free the oppressed. Jerry was overwhelmed by the systemic injustice that was and is rampant in our society. He threw himself wholeheartedly into the search for justice, especially in Kansas City as he fought and struggled to overcome the pandemic racism of the times, and he also used his many skills in the Urban Affairs Office of the Archdiocese.

Jerry was first and foremost a McMullen. God chose to place him in this deeply Irish family, which was blessed by loving parents and siblings. This was the nest in which he found a family immersed in their faith with high expectations. He shared his life and love with his siblings, Anthony, S.J. (dec), Faine, R.S.C.J., Declan (dec), Aidan, S.J., and Grail, R.S.C.J. He chose to share his life and love with his family, with his relatives, and later with the Dominican family.

As Jesus did, Jerry chose to share his life and love

with the poor, the outcasts, the sick, the homeless, with people of every race, language, and way of life, with those whom Jesus called for the Messianic banquet. And as he breathed his last breath, as might be expected, Jerry heard God’s call: “I have set before you life and death; therefore choose life.” And now Jerry McMullen has chosen the fullness of life forever with his loving God.

—Fr. Cletus Wessels, O.P.

*continued from page 4*

In effect, the novitiate is helping me surrender my will, focus solely on God, and grow in self knowledge. Of recent, I am discovering that, to live this life one has to consecrate himself totally to the Blessed Trinity through Our Lady. As most of you already know, devotion to Our Lady is vital to Dominican spirituality. So often she has provided me guidance and refuge when the “tides were rough.” I have made it this far thanks to her maternal care. In fact, she has been teaching and training me to listen to Her Son through the rosary. Just recently I came to realize how God speaks to me through natural means. In fact, more than ever His voice is getting clearer to me through my novice master, the witnesses of the other friars, the liturgies, Mysteries of the Rosary, and the people in my ministry.

Surprisingly, my experience with the Dominicans so far seems to be exceeding my expectations. It is often said that it takes a lifetime to become a Dominican. I have to say it is a blessing and a grace for me to wear the same habit and be in the same Order as countless saintly giants. All these are my heroes, and I strive wholeheartedly to imitate their virtues and holiness.

Together with my brothers, I want to offer our heartfelt thanks for the generosity of those who make our lives possible to respond to God’s saving grace as Dominicans.

—Br. Cassian Sama

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## CONGRATULATIONS . . .

♦ . . . to **BR. GABRIEL DAULT, O.P.**, **FR. JORDAN KELLY, O.P.**, and **FR. MICHAEL WINKELS, O.P.** for being named to the Who's Who Among America's Teachers. These friars work at Fenwick High School.

♦ . . . to **FR. SCOTT STEINKERCHNER, O.P.** upon completing his doctoral studies in systematic theology and receiving a Fulbright Grant to study Tibetan Buddhism in Nepal next year.

♦ . . . to **BR. EDWIN GONZALEZ, O.P.** upon successfully defending his thesis in philosophy.

♦ . . . to **BR. REID PERKINS-BUZO, O.P.** whose film, *The Tortilla Moon*, was accepted at the International Chicago Latino Film Festival and the International Digital Media and Art Festival in Florida.

♦ . . . to **BROTHERS ROBERT DOUGLAS ADAM GREER, O.P.** and **DOMINIC MARK HOLTZ, O.P.** upon professing Solemn Vows in the Dominican Order on April 9 at College Church in St. Louis.

## FRIARS IN PRINT

**FR. RICHARD WOODS, O.P.**'s book on Dominican spirituality, *Mysticism and Prophecy: The Dominican Tradition*, has been published in Czech. A Korean Translation is forthcoming.

**FR. DONALD GOERGEN, O.P.** and **FR. RICHARD WOODS, O.P.** were quoted extensively in an article by Arthur Jones that appeared in the *National Catholic Reporter* (April 29 issue and May 6 issue).

## DOMINICAN DOINGS

**FR. JAMES MARCHIONDA, O.P.** will be leading a concert tour to Europe in early May 2005.

**FR. RICHARD WOODS, O.P.** gave the formal address and was inducted into Kappa Gamma Pi, the international Honor Society in education.



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Spring 2005 Newsletter  
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