



Order of Preachers

# DOMINICAN *Central*

NEWS from the PROVINCE OF ST. ALBERT THE GREAT

WINTER 2006

## From the Provincial

DEAR FRIENDS OF THE FRIARS,



For Dominicans, who were founded to preach the gospel and teach the Catholic faith, the heart and soul of their shared identity is most often found in their schools of philosophy and theology. In the common wisdom of the Order, where such schools flourish, the provinces in which they are located likewise thrive. Similarly, where they struggle and fail, so often do their provinces.

The reason for this is that a Dominican school of theology is not only the place in which the next generation of friars is formed in Dominican life and trained for its future ministry of preaching, teaching, and providing pastoral care. It is also an anchor for the intellectual life of all of the friars, a magnet where some of our most talented brothers teach, a haven where those in ministry periodically return for renewal, a reference point for all of us in active ministry as we engage the current theological questions of our time.

It is then with a spirit of pride and gratitude that we have chosen to highlight our school of theology, Aquinas Institute of Theology. From its earliest days as a House of Studies in River Forest, Illinois, through a period of tremendous growth in Dubuque, Iowa, and now for the past 25 years in St. Louis, Missouri, Aquinas Institute has vigorously supported the mission of the Province and has served as

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## The move to 23 South Spring

# An investment in the future

AQUINAS Institute of Theology in St.

Louis recently moved from a small building tucked away on St. Louis University campus to a grand and visible renovated factory building a couple of blocks away. The move reminded me of something a brother in the Province once told me. He said that in the first few years after Fenwick High School was founded in 1926, the friars “nearly starved to death.” I’m sure there was a bit of hyperbole there, but I have no doubt that it was not easy to open a new high school on the eve of the Great Depression. I’m sure the friars worked their scapulars off, and I’m sure that the provincial and the first principal had some moments of Mel Brooks-type “high anxiety.”

That’s been true for us, too. Aquinas Institute is not new (in fact, we recently celebrated the beginning of our 79th academic year). But our relocation to 23 South Spring was a big move for us, and we had to do it without much money. Fortunately, we did have the support of the Provincial Council, a wise and com-



mitted Board, generous donors, and above all, faith.

## Belief in the mission

There are three reasons why the Board decided we had to move. The first was space. When we moved to St. Louis in 1981, we had 53 students. Today we have 300. Our old building would not even accommodate our current students, let alone any growth.

The second reason was visibility and permanence. Although Saint Louis University was very hospitable, our location made it difficult for us to establish our own

Friars enjoy the view from the new Aquinas Institute building.

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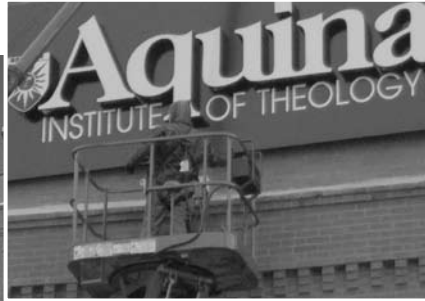
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Workers put the finishing touches on the new building.

identity. If people knew about us at all, they often assumed we were just part of the university. Our board also felt that if the church needs Dominican theological tradition and our model of collaborative theological education (and it does!), then we should sink deep roots and act as though we plan to be here for a while. This new home enables us to make a statement about the importance of “theology for life” in the city.

The third and most important reason is mission. When we maxed out the space in O’Neil Hall, we were faced with a dilemma: We couldn’t attract more students unless we expanded, and we couldn’t afford to expand unless we attracted more students. With faith in the vitality of our mission, we opted to build. Expanded office space, more classrooms, a state-of-the-art preaching lab, more social area, and best of all, a magnificent chapel with a glass clerestory that takes advantage of a high wooden-beamed

ceiling provide a great setting for our teaching, learning, and prayer.

## Hope for the future

Aquinas is not alone in its hope for the future. There is a lot of concern about the “priesthood shortage,” but the fact is that schools like Aquinas have experienced rapid growth and many are building and expanding. Washington

Theological Union, Catholic Theological Union, the Jesuit School of Theology in Berkeley, Weston Jesuit School of Theology, the Dominican House of Studies in Washington, and the Dominican School of Philosophy and Theology in Berkeley have all expanded or relocated in recent years.

The new Aquinas stretches our fiscal resources, but we are confident that the enthusiasm and attention it generates will enable us to bridge the gap with new students and new donors and enable to provide excellent formation for future priests, religious, and lay ministers.

—Fr. Charles Bouchard, O.P.  
President, Aquinas Institute

## From the Provincial (continued from page 1)

its intellectual face for countless men and women.

It is for this reason that we are exceptionally excited about the current phase in the school’s history, as it establishes a new home at 23 S. Spring. Not only is it a larger building with more space, it is a tremendous opportunity for the school to extend its mission of preaching and teaching. Today, Aquinas is home not only to the Dominican friars, but to our Dominican sisters, to sisters and priests from other religious communities and dioceses, and to the laity. Not only does an increasing number of laity serve as administrators, professors, and staff, they come to Aquinas for a solid theological and pastoral education. In this they share in the ancient mission of the Order to preach, to teach, and to seek the truth of justice and peace through their work in parishes, high schools, campus ministries, and health care systems. Be assured of our gratitude for your friendship to the Dominican friars and to Aquinas Institute that continues to make such crucial ministry possible.

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

## EVERY BUILDING BEGINS WITH ONE BRICK AT A TIME

President Bouchard knows that you are the “foundation” in our ministerial endeavors.



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.

# How do you get your dose of theology?

**A**QUINAS INSTITUTE in 2004 adopted the phrase “Theology for Life” to include on its publications, ads, stationery, and other materials. Part of the appeal of the phrase is its multi-layered meaning.

It could mean theology for everyday life, as in applying theological principles to the messiness and the challenges of being a parent, a professional, or a friar in 2006. It also could mean a lifetime commitment to theology, such as “married for life.” In other words, eighth-grade catechism isn’t the finish line for spiritual growth.

In either case, our commitment to providing “theology for life” has manifested itself in the introduction of two new conversation series in the St. Louis Catholic community.

The school is in its third year of hosting the Aquinas Roundtable, a monthly lunch and lecture series, and our second year of Theology on Tap, an evening gathering at a local microbrewery. Both venues offer guests an informal meeting place to get acquainted with Aquinas Institute and its faculty, hear brief presentations, and ask questions. This

year, several presenters came from the larger Dominican community as well.

Speakers have unraveled the complexities of stem cell research, dared to discuss the intersection between religion



and politics, talked about the challenges facing Pope Benedict XVI, and explored the moral world of Harry Potter.

A longer-standing community event will relocate to our new building this year. The school continues to host Aquinas Business Forum, a breakfast conversation series focused on questions relevant to business people. Recent conversations included the revival of Catholic urban education, the spirituality of retirement, public accountability for personal immorality in the CEO’s seat, and the virtue of idleness.

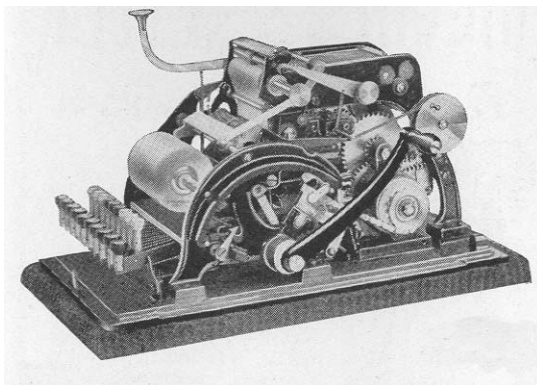
Participants enjoy “theology” for lunch at monthly Roundtables.

## A historical coincidence: from one preacher to many

**A**QUINAS INSTITUTE’S new home at 23 South Spring in St. Louis was originally built as the Standard Adding Machine Company in 1902. Its design, common at the turn of the century, featured vast windows and a clerestory to provide maximum light for workers.

Founder and owner William Hopkins invented the 10-key adding machine, which represented an important advance over the cumbersome 81-key machine that was in use. An office journal of the time hailed the machine as a “modern life preserver” that ended the drudgery of traditional book-

keeping (perhaps 23 South Spring was the Silicon Valley of the early 20th century!).



Aquinas Institute’s new home was originally the home of the Standard Adding Machine, whose founder was a preacher and missionary.

Before he began Standard Adding Machine, however, Hopkins was a preacher who did missionary work, served as pastor of the Second Christian Church in St. Louis, and worked as editor for the company that published *The Christian Evangelist*.

The Standard Adding Machine Company went out of business in 1921, and the building was used for a number of other purposes until it became the home of Aquinas Institute. Now it once again houses preachers!





## The Dominican “moment of truth”

**F**OR A DOMINICAN, preaching is the moment of truth. As the religious order founded for this specific ministry, preaching is the reason for which we exist. “Thus, the Order of Preachers, founded by Saint Dominic, ‘is known from the beginning to have been instituted especially for preaching and the salvation of souls’” (Fundamental Constitutions II). Therefore, for a member of the Order of Preachers, there is no spiritual exercise to be more highly esteemed or sought after than the opportunity to preach.

Why is this so part and parcel of who we are? Humbert of Romans, the fifth Master of the Order, would say: because preaching is more useful to souls than most anything else. Distinct from the general mentality of the consecrated religious of the age, Dominicans came along in the early 13th century concerned not solely with their own sanctification, but emphasized the sanctification of others. The constant question in the back of the Dominican preacher’s mind was: “How can I be useful to the soul of another?” That practical and pastoral focus on the salvation of others was one of the elements that made us such a different-thinking Order at the time.

This sense of “being useful for others” was such an essential part of the early Dominicans that many friars simply could not sit down to eat unless they had preached to at least one person during the day. That underlying conviction compels Dominicans today in the 21st century just as it did in the 13th century.



Fr. DePorres Durham, O.P., preaches about vocations at Purdue University.

Dominic himself sent novices out to preach. “But we aren’t ready! We’re not prepared!” they protested. Yet, Dominic would not hear of these excuses. The novices were to see themselves

as “God’s mouthpiece” and trust that the Holy Spirit would speak through them. “It is when he is caught up in the incredible self-giving of God to other people that the preacher himself comes alive and finds himself ‘drunk’ with the joy of the Lord and enlightened in his mind so that he can understand the words of God and the truth of God,” says Simon Tugwell, O.P.

With the same confident trust of the early Dominicans



Brothers Anthony, Patrick, and Kevin visit with students and Dominican Sisters at the FOCUS Conference in Chicago where young people from all over the Midwest were gathered.

in the paramount value of preaching, each new year the province sends out its student brothers, still in formation, to preach during January’s *National Vocations Awareness Week*.

This year student preachers were sent to places like Indiana University in Bloomington, the University of New Mexico in Albuquerque, and Purdue University in West Lafayette. Three preachers went to the Chicago Fellowship of Catholic University Students (FOCUS) conference where young people from all over the Midwest were gathered. The student brothers saw this as an opportunity to engage college students in one-in-one preaching. The eight novices in Denver, in the same spirit as those earlier novices from the Order’s beginning, did their part as well. They attended the FOCUS conference held a week before in Colorado. From those two conferences alone, 11 names immediately surfaced of those who wanted to explore religious life and specifically, life as Dominican preachers.

While we were officially founded as the Order of Preachers and acquired the nickname Dominicans after our founder, Saint Dominic, there was a third title by which we were known: The Holy Preaching. This latter name for the Order captures not only the mission for which we were principally established, but also the collective witness and ongoing inspiration that still permeates our sense of purpose. Fr. R.B. Williams, O.P. summarized it best when he wrote: “It is in the moment of preaching that Dominican spirituality finds its characteristic external expression because all the other elements of Dominican life are involved in this act of ministry.” Even after 800 years, ours continues to be, first and foremost, the way of the preacher.



—Fr. Andrew-Carl Wisdom, O.P.  
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## Let them come to me

ONE OF THE MORE RECENT hot button issues in our country is immigration. This is ironic, because our country was founded primarily by immigrants. The history of the Catholic Church in the United States reads as a history of immigration, with the Irish, Polish, Germans, and other ethnic groups founding churches in major metropolitan areas.

Our country was founded on principles of freedom, equality, and acceptance. While we haven't always been successful in those areas, people from countries around the world have moved to the United States largely because of the opportunities are available here.

Illegal immigration, while certainly a problem, is not an easy issue to resolve. There are proposals to build fences on borders, to deny illegal immigrants basic rights, and to make it more difficult for immigrants to become citizens. This is certainly not consistent with the philosophy of our founders.

It is clear in Catholic Social Teaching that people have the right to migrate, if only for the chance to better support their family. *Rerum novarum* was written in 1891, during a time of unprecedented migration to this country. Leo XIII was the first pope to address this issue. His thoughts on this have since been expanded, most notably by Pius XII who,

*Our moral obligation is to be Christ for others; welcoming those who come to us.*

in a document titled *Exsul Familia*, “reaffirmed the principle that people have the right to migrate to sustain their families when they are unable to achieve a life of dignity in their own land.” Recently, the Arizona bishops have stated that “denying people their rights when they are trying to make a better life for themselves robs them of their dignity and is contrary to Catholic teaching.”

There is one notable initiative and a couple of documents that can help with further study on this issue. The United States Catholic Bishops kicked off their Justice for Immigrants initiative in the fall. The website ([www.justiceforimmigrants.org](http://www.justiceforimmigrants.org)) is filled with resources and study guides. The bishops of Arizona recently published “You Welcomed Me: Migration Pastoral Letter” (*Origins* 35/29). And the Canadian Catholic Bishops published a pastoral letter titled “We are aliens and transients before the Lord our God.”

Immigration will not go away. Our moral obligation is to be Christ for others; welcoming those who come to us. There is a scriptural basis here, too. Remember the Holy Family? At one time, they had to flee to Egypt, thus making them immigrants, too.

—Fr. Dennis Woerter, O.P.  
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## “Are any among you sick?”

THE LETTER OF JAMES ASKS, “Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil.” This passage, of course, comes to life as parishes celebrate the Sacrament of the Sick and its associated rites for Christians at the point of death. Noting that in many communities this sacrament is celebrated awkwardly or irregularly, we must wonder what can be done to embrace this opportunity for healing prayer.

Parishes can benefit greatly from the services of a parish nurse informed and dedicated to promoting understanding and access by every member of the faith community to a full range of complimentary medical and health-care services in the larger community. Lay and ordained church ministers also are to be encouraged in fostering their own health and attention to the health concerns of the community. As everyone in a faith community is served and becomes involved in care for health and for the sick (including, of course, those members professionally dedicated to medical care, health services, and the pursuit of science), sacramental celebration in both Anointing of the Sick and the Eucharist will be animated as summit and source of Christian healing for its members, and even for the Body of the community itself.

Through childhood, adolescent, and adult faith formation, parishes also can reflect deeply about Christianity’s fundamental beliefs in respect to creation, incarnation, the body, sexuality, and bodily resurrection. The healing charism of the church needs to be understood as a baptismal inheritance and a constitutive aspect of Christian discipleship in a believing church.

Healing and care of the sick are relevant, too, to Word and Action on behalf of peace, justice, and care of the earth. Reflection circles and action plans on behalf of peacemaking, reconciliation, access to medical care, intervention on behalf of those threatened by abuse and violence, and environmental sustainability all can be powerful and healing influences to the global, communal, and personal Body.

As the healing commission of Jesus is pervasively actualized in a faith community’s pastoral, formational, and societal life, Sunday preaching will find ample opportunities both to lift up and to stimulate the diverse healing practices, concerns, and questions of the community, even as prayer, almsgiving, and Eucharistic action will serve to gather and lift up the community’s resources and concerns in shared acts of healing petition, gratitude, praise, blessing, and service.

—Fr. Greg Heille, O.P.  
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## St. Vincent Ferrer Parish sparkles at Diamond Jubilee

A SPECIAL Eucharist celebrated on Sunday, January 8, 2006 marked the opening of the year-long 75th Anniversary year of St. Vincent Ferrer Parish in River Forest, Illinois. Graced by the presence of Francis Cardinal George, OMI, and the Dominican Provincial, Fr. Michael Mascari, O.P., many Dominican friars and several hundred parishioners and friends all joined together to highlight this historic event.

In his homily, Cardinal George reminded us of the tasks that lie ahead. While noting that it is good to celebrate the past, he also emphasized the importance of being the church of the future. "The church exists to convert the world. To serve us, of course. But far more important, to convert the world in every age. That challenge you are meeting because this is a marvelous parish. But, we can meet it better, all of us. I ask you to reflect upon that as you celebrate 75 years of marvelous



Cardinal George presides at the 75th Anniversary Mass assisted by Deacon John Gaughan.

services, and great deeds in the past. Look to the future. But it will be different. It has to be different, because Christ keeps calling us to be ever more deeply converted, to be ever more identified with him, to be ever more following his way, and less and less following our own. That's my prayer. For you and for myself as you enter into this year of grace."

In his closing remarks, Fr. Michael Mascari, O.P. thanked the parishioners profusely for remaining steadfast in their mission to preserve the values of truth and dignity. "In a special way I'm so very grateful to you, the people of this parish, for your commitment to Christ and for your

love of our Catholic faith, a love that you have passed on to your children [and] to your grandchildren for 75 years."

Additional events and festivities are planned throughout the year to highlight the Diamond Jubilee. More information can be found at [www.svfparish.org/75th.htm](http://www.svfparish.org/75th.htm).

### FROM THE VICAR FOR MISSION DEVELOPMENT

## Securing the future and honoring the past

THROUGHOUT THE FALL MONTHS our Provincial, Father Mascari, O.P., and I have been visiting each of the communities of Friars to explain the need to increase the principal of our Retirement Trust and Vocation Support Trust. Both of these trusts were established with monies that were received from the sale of buildings and land that were no longer needed for ministry. These funds are invested without great risk because they serve as security for the young and aged friars. The reason we need to increase the principal of these trusts is that we are growing older and younger at the same time; the latter due to the continuing increase of vocations.

We have asked our brothers to contact family and friends for help with this urgent need. We are off to a good start with many friars contacting potential donors. The many gifts are impressive, and the comments donors make about our members have given me a sense of how important the Dominicans of the Province of Saint Al-

bert the Great are in people's lives. We are present to them on those happy occasions of marriages, births, and anniversaries. We stand with them in their struggles and pain. Most

*When I read the words of the many good people who are supporting our present effort, I know we made the right decision to become Dominican Friars.*

important, our friends give to us and we give to them as an expression of our mutual love for Jesus Christ.

It is never easy to ask people for money even when the cause is urgent and worthy, but when I read the words of the many good people who are supporting our present effort, I know we made the right decision to become Dominican Friars. God really was looking out for us when He called us to be part of such a noble 800-year-old mission.

Thank you for blessing us with your comments and

for helping us to secure the future while honoring the past.

—Br. Edward van Merrienboer, O.P.  
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# Preaching the Good News

I HAVE BEEN ASSOCIATED with Aquinas Institute for more than 40 years. I was a student brother studying philosophy at the House of Studies in River Forest, Illinois when it was renamed Aquinas Institute. As a Dominican seminarian and then a professor and administrator, I was at Aquinas in Dubuque, Iowa in the 1970s. And, for the past 21 years I have taught pastoral theology at Aquinas Institute of Theology in St. Louis, first at O'Neil Hall on Lindell Boulevard and now at our renewed building at 23 South Spring.

*Renewed* is a good way to both describe our new facility and my own ministry over the years as a preacher and teacher connected with Aquinas' mission to the church and the world. Our "new" building is a renovated 100-year-old factory. And for me, teaching at Aquinas has been an ongoing renewal of my own Dominican vocation and ministry, not only as a teacher but also as a preacher.

Dominicans are members of the Order of Preachers, and that seems to definitively give us our identity. But in truth, Dominicans are involved in a rich variety of ministries that both support and expand preaching and the ministry of the Word. My goal as a professor who focuses on preparing men and women to continue the church's offering of pastoral ministry has been to give them the knowledge and skills to heal, support, guide, reconcile, nurture, and liberate according to the teaching and spirit of Jesus Christ. Our students do this through personal counseling, facilitating reconciliation in families, bringing God's healing Word to those who are sick or dying, helping people to deal with their addictions, making presentations to college students on retreat, and being supportive in others' grief and loss.

In these and many other forms of pastoral care my students bring the Word of God into people's lives. It is not



all formal preaching, but it does open people's minds and hearts to the preached Good News when they hear it. And so, all pastoral ministry can work, through the power of the Holy Spirit, to facilitate the preaching mission of the Order. Aquinas Institute continues to prepare lay and ordained ministers to collaborate in the variety of ministries that serve the People of God. In the spirit of the gospel, these ministers prepare the soil so that the seed planted by the preacher may take root and produce much fruit in the lives of individual believers and in the Christian community as a whole.

I teach much more often than I preach in my particular ministry at Aquinas. But over the years I feel that as a member of the Order of Preachers I have fully participated in the mission of the Order, which, in a way, is beyond preaching. It is to open each person to the hope and promise given by God through the church to all who seek the truth of God's love. Teaching at Aquinas Institute has enabled me to fully participate in this vital work. I teach so that what is preached may be a blessing to all who hear God's Good News of salvation.

"I teach so that what is preached may be a blessing to all who hear God's Good News of salvation."

—Fr. Harry Byrne, O.P.  
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## Dominican book review

INTRODUCING MEISTER ECKHART, by Fr. Michael Demkovich, O.P. with illustrations by Fr. Robert Staes, O.P., is



available through Novalis Press ([www.novalis.ca/](http://www.novalis.ca/)) and Amazon.com. This collaboration between two Dominicans brings together the complex ideas of Eckhart with the rich illustration of his thought.

Fr. Timothy Radcliffe, O.P., former Master of the Order writes in the Foreword: "Michael Demkovich, O.P. offers

here a short introduction to Eckhart's thought that helps us to find our way to its vital centre." And again he speaks of the illustrations saying, "The beautiful illustrations by Bob Staes, O.P., help us find the scent of Eckhart's own thought and keep our enthusiasm alive."

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

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## DOMINICAN DOINGS



THE DOMINICAN HOUSE CHAPEL at the St. Thomas Aquinas Community in Albuquerque has undergone a bright and impressive transformation. The condition of the chapel in the northwest corner of the church complex

had not been addressed for many years, and it was showing its wear and tear.

The new design of the chapel was the work of Frs. Andy Pavlak, O.P., Bob Keller, O.P., and Br. Kevin Stephens, O.P., who assisted with computer generated images. Two parish volunteers—David Clauss and Dick Thompson—worked with Richard Royman, the parish maintenance man, to bring the chapel into the 21st century. Chris Sandoval, a parishioner and local artist, was commissioned to build the chapel appointments (altar, ambo, tabernacle, presider’s chair, credence table, side table, candle stands, and stand for the St. Thomas Aquinas statue). The appointments were paid for by donations to the Dominican community by the St. Thomas More Society and other private donors.

## FRIARS IN PRINT

FR. BEDE JAGOE, O.P. wrote an article called “Vatican II Comes to Africa,” which was published in the 2005 November issue of *Worship Magazine*, St. John’s Abbey, Volume 79, No. 6.

FR. THOMAS O’MEARA, O.P. wrote an article titled “Aquinas in Africa,” which was published in the February 6, 2006 issue of *America Magazine*, The National Catholic Weekly, Vol. 194 No. 4.

FR. MATTHEW POWELL, O.P. had two short stories published. “Papa and the Lutherans” appeared in the November-December issue of *Queen of All Hearts* magazine, and “The Goose That Didn’t Get Cooked” was printed in the winter issue of *Over the Back Fence: The Southern Ohio Quarterly*.



## DOMINICAN

Central

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Winter 2006 Newsletter  
*Please take one!*