



Dominican priest Robert Verrill will complete his doctorate in philosophy with a specialization in physics this semester. Verrill is from the Order of Preachers in England. Megan Powers | Multimedia Journalist



Re-election of fr. Thomas Gabriel Brogl OP as provincial of the Dominicans



Dominican Province of South Austria

Re-election of fr. Thomas Gabriel Brogl OP as provincial of the Dominicans

Dominican Province of South Austria.

He was confirmed by the Master of the Order on the 11th of February 2019.

Fr. Thomas G. Brogl was re-elected by the Provincial Chapter on February 11th, 2019, for a new mandate as Provincial of the Dominican Province of South Germany and Austria.

He studied theology in Augsburg, Rome and Freiburg and joined the Dominican Order after completing his studies.

We count on your prayers for fr. Thomas and we wish him well in his new mandate as Provincial.

Itinerant Dominicanism third season

fr. Rafael Raygoza, México

The third season of "Itinerant Dominicanism" has started in Mexico City. To take advantage of the starting date and to reassume the invitation we have gotten from the Province on not neglecting Thomas' school of thought, we have decided to devote all this third season's calendar exclusively to the Doctor Angelico's thinking. The first session was held on January 26th on the St Thomas Aquinas convent, in Mexico City. Fr. Mauricio Beuchot O.P., emblematic Thomist from the Santiago of Mexico province, was in charge of it.

The first session of this calendar was titled "Getting to know St Thomas", and there were addressed, as a way of introduction to the other sessions, the biography of Aquinate and the fundamental points of the Thomist school of thought, such as the context in which it arises, the influences it has, the impact that has generated since its beginnings up to current times, and finally, a little bit of the structure of the Theological Sum.



Among the fundamental points that we have to rescue from this session, it's worth to echo on the invitation that Mauricio Beuchot used to extend to the audience in order to go into the Thomist school of thought and to live it, "Not only because he was a great theologian, and not only because he has left an invaluable doctrine, but because he was a saint who has illuminated us, has made me see the Dominican spirituality as a sanctification of intelligence."

Dr. Beuchot also proposed to reclaim St Thomas ethical proposal as part of the curricula in schools and formation centers, specially focused on working on the virtues, arguing that one of the possible failures of the education on values that has been tried to carry out in various study centers, may reside on the fact that values are abstract, while virtues can be developed through very concrete acts.

Co-operator Brothers' Commission

Ívian Boland OP, secretary of the commission



The Commission for the Vocation of the Co-operator Brother met at Santa Sabina from 18 February to 20 February 2019. This was the commission's final meeting before the general chapter. Most of the time was given to finalising the projects on which the commission has been working. These include a text to be inserted into LCO defining the identity and mission of the Dominican religious brother, some petitions to the general chapter about how the work of the commission could be developed in the future, and a directory of all the brothers in the Order.

The directory shows that there are 292 brothers at present, just 5% of the total number of friars. Most interesting though is the range of activities in which the brothers are engaged. These

include many internal ministries in the convents and churches of the Order where brothers work as sacristans, cooks, gardeners, tailors and syndics, and many serve on the conventual council or the formation councils of the convent or of the province. Many brothers are engaged also in external ministries of teaching and healthcare, pastoral work and catechetics, administration and project management, icon-writing, architecture and other artistic apostolates.

The commission met with brother Pablo Sicouly, socius for the intellectual life, to consider how the Ratio Studiorum Generalis considers the brother's intellectual and professional formation. It met also with brother William Short OFM who spoke about the identity and

mission of the religious brother in the Franciscan order.

The commission has worked to establish good contact with the regional socii and with the provincials in each region. It has also sought to be in contact with all the brothers of the Order and it reviewed how the brother's vocation is presented on the websites of the provinces.

Priorities for the coming years are to assist the promoters of vocations in speaking about this vocation and to continue to work with the provinces to encourage a renewed understanding of the brother's vocation, of his essential contribution to the fraternal character of our form of life and of his specific contribution to the evangelizing mission of the Order



More Priests enter Formation for Priestly Fraternity of St. Dominic at Angelicum

On Friday, 22 February, the Feast of the Chair of St. Peter, in the choir of the Convent of SS. Dominic and Sixtus, two men (Alan Hyacinthe-Marie du Sacré Cœur de Jésus Martineau of the Diocese of Worcester, Massachusetts, USA, and Bradley Jordan Mary Šjoquist of the Diocese of Marquette, Michigan, USA) were received as novices in the Priestly Fraternity of St. Dominic. As members of the Dominican family, priests in the Priestly Fraternity will embrace more fully the evangelical counsels of poverty, chastity, and obedience, with the spiritual aids of the charism, prayers, and life of the Order of Preachers, lived out in the context of the life of a secular priest, serving their local church and bishop. Venerdì, 22 febbraio, Festa della Cattedra di San Pietro, nel coro del Convento dei SS. Domenico e Sisto, due uomini (Alan Hyacinthe-Marie du Sacré Cœur de Jésus Martineau della diocesi di Worcester, Massachusetts, USA, e Bradley Jordan Mary Šjoquist della diocesi di Marquette, Michigan, USA) sono stati ricevuti come novizi nella Fraternità Sacerdotale di San Domenico. Come membri della famiglia domenicana, i sacerdoti della Fraternità Sacerdotale si conformeranno in modo più ampio ai consigli evangelici di povertà, castità e obbedienza, con gli aiuti spirituali del carisma, delle preghiere e della vita dell'Ordine dei Predicatori, vissuti nel



contesto della vita di un sacerdote secolare, al servizio delle sue chiese locali e dei loro vescovi.

Pope meets members of Pan-Amazon Ecclesial Network ahead of Synod



Pope Francis on Feb. 25 received in private audience 3 members of REPAM, the Pan-Amazon Ecclesial Network that is collaborating with the Vatican General Secretariat of the Synod of Bishops in organizing the Special Assembly of the Synod of Bishops for the Pan-Amazon Region, in the Vatican in October.

By Robin Gomes

Pope Francis on Monday met 3 members of the Pan-Amazon Ecclesial Network (REPAM), an organism that is collaborating with the Vatican General Secretariat of the Synod of Bishops in organizing the Special Assembly of the Synod of Bishops for the Pan-Amazon Region, in the Vatican in October.

The Pope received in private audience Brazilian Cardinal Claudio Hummes, the prefect emeritus of the Vatican Congregation for the Clergy, Colombian Bishop Carlos Barreto Barreto of Quibdò and Mauricio Lopez Oropeza, the executive secretary of REPAM. Also on Monday, the General Secretariat of the Synod of Bishops announced that the Synod on the Pan-Amazon Region will take place in the Vatican, October 6 to 27.

The theme is: “Amazonia: New Paths for the Church and for an Integral Ecology.”

The idea of such a synod was born out of Pope Francis’ 2015 environmental encyclical “Laudato Si – On Care for Our Common Home”, which calls for action on global

warming and pinpoints
the Pan-Amazon Region

is an area of concern.

The Pope first announced the synod on 15 October 2017.

Preparing for Synod

During a [press conference](#) to release the preparatory document of the Pan-Amazon Region Synod, on June 8, last year, Cardinal Lorenzo Baldisseri, the general secretary of the Synod of Bishops noted that “in the Pan-Amazon region, priority must be given to the native peoples who live there”.

When Pope Francis visited the Amazonia region for the first time at [Puerto Maldonado](#) in southeast Peru on January 19, 2018, he said that the indigenous people of the Amazonia have never been so threatened as they are now.

Card. Baldisseri said that the synod will pay attention to the theme of the environment, ecology, and care for creation, our ‘common home’. All these will be presented in the light of the teaching and life of the Church, working in the region.



14/03/2018

[Pope asks Amazon bishops to open new pathways for the Church and for humanity](#)

Why Pan-Amazon?

The Pan-Amazon Region comprises more than 7.5 million square kilometres, with 9 countries sharing the same biome (Brazil, Bolivia, Colombia, Ecuador, Peru, Venezuela,

Suriname, Guyana and French Guyana) and involving 7 bishops’ conferences.

The Amazon basin is one of the major biodiversity reserves (30 to 50% of the world’s flora and fauna) and of fresh water (20% of the frozen water of the entire planet) for our planet.

The region has more than a third of the world’s primary forests and is a major source of oxygen for the entire earth.

This vast territory has a population of 34 million inhabitants of whom over 3 million are indigenous people belonging to more than 390 ethnic groups. They also include peoples and cultures of all kinds such as Afro-descendants, peasants, settlers, etc. All live in a vital relationship with the vegetation and the waters of the rivers according to their cyclical movements, such as overflows, refluxes and periods of drought.

Inhabited centres and cities in Amazonia have rapidly increased in number due to migration to the suburbs so that today between 70% and 80% of the population resides in these centres and cities.

The richness of the forest and rivers is threatened by great economic interests, in the various points of the territory, which cause indiscriminate deforestation and the contamination of rivers and lakes, due to the use of agro-toxic substances, oil spills, mining and drug production.

To all this must be added the dramatic increase in human trafficking, especially in women and children, for the purpose of every kind of inhuman exploitation.

In his state-of-the-world address to the [diplomatic corps](#) in the Vatican on January 7, Pope Francis said that earth belongs to everyone, and the consequences of its exploitation affect all the peoples of the world, even if certain regions feel those consequences more dramatically. Among the latter, he said, is the Amazonia region, which will be at the centre of the forthcoming Special Assembly of the Synod of Bishops in October.

Pope on artificial intelligence: Technology is a human characteristic

Pope Francis addresses the Pontifical Academy for Life in a Plenary Assembly marking 25 years of activity, on the theme "Roboethics. People, machines and health"



by Francesca Merlo

Despite all of the potential that science has, the accumulation of it all does not always obtain the results hoped for, says Pope Francis when addressing the Plenary Assembly of the Pontifical Academy for life.

All that science could offer

We know the problems our world is facing, says the Pope, and one of them is that we seem to be closing in more and more on ourselves. This, he says, underlines a "dramatic paradox": that at the point in which science could offer the equal well-being that God wished for to all people, we observe an embittering of conflicts and a growth of inequality".

There are two sides to technology, continues the Pope. On the one hand, we cannot go without it; on the other hand, it imposes its

logic upon us. "Yet," says the pope, "technology is a human characteristic".

However, what we must understand, continues the pope, is that the artificial devices that simulate human capacities, are in fact, lacking in human qualities. These machines, says the Pope cannot take into consideration the phenomena of experience or that of conscience.

Benefits of science on every person

This must be taken into account, says the Pope, when imposing the regulations for the use of these machines, and in researching them. In order to work towards a constructive interaction between humans and the most recent versions of these machines, which he says "are radically transforming the scenario of our existence." The Pope explains that "if we are able to make use of these references in

practice, the extraordinary potential of new discoveries can radiate their benefits on every person and on humanity as a whole.”

Sharing in order to benefit Pope Francis ends his address by saying that the task of the Academy is an honourable one in “the ethical alliance in favour of human life”. Now that we are surrounded by more and more sophisticated machinery, and that they directly involve human qualities, both physical and of

the psyche, the sharing of information between those working in the field becomes more and more important.

He urges the participants at the Assembly to take the example of the faithful masters of this technology “who have wisely and boldly entered into the processes of their contemporaneity, with a view to an understanding of the heritage of faith at the height of a reason worthy of humanity”.

IS OURS a CULTURE of LIFE?



FEBRUARY 12, 2019 FR. JONAH POLLOCK, O.P. [LEAVE A COMMENT](#)

Every human life is uniquely precious, of inestimable dignity, and worthy of being valued and protected. That truth, and the ways in which it is both affirmed and denied in our Western culture, has recently been clarified for me in four different ways that I wish briefly to recount.

The first thing I want to recount is a passage I came across from the publication, *Euthanasia, Clinical Practice, and the Law*, edited by Luke Gormally and published by the Linacre Centre for Health Care Ethics in 1994. I think this passage beautifully articulates the truth about the dignity of human persons from the

perspective of the Judeo-Christian worldview.

The authors reflect, Why God should have brought us into existence as ‘persons created for their own sake’ is deeply mysterious. So we should not be particularly surprised if we also find it mysterious that God sees meaning and value in every part – even the most miserable and reduced – of the lifespan he allots us. But that God can and does see central to the faith of Israel and to Christian faith. His ways are not our ways, and the particular workings of his purposes are inscrutable to us. . . . The ultimate source of the dignity and inviolability of the human being is God’s creative love and loving purpose, which are at the depth of the mystery of every human person, and uniquely for everyone.

Secondly, I want to share a thought that came to me while reading an article in The Wall Street Journal titled, “One World, Two Internets” with the subtitle beginning, “As China and the West race for 5G dominance.” In the course of reporting on that “race,” the article relates how the values upheld or enforced in Western societies – rights of individuals to privacy, free speech, and informed consent – affect our experience and development of the internet and digital technologies in ways that contrast with non-Western societies.

It seems obvious to me that the Western world’s concern for individual rights is a result – perhaps a remnant – of its Christian heritage. Those values were not particularly characteristic of the West’s pagan past and, as his article reports, they do not generally characterize the non-Western present. That is not to say the Christian past is without fault in its valuation of individual rights. But Western Christendom is the culture in which our recognition of individual rights is rooted. And the post-Christian West still values the dignity of individual humans in significant ways.

In other ways – and this brings me to my third observation – our culture increasingly denies the value of human individuals and does not recognize their rights. That was recently demonstrated by the passage of the new abortion law in New York State. Of course, abortion has long been legal in New York and in the rest of the United States and the new law just extends the longstanding permission of killing unborn children in our society. Nevertheless, is it profoundly sad, not only to realize that more innocent children will now be exposed to legally sanctioned killing, but also to see our governing bodies, which represent majorities in our society, decide that fully developed babies, who are so clearly and incontestably human individuals, have no rights and are subject to being killed with impunity.

Fourthly and finally, I was recently in a hospital to anoint and bless a dying woman. She was not conscious and hadn’t been for most of a week. Her two sons were there. They had been there all week. They knew she was dying, that her state of unconsciousness would not be reversed. But they stayed there keeping vigil with their mother. I don’t know much about their Christian beliefs or practices or what they might have thought about the New York abortion law. But they definitely valued the life of their mother, diminished as she was. I presume that was because they saw “meaning and value in every part – even the most miserable and reduced” of the lifespan God allotted to her.

There are signs of hope in our culture, evidence that respect for the dignity of human individuals remains, both in personal encounters and public policy. But if Christianity continues to recede in our culture, how will its values decline with it?

Faith and Film Friday: Brideshead Revisited



Editor's Note: This is the fifth review in our series, Faith and Film Friday. Read the whole series [here](#).

Anyone who has even briefly surveyed popular Catholic novels has no doubt come across Evelyn Waugh's *Brideshead Revisited*. Waugh called his famous work a "book that will bring tears" (*A Life Revisited*), and the faithful 1981 eleven-episode BBC film adaptation will do no less. The story follows the thoughts of Charles Ryder as he reminisces about his relationship with the Flyte family and his visits to their estate, Brideshead. Charles, an agnostic, leaves home for the University of Oxford, "searching for love." He forms a close relationship with Sebastian Flyte and is introduced to a world of mystery and intrigue, led to the very core of the human experience, fallen and redeemed in Christ, through the Catholicism of the Flytes.

Charles and his newfound friend set out to find happiness in the world, away from all suffering and sadness, *contra mundum*—their own Arcadian oasis. "If it could only be like this

always—always summer, always alone, the fruit always ripe and Aloysius in a good temper," opines Sebastian. However, even in Arcadia suffering cannot be escaped.

Et in Arcadia ego. Sebastian experiences inner turmoil, as one pulled between sin and grace; even as he behaves like a heathen, he hears his conscience, calling him to repentance and the sacraments. However much he tries to secure the comfort of happiness by his own pleasure, he is always aware of its passing away into time. As an agnostic, Charles is unsettled by his friend's suffering and, out of friendship, attempts to help Sebastian escape from the imposing standards of his familial religion and live freely in the world. His efforts, however, make matters worse, sending Sebastian deeper into alcoholism and, ultimately, out of the country.

Years later, Charles and Julia Flyte, Sebastian's sister, cross paths during a voyage, and, as both are unhappily married, they begin an adulterous affair. As he had done with Sebastian, Charles, trying to make this woman he loves happy, pulls Julia from a bad situation into a worse one. Charles finds himself fighting for his friends against the world of their religion, which he perceives to be an archaic morality play based in fiction, but passed on as truth.

While Charles is willing to take what he likes of Brideshead and ignore the religious references—to drink the champagne and walk through the fields without thinking of tomorrow, to live in arcadia and ignore death, grace is working within the Flyte family. Waugh brilliantly juxtaposes the Catholic Flyte family with a plethora of worldly characters who are constantly judging the Flytes for their archaic ways and, at times, attempting to lure members of the family to a more worldly life. For even the Flytes, for all their moral rigor, seem deeply flawed.

Yet there is a hidden force in the background pulling them in another direction, one made only indirectly explicit through a quote from G.K. Chesterton's Father Brown: "I caught him, with an unseen hook and an invisible line which is long enough to let him wander to the ends of the world, and still to bring him back with a twitch upon the thread." However much the Flytes are tempted to bend to the world, as hard as Charles and others may try to bring them into their own flawed happiness, God is constantly pulling them to himself and promising perfect happiness that will never end.

The Flyte family is caught between two realities, one material and the other spiritual, the former passing and

the latter timeless. Sebastian and Julia, two "semi-heathens," are experiencing the turmoil of being tempted by the world of sin but being drawn into the world of grace. Unbeknownst to him, Charles, showing that it is impossible to be merely passive in the spiritual life, is essentially fighting against God for his friends. Charles attempts to lure those he loves from the God who is love itself.

Grace is working within the lives of men and women who have been redeemed by Jesus Christ, and this gift of love, however much one may run from it, is transformative and engaging. "Grace is not confined to the happy, prosperous, and conventionally virtuous," writes Waugh. "There is no stereotyped religious habit of life" (The Guardian). Brideshead Revisited is the common story of every Christian trying to live his baptismal promises seriously in this material world, which offers only passing happiness and pleasure.

"Today there is much pleasure," writes Blessed Henry Suso, "tomorrow a heartfelt grief. See, that is the game of the world" (Little Book of Eternal Wisdom).

Waugh highlights the reality that being a Christian is uncomfortable and causes suffering, but, as the insightful Cordelia Flyte remarks, "No one is ever holy without suffering." Charles is searching for love, which he equates with earthly happiness, but it is precisely in suffering that the Christian finds love. According to the logic of the world, this is madness. The Christian, however, lives for another world, eternal life in God. It cannot always be summer in this life, a harsh reality that dawns upon Julia and Sebastian, but God's love, far superior to that offered by the world, remains effective in our lives and comforts us in our sorrow as we purify our desires and allow ourselves to be led by him and through him to eternal happiness.

Next week we will review Babette's Feast.

✠Photo by Skeeze

About this Brother: Br. Vincent Mary Bernhard entered the Order of Preachers in 2017. He is a graduate of Aquinas College in Nashville, TN, where he studied philosophy and theology



Outstanding representatives of culture decorated with "Gloria Artis" medals



Outstanding representatives of culture decorated with "Gloria Artis" medals

Father Andrzej Bujnowski - Dominican, graphic artist, musician, journalist, pastor of the environment of Christian musicians in Poland, program editor and creator of the quarterly of RUaH (devoted to the music of contemporary Christian artists) coming out in 1997-2008. Founder of the Deus Meus Team in Szczecin. Winner of the TOTUS TUUS award in 2003 in the category of "achievements in the field of Christian culture". At the turn of the 1980s and 1990s, he co-founded the music department of the book publishing house M in Krakow.

Représentants exceptionnels de la culture décorés de médailles "Gloria Artis"

Père Andrzej Bujnowski - Dominicain, graphiste, musicien, journaliste, pasteur de

l'environnement des musiciens chrétiens en Pologne, rédacteur en chef et créateur du trimestriel de RUaH (consacré à la musique des artistes chrétiens contemporains) publié en 1997-2008. Fondateur de l'équipe Deus Meus à Szczecin. Lauréat du prix TOTUS TUUS en 2003 dans la catégorie "réalisations dans le domaine de la culture chrétienne". Au tournant des années 1980 et 1990, il a cofondé le département de musique de la maison d'édition M à Cracovie.

Destacados representantes de la cultura decorados con medallas "Gloria Artis".

Padre Andrzej Bujnowski - Dominicano, artista gráfico, músico, periodista, pastor del ambiente de los músicos cristianos en Polonia, editor del programa y creador de la publicación trimestral de RUaH (dedicada a la música de artistas cristianos contemporáneos) en 1997-2008.

Fundador del equipo Deus Meus en Szczecin. Ganador del premio TOTUS TUUS en 2003 en la categoría de "logros en el campo de la cultura cristiana". A comienzos de los años 80 y 90, fue cofundador del departamento de música de la editorial M en Cracovia.

Nybitni przedstawiciele kultury odznaczeni Medalami „Gloria Artis”

J. Andrzej Bujnowski - dominikanin, grafik, muzyk, dziennikarz, duszpasterz środowiska

muzyków chrześcijan w Polsce, redaktor programowy i twórca kwartalnika RUaH (poświęconego muzyce współczesnych artystów chrześcijan) wychodzącego w latach 1997-2008. Założyciel Zespołu Deus Meus w Szczecinie. Laureat nagrody TOTUS TUUS w 2003 r. w kategorii „osiągnięcia w dziedzinie kultury chrześcijańskiej”. Na przełomie lat 80. i 90. Współtworzył dział muzyczny wydawnictwa książkowego M w Krakowie

The Frassati Centre for Preaching and Evangelisation



Over the last few months, we have indicated the plans we are developing for a new pastoral centre here at Holy Cross – The Frassati Centre for Preaching and Evangelisation. This would seek to breathe new life into the original church buildings that we knew as the 'Holy Cross Centre'. We've assembled £180k so far to develop these buildings, and we are seeking to embark on a major fundraising project as we look towards our bicentenary. There'll be lots to talk about in the weeks ahead. Please come along to the events next weekend, 2nd March.

WHO IS BLESSED PIER GIORGIO FRASSATI? He's the inspiration for our new initiative with developing our buildings and our apostolate, but who is he? He's a lay Dominican, whose life was marked by living the Dominican Charism in his everyday life. He was deeply devoted to prayer and study, and he inspired great fellowship with his contemporaries, and devoted himself to the service of others, especially the most vulnerable members of the community. We look forward to

getting to know him
more closely as we

develop our apostolate.

MAGE OF BLESSED PIER GIORGIO

FRASSATI We want to foster devotion to this

Dominican Beatus. At 10:30am Mass next
Sunday, 3rd March 2019, Fr Robert Gay, prior
of our community in Oxford, will bless an
image, as we prepare to enshrine Blessed
Frassati in our church. Please do come along.

Priest, doctoral candidate cherishes time at Baylor

By Clarissa Pompa | Reporter



There are many people on Baylor's campus and it can be hard to recognize the different faces. That is not the case with this student. He is not the average age of a college student, but that is not what makes him stand out. He walks to his classes like most other students. The difference is that Father Robert Verrill is wearing his white religious habit.

Verrill is a Catholic priest of the Order of Preachers, also known as the Dominicans, and is a doctoral candidate in philosophy with a specialization in physics. Originally from England, Verrill is in his last semester of regular coursework before a year of further physics studies. After that, he will return to England for his dissertation.

Verrill's journey to Baylor started when his regent of studies asked if he was interested in continuing his education. Verrill had already earned a doctorate in mathematics before entering the priesthood but was ready for further education under a new title. He received his Masters in philosophy and theology from the Dominican School of

Philosophy and Theology in Berkeley in 2016. During that time he was studying with other priests of his order but coming to Baylor has been an interesting change he said.

"It's a very different atmosphere here because I'm the only Dominican priest living in Waco. So that's very different from all my Dominican life so far, me living in a religious community for the last 12 years," Verrill said. "When you're living in community, you don't have your own bank account because they have everything in common. Whereas because I'm living on my own, I have my own bank account for the first time in 12 years."

According to the [Order of Preachers website](http://www.op.org), their vocation values education and intellectual rigor. In pursuing those, they hope to further understand and love the world they serve. With their learning, they can then teach, write, or more in order to help others in their pursuit of knowledge.

Verrill particularly enjoys the studies of Thomas Aquinas, noting that Aquinas was a Dominican as well. Verrill enjoys speaking about the intersection of physics, faith and linguistics. He finds physics a "beautiful subject" and interesting how the philosophy of language can be seen in the Bible, referring to when Genesis says "in the beginning God said let there be light."

"There's a lot of interest in Aquinas and how he can help us engage with contemporary issues of faith and reason," Verrill said. "I'm interested in accounts of physics in which we can reconcile with our recognition there is a sort of purpose

and meaning to the world, and that we're more than just collections of subatomic particles."

Verrill's appreciation for Aquinas is shared by Burke Rea, a fellow doctoral candidate in philosophy. Rea sees Verrill in many roles, some of which include friend, confessor and priest.

We both have a great deal of interest in medieval philosophy, especially the great Dominican, Thomas Aquinas," Rea said. "We often get into discussions of the finer points of what form is and how medieval theories can interact with contemporary philosophy."

Beyond philosophy, physics and Thomas Aquinas, Verrill is an avid trumpet player. He began playing at 9-years-old. His first performance was with his church choir, and he continued to play with brass bands in England. Prior to entering the Order of Preachers, he would take yearly trips to New York to take trumpet lessons.

When I entered the Dominican Order of course that had to stop because I was in England,"

Verrill said. "Actually since I've been studying in the United States, it's actually one of the cheapest ways to get back to England is through New York, so since I've been in the United States, I've picked up my lessons."

Verrill's time is not divided solely between various studies. He has made friends both in his department and in his church, St. Peter's Catholic Student Center. In addition to game nights and dinners, he has presided over baptisms and weddings for his friends, soon to include Rea.

"It's very special being able to do that. A great honor being able to share in these really joyful moments in people's lives," Verrill said. "You have to give up certain things, obviously, to enter religious life and the priesthood, but you receive so much more in return".

XIX CIDALC ASSEMBLY

CIDALC (Interprovincial Conference of the Dominicans of Latin America and the Caribbean)

This Assembly has been taking place in Buenos



Aires, Argentina. The Provincials, Definitors and Vicars are meeting from January 27 to February 2. Bruno Cadoré, O.P. also accompany the Master's partners for apostolic life (Bro Orlando Rueda, O.P.), for community life (Bro Vivian Boland, O.P.) and for intellectual life (Bro Pablo Carlos Sicouly, O.P.).

Also participating in the assembly are the promoters of Justice and Peace, the Media and Priestly Fraternities.

Frederic Diaz, O.P., representing the nuns, and the young Oscar Rubén Chávez Duré, O.P.: representing Idym - MJD Py.

CIDALC (Interprovincial Conference of the Dominicans of Latin America and the Caribbean) is the coordinating body of all the entities of Dominican friars of Latin America

and the Caribbean, made up of the Major Superiors of the region or their representatives. The purpose of CIDALC is:

To critically examine our life and mission in the light of the Constitutions of the Order and the Acts of the General Chapters in communion with the demands and challenges of the Church in Latin America and the Caribbean.

To increase the relations between the entities of the region, encouraging them to respond to the orientations of the Latin American Episcopal Council (CELAM) and of the Latin American and Caribbean Confederation of Religious (CLAR), promoting the exchange of ideas, possibilities and apostolic accomplishments.

To promote mutual knowledge and collaboration with the Dominican Family. (Statutes CIDALC nn. 1-2)





Mater Mundi Salvatoris

"I am completely yours, Mary,
Mother of our Redeemer.
Virgin Mother of God, blessed
virgin,
Mother of the world's Saviour.
I am completely yours, Mary!"

Stained glass detail from the
Lady chapel of Detroit's
Blessed Sacrament Cathedral.

Saturdays are dedicated to the
honour of Our Lady.