

MISSION WEST

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My Pilgrimage in Peru

By Br. Michael James Rivera

EVERY FRIAR IN THE DOMINICAN ORDER discerns a call to the consecrated life. For some that call includes being ordained as a priest. For others, like myself, this call manifests as a desire to share in the charism of the Order of Preachers, not as a priest, but as a cooperator brother. Although most people don't realize it, cooperator brothers have been an important part of the Order since its inception 800 years ago. Still, it wasn't until early November of 2012 that seventy friars from around the world came together in Peru for the first-ever International Gathering of Dominican Cooperator Brothers. The following is a sampling of my trip, from my daily travel journal.

Day 1: What an exciting day! We started with morning prayer and breakfast, followed by a greeting from Fr. Bruno Cadoré, the Master of the Order. Everyone was eager to hear what Br. Ignatius had to say about the regional meetings being conducted in the United States, Vietnam, Poland, and other countries. The feedback has been positive and there will be lots of data to compile before our meeting in Rome a few years from

now. As we broke into small groups to discuss the morning session, we were startled to learn some very sobering news. Thirty years ago, there were 838 Dominican cooperator brothers around the world. As of 2011, there are only 353. This sad fact was on everyone's mind as we toured the Sanctuary of St. Rose of Lima in the afternoon. Here we saw the room in which Rose was born, her hermitage, and the infirmary where she cared for the sick. After Mass I began to think about Rose's commitment to the Order as a tertiary. Her holiness brought so many people to Christ, and the preaching she offered in her love of the poor was more profound than many a homily I've heard over the years...



Day 2: Today we woke up early for Mass at the Carmelite Monastery of the Nazarene. Everyone had the day off for All Saints, so the church was packed. Because there were so many people, and so many brothers from different countries, the first reading from the Book of Revelation definitely had an appropriate feel to it: "I had a vision of a great multitude, which no one could count, from every nation, race, people and tongue." Our second plenary session was on the formation and ministry of cooperator brothers in different entities of the Order. Three brothers, one from Argentina, one from Colombia, and one from Mexico, all shared their experiences. I was

disappointed to hear that in some provinces brothers are not treated well by the priests in their communities. In one case, a priest will not let anyone call him "fray" (friar), because he feels it's inappropriate to address him as anything less than a priest...

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Mission West is a publication of the Western Dominican Province. For the past 160 years, **the Western Dominicans have preached God's truth and served and comforted His people** throughout a ten state region in the American west, Mexico, and at various missions around the world.

Subscriptions to Mission West are free. Please visit our website at opwest.org, or contact the Western Dominican Province Development Office for more information, at 510-658-8722 or development@opwest.org.

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From the Provincial ...

Dear Friends,

This has been a busy six months for the Province, during which many of our brothers traveled throughout the Province and the world.



Before the traveling began, all the priests and brothers of the Province gathered for an Assembly to celebrate the Centenary of our designation as a Province. It was a full week of events and fraternal time together as we remembered our past, celebrated our present ministries, and looked forward to the challenges of the future. Our friends and benefactors were remembered in our prayers, particularly in our ceremony to consecrate the Province to Our Lady of Guadalupe, seeking her prayers and blessings for our Province and for all our friends.

After the Assembly our student brothers began scattering throughout the Province for summer pastoral ministries or ministry in hospitals. To minister in hospitals, working with the sick and dying, is a requirement for all our men in formation. It provides a profound experience and practical **ministry of Christ's healing presence, especially with those in most need of his physical and spiritual healing.** At the end of summer, the student brothers gathered for three weeks of relaxation and prayer at **Saint Benedict's Lodge, our retreat center at McKenzie Bridge, Oregon.**

Two of our student brothers traveled to Poland to attend a preaching camp and visit the sacred sites. Also, we had two cooperator brothers attend the international conference of cooperator brothers in Lima, Peru. I hope you will enjoy the articles on their travels in this issue of Mission West.

I was invited to travel to Poland and visit the Polish Province for ten days. My schedule was full but I had a wonderful opportunity to meet the leadership of the Province and many of the friars. The Western Dominican Province and the Polish Province are collaborating in many areas of ministry, in particular campus ministry. I have invited the Polish Provincial to visit our Province next year and to have a similar experience of our Province, as I had in his.

It is with great joy that I announce that we had four brothers make Simple Vows this year: Brothers Thomas Aquinas Pickett, Cody Jorgensen, Andrew Dominic Yang, and Andrew Opsahl. These men join our thirteen brothers already in formation at Saint Albert Priory and the Dominican School of Philosophy and Theology. Also, we had six men receive the habit and begin their novitiate year: Brothers Augustine Ford, Matthew Peddemors, Pius Youn, Gregory Liu, Jonathan Lepak, and Thomas Sundaram. Please keep all these young men in your prayers.

Know that I am deeply grateful for your generous support to the Province and that I keep you all in my prayers and thoughts.

Father Mark Padrez, OP
Provincial

From the Development Director...

Dear Friends of the Western Dominican Province,

Thank you for your continued and generous support of us Western Dominicans as we work to fulfill our mission at the Dominican School of Philosophy and Theology (DSPT) and at universities throughout the country and world, as well as in parishes and Newman Centers, preaching the good news in many varied, creative and effective ways. We simply cannot do our work without you!


During this Year of Faith, I have been reflecting on how much of our mission is centered on forming faithful people. Dominican friars spend eight years in formation, so that we are able to preach to the People of God, and see that they are formed in the faith. This is a daunting task, and much of it begins with our studies at the Dominican School of Philosophy and Theology in Berkeley, where our student brothers are educated, and where so many of our professors donate their teaching services.

As many of you already know, we purchased the DSPT's current facilities for \$3 million in 2003. This was an old synagogue, well located near the Graduate Theological Union and the University of California in Berkeley; its acquisition was an opportunity we did not want to miss, even though we had no plans for how we would pay for it. A subsequent \$3.5 million was put into renovating the facilities to meet the needs of educating our students and to provide them with an excellent learning environment. We have been left, however, with a sizeable debt that imposes a heavy burden on the Western Province.

This is why I am placing a special emphasis on retiring the debt as soon as possible, in the midst of our greater effort to raise \$15 million for the other needs of the Province. The debt is an immediate concern, but it is not more important than caring for our elderly and infirm who have given their lives to this Gospel mission. Every designated gift is valued! But if we are able to raise \$2.7 million to pay off the loan to the bank by November 15, 2013, that will be a major step in retiring the debt; and we can then proceed to raise money to pay the many entities who loaned us the original funds. I am told that it is very difficult to raise money to pay off a debt, but I have seen this adage proved wrong within our Province. With your help I believe we can do this by next November, as well as move much closer to our \$15 million goal to meet our other pressing needs.

Thank you for all that you do!

Sincerely in Christ,


Fr. Daniel Syverstad, OP
Director of Development



Designating Your Gift

Care for the Elderly and Infirm:
Providing health and nursing care for our aging friars who have served God and His People with zeal for so many decades.

Initial and Ongoing Formation:
Student formation at St. Albert Priory. Providing tuition, housing, materials and sabbatical programs for studying friars.

Debt Relief:
Relieving facilities and buildings debt. In particular, to help offset the purchase and the refurbishing costs of the DSPT school building.

DSPT - The Dominican School of Philosophy and Theology:
Working to advance the education of our Dominican students, the ordained, and lay church leaders.

Wherever There is Most Need:
Allows us the flexibility to meet our most immediate and urgent financial needs.

Welcoming Maria Vickroy-Peralta to the Development Team

Maria Vickroy-Peralta became Associate Director of Development, Major Gifts, for the Western Dominican Province in July, 2012, working at the Province Office in Oakland. Her primary responsibilities include managing the Province's major gifts program and securing Mission West campaign support to help the Province achieve its financial goals. As a parishioner and former staff member at St. Dominic Parish in San Francisco, and an alumna and former trustee of the Dominican School of Philosophy and Theology (DSPT) in Berkeley, Maria brings an extensive knowledge of the Western Dominican Province and its apostolates to her new role.



Prior to joining the Province development team, Maria served for four years as Development Director at St. Dominic's. She executed all aspects of strategic planning and management for the parish's successful capital campaign, which raised \$6.5 million in gifts to complete a major church restoration project. She previously spent a number of years as a global corporate banker with Bank of America, GE Capital, and ABN AMRO. A San Francisco native, Maria received her BA from Dominican University of California, MBA from University of California, Berkeley, and MA in Theology from the DSPT. If you have questions about making a major gift to the Western Dominicans, please contact Maria at 510-658-8722, or email mvickroyperalta@opwest.org.

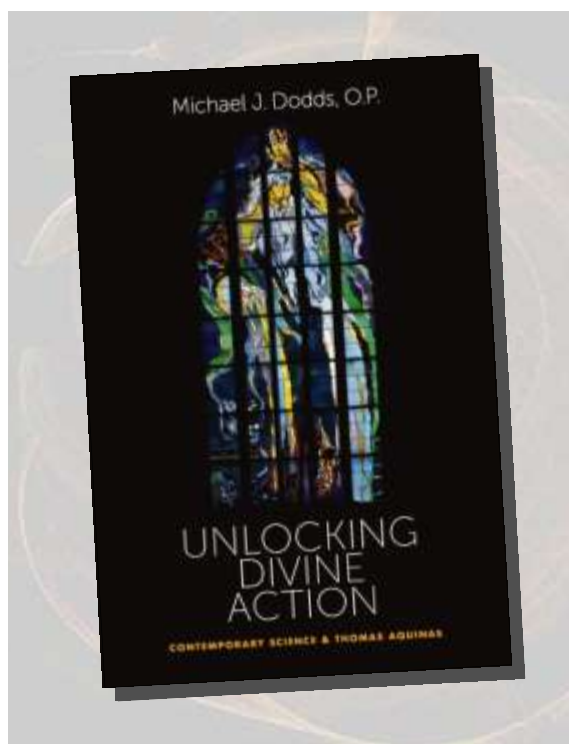
Unlocking Divine Action: Contemporary Science and Thomas Aquinas

A New Book by Fr. Michael Dodds, OP

AS CHRISTIANS, WE BELIEVE that God is present and active in the world and in our lives. We might say that "divine action" is central to our faith – whether it is the act of creation, the work of redemption, the grace of the sacraments, or the working of miracles. God's action is always mysterious, but it is also evident – sometimes to our senses (when people saw the miracles of Jesus), sometimes to our faith (when we believe our prayers are heard and answered), and sometimes to our reason (when the natural world around us testifies to the existence and presence of God). As St. Paul says: "Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made." (Romans 1: 20)

But even as we believe that God is present and active in the world, we also recognize that science has its own explanations for what happens in the world. Is it possible to harmonize our faith in God and our knowledge of science?

This is the central question that Fr. Michael Dodds, OP, asks in his new book, *Unlocking Divine Action: Contemporary Science and Thomas Aquinas* (published by The Catholic University of America Press).



For some thinkers (theologians and scientists alike), the work of reconciling faith and science became more difficult (some said, "impossible") with the advent of modern Newtonian science. They thought that, since all worldly events were determined by the laws of science, there was simply no "room" for God to act in the world without "interfering" with the scientific order of nature. We might say divine action got "locked in" to a narrow understanding of the way the world works, a narrow understanding of what philosophers call "causality."

This picture has changed in contemporary science. New discoveries in quantum mechanics, chaos theory, emergence, cosmology, and biology have led scientists to think that the workings of the world involve not only necessity and determinism but also chance and indeterminism. Physicists now assert, for instance, that some events happen spontaneously by "quantum chance."

The discoveries of contemporary science have also broadened our understanding of causality. In Newton's physics, there were only two kinds of causes: efficient causes (forces, such as gravity) and material causes (the atoms or "matter" that the forces pushed or pulled around). Contemporary science recognizes other causes as well. It reminds us that there is a need for the "formal cause" (the principle that explains why something is the kind of thing it is, with its particular structure and activity) and the "final cause" (the principle that explains the "purpose" built into the structure and activities of natural things). Some biologists now say, for instance, that teeth, with their peculiar form and structure (incisors and molars), are for the "purpose" of chewing and nourishment.

The recent discoveries of science present theologians with two new ways of speaking about God's action in the world. One way is to use the discoveries of science themselves directly in the discussion of divine action. This approach, for example, tries to "fit" God's activity into the indeterminacy of quantum mechanics or chaos theory, where it will not "interfere" with the established laws of science. Though intriguing, this approach severely limits our understanding of how God may act in the world.

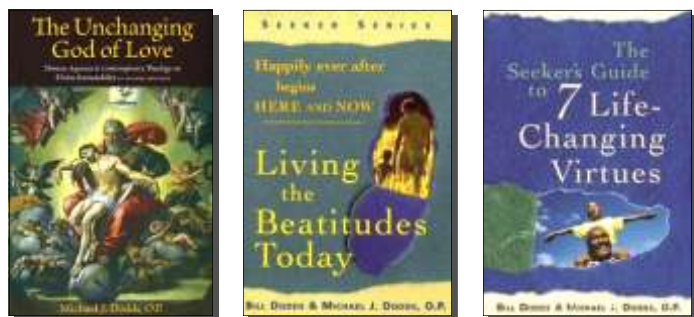
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The second way is to employ, not so much the new discoveries of science themselves, but the new and expanded understandings of causality that they imply. These new understandings of causality, however, are remarkably reminiscent of the way St. Thomas Aquinas understood causality (in terms of material, formal, efficient, and final causes) and so invite a retrieval of his thought.

In *Unlocking Divine Action*, Fr. Michael explores both approaches. He investigates the latest developments in science and considers how they might best be applied to the discussion of divine action. He concludes that the second approach (employing the broadened notions of causality in contemporary science) is more appropriate and then uses it to explore such questions as Providence, prayer, and miracles.

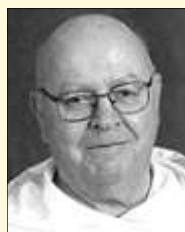
The book is the fruit of many years of teaching, research, and discussion. Fr. Michael began teaching at the Dominican School of Philosophy and Theology in 1985, after finishing his doctorate in theology at the University of Fribourg, Switzerland. He is a member of the Center for Theology and the Natural Sciences at the Graduate Theological Union in Berkeley. He completed the book during a sabbatical year spent at Blessed Sacrament Parish in Seattle, Blackfriars Hall in Oxford, San Esteban Priory in Salamanca, and the Thomistic Institute in Poland. It was in Poland that he found the art for the book's cover in a stained glass window of "The Creation" by Stanisław Wyspianski in the Franciscan Church in Kraków. The image seemed to capture the power of divine action now "unlocked" through the discoveries of contemporary science and Aquinas's teachings on causality.

Fr. Michael Dodds, OP, is also the author of *The Unchanging God of Love: Thomas Aquinas and Contemporary Theology on Divine Immutability* (Washington, DC: Catholic University of America Press, 2008), and (with his brother, Bill Dodds) *Happily Ever After Begins Here and Now: Living the Beatitudes Today* and *The Seeker's Guide to 7 Life-Changing Virtues*.



Our Aging Friars

By Fr. Reginald Martin, OP



EIGHTY-SEVEN YEAR OLD FR. ANTONINUS WALL (pictured here) is one of the more active members of the Western Province, and one of its most ardent promoters of the New Evangelization. "St. Dominic was a missionary," Fr. Antoninus says, "and our job is to follow his example – to proclaim the gospel, or proclaim it in greater depth. We need parish communities, where people can gather for worship and nourish their sacramental lives – but we must take chances. We must go out and find the people to invite into the parish."

After his ordination in 1944, Fr. Antoninus pursued studies in Rome, and served as an assistant at Blessed Sacrament Parish in Seattle. "I'd never been so busy!" he gasps. Fr. Antoninus served as the Western Province's student master, and as soon as he took office arranged for four Dominican students to follow his example and study theology in Rome. "The time I spent in Rome was a wonderful experience for me," Fr. Antoninus says enthusiastically, "and I was very sad we had sent no one abroad for a number of years. I determined to do something about it, and as quickly as possible."

Fr. Antoninus is very proud of the six years (1980 – 1986) he served as President of the Dominican School of Philosophy and Theology, which offers the Western Province's students the academic training that equips them to follow in St. Dominic's footsteps. Fr. Antoninus was part of the Dominican School from its foundation, but he prefers to look ahead, and considers his most recent years – as one of the Western Province's itinerant preachers – his happiest and most productive. "They've given me the greatest opportunity to be experimental and creative."

His latest experiment has been to interrupt his schedule of mission preaching to spend one month a year in Portland, Oregon. Here he spends his days at Lloyd Center Mall, a few blocks from Holy Rosary Parish, which Dominicans have staffed for more than a century. For eight or so hours a day he is available to anyone who wants to talk.

Asked where he got this idea, Fr. Antoninus replies someone told him of a priest in Harlem, New York, who used to wear his collar and stand on a busy street corner near the church he served. His outreach was so successful that his parish welcomed more individuals into the Church each year than any parish in the United States. Fr. Antoninus did an internet search and found the priest. "He would greet everyone, and ask, 'do you go to church?' If they replied, 'yes,' he'd say, 'God bless you!' If they said 'no,' he'd invite them to a Wednesday night class at the parish."

"This is like those theology discussions campus ministers sponsor, when they invite students to a local restaurant; taking the gospel to the crowds – the way Jesus did." The internet is next. "One of my books is already there. My current mission is to help people find God's loving will in everyday life, especially when life is painful."

Winter is But a Season

Fr. Joseph Sergott, OP

WINTER IS THE TIME OF YEAR when long nights linger and stretch into the day. It is a time when fallen autumn leaves wane in beauty, decay and return to the soil; when animals burrow deep into the earth for protection from the harsh elements of a bitter spell; when blizzards strike with frightening force; when ice and snow, with their bone-chilling cold, leave whole cities bereft of hope.

There are profound times when people, too, experience a “winter” in life, not just as a season, but as a spiritual journey that plunges them to levels of darkness, orphaned from hope. Depression, serious illness, chronic pain, sin, struggles of faith, spiritual dryness, loneliness, marital strife, financial woes, broken relationships - all of these can bring on periods of darkness where we begin to doubt God’s plans for us, or even if God is with us. Winter may be a season of the year, but it is also a part of human experience, and it can strike at any time of the year.

It is then that one asks, “Is there no God?” Or, “Has he forsaken us?”

But as winter is indeed a season, we must remember its proper place and its true meaning: though it may be a stage of darkness, decay, and cold, it is also necessary to the cycle of life and is a part of God’s design! As the psalmist says, “It is God who set all the boundaries of the earth, who made both summer and winter.” (Psalm 74:17) It is true that elements of the earth die and return to their origins, but it is in the dying that new seeds of life are born. In the depths of winter, hidden beneath the frost and snow, lie the beginnings of spring and new life.

In a similar way, when we experience a long winter in our spiritual life, it is easy to begin to despair, whether our winter is due to our own choosing – through sin – or from something entirely beyond our own will that strikes with equal vigor. In these times, we must realize that God is near to us in the same way that he is present to the winter. Moreover, just as the decay of winter is the fertilizer for the spring, so the suffering we endure is the “stuff” of our spiritual renewal – even if we don’t always have the wisdom to embrace this.

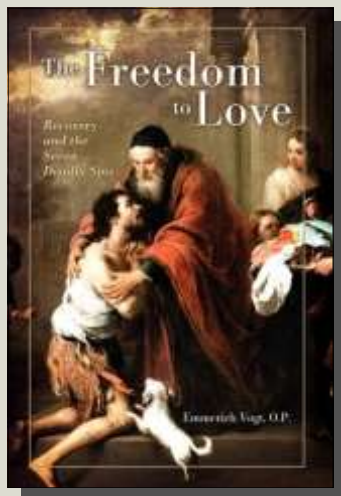
If we reflect on the death of Jesus, we can say that it was a self-inflicted winter brought about by human hands. And yet, even as he in his human form was sent to the depths of the earth to decay, we discovered that in God’s plan not only was he to realize new life – but save us in the process.

If you who read this passage are experiencing a long, dark spiritual winter, do not lose hope, but find solace in the fact that winter is but a season, and if you endure until the thawing of the ice and the retreating of the darkness, you will discover the warmth of new life as it dawns upon you.

“For as the rain and the snow come down from heaven, and do not return there without watering the earth and making it bear and sprout, and furnishing seed to the sower and bread to the eater; so will my word be which goes forth from my mouth; it will not return to me empty, without accomplishing what I desire. And without succeeding in the matter for which I sent it. For you will go out with joy and be led forth with peace; the mountains and the hills will break forth into shouts of joy before you, and all the trees of the field will clap their hands.” (Isaiah 55:10-12)

The Freedom to Love: Recovery and the Seven Deadly Sins

A New Book by Fr. Emmerich Vogt, OP



The modern world is full of temptations that can lead people not only into unhappy lives but also into the throes of addiction. Navigating the world alone is not an easy task for any of us. Why not let *The Freedom to Love* be a most valued companion in overcoming an addiction to a sinful life? By living your life guided by true Christian morality and spiritual principles, you can break free from temptations and have the courage to experience real love. Why study the 12 Step recovery from a Christian context? Addicts and codependents are unable to choose real love without being grounded in solid moral values. Christianity offers a purposeful commitment to a way of life that heals human wounds and rectifies the effects of sin. It promotes character, growing in the measure that the person depends on truth and grace. Devote yourself to the study and development of Christ’s love and you will find the strength to break free from addiction, codependency and sinful behaviors that preclude love.

WHAT DOES POPE BENEDICT XVI WANT FROM THE YEAR OF FAITH?

(October 11, 2012 - November 24, 2013)

by Fr. James Disney Thompson, O.P.

Ever since the start of my ministry as Successor of Peter, I have spoken of the need to rediscover the journey of faith so as to shed ever clearer light on the joy and renewed enthusiasm of the encounter with Christ.

[Pope Benedict XVI, *Porta Fide* §2]

This sentence, I think, sums up what the Pope wants to see happen during the upcoming Year of Faith. But what, according to *Porta Fide*, would this rediscovery of the journey of Faith in Christ look like? In short, **what does the Pope want?** I've selected **Five Opportunities** and a **Fourfold Path** culled from *Porta Fide* in partial answer to those questions.

I also appreciate Eric Sammons' recent summary of the two major foci for the Year of Faith – Content and Consequences:

During a “Year of Faith,” the Church refocuses its energies toward both these aspects: the content of the faith and the consequences of accepting and living that faith. [Eric Sammons, *Our Sunday Visitor*]

The Five Opportunities of *Porta Fide*. Pope Benedict five times uses formulas like “*This [Year of Faith] will be a good opportunity to ____.*” I've pulled these out and list them here. So this Year of Faith will provide the Church *a good opportunity to*

- usher the whole Church into a time of particular reflection and rediscovery of the faith [§4]
- help people understand that the texts bequeathed by the Council Fathers, in the words of Blessed John Paul II, *have lost nothing of their value or brilliance*. They need to be read correctly, to be widely known and taken to heart as important and normative texts of the Magisterium, within the Church's Tradition [§6]
- profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world; in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times
- intensify the *celebration* of the faith in the liturgy, especially in the Eucharist, which is “**the summit** towards which the activity of the Church is directed; ... and also the source from which all its power flows [§9]
- intensify the witness of charity [§14]

The Fourfold Path. “*At this point I would like to sketch a path intended to help us understand more profoundly not only the content of the faith, but also the act by which we choose to entrust ourselves fully to God, in complete freedom*” [§10]. I see four steps on the path he sketches.

1. Recognize the communal aspects of Faith. “*A Christian may never think of belief as a private act... Faith, precisely because it is a free act, also demands social responsibility for what one believes... Profession of faith is an act both personal and communitarian.*” [§10]
2. Recognize the role of knowing the content of the Faith and assenting to it. “*Evidently, knowledge of the content of faith is essential for giving one's own assent, that is to say for adhering fully with intellect and will to what the Church proposes... The giving of assent implies that, when we believe, we freely accept the whole mystery of faith, because the guarantor of its truth is God who reveals himself and allows us to know his mystery of love.*” [§10]
3. Use the *Catechism* as the tool for knowing the content of the Faith professed at Vatican II. “[*T*he Year of Faith will have to see a concerted effort to rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the *Catechism of the Catholic Church.*” [§11]
4. Retrace the history of the Faith. “*One thing that will be of decisive importance in this Year is retracing the history of our faith, marked as it is by the unfathomable mystery of the interweaving of holiness and sin. While the former highlights the great contribution that men and women have made to the growth and development of the community through the witness of their lives, the latter must provoke in each person a sincere and continuing work of conversion in order to experience the mercy of the Father which is held out to everyone.*” [§13]

Thus, as we progress through the Year of Faith, we can do so with a better idea of what Pope Benedict XVI has in mind.





Western Dominicans in Poland

By Fr. Michael Fones, OP

JUST A THREE MINUTE WALK from the largest market square in Europe and across the street from the American Embassy in Kraków, Poland, is the Dominican Priory of the Blessed Trinity. The first Dominicans arrived from Bologna in 1222, invited by Iwo Odrowaz, the bishop of the city. They were given responsibility for the church and its congregation, and the priory was founded in 1223. St. Hyacinth, the founder of the Order in Poland, is interred in a stunning chapel off the nave of the church.

This priory became the base of operations for over two weeks this summer for me and two Dominican seminarians, Br. Brad Elliott, OP and Br. Kevin Andrew, OP. We arrived to participate in a week-long English language preaching camp hosted by the Polish Dominican Province at their retreat center in Korbielów, near the border with Slovakia. There, along with nine other Dominican priests and brothers, under the direction of Fr. Peter John Cameron, OP, editor of *Magnificat*, and Fr. Jacek Buda, OP, a Polish Dominican assigned to our campus ministry at the University of Arizona, we studied and discussed Pope Benedict XVI's apostolic exhortation *Verbum Domini*.

This trip was part of a growing collaboration between the Province of the Holy Name of Jesus and the Polish Dominican Province. In addition to having the opportunity to discuss the art and craft of preaching with Dominicans from Ireland, Poland, and Russia, we three Western Dominicans were given a taste of Dominican life in Poland and introduced to Polish history and the vibrant Polish culture and faith.



At Wawel Castle



Br. Marek, Fr. Michael, Br. Brad, Br. Kevin and Br. Grzegorz, in old Kraków

Br. Kevin, reflecting on his experience at the preaching camp, observed, “In *Verbum Domini*, the Holy Father challenges all the faithful to ‘enable the people of our time once more to encounter God.’ As a member of the Order of Preachers, I was reminded that it is our duty especially to facilitate this encounter. This universal call is lived out differently throughout the Order, but in all cases it is still a beautiful call, since we are calling people to a beautiful encounter.”

At the conclusion of the preaching camp we spent eight days visiting Polish Dominican ministries in Warsaw, Kraków and the mountain village of Małe Ciche. We also made a ninety-minute hike in the Tatra mountains to the chapel of the

Virgin of the Snow, staffed by two Dominican friars who have electricity supplied by a generator for only a few hours a week!

We also visited the Shrine of the Black Madonna in Czestochowa and the remains of the Nazi concentration camp at Auschwitz-Birkenau. The first was an inspiring monument to the profound faith of the Polish people, the latter a sobering testimony to the inherent bankruptcy of hatred.

I was particularly moved by the suffering of the Poles during the Second World War and its aftermath under communism. This hit home during our visit to Warsaw. Over eighty-five percent of this city, once called the “Paris of the East,” was leveled by the Nazis in WWII, with only one thousand inhabitants left hiding in its ruins by the end of the war. The headquarters of the Polish Province is here at a parish in the completely restored old city section of town.

The Dominican Priory complex in Służew, a suburb of Warsaw and the home of the Polish novitiate, was constructed in 1936 as a center for evangelization. We spent a delightful evening with the sixteen young novices beginning their journey in the Order, and celebrated Sunday Mass with them in their stunning new parish church.

Throughout our travels we were accompanied by the two Polish student brothers we met at the preaching camp, Br. Marek (Mark) Rozpłochowski, OP, and Br. Grzegorz (Greg) Kuras, OP. I am delighted that they are studying with us this year in our stadium at St. Albert Priory in Oakland as part of our interprovincial collaboration. They are an excellent addition to our community, and hopefully the first two of many Polish friars in formation who will study with us!



Interior of church in Sluzew, Warsaw

So often, as we live our daily lives of study and prayer, we lose sight of the Order's international character. Being a guest of the Polish Province as they hosted their summer preaching workshop gave me a new and broader perspective on the gift of my own vocation that will surely stay with me for years to come.

- Br. Brad Elliott, OP

Cardinal Bernardin New Leadership Award Given to Karl Kumodzi

By Fr. Isaiah Mary Molano, OP



Fr. Isaiah Mary Molano, OP, Bishop Jaime Soto, Karl Kumodzi and Bishop Joseph A. Pepe

On Monday, November 12, 2012, the Church was at her best. Karl Kumodzi, a junior at Stanford University and member of the Catholic Leadership Team of the Catholic Community at Stanford (a ministry of the Western Dominican Province), was presented with the Cardinal Bernardin New Leadership Award, given by the Catholic Campaign for Human Development, an office of the USCCB. Karl's mother and I were his honored guests while he was praised as a prized gift of the Church.

The Cardinal Bernardin New Leadership Award "recognizes the leadership, energy and diverse skills that young people bring to the anti-poverty work of low-income projects and Catholic parishes," says the USCCB website.

When I saw that the CCHD was searching for nominees, Karl immediately came to mind. This young man has accomplished much in his 20 years of life. A refugee from Togo, he and his mother were sponsored by the USCCB to immigrate the United States. When they settled in Las Vegas, he and his mother founded the Hidden Talent Foundation, a nonprofit organization that connects Americans with students in Togo and Benin, to help them with entrance into universities.

Domestically, Karl was one of about forty college students who were chosen to be part of the Freedom Rider reenactment, marking the 50th anniversary of that historical event. PBS featured all the Riders, new and old, blogging and recording video diaries. "I love people because I see Christ in people. I don't think any of us can stand idly by and see Christ suffer," he told a crowded reception at the award ceremony, which included more than sixty bishops in attendance.

Within Palo Alto, Karl has been hard at work with Night Outreach, a program aimed at helping women who have been "unhoused" due to high housing costs or domestic violence. Hotel De Zinc, a shelter for these unhoused women, was open for three months last winter. Karl has high, yet realistic, hopes that Hotel De Zinc can be formed as a nonprofit corporation.

In Karl's reception speech, he said, "I feel like my life isn't my own, that God has given me so much and that everyone is here for a purpose. I feel that God made me sensitive to injustices because he wanted me to be someone who does something about it."

I am proud to be associated with this young man. It is the mission of the Province to help form young Catholic leaders into the image of Christ. Strangely, I find myself being formed by him. And really ... that ain't a bad thing!



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Day 3: Fr. Chris Eggleton, Provincial of the Province of St. Martin de Porres (in the southern United States), gave an amazing homily this morning, connecting the readings to the life of St. Martin, whose feast we will celebrate tomorrow. He reminded us that some of the most effective preaching throughout history has been that which was done outside of the pulpit: John and the Blessed Mother's witness at the foot of the cross, Martin's service to the people of Lima. How often we forget that preaching is not limited to the homily at Mass on Sunday; as Dominicans it is our very way of life, a fruit of our prayer and study, and the result of our encounter with the crucified and risen Christ. His words were the perfect precursor to Br. Isaac's presentation on the life of St. Martin and St. Juan Macias later in the morning. I never realized how much these two brothers did. They were not simply domestics, sweeping the floors and answering the door, as some have suggested. They cared for the sick, provided material and spiritual goods to the poor and destitute, and basically did all the work one would associate with being a foreign missionary. Reflecting on this, I couldn't help but be moved tonight at Vespers, when we had an opportunity to venerate the relics of St. Martin and St. Juan.



The main cloister garden has massive paintings depicting scenes from the life of St. Dominic, as well as mosaics from the 1500s. Although relics of St. Rose, St. Martin, and St. Juan are kept in the main church for veneration, their tombs are in different places throughout the building. Rose's tomb is in the crypt under the chapter room, while Martin's tomb is in the chapel built on the site of the infirmary where he cared for the sick...

Day 4: This morning we had an open dialogue with the Master, categorizing and prioritizing many of the recommendations our groups had come up with over the last few days. We talked about



religious life, legislation, formation, studies, and vocational promotion, as well as the training needed for the various types of ministries brothers can be involved in. It was a very fruitful discussion, one which Fr. Bruno plans to raise in Rome, and which

we must bring back to our provinces.

After lunch we visited the place where St. Martin was born. The room itself has been turned into a chapel, and the building has become a center for social services. The dining room feeds elderly men and women from throughout the city, while the pharmacy provides medication to those in need – just like St. Martin did. The upstairs rooms have been turned into a learning center for young women, where they can take classes in sewing and other skills that will help them find work and support their families... Another visit to the Priory of the Holy Rosary, also known as Convento Santo Domingo, where we came for Vespers last night. This was where St. Martin lived after he received the Dominican habit. The ceiling of the reception hall is made up of 3,000 pieces of cedar, all pressed together like a giant jigsaw puzzle.



Like Mass on All Saints, today's celebration was standing-room-only. All the brothers had the honor of walking in procession with the relics of St. Martin, and it was wonderful to see so many sisters and members of the Dominican Laity in attendance. After Mass, we were treated to delicious refreshments, a fireworks show, and live music in the cloister garden. I got a chance to speak with some of the postulants who will hopefully join us as Dominican friars in the next few years. Many of them plan on becoming priests, but because of the influence of St. Martin, a number of them are discerning life as a cooperator brother. We can only hope.

Day 5: Br. Roberto and I had a great conversation after Mass today, reflecting on some of our experiences this past week. His insights were very encouraging, and I can only pray that the Order will continue to see the beauty of the cooperator brother vocation as something vital and important...



Day 6: Br. Francis, from the Province of Australia, went with me to check out some of the art and architecture in Lima. We found a church with round-the-clock confession. Since we came in as Mass was ending, one of the priests offered to give us a tour. After walking around the main body of the church, he took us to the sacristy which was filled with beautiful art, vessels, and vestments from the 15th century. Unfortunately we had to cut our visit short in order to make it to the Cathedral before lunch and siesta. The Cathedral turned out to be even more majestic than I imagined, and even though the main church has been turned into a museum, along with the Bishop's Residence, there is still an ornate chapel where Mass is celebrated for the faithful everyday...

Day 7: I took a cab to Miraflores today, since I didn't really get to look around that much when we were there the other day. I found a church near Kennedy Park with perpetual adoration. I stopped in for half-an-hour to pray the rosary and reflect on the many blessings I have received in this last week. As I was preparing to leave, I noticed two young men, a few years younger than me, come in and kneel down. I couldn't help but wonder if they were discerning a call to the priesthood and religious life. Who knows, maybe one day they will become Dominicans, too!

TRANSITIONS

NEWLY PROFESSED - FIRST YEAR STUDENTS

Students who have moved from the Novitiate in St. Dominic Priory, San Francisco, to our House of Studies at St. Albert Priory, Oakland.

Br. Cody Jorgensen, OP
Br. Thomas Aquinas Pickett, OP
Br. Andrew Opsahl, OP
Br. Andrew Yang, OP

STUDENTS ON RESIDENCY

Br. Christopher Wetzell, OP
St. Dominic Community, Benicia
Br. Christopher Brannan, OP
Holy Rosary, Portland
Br. Richard Maher, OP
Casa San Juan Macias y San Martin de Porres, Mexicali

STUDENTS STUDYING OUTSIDE THE PROVINCE

Br. Corwin Low, OP
Angelicum, Rome

COLLABORATION WITH THE PROVINCE OF POLAND

We welcomed three friars from the Province of Poland, studying in our Province.

Fr. Michal Chaberek, OP
Studying at the Discovery Institute
Blessed Sacrament Priory, Seattle
Br. Marek Rozplochowski, OP
Br. Grzegorz Kuras, OP
Both are studying at DSPT
St. Albert Priory, Oakland

CONGRATULATIONS

Fr. Bernhard Blankenhorn, OP
Successfully defended his dissertation
Suma Cum Laude
Teaching at the Angelicum, Rome
Fr. Miguel Rolland, OP
Successfully defended his dissertation
Suma Cum Laude

CHANGES IN RESIDENCY AND/OR MINISTRY

Fr. Dominic Briebe, OP
Religion Teacher at Judge Memorial Catholic High School
St. Catherine of Siena House, Salt Lake City
Fr. Michael Dodds, OP
Continuing as professor at DSPT
Siena House, Oakland
Fr. Bruno Gibson, OP
On Sabbatical
Fr. Stephen Maria Lopez, OP
Holy Rosary, Portland
Elected Prior
Fr. Steven Maekawa, OP
St. Dominic Priory, San Francisco
Elected Prior
Continuing as Vocations Director
Fr. George Matanic, OP
Mercy Center, Oakland
Fr. Michael Morris, OP
Continuing as professor at DSPT
St. Mary Magdalen, Berkeley
Fr. Albert Paretsky, OP
Continuing as professor at DSPT
St. Mary Magdalen, Berkeley
Fr. José Pimentel, OP
Retired from the US Navy
Chaplain, Naval Base Coronado, San Diego
Fr. Pascal Salisbury, OP
Parish Ministry
Holy Rosary, Portland

Fr. Lawrence Gerard Farrell, OP 1934 - 2012



Fr. Larry Farrell, OP, died on October 14, 2012, at Riverside Community Hospital in Riverside, California, after a long illness. Born in Spearfish, South Dakota on June 2, 1934, Fr. Larry earned his B.S. degree from Black Hills State College, his M.S. from the University of Oregon. He entered the Western Dominican Province in 1965 and was ordained a priest in 1971. He was a sensitive soul under a crusty exterior. An able confessor, he was not afraid to speak his mind, and the practical South Dakota farm boy never left his character. Fr. Larry served pastorally in Berkeley and Los Angeles, and served two terms as pastor of Holy Family Cathedral in Anchorage, Alaska. He joined Western Dominican Preaching in 1985 and remained there until his retirement.

Br. Raymond Charles Bertheaux, OP 1936-2011



Brother Raymond Charles Bertheaux died on November 22, 2011. Brother Raymond grew up in San Francisco, and entered the Order in 1953. He spent seventeen years at our Mexican mission in Chiapas, where he was involved in catechetics and pre-diaconate formation. Then, he had one year of study at the Angelicum in Rome followed by twelve years at Santa Sabina, our Generalate in Rome, where he was assigned to the bookstore, the archives, and the production staff of *Analecta*, an important publication of the Order. After eight years in Guatemala, he returned to Oakland in 2003, serving as Provincial Archivist. Brother Raymond loved the prayer, the chapel, and the architectural beauty at Saint Albert's, but he said he loved the brothers most of all.

We Remember...

IN MEMORIAM

Fr. Joseph Cletus Kiefer, OP
August 31, 2012
Fr. Lawrence Gerard Farrell, OP
October 14, 2012

Fr. Bede Francis Eugene Wilks, OP 1936-2011

Fr. Francis Bede Wilks, OP, died on November 25, 2011, after struggling with Alzheimer's for several years. Ordained in 1961, Fr. Bede touched many lives during his fifty years as a Dominican priest. His pastoral ministry included assignments in Eugene, Oregon, Anchorage, Alaska, Salt Lake City, Utah, and in Tucson, at St. Thomas More Newman Center at the University of Arizona. Beloved for his sense of humor, his sharp mind and poetic preaching, Fr. Bede will be missed by many. He lived his last years cared for by the wonderful staff of Handmaker Jewish Services for the Aging.





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Photo by Marcia Kamin

Prayer of St. Dominic

May God the Father
who made us bless us.

May God the Son
send his healing among us.

May God the Holy Spirit move within us and give us
eyes to see with, ears to hear with, and hands that
your work might be done.

May we walk and preach the Word of God to all.

May the angel of peace watch over us and lead us at
last by God's grace to the Kingdom.

A men.

