

TRUTH VERITAS

Newsletter of the Dominican Laity



ORDO PRAEDICATORUM

BE TOLD DICTA EST

Province of the Most Holy Name of Jesus

Bringing Jesus to the World

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The Rosary is the most excellent form of prayer and the most efficacious means of attaining eternal life. It is the remedy for all our evils, the root of all our blessings. There is no more excellent way of praying.

-Pope Leo XIII

Do Not Be Afraid to Talk of God Benedict XVI

Address to the Fatima Pilgrims

"Sweet Christ on earth," St. Catherine of Siena

All of you, standing together with lighted candles in your hands, seem like a sea of light around this simple chapel, lovingly built to the honor of the Mother of God and our mother, whose path from earth to heaven appeared to the shepherd children like a way of light. However, neither Mary nor we have a light of our own: we receive it from Jesus. His presence within us renews the mystery and the call of the burning bush which once drew Moses on Mount Sinai and still fascinates those aware of the light within us which burns without consuming us (cf. Ex 3:2-5). We are merely a bush, but one upon which the glory of God has now come down. To him therefore be every glory, and to us the humble confession of our nothingness and the unworthy adoration of the divine plan which will be fulfilled when "God will be all in all" (cf. 1 Cor 15:28). The matchless servant of that plan was the Virgin full of grace: "Behold the handmaid of the Lord: let it be done to me according to your word" (Lk 1:38).

Dear pilgrims, let us imitate Mary, letting her words "Let it be done to me" resound in our lives. God ordered Moses: "Take off your shoes, for the place on which you stand is holy ground" (Ex3:5). And that is what he did: he would put his shoes back on to free his people from slavery in Egypt and to guide them to the promised land. This was not about the possession of a parcel of land or about the national territory to which every people has a right; in the struggle for the freedom of Israel and in the exodus from Egypt, what appears central is above all the freedom to worship, the freedom of a re-

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Peace

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ligion of one's own. Throughout the history of the chosen people, the promise of a homeland comes more and more to mean this: the land is granted in order to be a place of obedience, a window open to God.

In our time, in which the faith in many places seems like a light in danger of being snuffed out forever, the highest priority is to make God visible in the world and to open to humanity a way to God. And not to any god, but to the God who had spoken on Sinai; the God whose face we recognize in the love borne to the very end (cf. Jn 13:1) in Jesus Christ, crucified and risen. Dear brothers and sisters, worship Christ the Lord in your hearts (cf. 1 Pet 3:15)! Do not be afraid to talk of God and to manifest without fear the signs of faith, letting the light of Christ shine in the presence of the people of today, just as the Church which gives birth to humanity as the family of God sings on the night of the Easter Vigil.

Brothers and sisters, in this place it is amazing to think how three children entrusted themselves to the interior force which had enflamed them in the apparitions of the Angel and of our heavenly Mother. In this place where we were repeatedly requested to recite the rosary, let us allow ourselves to be attracted by the mysteries of Christ, the mysteries of Mary's rosary. The recitation of the rosary allows us to fix our gaze and our hearts upon Jesus, just like his Mother, the supreme model of contemplation

of the Son. Meditating upon the joyful, luminous, sorrowful and glorious mysteries as we pray our Hail Marys, let us reflect upon the interior mystery of Jesus, from the Incarnation, through the Cross, to the glory of the Resurrection; let us contemplate the intimate participation of Mary in the mystery of our life in Christ today, a life which is also made up of joy and sorrow, of darkness and light, of fear and hope. Grace invades our hearts, provoking a wish for an incisive and evangelical change of life so that we can say with Saint Paul: "For me to live is Christ" (Phil 1:21) in a communion of life and destiny with Christ.

The devotion and affection of all of you, the faithful who have come here from all around the world, is clear to me. I bring with me the worries and hopes of our times, the sufferings of our wounded humanity and the problems of the world, and I place them at the feet of Our Lady of Fatima: Virgin Mother of God and our own dear Mother, intercede for us before your Son, that the family of nations, both those called Christians and those who do not yet know the Savior, may live in peace and harmony, in order that they come together as the one people of God, to the glory of the most holy and indivisible Trinity. Amen.

*Benedict XVI, FATIMA, Portugal, MAY 12, 2010. Address before leading the faithful in the recitation of the rosary at the Chapel of Apparitions, Shrine of Our Lady of Fatima.
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Don't be Afraid to Be Silent

From a homily by Pope Benedict XVI in Sulmona, Italy

We live in a society in which it seems that every space, every moment must be "filled" with initiatives, activity, sound; often there is not even time to listen and dialogue.

Dear brothers and sisters! Let us not be afraid to be silent outside and inside ourselves, so that we are able not only to perceive God's voice, but also the voice of the person next to us, the voices of others. [...]

The entirety of what is essential in our existence was bestowed upon us without our intervention. The fact that I live does not depend on me; the fact that there were people who introduced me to life, who taught me what it means to live and be loved, who handed down the faith to me and opened my eyes to God: all of that is grace and not "done by me."

We could have done nothing ourselves if it had not been given to us: God always anticipates us and in every individual life there is beauty and goodness that we can easily recognize as his grace, as a ray of the light of his goodness.

Because of this we must be attentive, always keep our "interior eyes" open, the eyes of our heart. And if we learn how to know God in his infinite goodness, then we will be able to see, with wonder, in our lives – as the saints did – the signs of that God, who is always near to us, who is always good to us, who says: "Have faith in me!"

*[Translation by Joseph G. Trabbic]
www.zenit.org 04-07-2010*

86th Master General Elected!



Elected September 5, 2010, our new Master General, Fr Bruno Cadoré was born in 1954 in Le Creusot, a town in the Bourgogne region of France, between Lyon and Dijon. After becoming a medical doctor, he entered the novitiate of the Dominican province of France in 1979 and made profession in September 1980. He was ordained priest in Lille exactly six years later and was immediately made master of students. Fr Bruno held several positions of responsibility in the province of France and he was coming to the conclusion of his second term as prior provincial of the same province when he was elected Master of the Order. His area of academic interest is bioethics and he received his doctorate in moral theology in 1992. He was director of the Medical Ethics Centre of the Catholic Institute of Lille before becoming provincial of the province of France.

[Vocations Blog of the Irish Dominicans](#)

Praised be Jesus!

The Western Province has the privilege of bearing the title: The Province of The Most Holy Name of Jesus, yet how often do we say, "Jesus"? "What's in a name?" William Shakespeare pondered. "A rose by any other name would smell as sweet". Perhaps that true for roses, but it's certainly not true for man or God. *"God has highly exalted Him and bestowed on Him the Name which is above every name, that at the Name of Jesus every knee should bow in heaven, and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father"* (Philippians 2:9-10).

As Christians, and most especially as Catholic Dominicans, the Name of Jesus needs to be on our lips every day. There's power in the Name of Jesus. St. Paul wrote to the Philippians that every knee should bow, not only in heaven, but also on earth. He continues, saying that even *under the earth* every knee should bow. That means that even the demons are subject to the Holy Name of Jesus. St. Peter shows us that at Jesus' Name, the sick are healed *"Peter said, 'I have neither silver nor gold, but what I do have I give you: in the name of Jesus Christ the Nazorean, rise and walk'"* (Acts 3:6-7). The healing took place through the power of the Name.

Our names have meaning. Jesus' Name in Hebrew means: "God saves". There's a reason why you have the name you have. God knew everything about us from the foundation of the world. We were chosen to live at a certain time, in a certain place, with a certain name. *"Before I formed you in the womb, I knew you"* (Jeremiah 1:5).

Your name reflects your mission and purpose in life. Jesus' name reflects His, which is our very salvation, *"There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved"* (Acts 4:12). That is why the Church has long promoted devotion to the Most Holy Name of Jesus, and encourages us to say Jesus' Name often, invoking our God and Savior with His Name.

Some people like to say "Our Lord" or "Christ", and while that's good, it's also important to say Jesus. The power is in the actual name of Jesus. Moreover, Jesus is the name God chose for us to know Him by. *"Behold, you will conceive in your womb and bear a son, and you shall name him Jesus"* (Luke 1:31-32). There's a reason God chose that name for Himself and we show Him great honor and devotion when we lovingly call upon Him by His Name. How wonderful it must be for Jesus to hear us say things like "Jesus, I love you", or "Praise you, Jesus", or "Jesus have mercy on me".

Using Jesus as our example, we can pose Shakespeare's question "what's in a name?" and confidently answer, "Our Salvation".

In Jesus and St. Dominic,

Denise Harvey
Vice President of the Province of the Most Holy Name of Jesus

From the President

Dear Brothers and Sisters in St. Dominic,

I hope you each had a wonderful and prayerful summer. As far as I'm concerned, summer is never long enough, but it always seems good when a new season arrives anyway. This past July, the Lay Provincial Council came together again, and it was a good meeting. Due to a number of scheduling conflicts, St. Albert's Priory was unable to host us in June as has been typical for as long as I can remember, so we opted to hold the meeting in July. Though many of the friars were away for the summer making for slightly less intense liturgies, it was a good time to meet and we were able to accomplish our business and fill some of the off time with good conversation, prayer and even a little contemplation. I'm still working on a time for next year's Council and will report back as soon as I can get a firm commitment from the Guestmaster, but it looks likely that we'll be meeting again in July. The minutes have been distributed to attendees, and, barring any last minute corrections in the next week or so, should be available for representatives to share with their chapters.

For some reason, the question of prayers for the deceased has come up a number of times recently, and I'd like to recap what our Particular Directory has to say about them. Many young chapters have not been around long enough to have lost a member, and I suspect that this aspect of our lives as Dominicans is not nearly as present to them as it is to some of the older chapters, so it's probably good to recap. Each professed member of the Laity promises the following individual suffrages:

- Daily recitation of the Our Father, Hail Mary, Glory Be and Eternal Rest for deceased Dominicans;

- An offering of three Masses per year for all deceased Dominicans, either as private intention or with stipend;
- Mass or recitation of the Rosary upon the death of a chapter member
- The following commemorations
 - February 7 – deceased parents of Dominicans
 - September 5 – deceased Order benefactors
 - November 2 – All Souls
 - November 8 – all deceased Dominicans

And, chapters, upon the death of a member are committed to:

- Attendance at the funeral mass;
- An offering of Mass, with stipend, as soon as possible
- Recitation of the Office of the Dead at the first meeting following the death of a member

Finally, while it may be old news to some, it is also an occasion to ask for prayers for our newly elected Master General, Fr Bruno Cadoré, OP. In addition to being the Prior Provincial of France, Fr Bruno is also a pediatrician. If it hasn't been removed yet, you can watch an interview of Fr Bruno here:

<http://www.youtube.com/watch?v=ADwILC6ZABE>.

In St. Dominic,
Tony Galati
President

From the Promoter

Why, despite the fact that the Dominican Order was the first order in the Catholic Church to be founded specifically for an apostolate (preaching), did it hold on to the old monastic practice of the choral office? In a later century, the Jesuits were to cast it and most other monastic observances aside in favor of greater mobility and efficiency. They were to be the Church's first responders, going wherever needed at the pontiff's command.

Chanting the Divine Office affected the size of the local community because it required a community of several friars for such observance. To daily gather in choir at several prescribed hours certainly slowed the friars down. Could this be attributed to a naïveté in St. Dominic? Hardly, since he scandalized some by sending his first

friars out on mission two by two with only the barest minimum of formation because the need for preachers was so great. Then what could be the motive for his holding on to such an ancient structure?

The very Liturgy of the Hours has the answer in Psalm 46, "Be still and know that I am God, supreme among the nations, supreme on the earth!" Psalm 127 reminds us, "If the Lord does not build the house, in vain do the builders labor...In vain is your earlier rising, your going later to rest..."

St. Dominic recognized that the world did not merely need educated men who could preach, but educated *contem-*

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From the Promoter

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platives who could preach! From the earliest the days of the order, the hours of the liturgy served as a prelude to a time of silent intimacy between the friar and his Lord. Not only does the actual raising of one's voice in praise bring us to a higher dimension, than the mere recital of the words, the periods of silence surrounding the chanting, punctuates it and enhances it no less than punctuation does to the written word. With the passing of each day, such liturgy brings the context of the Savior's birth, death and resurrection to the one who prays in this way to such an extent that it becomes his context as well.

So much did St. Dominic love this form of prayer, the he used to move through the choir stalls, urging the friars to chant more fervently. When on journey he and his companions observed the hours just as if they were in the priory. St. Vincent Ferrer actually sang the hours even when alone. Even today there are friars who practice this custom.

In light of the above, when a group of interested people began to meet at Catholic Answers, where I minister, in the hope of establishing a chapter of the Dominican Laity, it became apparent to me that if they were to adopt a spirituality that is truly Dominican, then we had to include the chanting of the Hours. So the chapter-in-formation now chants Vespers at the beginning of its monthly meeting and ends with Compline and the singing of the 'Salve' and 'O Lumen.' While we didn't intend to separate the men from the women, it somehow evolved that the men and the women chose to sit opposite from each other. One can't help being edified by the difference and complementarity of the male and female voices as they chant from side to side and then stand and bow at the end of each psalm, acknowledging their Triune God in unison.

Fr. Vincent Serpa, O.P.

From The Editor

This issue marks the completion of the second year for **Truth Be Told**. It is hard for me to grasp all that has occurred during that time which has gone by so fast. I must say that editing Truth Be Told has been a learning experience, and the unexpected delight has been to make so many new acquaintances as a result! The blessings you have been to me have far outweighed the effort I put into this newsletter. *Deo gratia!*

In July the Lay Provincial Council, made up of representatives and observers from the chapters and groups within the Province, met at St. Albert Priory. Gary Sims was re-elected to another term as the "Dominican Laity Inter-Provincial Council" (DLIPC) representative. To be honest, I am not partial to organizational business meetings; my eyes tend to glaze over and I find myself fighting to stay awake. That was not the case this year at all! The opening presentation by Fr. Vincent Serpa OP was riveting, and as each presentation was given, the group seemed to draw closer together and that closeness reflected the unity of the body of Christ and the unique charism of our founder, St. Dominic. All of this was wrapped up in participation in mass and the Liturgy of the Hours in choir which very much cemented that Dominican identity. The open discussion focused on the Liturgy of the hours; how to grow the habit and a love for their recitation. Even Fr. Augustine Thompson OP's presentation on the origins of the Dominican Third Order was a delightful and fitting part of the experience. To the officers of the Executive Committee of the Lay Provincial Council and all the attendees, I offer my thanks for a remarkable meeting.

We all discuss and sometimes argue about how to live out our Catholic and Dominican lives. At a most basic level however, how we live is the consequence of rather than what it is about; which is the encounter with the living God, our Lord Jesus Christ. At times we find we are in a rush of activity focused on the what and the how and the where, losing our mooring in the Why, which is really a Who. When we meet Jesus, it is right to exclaim with Thomas, "my Lord and my God!" and to be profoundly changed forever, for "*there is something greater than Solomon here*" (Lk 11:31). Thus you will see in this issue a slightly redesigned cover page bearing "*the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*" (Ph 2:9-11)

I do not have the writing abilities of a St. Paul or Augustine, of Chesterton or Belloc, Sheen or Newman, or any of the constellation of great writers who met and were profoundly changed by their encounter with the risen Jesus Christ, but I do hear their words so clearly and lovingly enunciating that which seems so often beyond our reach; our Faith clearly expounded.

The domesticated dog brings a newspaper or slippers, comfortable perhaps, but it is my hope that this *Dominicanus* regularly brings you a torch.

Mark Gross,
Editor

From the DLIPC Representative

So often when we confront “Peace and Justice” issues we are afraid of appearing to take a political stance while upholding even the most fundamental moral issues facing our individual and family lives. We should “be not afraid” to identify the problem, be able to explain why it is a problem, and offer an alternative. And, we should be willing to use this to inform our social, and political, lives.

First and foremost, we must not allow ourselves to become captive to the language of ‘the opposition.’ (Even as I use that term I can hear the criticism that we should not treat “alternative views” as “opposition” because that is too bellicose a term. But the reality is that we are at war and the focus of our attention is to win the hearts, minds, and souls of our neighbors. This is not a virtual game with one abstract point of view versus another. We are concerned with the salvation of our neighbors’ and our nation’s soul. It is that simple, and that complex.)

There is, in some Catholic circles, the tendency to use the late Cardinal Bernadin’s “seamless garment” terminology as an attempt to link essential moral position on life (artificial contraception; abortion; euthanasia; etc.) with more overtly political positions such as nuclear disarmament, health care, failed education systems, global climate change, and so forth. These positions all too often look to advance a particular political agenda. One of the fundamental problems with this change of focus is to look to governments to address the described peace and justice issues and not rely on actions by individuals for individuals. The solution is too often yet another government program. This, equally all too often, fails to appreciate what ought be the reliance on individuals, as individuals and community members -- which should be the hallmark of peace and justice efforts.

For example, if you were to visit the “Dominican Call to Justice” website (something I would not recommend) the identified priority issues include (in order of listing): Global Climate Change; Non-Violence; Death Penalty; Disarmament, among others. The same site has a link to the “UN Development Programme Millennium Development Goals;” which goals include: “Promote gender equality and empower women.” This involves, according to the

web site: the “Share of women in wage employment in the non-agricultural sector;” and, “Proportion of seats held by women in national parliament.”

Although many of these may be promoted as peace and justice issues, the focus tends to be overwhelmingly political by seeking the enactment of particular political agendas. All too often only one side of the issues are presented without any apparent recognition to a contrary, and legitimate, point of view. The jargon-laden descriptions are the cause for far more confusion than clarity about what the real focus of local, and larger, peace and justice efforts should be.

There are clear life-centered issues that have been neglected for too long. They need our attention and promotion. These issues are ones that cry out for our support. These are the ones where we get our hands dirty and require the ability to stand up to ridicule from today’s world, such as:

- abortion;
- artificial contraception;
- artificial conception;
- divorce;
- protection of the family;
- euthanasia;
- embryonic stem cell research; and,
- human trafficking.

These are not easy issues. First they put us squarely opposed to the current worldly values. Even more difficult, we run the real risk of ridicule from our own (i.e., Catholic) intelligentsia. We must have the courage to stand in opposition to the anti-life forces throughout our society and defend the fundamental values that are embraced by the Gospel of Life.

When we have successfully promoted the Gospel of Life - - many of the other, currently popular or politically correct, issues will fall into line.

Gary Sims,
DLIPC Representative

It was to be expected that this new radiance of the priesthood would not be pleasing to the ‘enemy’; he would have rather preferred to see it disappear, so that God would ultimately be driven out of the world. And so it happened that, in this very year of joy for the sacrament of the priesthood, the sins of priests came to light – particularly the abuse of the little ones, in which the priesthood, whose task is to manifest God’s concern for our good, turns into its very opposite.

Benedict XVI, June 11

The attacks on the Pope and the Church come not only from without. [...] The greatest persecution of the Church comes not from her enemies without, but arises from sin within the Church, and the Church thus has a deep need to relearn penance, to accept purification.

Benedict XVI, Fatima, April 11

Finally, *distributism* as the last principle, which simply encourages and promotes the widest possible ownership of corporations and other businesses.

With the foregoing in mind, it is my belief that when the Church applies these principles, it must clearly state the overriding law above every human law: that every human being has the right to life. When it comes to other issues regarding human enterprise and state action, the Church must speak about the principles of truth in charity, but leave the final decisions to the prudent judgment of governmental deliberative bodies and political processes. Further, it is my belief that in order to reflect the common good and well-being of the greater society, the deliberative bodies should establish institutions and founding documents that recognize the God-given rights of each person to life, liberty, and property with attendant political and economic freedom upheld by a vigorously independent judiciary.

B. Update.

The North American Promoters of Justice and Peace did not hold a meeting in 2010. There had been talk of holding a meeting this summer in New York. Those plans were dropped in March of this year. The promoters are planning a national meeting in November of 2011. They have been invited to hold such a meeting in Boise, Idaho. No decision has been made where the meeting will be held.

As you may know, we have asked the promoters to consider issues including a consistent pro-life position with regard to the killing of kids in the womb and the death penalty, as well as a just national immigration policy that will consider all of the factors including the sovereignty of the United States as well as a policy that upholds the dignity of each person regardless of their status. Here is a copy of the recommendations received by Sr. Durstynne Farnan, OP at Adrian, Michigan and provided to the promoters in 2009:

1. That all public and private institutions at the state, national, and international levels seek and promote the legal protection of innocent human beings from conception to natural death from loss of life, liberty, or property without due process of law; and,
—relating to the dignity of each human being and based upon the concept that society may be properly protected from harm, that any person found guilty of any heinous crime should not suffer the death penalty.
2. That grounded on the rule of law and the sovereignty of nations, persons immigrating to, or emigrating from, a nation should be treated with respect to, and in compli-

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Justice Matters: The Lay Promoter Explains the Resolution Passed by the Lay Provincial Council

The following resolution passed unanimously at the Western Dominican provincial lay council held on July 10 and 11, 2010. I gave my annual report on peace & justice issues. In that report I provided to the delegates a copy of the June 6, 2010 email that had been forwarded to the NADPJP promoters from a Palestinian group that that was patently propaganda and partisan.

The lay council delegates were also provided a copy of my request to the NADPJP that we not pick sides or be partisan but to speak out based upon universal principles from a Catholic perspective including natural law and reason and the human dignity of each human person.

They were also provided a copy of the Eastern provincial's lay promoter's response. Finally, the western lay council delegates were provided a copy of a pro-Israeli peace & justice perspective.

In my oral report, I stated that it was not appropriate to send out a pro-Israeli email to the NADPJP promoters on the yahoo groups email list even though it raised legitimate justice and peace issues because it was a partisan statement (and also ask the North American Dominican promoters to support it).

My oral report to the western LPC delegates told delegates that the promoters should engage and challenge

From the Social Justice Promoter

(Continued from previous page)

ance with, the rights accorded such persons based upon the inherent dignity of each human being, together with rights established under law, including but not limited to natural, individual, family, religious, and civil rights.

Commencing in early 2011, I will again approach each chapter and its members and its council with regard to key issues relative to the national meeting in 2011. If you have any questions, please call me at 208-375-2532 or email me at john@keenan.org. If you call, please note that I will return the call at my expense.

Thank you kindly,
John Keenan, JD, OPL

Natural law comes naturally to all except those who've been culturally denatured by having their minds bent to the denial of the obvious — Richard Neuhaus, 1987

as quoted in *Social Justice Review*,
Vol 101 No 1-2, 2010, p.26

parties and states like Israel and Palestine to act within reason and right order and to uphold human dignity especially when either, or both, has acted unjustly—as both have done in the past!

About one-half way through my report, one of the delegates made a motion and it was quickly seconded. The discussion that ensued included the nature of peace & justice issues and the need to stay within Catholic peace & justice principles and avoid partisanship and left-wing or right-wing politics and seriously defective initiatives such as the earth charter.

Nevertheless, at the end the following resolution passed unanimously at the 2010 Western Lay Provincial Council. I welcome any dialog on this forum or through personal email to discuss this matter. My email is john@keenan.org

Most sincerely in our father, St. Dominic,

John Keenan, J.D., O.P.L.
Lay Promoter, Peace & Justice, Care of Creation
Western Dominican Province

Resolution: To the North American Dominican Promoters of Peace, Justice & Care of Creation (NADPJP):

The 2010 Lay Provincial Council of the Western Dominican Province is deeply concerned with the NADPJP's endorsement of documents and initiatives that oppose the teachings of Jesus Christ or otherwise commits the Order of Preachers to take partisan and advocacy positions on issues like the Israeli-Palestinian issue embodied in the document recently endorsed by the NADPJP entitled "Call from Gaza to the Citizens of the World – Break the Siege" dated June 5, 2010, and respectfully urges the NADPJP to focus on Catholic principles of Peace & Justice.

10 July 2010
Lay Provincial Council
Western Dominican Province.

(Signed)

Tony Galati, OPL – President
Denise Harvey, OPL – Vice President
Gary Sims, OPL – DLIPC Delegate
Angie Verdun, OPL – Delegate
John Keenan, OPL – Delegate
Michael Harvey, OPL – Delegate
Claire Rogus, OPL – Delegate
Sandy LaChance, OPL – Delegate
Martin Szczesniak, OPL – Delegate
RoseAnn Milano, OPL – Delegate
Mary Hutchinson, OPL – Delegate
Jane McCutcheon, OPL – Delegate

Fr Vincent Serpa, OP – Promoter
Mary Halvorson, OPL – Secretary
Steve Cain, OPL – Treasurer
Jackie Klare, OPL – Delegate
Concie Kibbe, OPL – Delegate
Marge Lane, OPL – Delegate
Ellen Logue, OPL – Delegate
Gary Williams, OPL – Delegate
Cecelia Hoesly, OPL – Delegate
Dionysus Flora, OPL – Delegate
David Jackson, OPL – Delegate
Mary Cain, OPL – Delegate

What Moves Me? More Honesty Please! by Bishop Kurt Koch

Bishop Kurt Koch is the new President of the Pontifical Council for the Promotion of the Unity of Christians

In the last few weeks a lot of journalists, and also some clergy, have been expressing their opinions of Pope Benedict. In these opinions were also contained many half-truths, untruths, and slanders. The worst accusation asserts that the Pope wishes to go back to before the Second Vatican Council. This accusation is the worst because it implies that the very person who possesses the teaching authority of the universal Church would work to undermine the authority of the council. This verdict, however, would be completely mistaken. As a young theologian, in fact, Benedict XVI contributed very much to the council. Anyone who seeks to understand the Pope now—not just from the media—but also by reading what he writes, would come to the conclusion that he has oriented his entire magisterium on the council. How should we then understand the accusation being made?

Many people have signed a petition for the unqualified acceptance of the council. Right from the start, the expression "unqualified acceptance" irritates me because I don't know anyone—myself included—to whom it would apply. A few arbitrarily chosen examples will suffice:

- The council did not abolish Latin in the liturgy. On the contrary, it emphasized that in the Roman Rite, apart from exceptional cases, the use of the Latin language must be maintained. Who among the vocal defenders of the council wishes "unqualified acceptance" of that?
- The council declared that the Church regards Gregorian Chant as the "music proper to the Roman Rite", and that it must therefore "be given primary place." In how many parishes is this implemented "without qualification?"
- The council expressly requested that governmental authorities voluntarily give up those rights to participation in the selection of bishops, that had arisen over the course of time. Which defender of the council advocates "without qualification" for that?
- The council described the fundamental nature of the liturgy as the celebration the Pascal Mystery and the Eucharistic Sacrifice as "the completion of the work of our salvation." How can that be reconciled with my experience, made in many different parishes, that the sacrificial understanding of the Mass has been completely eliminated from the liturgical language and the Mass is now understood only as a meal or "the breaking of bread?" In what way can one justify this profound change by reference to the council?

No office of the Church was given more significance by the council than that of bishop. How can we then understand the widespread diminishment in Switzerland of this office of the Church, which is justified by reference to the council? When, for example, Hans Kung denies completely the teaching authority of the bishops, allowing them only the office of pastoral leadership?

It would not be difficult to lengthen this litany. Even so, it should be obvious why I demand more honesty in the current debate about the council. Instead of accusing others, and even the Pope, of wishing to go back to before the council, everyone would be well advised to look over their own books and reassess their own personal position on the council. Because not everything that was said and done after the council, was therefore done in accordance with the council—and that applies also to the diocese of Basel. In any case, the last few weeks have illustrated to me that a primary problem in the current situation has been a very poor, and in part very one-sided understanding and acceptance of the council, even by Catholics that defend the council "without qualification." In this regard we all—once more including myself—have a lot of ground to make up. Therefore I again repeat my urgent request: More honesty please!

+ Kurt Koch
Bishop of Basel
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Salt of the Earth

If others lose their savor, then your ministry will help them regain it. But if you yourself suffer that loss, you will drag others down with you. Therefore, the greater the undertakings put into your hands, the more zealous you must be. For this reason he says: but if the salt becomes tasteless, how can its flavor be restored? It is good for nothing now, but to be thrown out and trampled by men's feet.

When they hear the words: When they curse you and persecute you and accuse you of every evil, they may be afraid to come forward. Therefore he says: "Unless you are prepared for that sort of thing, it is in vain that I have chosen you. Curses shall necessarily be your lot but they shall not harm you and will simply be a testimony to your constancy. If through fear, however, you fail to show the forcefulness your mission demands, your lot will be much worse, for all will speak evil of you and despise you. That is what is meant being trampled by men's feet means."

St. John Chrysostom, *Office of Readings*,
20th Sunday in Ordinary Time

The Revolution of Man

By *Fulton J. Sheen*

The post-war planners are still assuming with Marx that man is essentially economic, or with Darwin that he is essentially animal, or with Freud that he is essentially sexual, or with Hitler that he is essentially political. Hence they think that all we have to do is to change an economic system, or form new parties, or give more sex instruction, or greater license to the break-up of the family and we will have peace.

These planners think they are practical, because they talk in terms of money, trade, international police and geographical areas of influences and federated states. The truth is they are just as impractical as men who might legislate for squirrels by passing laws about nuts. Squirrels eat nuts, and man lives economically; but, as nuts do not explain squirrels, so neither does production explain man. Because the planners do not understand the nature of the one from whom they are planning, their plans are going to lead us into a phase of history where "...eldest Night and Chaos, Ancestors of Nature, hold Eternal Anarchy, amidst the voice of Endless Wars" (Milton, *Paradise Lost*, Book II).

Given the errant impulses, the frustrated selfish existences, the distorted human goals which these partial views of man engender, there is only one way to arrest that chaos, and that is by organizing it, and the organization of chaos is Socialism. The individualism and egotism which a distorted concept of man begets leave him alone and isolated, and to overcome this isolation there is only one non-Christian solution possible: the subordination of these rebellious atoms to a compulsory principle in the hands of the State. Socialism is the secularized, atheized version of a community and a fraternity of man which Christian love alone can engender. It is the new form into which man will bring his tortured and isolated personality, in vain quest for peace. By abusing his freedom under Liberalism, man, unless he returns to a knowledge of his true nature, will fall under the compulsion of Socialism. He will think less and less of freedom, though he may talk much about it, for a man talks about his health when he is unhealthy. His end will be the trading of his freedom for a false security from the wet-nurse of the State.

The old order of Liberal Individualism is dead. Man will either become the subject of a non-divine evil will embodied in socialistic bureaucracy, or he will submit himself to the higher Divine Principle for Whom he was made and in Whom he alone can find his peace. He no longer will be free to decide whether he will or will not live under authority. From now on it is a question of under whose authority he will live, the authority of a socialistic State, or the authority of God reflected in a State which recognizes each person as endowed with rights and possessed of a value which no power can disinherit.

The Western World must learn that Totalitarianism cannot be overcome by Socialism, by laissez-faire Capitalism, by Individualism, or by any combination of these, for what has gone wrong is not the means of living, but the ends. The economic and political chaos of the modern world can be overcome only by a non-political, non-economic, non-Marxian, non-Freudian concept of a man and society. This does not mean that politics and economics are of no value; they are. But it means they are of secondary value for, unless we know the nature of the creature for whom politics and economics exist, it is just as useless to meddle with them as it is to fool with a blast furnace unless we know its purpose. Unless we restore the Christian concept of man, and thus build a human rather than an economic order, we will be forced into a Totalitarianism in the hour we are doing our most to combat it.

What is the objection to the basic Christian principle, that we build for the whole man as a creature of God instead of for the Darwinian, Freudian, Marxian man? The answer is on the tongues of all the reactionaries: "Christianity does not suit the modern man." Certainly it does not. And

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St Juan Macias

Revolution

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for the reason that the modern man is not man; his part-man, a dissected man.

But Christianity does however suit man in his entirety, or human nature as it is, composed of body and soul and made in the image and likeness of God, with horizontal relations to the right and left in space and time, and yet never wholly explained by these, because identified with something prior and more fundamental, namely vertical relations with God, His Creator and Redeemer in Whom is his Peace and his Joy.

Up to know it has been said Christianity does not suit the modern man, therefore scrap Christianity. Now let us say, Christianity does not suit modern man, therefore let us scrap modern man.

Maybe there is nothing wrong with Christianity after all; maybe – may we dare suggest it – there is something

wrong with us. Maybe there is something wrong with John Dewey and nothing wrong with St. John; maybe there is something false about H.G. Wells, and nothing wrong with Vincent de Paul; maybe there is something wrong with Gertrude Stein, and something right about St. Gertrude; maybe there is something wrong with Progressive Education and nothing wrong with the Light of the World Who said: "Suffer the little children to come unto me." Maybe science cannot be a substitute for morality; maybe morality is not identical with self-will; maybe the goal of life is not to get seven percent on mortgages; maybe the goal of economics is not for management to be responsible to bondholders, but to be responsible to the common good; maybe self-expression raised to a national form could end in Nazism; maybe we have been wrong. Maybe, we had better get back to God! We have given the Darwinians their chance; we have given the Marxists their chance; we have given the Freudians their chance; we have given the Hitlerites their chance. Now, let us give man a chance.

Fulton Sheen, *Philosophies at War*, 1943

The Economy in Perspective

Fr. John Spekman

A headline from Zenit, a news service from Rome, caught my eye early last month: *Cardinal Says Healthy Economy Not Top Priority*.

The item went on to tell us that: *Vatican Secretary of State Cardinal Tarcisio Bertone has warned against elevating the economy as an absolute good, adding that an economic model that supports human development is needed ... He warned that making the economy an absolute will end up "subverting the order between ends and means", making it into something "omnipotent", as a result "the earthly end is confused with the transcendent"*.

Let me simplify.

Firstly this word *good*. Usually it's an adjective describing something else like a good day, a good outcome, a good decision or, if you're a fisherman, a good catch. But it can also be a noun – a *good*. Health is a good. Beauty is a good. Intelligence is a good. Wealth is a good. Most people have lots of these goods.

Naturally enough not all goods are of equal importance. A singing talent is a good but not as important as health. I would rather lose my singing voice than lose my health.

So there is a hierarchy of goods, they are ranked by their

importance. Immediately the next question presents itself: *Is there an absolute good; a good worth having above every other good?*

For a believer the answer here is rather more simple than for an atheist. For a believer the ultimate good is eternal life or, if you prefer, heaven. The atheist will have to examine what for him is the ultimate good and, in fact, for many it would probably be a healthy, rich, pleasure-filled life here on this earth.

Cardinal Bertone's first point is that the economy is not an absolute good. It is undoubtedly a good, and an enormous good, but not an absolute good.

It's not that he measures a good economy against the absolute good of happiness in heaven because against that good nothing can measure up, everything is inferior. No, he measures a good economy against *human development*. He quotes Pope Benedict who says that the economy must 'foster the common good of the human family.'

The economy must be a servant, not a master. A vibrant, powerful, stable, growing economy is only good to the extent that it truly serves the development of the human

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Economy

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family and, I would add, although I think it is implied in the Pope's words, *towards the ultimate good*.

What good is a strong, stable economy if it leads people away from developing as human persons? What if it only caused people to become a collection of ego-centered hedonists? In many so-called underdeveloped countries the happy family life and the community-mindedness of its citizens stand in stark contrast to their poverty. They are poor but essentially happy.

Over the last few years, ever since we first started hearing about the value of the Australian dollar and the state of the money markets on the evening news services there has been an almost obsessive preoccupation with how the economy is faring. We don't seem to be as much concerned with how our society is going though - with all sorts of problems of marital breakdown, delinquency, unemployment, many types of crimes, pornography, abortion, and so on.

A good economy is, as the Cardinal says, a means not an end. If we confuse the two and make the economy an end instead of a means, then we risk confusing the *earthly* with the *transcendent*. When this happens people begin living as though there were no God and no eternal destiny for humankind. Then **this world** becomes the absolute end instead of heaven, and **this time**, as distinct from tomorrow or the next day, becomes another absolute at the expense of the future of humanity.

Nothing has importance anymore except that people have money, and I don't mean you, I mean me.

This is the kind of man the Gospel is speaking of. His riches are his riches, and he possesses them without any reference to anyone except himself. Listen again to the parable with particular care to man's response to his new wealth: *There was once a rich man who, having had a good harvest from his land, thought to himself, "What am I to do? I have not enough room to store my crops." Then he said, "This is what I will do: I will pull down my barns and build bigger ones, and store all my grain and my goods in them, and I will say to my soul: My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time"*.

In this man's world there are no poor people; there is just himself. He thought to himself, he spoke to himself, he acted for himself. This is what happens when 'the economy' is made into an absolute good.

And what would he do with his wealth? - *take things easy, eat, drink, have a good time* - just like my sister's cat.

The Cardinal warns us not to make an absolute out of the earthly at the expense of the heavenly. Jesus does the

same: *Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?*

When the earthly meets the heavenly we want to be ready. Only eternal life is absolute and this is the tragedy which happens *when a man stores up treasure for himself in place of making himself rich in the sight of God*.

There is a line from Matthew 6:33 which is screaming out to be quoted by way of conclusion and I hope we all take it to heart: *Set your hearts on his kingdom first, and on his righteousness, and all these other things will be given you as well*.

Fr. John Speekman writes from Australia

[World War II was not] caused by evil dictators. It is too commonly assumed that our milk of international peace has curdled, because a few wicked dictators poured vinegar into it. Hence if we could rid the world of these evil men, we would return to a world of comparative prosperity where we would have to worry only occasionally about a fellow citizen watering our milk. What a delusion! These dictators are not the creators of the world's evil; they are its creatures; they are only boils on the surface of the world's skin; they come to the surface because there is bad blood beneath. It will do no good to puncture the boils, if we leave the source of infection. Have we forgotten that from 1914-1918 our cry was "rid the world of the Kaiser and we will have peace." Well, we got rid of the Kaiser but we had no peace. On the contrary we prepared for another war in the space of twenty-one years. Now we are shouting, "rid the world of Hitler and we will have peace." We will not! We must rid the world of Hitler, but we will not have peace unless we supply the moral and spiritual forces, the lack of which produced Hitler. There are a thousand Hitlers hidden under the barbarism of the present day. It is indeed significant that the era between 1918 and 1939 was called only an "Armistice" and such it was, an interlude between wars. Peace does not follow the extermination of dictators, because dictators are only the effects of wrong philosophies of life; they are not causes. They come into environments already prepared for them, like certain forms of fungi come into wet wood. Nazism is the disease of culture in its most virulent form, and could not have come to power in Germany, unless the rest of the world were already sick. Were we honest we would admit that we are all citizens of an apostate world, a world that has abandoned God. For this apostasy, we are all in part responsible, but no more than we Christians who were meant to be the salt of the earth to prevent its corruption. No! It is not the bad dictators who made the world bad; it is bad thinking. It is, therefore, in the realm of ideas that we will have to restore the world!

Fulton Sheen, Philosophies at War

An Infallible Method for Renewing Theology

By *Msgr Inos Biffi*

If the Christian mystery stands at the origin of theology, and this can be defined as "understanding of the faith," it is unthinkable that at any point in time remaking it from scratch can be contemplated. In the diversity of the times, it is nourished by an uninterrupted tradition of content and also of language, which does not admit drastic and revolutionary discontinuities, on pain of losing its identity. It is permissible at least to harbor some perplexity before a theology convinced that it is presenting unusual and singular theological doctrines, never before taught.

Nevertheless, this does not doom theology to pure repetition. The history of theology itself shows how much, without breaking continuity, it has been variously and profoundly renewed: but not by somehow obscuring or ignoring the mystery; on the contrary, by allowing it to emerge with greater power and consistency.

Theology does not let itself be unsettled and influenced by the myth of becoming and progress, aware that it was born and is continually reborn from the inexhaustible and unchangeable resources of divine revelation, which is complete and does not wear out, from communion with the Word of God, ancient and always new.

It is also true that the renewal of theology can be accompanied by a new philosophy, but on the condition that it offer, so to speak, a space more open to the predominance and understanding of the mystery, and that it be exercised within the "understanding of the faith."

It is significant that the brilliant historian of medieval theology Marie-Dominique Chenu should affirm that "it is not the introduction of Aristotle that determines the thought of Saint Thomas, just as it is not the rebirth of Antiquity that constitutes the theology of the thirteenth century." The rebirth represents only one component of renewal: its impulse and its advance are attributed to "evangelism," as he calls it.

It goes without saying that it can never be philosophy that judges the validity of a theology: this judgment belongs only to the Word of God, while the same theology can judge the pertinence or lack thereof of a philosophy in contributing to the understanding of the faith.

Here, however, we are not interested in illustrating the relationship between philosophy and Christian theology, but in indicating the decision through which theology could and should receive a profound renewal or new arrangement: a decision that is unavoidable, because it is founded on the event from which emerges the faith, and therefore the "understanding of the faith."

This way is Christocentrism.

Truly, this is by no means a novelty. Christian theology has always had Jesus Christ at its center; it was born and developed from the event that is him.

But perhaps this original centrality requires a more rigorous, more consistent, and more complete translation. Above all beginning with the very definition of Christocentrism.

This does not signify only the excellence of Christ with respect to all the rest, but his predestination to be the unconditional reason for all that which God has called and calls into existence.

But other indispensable and essential clarifications are required. When one speaks of Christocentrism, one intends to affirm not only the primacy of the Word, but also the primacy or "precedence" in God's plan of the incarnate Word, who died and was raised, through whom, in whom, and in view of whom "were created all things in heaven and on earth, the visible and the invisible" (Colossians 1:15-17). Obviously, as a complement rather than an alternative to the Johannine perspective, according to which there is nothing that has not been made through the Word (John 1:3).

The "Preeminent over all things" (Colossians 1:18) is, precisely, the glorified Crucified One, who comes before everything and from whom everything departs. It is as if to say that Jesus the redeemer, with the grace of his forgiveness, is the ontological foundation and the historical motive of all things (cf. Colossians 1:17), the Object of God's eternal "purpose."

The first letter of Peter speaks of the "the precious blood of Christ as of a spotless unblemished lamb," "known before the foundation of the world," revealed in the final time" (1:19-20). And as for the prophets, it says that they were "investigating the time and circumstances that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the glories to follow them" (1:11).

But if Jesus risen from the dead is the Predestined One, this means the figure of humanity originally conceived and "preferred" by God is the glorified humanity of the Son, the achievement to which all of history is oriented.

In it, all humanity finds its rationale and model: all men are predestined, created "in grace," or "predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers" (Romans 8:29).

We can define everything that we have described in the words of Paul: "the mystery of God that is

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Renewing Theology

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Christ" (Colossians 2:2), or more precisely: "the wise mystery of God" that is "Christ crucified" (cf. 1 Corinthians 1:21,23).

So then, the task of theology is the exploration of this mystery. Those who dedicate themselves to it have the mission of "speaking God's wisdom, mysterious, hidden, which God predetermined before the ages" (1 Corinthians 2:7).

It is on this realism that Christian theology is built, with no interest in watering itself down in the world of hypothetical divine plans or designs. Only God knows what he could have done. Everything has been created in the grace of Jesus crucified and risen.

In particular, the nature of man was grounded on that grace. A "pure nature," for a "pure" and "natural" end, has never existed, and we can know nothing about it.

In fact, the "Original" that sacred doctrine intends to know above all, and therefore, the first object of theological interest, is the glorious Crucified One predestined from all time, and therefore, his life with its events, among which takes place the particularized manifestation of the eternal plan generated and motivated by the divine mercy.

In this sense, Christian theology is originally Christic: Christ risen from the dead describes and exhaustively offers all of his object. He is the Object that is to be understood, as the concrete and historical "narration" of the plan (cf. John 1:18). He is the dimension that Christology must take on.

But Christ does not stop at himself: he is the Son, and thus he refers to the Father, whom no one has seen and of whom he is the epiphany, and he is the attestation of the Spirit. In him is found the Trinity, which reveals itself as the creating and merciful Trinity, which stands at the origin of an order intended as an initiative of mercy.

This is the order that the theologian is called to study, which in particular concerns man, although he appears to be preceded, before his creation, by an angelic world already marked by Christ and by the decisions related to him: of acceptance, but also of rejection, or sin.

In particular, Christ unveils for us a God who, in his merciful love, gives the Son, predetermined as forgiveness for the sin of man, who in this way finds his advantage not in coming into the world, but in being redeemed. As Saint Ambrose writes, "Non prodesset nasci, nisi redimi profuisset" (Expositio evangelii secundum Lucam, II, 41-42).

Sacred doctrine, then, deals with anthropology, meaning man as existing solely as disposed in the grace and glory of the Cross: a grace and a glory at work in the sacra-

ments, which Thomas Aquinas sees entirely suspended in the "energy of the passion of Christ" (Summa Theologiae, III, 62, 5, c).

So it is easy to see what ecclesiology deals with: precisely with the humanity that emerges from the Passover of Christ and finds itself configured and intimately associated with the Lord risen from the dead.

As for eschatology, this is the exploration of the glory and therefore of the achievement of the Crucified One: a glory that transcends and attracts history and is the end for which man and together with him all things were created and desired from eternity.

If it is true that Christian theology has always done this, I would in any case maintain that it is possible, even necessary, to refocus this in an even more consistent and profound way on Christocentrism. It is only from here that a strong, admirable impulse of renewal could come, which would be sought in vain elsewhere.

*L'Osservatore Romano, July 27, 2010,
as reported by Sandro Magister, [Chiesa Online](#)
Monsignor Inos Biffi teaches in the theological faculties of
Milan and Lugano. He is a specialist in medieval theology
and has written the outlines for a few of Benedict XVI's
Wednesday catecheses dedicated to the most representa-
tive figures of the Church of that period.*



Bl. Dominic Spadafora

Sinner Church? A Myth That Needs to Be Busted by Sandro Magister

In reporting on Benedict XVI's meeting with the cardinals at the fifth anniversary of his election, "L'Osservatore Romano" wrote that "the pontiff referred to the sins of the Church, recalling that she, wounded and a sinner, experiences the consolations of God even more."

But it is doubtful that Benedict XVI expressed himself in exactly this way. The formula "sinner Church" has never been his own. And he has always held it to be mistaken.

To cite just one example from among many, in the homily for Epiphany in 2008 he defined the Church in a completely different way: "holy and made up of sinners."

And he has always defined it in this other way with careful consideration. At the end of the spiritual exercises for Lent in 2007, Benedict XVI thanked the preacher – who was Cardinal Giacomo Biffi that year – "for having taught us to have more love for the Church, the 'immaculata ex maculatis', as you have taught us with Saint Ambrose."

The expression "immaculata ex maculatis" is in effect in a passage of Saint Ambrose's commentary on the Gospel of Luke. The expression means that the Church is holy and without stain, although it welcomes within itself men who are stained with sin.

Cardinal Biffi, a scholar of Saint Ambrose – the great fourth century bishop of Milan who was also the man who baptized Saint Augustine – in 1996 published a book dedicated to precisely this issue, with an even more daring expression in the title, applied to the Church: "Casta meretrix," chaste whore.

This last formula has for decades been a commonplace for progressive Catholicism. To say that the Church is holy, "but also sinful," and must always ask forgiveness for its "own" sins.

To confirm the formula, it is usually attributed to the Fathers of the Church as a group. For example, Hans Küng, in his book "The Church" from 1969 – perhaps his last book of real theology – wrote that the Church "is a 'casta meretrix' as it has often been called since the patristic era."

Often? As far as can be determined, in all the works of the Fathers the formula appears only once: in Saint Ambrose's commentary on the Gospel of Luke. No other Latin or Greek Father ever used it, before or after.

The recent fortune of the formula may have been fostered by a 1948 book on ecclesiology by the theologian Hans Urs von Balthasar, entitled precisely "Casta meretrix." In which, however, there is absolutely no direct application



to the Church of the nature of "sinner."

But in what sense did Saint Ambrose speak of the Church as a "casta meretrix"?

Saint Ambrose simply wanted to apply to the Church the symbolism of Rahab, the prostitute of Jericho who, in the book of Joshua, sheltered and saved fugitive Israelites in her home (above, in an engraving by Maarten de Vos from the end of the sixteenth century).

Even before Ambrose, Rahab was seen as a "prototype" of the Church. In the New Testament, and then in Clement of Rome, Justin, Irenaeus, Origen, Cyprian. The formula "outside of the Church there is no salvation" emerged precisely from the symbol of Rahab's house of safety.?

So then, here is the passage in which Saint Ambrose applies the expression "casta meretrix" to the Church:

"Rahab – who in type was a whore but in mystery is the Church – indicated in her blood the future sign of universal salvation in the midst of the slaughter in the world. She does not reject union with the numerous fugitives, more chaste the more closely she is joined to the greatest number of them; she who is immaculate virgin, without

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Sinner

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wrinkle, uncontaminated in modesty, public lover, chaste whore, sterile widow, fecund virgin... Chaste whore, because many lovers come to her for the delights of love, but without the contamination of blame" (In Lucam III, 23).

The passage is very dense, and is worthy of closer analysis. But to limit ourselves to the expression "chaste whore," here is how Cardinal Biffi explains it:

"The expression 'chaste whore', far from alluding to something sinful and reprehensible, is intended to indicate – not only in the adjective, but also in the substantive – the sanctity of the Church. Sanctity that consists just as much in adhering without wavering and without inconsistency to Christ her spouse ('casta') as in the desire of the Church to reach all in order to bring all to salvation ('meretrix')."

The fact that in the eyes of the world the Church itself might appear to be stained with sins and struck by public disdain is a fate that harkens back to that of its founder,

Jesus, also considered a sinner by the earthly powers of his time.

And this is what Saint Ambrose says again in another passage of his commentary on the Gospel of Luke: "The Church rightly takes on the appearance of a sinner, because Christ also assumed the aspect of a sinner" (In Lucam VI, 21).

But precisely because it is holy – with the indefectible sanctity that comes to it from Christ – the Church can welcome sinners into it, and suffer with them for their evils, and care for them.

In disastrous times like the present, full of accusations meant to invalidate the very sanctity of the Church, this is a truth that must not be forgotten.

[Chiesa Online](#), April 26, 2010

The Bombing of Nagasaki

By Robert Monyihan

Nagasaki was not the primary intended target on August 9; Kokura was. Kokura was a smaller city. The exact intended target was Kokura Arsenal, the biggest arms factory in western Japan, which produced missiles, aircraft, and weaponry for the army, and also chemical weapons. Some 57,000 people would have been killed by a blast there, it was estimated in Japan.

But there was cloud cover, including from a previous incendiary attack.

Nagasaki was the backup site, not because of civilian population, which was on the south side of the city, but because of the Mitsubishi Steel and Arms Works north of that, and the Mitsubishi-Urakami Torpedo Works even further north.

Decades after the attacks, there is a saying in Japan about the reporting on the anniversaries of the events: "*sakebi Hiroshima, inori no Nagasaki*" — "shouting Hiroshima, praying Nagasaki."

Why praying Nagasaki?

Because there is a directly religious connection which emerged after the Nagasaki bombing.

At the last moment in the clouds over Nagasaki, intending to drop the much more complex plutonium bomb, "Fat Man," on a radar fix, the bombardier caught a brief glimpse of land and dropped Fat Man.

Intended for the Mitsubishi arsenal targets, the bomb missed by over a mile and hit squarely over the Catholic suburb of Urakami.

The Urakami cathedral, which could hold 5,000 Catholics, burst into flames at midnight that night and was consumed.

Urakami was where secret Christians had historically assembled, but were discovered in the 1860s and jailed. US President Ulysses S. Grant demanded these Christians be released for a simple reason — that a nation that did not respect religious freedom could not be considered "enlightened." The freed farmers then built Urakami Cathedral.

But how did Nagasaki become "*inori no Nagasaki*," "praying Nagasaki"? The book *A Song for Nagasaki* tells us.

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Nagasaki

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In a testimonial on the back cover, Shusako Endo, himself a Catholic convert from atheism, writes, "Christians and non-Christians alike were deeply moved by [Dr. Takashi] Nagai's faith in Christ that made him like Job of the Scriptures: in the midst of the nuclear wilderness he kept his heart in tranquility and peace, neither bearing resentment against any man nor cursing God.' "

Nagai was a physician, the head of radiology at a hospital, and already weak and suffering from radiation exposure. At his hospital the morning of the bomb, he was spared. Returning to his home, he found the ashes of his wife. His children had left for a distant point in the mountains and were spared. He continued his work at his own peril, gradually declining, then bed-ridden, where he continued his writing. His book *The Bells of Nagasaki* is well known in Japan, and the movie that followed. The praying memorial in Nagasaki is taken from the influence of Dr. Nagai.

Here is what he once delivered in a speech to his fellow residents, taken from *A Song for Nagasaki*:

"I have heard that the atom bomb... was destined for another city. Heavy clouds rendered that target impossible, and the American crew headed for the secondary target, Nagasaki. Then a mechanical problem arose, and the bomb was dropped further north than planned and burst right above the cathedral... It was not the American crew, I believe, who chose our suburb. God's Providence chose Urakami and carried the bomb right above our homes. Is there not a profound relationship between the annihilation of Nagasaki and the end of the war? Was not Nagasaki the chosen victim, the lamb without blemish, slain as a whole burnt offering on an altar of sacrifice, atoning for the sins of all the nations during World War II?

"We are inheritors of Adam's sin... of Cain's sin. He killed his brother. Yes, we have forgotten we are God's children. We have turned to idols and forgotten love. Hating one another, killing one another, joyfully killing one another! At last the evil and horrific conflict came to an end, but mere repentance was not enough for peace... We had to offer a stupendous sacrifice... Cities had been leveled. But even that was not enough... Only this *hansai* [holocaust] on His altar... so that many millions of lives might be saved.

"How noble, how splendid, was that holocaust of midnight August 9, when flames soared up from the cathedral, dispelling darkness and bringing the light of peace [*the emperor is said to have given his agreement in Tokyo for peace at the exact time the Urakami cathedral burst into flames*]. In the very depths of our grief, we were able to gaze up to something *beautiful, pure, and sublime*.

"Happy are those who weep; they shall be comforted. We

must walk the way of reparation... ridiculed, whipped, punished for our crimes, sweaty and bloody. But we can turn our minds to Jesus carrying his Cross up the hill to Calvary... The Lord has given; the Lord has taken away. Blessed be the name of the Lord. Let us be thankful that Nagasaki was chosen for the whole burnt sacrifice! Let us be thankful that through this sacrifice, peace was granted to the world and religious freedom to Japan."

The Nagai museum now stands beside the bare one-room hut, named Nyokodo, where Nagai was moved in the spring of 1948. He was known as the Ghandi of Nyokodo.

Robert Moynihan, *The Moynihan Report*
www.themoynihanreport.com

A New Documentary About the Jesuits at Hiroshima



Finding Fatima is a documentary that opens on Hiroshima August 6, 1945. Eight Jesuit priests living just a few blocks from the blast site not only miraculously survived but had no effects of the radiation. Everyone else within a radius of roughly 1.5 Kilometres was reportedly killed instantly, and those outside the range died of radiation within days. However, the only physical harm to Fr. Shiffer, S.J., was that he could feel a few pieces of glass in the back of his neck. the priests have been examined over 200 times by scientists. Each time the priests repeated the same explanation for their survival: "We believe that we survived because we were living the message of Fatima."

([Link](#))

Why Did A Federal Judge Conclude that Federal Funding of Human Embryonic Stem Cell Research Violates the Law?

by Fr. Nicanor Pier Giorgio Austriaco O.P.

Fourteen years ago, the United States Congress passed a law that contained an amendment, known as the Dickey-Wicker Amendment, which prohibited the use of federal funds for “(1) the creation of a human embryo or embryos for research purposes; or (2) research in which a human embryo or embryos are destroyed, discarded, or knowingly subjected to risk of injury or death greater than that allowed for research on fetuses in utero under” applicable federal regulations.

Three years later, in 1999, the Clinton administration determined that this amendment did not apply to human embryonic stem (ES) cell research because these ES cells are not embryos as defined under the law. Specifically, the federal government concluded then, as it continues to argue today, that there is a difference between research involving the derivation of human ES cells – which involves the destruction of a human embryo – and ongoing research with these human ES cells, once they had been obtained. Thus, the Obama Administration through the National Institutes of Health, published final guidelines on July 7, 2009, that allowed “funding for research using human embryonic stem cells that were derived from human embryos created by in vitro fertilization (IVF) for reproductive purposes and were no longer needed for that purpose.”

In response to the NIH guidelines to permit the federal funding of embryonic stem cell research, Drs. James L. Sherley and Theresa Deisher, both scientists involved in adult stem cell research, and several other plaintiffs, filed suit against the federal government arguing that the NIH guidelines had violated the Dickey-Wicker Amendment. They sought a preliminary injunction that would prevent the federal government from funding ES cell research, because they argued that their own research with adult stem cells would be irreparably harmed from the increased funding competition for NIH’s limited resources.

On August 23, 2010, Royce C. Lamberth, Chief Judge of the United States District Court for the District of Columbia concluded that the NIH Guidelines had indeed violated the law. The federal judge argued that the term “research” as used in the Dickey-Wicker Amendment has only one meaning, i.e., “a systematic investigation, including research development, testing and evaluation, designed to develop or contribute to generalizable knowledge.” In other words, according to Judge Lamberth, research involves a research program from beginning to end. Thus, in his opinion, the federal government could not make a distinction between the first stages of ES cell research that involves the destruction of human embryos and later stages of ES cell research that does not. Any research having to do with ES cells, according to the fed-

eral judge, is ES cell research. As such, federal funding of human ES cell research at every stage from beginning to end would violate the Dickey-Wicker amendment, since human ES cell research, by its very nature, involves the destruction of human embryos.

Finally, I should note that it is striking that Judge Lamberth reached the same conclusions made by the Congregation for the Doctrine of the Faith (CDF) in its recent bioethical instruction, *Dignitas personae*. In that instruction, the CDF concluded that “the use of embryonic stem cells or differentiated cells derived from them – even when these are provided by other researchers through the destruction of embryos or when such cells are commercially available – presents serious problems from the standpoint of cooperation in evil and scandal” (no. 32). In other words, according to the CDF, any research with human ES cells is morally problematic because of its close link to the grave moral evil that comes with the unjust killing of innocent human beings.

ONLINE REFERENCES:

[Judge Royce Lamberth’s Decision:](https://ecf.dcd.uscourts.gov/cgi-bin/show_public_doc?2009cv1575-44) https://ecf.dcd.uscourts.gov/cgi-bin/show_public_doc?2009cv1575-44

[Congregation for the Doctrine of the Faith, Dignitas personae:](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20081208_dignitas-personae_en.html) http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20081208_dignitas-personae_en.html

[Catholic Exchange online](#), Aug 25, 2010
By Fr. Nicanor Pier Giorgio Austriaco O.P.

**SOCIAL
JUSTICE
BEGINS IN
THE WOMB**



New Film Highlights Racist Eugenicist Roots of Abortion

“They were stolen from their homes, locked in chains and taken across an ocean. And for more than 200 years, their blood and sweat would help to build the richest and most powerful nation the world has ever known. But when slavery ended, their welcome was over. America’s wealthy elite had decided it was time for them to disappear and they were not particular about how it might be done.”

This is the story told by a new film called *Maafa 21*, which explores the roots of the abortion industry in America and exposes the eugenic and racist beliefs of abortion pioneers like Margaret Sanger, the founder of Planned Parenthood. The title comes from the Swahili word *Maafa*, which means “tragedy” or “disaster,” and is used to describe the centuries of oppression and diaspora resulting from the slave trade. “21” refers to the *maafa* of the 21st century, which the film identifies as abortion.

<http://www.maafa21.com/>

My parents understood that the Faith was not about them and *their* hopes and wishes, nor was it about *their* ideas or opinions. My parents understood clearly, and they gave their children to clearly understand, that the Faith was about *God’s truth, and his hopes and dreams for them*. My parents did not have *their* faith, like so many who call themselves Catholic today, they had *the Faith*, and that is a vastly different thing - the faith of the Catholic Church - the faith which obliged them to a joyful obedience.

Fr. John Speakman

Additional Resources

- Dominican Family

- *Re-visioning Society*, Blog of the Dominican School of Philosophy and Theology (DSPT) ([Link](#))
- Fr. Bernhard Blankenhorn’s Lectures ([Link](#))

- *The Internet Archive*, digital books online ([Link](#))

- Dominican Supplies

- Orders for Dominican supplies—call Claire Rogus, (650) 570-7835

Blessed are the Peacemakers

The blessedness of seeing God is justly promised to the pure of heart. For the eye that is unclean would not be able to see the brightness of the true light, and what would be happiness to clear minds would be a torment to those that are defiled. Therefore, let the mists of worldly vanities be dispelled, and the inner eye be cleansed of all the filth of wickedness, so that the soul’s gaze may feast serenely upon the great vision of God.

It is to the attainment of this goal that the next words refer: *Blessed are the peacemakers, for they shall be called sons of God*. This blessedness, dearly beloved, does not derive from any casual agreement or from any and every kind of harmony, but it pertains to what the Apostle says: *Be at peace before the Lord*, and to the words of the prophet: *Those who love your law shall enjoy abundant peace; for them it is no stumbling block*.

Even the most intimate bonds of friendship and the closest affinity of minds cannot truly lay claim to this peace if they are not in agreement with the will of God. Alliances based on evil desires, covenants of crime and pacts of vice – all lie outside the scope of this peace. Love of the world cannot be reconciled with love of God, and the man who does not separate himself from the children of this generation cannot join the company of the sons of God. But those who keep God ever in their hearts, and are *anxious to preserve the unity of the spirit in the bond of peace*, never dissent from the eternal law as they speak the prayer of faith. *Thy will be done on earth as it is in heaven*.

These then are the peacemakers; they are bound together in holy harmony and are rightly given the heavenly title of *sons of God, co-heirs with Christ*. And this is the reward they will receive for their love of God and neighbor: when their struggle with all temptation is finally over, there will be no further adversities to suffer or scandal to fear; but they will rest in the peace of God undisturbed, through our Lord who lives and reigns with the Father and the Holy Spirit for ever and ever. Amen.

From a sermon on the beatitudes by Pope St Leo the Great, 23rd week in ordinary time, Office of Readings



INTO THE LIGHT PRODUCTIONS

Into The Light Productions brings scripture to life for faith communities throughout the world with live performances of the Gospels of Matthew, Mark, Luke, John, and the Book of Revelation. In the oral tradition of proclamation, the texts are presented word for word in their entirety for your faith community, in a dramatic experience of scripture, light, and music. Michael Reardon has memorized the texts and proclaims them prayerfully and powerfully. Patrick Lane adds his original live music, dramatic lighting and staging effects.

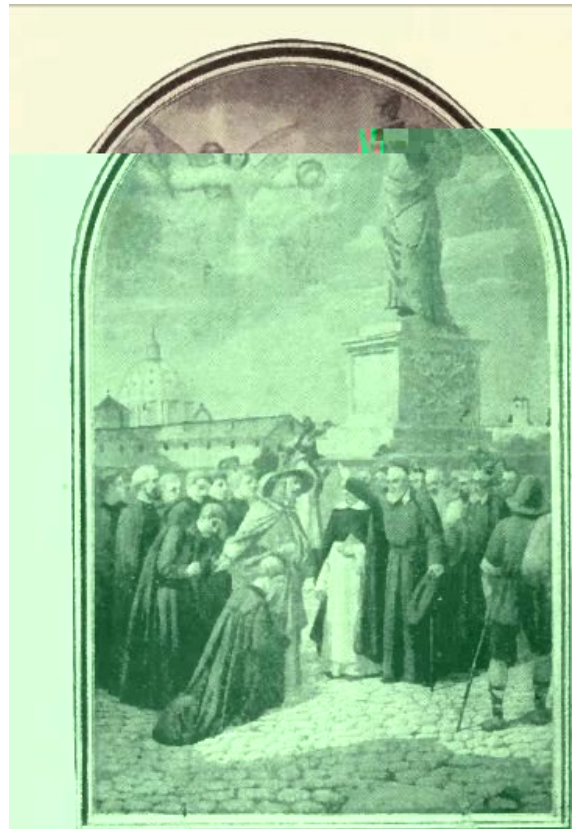
Beginning with Mark, continuing with John, Matthew, Luke, and Revelation, they have presented these works of scripture over the last twenty years in churches of many denominations, in theaters, and in sacred spaces throughout the United States, Canada, Europe, Israel and Asia.

In addition to these performances, other unique programs, workshops, and retreats to highlight the scripture texts are available. In December, a program called The Advent Narratives highlights selections from the Gospels and Revelation, using drama and hymns, to help congregations celebrate the Christmas season.

[\(link\)](#)

The rosary is the book of the blind, where souls see and there enact the greatest drama of love the world has ever known; it is the book of the simple, which initiates them into mysteries and knowledge more satisfying than the education of other men; it is the book of the aged, whose eyes close upon the shadow of this world, and open on the substance of the next. The power of the rosary is beyond description.

- Archbishop Fulton Sheen



"SALVETE FLORES MARTYRUM"
St. Philip blessing the future martyrs

THE FINAL JUDGMENT

Bl. Edmond Campion, S.J. 1581

"It was not our death that ever we feared, but we knew that we were not lords of our own lives, and therefore, for want of answer, would not be guilty of our own deaths. The only thing that we have now to say is, that if our religion do make us traitors, we are worthy to be condemned, but otherwise are and have been as true subjects as ever the Queen had. In condemning us you condemn all your own ancestors all the ancient priests, bishops, and kings all what was once the glory of England, the island of Saints, and the most devoted child of the See of Peter. For what have we taught, however you may qualify it with the odious name of treason, that they did not uniformly teach? To be condemned with these old lights not of England only, but of the world by their degenerate descendants is both gladness and glory to us. God lives: posterity will live: their judgment is not so liable to corruption as that of those who are now going to sentence us to death." "Never," says Fitzherbert, "was Campion's face more noble; his conduct had been calm and dignified, and his arguments pointed and conclusive; but in this last speech he surpassed himself."

"And after this the judgment." HEB. ix. 37.

LITANY OF THE HOLY NAME OF JESUS

Lord, have mercy on us, *Christ, have mercy on us.*

Lord, have mercy on us. Jesus, hear us. *Jesus, graciously hear us.*

God the Father of Heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Spirit, *Have mercy on us.*

Holy Trinity, One God, *Have mercy on us.*

Jesus, Son of the living God, *Have mercy on us.*

Jesus, splendor of the Father, *Have mercy on us.*

Jesus, brightness of eternal light, *Have mercy on us.*

Jesus, King of glory, *Have mercy on us.*

Jesus, Sun of justice, *Have mercy on us.*

Jesus, Son of the Virgin Mary, *Have mercy on us.*

Jesus, most amiable, *Have mercy on us.*

Jesus, most admirable, *Have mercy on us.*

Jesus, mighty God, *Have mercy on us.*

Jesus, Father of the world to come, *Have mercy on us.*

Jesus, Angel of the great counsel, *Have mercy on us.*

Jesus, most powerful, *Have mercy on us.*

Jesus, most patient, *Have mercy on us.*

Jesus, most obedient, *Have mercy on us.*

Jesus, meek and humble of heart, *Have mercy on us.*

Jesus, Lover of chastity, *Have mercy on us.*

Jesus, Lover of us, *Have mercy on us.*

Jesus, God of peace, *Have mercy on us.*

Jesus, Author of life, *Have mercy on us.*

Jesus, Model of virtues, *Have mercy on us.*

Jesus, zealous for souls, *Have mercy on us.*

Jesus, our God, *Have mercy on us.*

Jesus, our Refuge, *Have mercy on us.*

Jesus, Father of the poor, *Have mercy on us.*

Jesus, Treasure of the faithful, *Have mercy on us.*

Jesus, Good Shepherd, *Have mercy on us.*

Jesus, true Light, *Have mercy on us.*

Jesus, eternal Wisdom, *Have mercy on us.*

Jesus, infinite Goodness, *Have mercy on us.*

Jesus, our Way and our Life, *Have mercy on us.*

Jesus, Joy of Angels, *Have mercy on us.*

Jesus, King of Patriarchs, *Have mercy on us.*

Jesus, Master of Apostles, *Have mercy on us.*

Jesus, Teacher of Evangelists, *Have mercy on us.*

Jesus, Strength of Martyrs, *Have mercy on us.*

Jesus, Light of Confessors, *Have mercy on us.*

Jesus, Purity of Virgins, *Have mercy on us.*

Jesus, Crown of all Saints, *Have mercy on us.*

Be merciful, *Spare us, O Jesus.*

Be merciful, *Graciously hear us, O Jesus.*

From all evil, *Jesus, deliver us.*

From all sin, *Jesus, deliver us.*

From Thy wrath, *Jesus, deliver us.*

From the snares of the devil, *Jesus, deliver us.*

From the spirit of fornication, *Jesus, deliver us.*

From everlasting death, *Jesus, deliver us.*

From the neglect of Thine inspirations, *Jesus, deliver us.*

Through the mystery of Thy holy Incarnation, *Jesus, deliver us.*

Through Thy Nativity, *Jesus, deliver us.*

Through Thine Infancy, *Jesus, deliver us.*

Through Thy most divine life, *Jesus, deliver us.*

Through Thy labors, *Jesus, deliver us.*

Through Thine Agony and Passion, *Jesus, deliver us.*

Through Thy Cross and dereliction, *Jesus, deliver us.*

Through Thy faintness and weariness, *Jesus, deliver us.*

Through Thy death and burial, *Jesus, deliver us.*

Through Thy Resurrection, *Jesus, deliver us.*

Through Thine Ascension, *Jesus, deliver us.*

Through Thine institution of the Most Holy Eucharist, *Jesus, deliver us.*

Through Thy joys, *Jesus, deliver us.*

Through Thy glory, *Jesus, deliver us.*

Lamb of God, Who takest away the sins of the world, *Spare us, O Jesus.*

Lamb of God, Who takest away the sins of the world, *Graciously hear us, O Jesus.*

Lamb of God, Who takest away the sins of the world, *Have mercy on us, O Jesus.*

Jesus, hear us. *Jesus, graciously hear us.*

Let Us Pray

O Lord Jesus Christ, Who hast said: "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you"; grant, we beseech Thee, to us who ask, the gift of Thy most Divine Love, that we may ever love Thee with all our heart, and in all our words and actions, and never cease from praising Thee.

Make us, O Lord, to have both a perpetual fear and love of Thy holy name, for Thou never failest to govern those whom Thou foundest upon the strength of Thy love, Who livest and reignest, world without end. *Amen.*

Reflecting on the Liturgy of the Hours

"I have a hard time praying the Liturgy of the Hours, I just don't seem to get anything out of it."

We probably all have heard variations of this statement, and even offered it ourselves. How does one progress beyond this impediment to embrace the discipline which is a part of our lay Dominican way of life?

First, I would suggest that we consider changing the words a little, and we should recognize something we all hear frequently.

"I have a hard time going to mass, I just don't seem to get anything out of it."

We should all be familiar enough with this frequent complaint that we can offer a response which will direct the individual to consider first not their own self, but the God to whom not only are worship and obedience due, but who comes into our midst to feed us with his very life! Thus particularly ignorant is the variation of this complaint which states "I am not being fed." If one is being fed with the body, blood, soul and divinity of our Lord Jesus Christ, and not being satisfied, the problem lies not with the food but with the complaining individual.

How do we turn this around? We try and help the individual to pass from their self-focus to a focus on our Lord Jesus Christ, the miracle of God coming to us, before which the very angles tremble!

Now I propose to you that we often fall into a similar trap with praying the rosary or the Liturgy of the Hours. From my own experience and the readings of St. Teresa of Avila and John of the Cross, I will try and explain why this is expected, and how to persevere through this.

Love that is new overflows with great joy; be it new love discovered between two who will become one flesh, or the trembling before the Lord at first communion as an adult convert, or the wonderful flights and contemplative insights of prayer granted to the neophyte who offers his soul to Jesus for the first time; I can only barely imagine the experience of a priest offering his first Holy Mass! All of these transport a person beyond their normal experiences, and are wonderful!

Yet invariably, like the sands of time, these consolations will fall away. Spousal love grows cold it seems, even the Lord in the mass becomes hard to focus on, and regular prayer becomes an unrewarding and frequently unwelcome activity.

In the words of a dear departed priest who taught me much, "now you are ready to learn love!" You see, the Lord invariably takes away our consolations for this very reason. To paraphrase St. Francis de Sales in his opus "Treatise on Divine Love," if we do these things for what

we get, we are but hired hands. The Lord draws us to Himself with sweetness, but if all we want is sweetness, we do not really want Him, thus the sweetness must be removed so that our love can be purified. We lose that fresh and fiery love for our spouse, because that is mixed up with what we are getting for our self, which is really self-love. One only has to look at Jesus on the cross, to see that the test of love is to love when there is *nothing in return*. It is only by persevering through this death to self, that the real rewards are to be found (That is the promise, and if I ever get there I'll write about that too).

We should all know that the Liturgy of the Hours is "the continuation of the liturgy outside of mass." It is truly a participation in the prayer of the Church, who "prays without ceasing." In this activity, we never pray alone but as a part of the mystical body of Christ, for this is Christ at prayer. This prayer is first and foremost *not for us* individually, it is directed to the salvation of the world, and the state of the world's civilization rises and falls accordingly. Have you not read Thomas Merton's "Seven Story Mountain", where he relates the realization that World War II may have occurred for the lack of prayer, perhaps even only his? This is not hubris, but a recognition of how this world is truly governed. This world is not governed by bodies of good men opposed to dictators and scoundrels, but by the Lord of History, Jesus Christ, who has for reasons that are His own, chosen that we participate in the governance of the world through participation in His grace.



Bl Bartolo Longo

My dear friends, we hear of the people who walk past crime and great needs in the big cities, failing to turn a hand to help a stranger. Assisting at mass, praying the hours, the rosary, these things are all contributions to the treasury of grace which Our Lady dispenses for Jesus. Thus, for no other reason than that Jesus, the Church, and the Order have said this is what we should do, let us develop good habit of praying the Liturgy of the Hours. Rather than think of ourselves, think of all those who do not pray, and all those times it was us! You see, *love is in the will*, and the merit is greatest when the will has to struggle against all the resistance of the lower faculties. For this reason you have been blessed to be tasked with a burden that truly is light, a yoke that truly is easy.

Mark Gross writes from Boise, Idaho, where he is prior of the Blessed Margaret of Castello Chapter

The Lay Provincial Council, an Historical Perspective

By Ellen Logue, OPL

The Lay Provincial Council started just after Vatican II when Fr. Paul Zammit, O.P., was Provincial Promoter. The Rule of the Laity from 1923 was in the process of being updated and he thought it would be a good idea to have some input from chapter leaders. Priors and Prioresses met at St. Albert Priory to review the document and share their thoughts. Some of the fathers attended and, I have to say, dominated, the conversations. I was elected president of an infant Lay Provincial Council in which role I served for eight years.

The early years of the meetings were still dominated by the brethren and we were pretty much expected to listen and accept. Underneath grew a desire on the part of some of the leaders to have a more active role and to begin to bring some cohesion to chapter life throughout the province.. It must be explained that chapter life in those days consisted mostly of a meeting to recite the Office of the Blessed Virgin, hear a short talk by the priest moderator, attend Benediction and, in some chapters, say the Rosary and then go home. Occasionally, there was some social event such as exchange of Holy Innocent Cards, Reception and/or Profession ceremonies with a small party but there was little participation by members in formation and sharing how to live life as a Lay Dominican. Initial formation was very much separate from chapter meetings.

Many of us wanted to change and bring the teachings of Vatican II and its encouragement of lay participation in a more active way in the life of the church and so we began to think of how to go about it. As president of the LPC, I had the obligation to visit chapters and I did. I used travel opportunities from my work as a teacher representative that enabled me to visit various chapters and at no cost to the Province. (We had no money for anything!) I was astounded by the variance in formation of new members in various chapters and a total lack of consistency in what was expected to be required in their formation.

As the years passed and provincial promoters changed, we were more on our own. I wrote a two year program of formation and encouraged its use as a basis of formation for all chapters. Some accepted; some did not but at least a good start was made. Others succeeded me in the office of president and, happily, continued the work to try to unify the Province's formation standards and to increase more self-reliance on the part of chapters to initiate ongoing formation. Most important of all, I think, was encouraging members to pray the Liturgy of the Hours as a community as well as on their own and to encourage members to be responsible for the content of chapter meetings. This proved to be absolutely essential as chapters would find themselves without a priest moderator for long periods of time and had already learned to "stand on their own".

When I returned as a delegate to the LPC a few years ago, great was my delight to see new faces, to hear new ideas and to sense that the laity was "on the move" to assume active roles in chapter life, in their parishes and to have a true sense that being a Lay Dominican was a vocation, a call, to holiness in a special way. Delegates evidenced a real hunger to help their members live Dominican lives of community, prayer, study and preaching and found ways to do it.

We now have seven new chapters in formation as well as well established chapters with new life and vigor. We have an active LPC Executive Committee striving on a very limited budget to promote provincial unity, outreach to new chapters, to all members with "Truth Be Told". Most of all as I reflected on July '10 meeting of the LPC, we are blessed with leadership in chapters who really live the life of the Order of Preachers, convinced witnesses of the life, death and resurrection of Jesus Christ and happily sharing that news in myriad ways with those with whom they come in contact.

We have come a long way and I rejoice in the future of our vocation to preach the Good News.

Ellen Logue writes from Oakland, California, where she is a member of the St. Albert Chapter.

Getting the Word Out

By Ellen Logue, OPL

St. Albert Chapter was privileged to have Mr. Frank Santos speak at its July meeting. He is active in his parish, the Cursillo Movement, Kaiser Youth Speaking Program, Speech and Debate Club and in the Pleasanton Community Toastmasters Club. This club, like all the others of that group, give members speaking opportunities. Three members give prepared talks, three give impromptu speeches, given a subject to speak about a few minutes before they speak. Both kinds of presentations are evaluated by fellow members. He gave us many good hints for spreading the Good News that should be helpful to all Lay Dominicans as they witness and evangelize following the example of the ultimate public speaker and teacher, Jesus.

He noted six P's that he called basic Pizzazz. These are: Prepare/plan - map out the speech; Practice your skill at every opportunity; Passion - show your passionate interest in what you say by being natural, making good contact and speaking clearly and forthrightly; Point - keep the focus on the goal of the speech, keep it simple and clear

(Continued on next page)

The Word

(Continued from previous page)

and don't fluff it up; Punch - open and close the speech with punch that excites interest and makes the speech something to remember; Plusses: add humor, stories, quotes, poems, personal anecdotes, poems and keep a rhythm as you speak.

He then added his own tips: focus clearly on the purpose of your talk and keep your brain in a problem solving mode; study and understand your audience; get as much background information as you can using all the resources you can (there are so many on the internet!); practice your skill with family and friends; engage the head and the heart of your listeners and connect with them so that you touch their spirit; volunteer to give talks so you have a work in progress at all times.

Mr. Santos then told us of dangerous assumptions: people looking at you are listening; the listeners are essentially critical and covet faux pas; they are logical; they think like you and they will laugh at your jokes.

When you speak impromptu (answering a question/ expressing your view/ expounding on some point/ etc.) let your deep interest show with body language and vocal variety; admit when you don't know; choose key points to

emphasize, summarize what you want to express or explain and close.

He emphasized the importance of true communication, where you and the listener(s) share "the same page" and thus avoid misunderstandings, problems, misguided efforts and missed opportunities. He stressed, too, the value of nonverbal confidence in how you dress, your facial expressions, gestures, carriage - in other words, your body language tells a lot about you really feel about what you are saying.

All of these ideas were put forth with passion, humor, listener participation and delightful anecdotes. He kept us all listening and intent on what he had to say.

He helped us refine how we preach the Good News and most important, made clear that behind all our speaking efforts must be prayer and preparation with devoted study so that we follow Jesus' and Dominic's examples to win over souls.

Try it; you'll come to love it!

Ellen Logue writes from Oakland, California, where she is a member of the St. Albert Chapter.

Seek the Good of All A letter by St. Clement to the Corinthians

The command has been written: *Cling to the saints, for those who cling to them will be sanctified.* There is a passage in Scripture as well which states: *With the innocent man you will be innocent, and with the chosen one you will be chosen also; likewise with the perverse you will deal perversely.* Devote yourselves, then, to the innocent and the just; they are God's chosen ones. Why are there strife and passion, schisms and even war among you? Do we not possess the same Spirit of grace which was given to us and the same calling in Christ? Why do we tear apart and divide the body of Christ? Why do we revolt against our own body? Why do we reach such a degree of insanity that we forget that we are members of one another? Do not forget the words of Jesus our Lord: *Woe to that man; it would be better for him if he had not been born rather than scandalize one of my chosen ones. Indeed it would be better for him to have a great millstone round his neck and to be drowned in the sea than that he lead astray one of my chosen ones.* Your division has led many astray, has made many doubt, has made many despair, and has brought grief upon us all. And still your rebellion continues.

Pick up the letter of blessed Paul the apostle. What did he write to you at the beginning of his ministry? Even then you had developed factions. So Paul, inspired by the Holy Spirit, wrote to you concerning himself and Cephas and Apollos. But that division involved you in less sin because you were supporting apostles of high reputation and a person approved by them.

We should put an end to this division immediately. Let us fall down before our master and implore his mercy with our tears. Then he will be reconciled to us and restore us to the practice of brotherly love that befits us. For this is the gate of justice that leads to life, as it is written: *Open to me the gates of justice. When I have entered there, I shall praise the Lord. This is the gate of the Lord; the just shall enter through it.* There are many gates which stand open, but the gate of justice is the gateway of Christ. All who enter through this gate are blessed, pursuing their way in holiness and justice, performing all their tasks without discord. A person may be faithful; he may have the power to utter hidden mysteries; he may be discriminating in the evaluation of what is said and pure in his actions. But the greater he seems to be, the more humbly he ought to act, and the more zealous he should be for the common good rather than his own interest.

Monday of week 14 of Ordinary Time

A Vocation Story

When I was five, I told my Dad, "I want to live with you forever. . .until I'm eight, and then I'm going to become a nun." At eight, I was still living at home, but the religious life still fascinated me; in particular, the Dominicans. I had met Mother Assumpta and Sr. Joseph Andrew a few times, and felt drawn to them.

For the next few years, I went to adoration every week. It was in front of the Eucharist that I began to fall in love with Christ. Finally, when I was a Freshman in high school, my Mom asked me what my future plans were. Without considering, I blurted out, "I think I'm going to be a nun!" At that moment, I knew it was true, and I was deeply at peace.

Not surprisingly, I discerned that the Dominican charism fit me, so I attended a retreat at the Dominicans of Mary, Mother of the Eucharist during my Junior year of high



school. After the first two hours, I knew I was home, and that God was offering me a clear invitation to serve Him in the community.

However, doubts seeped in in the summer before senior year. For clarification, I asked God to "call me by name," and I would follow Him. Within 24 hours, I was given a cross with Isaiah 43:1 on the back: "I have called you by name; you are mine." This along with some careful discernment returned peace to my heart, and I filled out the application papers at the next retreat. I was accepted on Christmas Eve, and am in constant awe of the wonderful gift of being called to be a Dominican sister of Mary, Mother of the Eucharist.

Mary Kate Suprenant was received as a novice on August 27, 2010 by the Dominican Sisters of Mary, Mother of the Eucharist



*22 young women entered the Dominican Sisters of Mary, Mother of the Eucharist on August 28, 2010, the feast of St. Augustine
Their vocation stories can be read [here](#)*

From the Chapters

St. Albert, Oakland

St. Albert Chapter celebrated St. Dominic's Feast Day with the profession for three years of three of our members: **Lynne Angeles**, **Evangeline Carlos** and **Susan Dunn**. **Fr. Richard Schenk, O.P.** celebrated the Mass and preached on Dominic, the Order and especially noted that various branches were represented at the Mass as **Fr. Eugene Sousa, O.P.**, chaplain of the Monastery of the Holy Angels was visiting and concelebrating with other Friars.

After Mass, **Sharon Ceasar** and her committee presented a little play. It depicted early women followers of St. Dominic wishing him well as he left on a missionary journey, each hoping for a memorable souvenir upon his return. He brought back wooden spoons to give them a lesson in humility. The playlet is based on a true story and the spoons were given to the newly professed as a special remembrance. **Amy Estrada** played her guitar and led us in a song; then we enjoyed a bounteous potluck, shared with eight members from the Sacramento chapter-in-formation who joined us to conclude the celebration.

The July meeting of St. Albert Chapter was a real bonus. Tony Galati was making a visitation so he attended with us. Our speaker was Frank Santos who is a long term Cursillo member and very active in his parish as well as being a "star" member of Toastmasters. He is a star because he works with young people in local schools to improve their public speaking, in his parish to help members speak better and also to help other members of Toastmasters learn to give well prepared talks as well as helping members learn to speak well spontaneously on a subject given to the speaker just a few minutes before performing in front of fellow members who evaluate the speech. Another article will detail highlights of his talk applicable to all Lay Dominicans who want to improve their ability to be more effective as they preach the Good News.

We will finish sharing our apostolates at the first fall meetings and then begin our ongoing formation program for the year.

Members of the Chapter decided that they wanted to learn more about the Order, its foundation, saints and blessed, and its work in different ministries. The Chapter Council decided to start with a "family tree" to clarify the relationship of different parts of the Order to one another and to the Master General. We will then go on to the origins of lay activity in the Church, the foundations of the Order and spend the year learning more of our history and its greatest members through the ages. All of the presentations will be done by members willing to do the work that makes good listening for all.

De Profundis

Barbara Keats, OPL, of the St Mary Magdalene Chapter died suddenly and unexpectedly during the early hours of Sep 1. Although we know that she was admitted to the hospital last night (31st) with abdominal pain, the cause of her death is as yet unknown. The chapter is in shock. Barbara was a brilliant, holy woman who enriched us all, as she did her business students at Arizona State University for many years. She was 63. The chapter gathers this evening to pray the Rosary for her, and the Office of the Dead will be prayed at our September meeting. Barbara will be buried in the Dominican cemetery in Benicia.

Karen Woods OPL

Requiescat in pace

N. B.: Corrections:to my last chapter report. **Gloria Escalona** is a Nurse Consultant/Infection Preventionist who trains nursing home staff to comply with state and federal standards for infection prevention and control; she does not check nursing homes. She completed training as a Faith Community Nurse sometimes known as a Parish Nurse. FCNs are employed by churches, mosques, synagogues to promote the spiritual and physical health of their communities. Maybe Gloria will enter this field at a future date. My apologies for my errors.

Ellen Logue OPL

St. Mary Magdalene, Tempe

St. Mary Magdalene Chapter celebrated St. Dominic's Day on Saturday evening, August 7, attending Mass together and enjoying community time with a potluck afterwards. Adding richness to the event, **Jim Serio** renewed his promises, and members of Mary Mother of Truth Chapter (Mesa) joined us in celebration. Although the liturgy was of the Sunday, our new parish priest introduced Mass by acknowledging St. Dominic and wishing the Order, especially the friars and us Lay Dominicans, a blessed feastday.

The chapter also came together to celebrate St. Mary Magdalene's feastday, beginning at Mass and ending in a nearby restaurant. We also decided on a service project for our feastday observance: painting walls and setting up the library at St. Matthew's School in Phoenix, one of our more impoverished schools. Currently, we are trying

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to help fund school uniforms for St. Matthew's; their existing funds were stretched by gains in enrollment, something we would very much like to support.

Karen Woods OPL



*Karen Kelly's First Profession ceremony
From left to right: Sr Patt Smith, OP, Dennis Cook, OPL
(Moderator), Sandy LaChance, OPL (Formation Director),*

Holy Trinity, Arizona

Holy Trinity Chapter held its annual Day of Reflection on Aug 7, 2010 at St Jerome Parish in Phoenix, AZ, the home parish of several members of the chapter. The Day of Reflection was led by **Sr. Patt Smith OP**, and the topic was Dominican Spirituality. Part of Sr. Patt's presentation focused on the Psalms, and we also had time for Eucharistic Adoration in St Jerome's perpetual adoration chapel. We started the Day of Reflection with the First Profession of **Karen Kelly**. Karen completed her formation earlier this year before she had to move to Salt Lake City where her husband was transferred. Karen came back to Holy Trinity chapter for her profession, but will be transferring to the Salt Lake chapter. We will all miss Karen, but we know that she will be a great addition to the Salt Lake chapter.

Sadly, one of our other members, **Katie Gillen**, who was to make her Life Profession, decided that she was not ready to do so. Katie is currently dealing with serious health issues amongst her family members, and this is taking a lot of her time. The chapter has assured her of our prayers, and we hope and pray that she will one day rejoin us. She is truly a Dominican at heart and added so much to our ongoing formation discussions.

Brian White OPL

St. Dominic, Eagle Rock

St. Dominic's Chapter members had a wonderful time on August 8, joining the celebration held at St. Dominic's parish church in Eagle Rock. The new pastor, **Fr. Peter Rogers OP**, had been only a few days into his new assignment when he announced his desire to have a very special celebration for our holy founder. The readings for the Solemnity of St. Dominic were done instead of the normal readings for the 19th Sunday in Ordinary Time. Despite the short time of only a few weeks, parish organizations and the Chapter rallied to host a reception after every mass. The groups set up tables about Dominic, the Order and their organizations. It was fun and informative.

The next week, the entire Chapter gathered for our usual monthly meeting. We had a short, impromptu discussion on the Assumption and the Scriptures, and then Formation Director **Fran Barrios** continued her series on the Gospel of Matthew.

Roger Vignocchi OPL

St. Andrew, Riverside

Paul Stempel, OPL, one of our chapter members, gave us a mini-retreat at our meeting in August. The retreat was centered on Fr. Ronald Knox and G.K. Chesterton. One of the passages, written about Knox by G.K. Chesterton, is especially poignant. It reads: "the Catholic Church really does have to get on by hook or crook. That is, by the hook of the fisherman and the crook of the shepherd; and it is the hook that has to catch the convert and the crook that has to keep him."

The annual retreat will be held in October at Prince of Peace Benedictine Abbey in Oceanside, Ca. Our retreat master will be **Fr. Donald Bramble, O.P.**

Bill Rabalais, OPL

Holy Rosary, Portland

Holy Rosary Chapter did not meet in June and July because our meeting space was being used for Sunday Mass due to painting and other upgrades being done in the church. On August 22 we had a potluck at **Mary Fazio's** home instead of our regular meeting.

Prayers are requested for **Barbara Pommier** who recently lost her job.

Roberta Powell, OPL

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Bartolomeo de las Casas, Costa Mesa

Bartolomeo de las Casas chapter-in-formation had its annual retreat August 21 2010 at Saint Joachim's Church in Costa Mesa California. The retreat was led by **Fr Antoninus Wall OP**. The topic was "The Incarnation and Saint Dominic". **Fr Enrique Sera**, our Spiritual Director, welcomed eighteen of us gathered together for this special day. During the 5:30pm Mass, celebrated by **Fr Stephen Doktorczyk**, our chapter-in-formation received its first life professed member, **George Kubeck OPL**. **Denise Harvey OPL**, our Dominican Laity representative from the Queen of Angels Chapter in Los Angeles, conducted the ceremony of profession. Our remaining meetings for 2010 will be from 6pm to 8pm on September 28, October 26 and November 30. The meetings will take place at Saint Joachim's Church Annex, across the street from the church. During the September 28 meeting our chapter-in-formation will receive the renewal of temporary professions from **Natalie Janiec OPL** and **Cecilia Witchey OPL**. In the picture are standing from left to right, Fr Enrique Sera, George Kubeck OPL, Fr Antoninus Wall OP and Denise Harvey OPL.

Jerry Fay OPL

Bl. Margaret of Castello, Boise

The Bl. Margaret of Castello Chapter has had an eventful summer traveling on pilgrimage to two of Christendom's great shrines -- or, at any rate, making virtual pilgrimages. **Mark Gross, OPL** brought back a trove of photos from his visit to Lourdes, which he made this last spring as part of a pilgrimage of wounded American soldiers, and gave the chapter a most educational presentation at the June chapter meeting. At the August chapter meeting, Peter Simon, who will be asking for reception as a postulant in October, gave [a slide presentation](#) of his visit to the Basilica of San Domenico in Bologna, which houses the tomb

of St. Dominic, as well as the original bull of his canonization, the bull approving the Order of Preachers, and several of his second-class relics, including pages from his breviary, a piece of his walking stick, and the table where he performed the miraculous multiplication of loaves. In September, **Paul O'Leary OPL** will present pictures from the papal blessing of his recent marriage, along with pictures from Santa Sabina, including mass in St. Dominic's cell. Many thanks to **Fr. David Kammler, OP**, Promoter General of the Dominican Laity, who graciously made the arrangements and conducted the O'Learys in Rome.

In between these virtual pilgrimages was the chapter's 6th annual Magdalene Retreat, led by Mark Gross, OPL in memory of his late wife, **Gwen McGarvey, OPL**, whose patroness was St. Mary Magdalene. This year's retreat followed [the Stations of the Magdalene](#), a series of meditations that Gwen put together from Scripture and the saints about the penitent sinner's path to heaven.

Meanwhile, 2010 is a year of growth for the chapter. Several people are asking for admission to the chapter as postulants, and a large number of members are candidates for perpetual profession as well as temporary profession. The chapter council began interviewing candidates for postulancy and temporary profession in August, and will finish the interviews in September. Reception and professions will be held Oct 16 at the Cathedral of Saint John the Evangelist, which will feature a retreat by Fr. **Vincent Serpa, OP**.

In September Boise will be celebrating the first anniversary of Catholic Radio, and Fr. Vincent Serpa's presence in Boise has already generated quite a bit of enthusiasm.

Anita Moore OPL

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Is St. Paul is giving evidence for the Mormon practice of baptism by proxy for the dead, when he says: "Otherwise, what will people accomplish by having themselves baptized for the dead? If the dead are not raised at all, then why are they having themselves baptized for them?" (1 Cor 15:29)

The Greek does not say that people are baptized in the place of the dead -- it says they are baptized for the sake of Old Man Death. The preposition used is "Hypo" which literally means "under" like Hypodermic -- under the skin. When it takes an abstract noun in the genitive case -- the case used in this instance it personifies the abstract noun. If St. Paul had meant what Joseph Smith said he meant, he would have used the preposition "hyper" which literally means over, i.e. hyperactive; and one of its many figurative meanings is "instead of" or "in the place of."

Marilyn Wylde, Bl. Margaret of Castello Chapter

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Mary, Mother of the Eucharist, Sacramento

The Mary, Mother of the Eucharist Chapter wish to thank the members of the St. Albert's Chapter, Oakland, for their gracious invitation to celebrate the Solemnity of St. Dominic together on August 8th. At the kind invitation of our brothers and sisters in Oakland, the Sacramento members attended Matins, Lauds, and the Holy Sacrifice of the Mass at St. Albert Priory, followed by a wonderful luncheon celebration with the Oakland members. We particularly appreciated the chance to witness the Professions of three Oakland members during that Mass. May God continue to bless the St. Albert Chapter.

Sacramento members gathered again for Holy Mass on Sunday, August 15th, the Solemnity of the Assumption, at Presentation of the Blessed Virgin Mary Parish in Sacramento. Following the liturgy, we gathered at the home of our prioress, **Phyllis Sale, OPL**, for a farewell luncheon for **Andrea Nafrada, OPL**. Andrea is newly life-professed, but she and her husband are relocating to the Bay Area this Fall. We will miss her greatly, and another chapter will be blessed to have our beloved Andrea.

The Sacramento chapter will resume meetings in September. This year's topic of ongoing formation will be the relationship between faith and reason. Our chapter will study *Fides et Ratio* and *Veritatis Splendor*, both by John Paul II. Dominican formation will cover Cycle A materials this year and include studying the life of St. Dominic, the Four Pillars, and the basics of Dominican spirituality.

Officers for 2010-11:

Religious Asst: **Fr. Brendan McAnerney, OP**
Prioress: **Phyllis Sale, OPL**,
Sec/Treasurer: **Anna Marie Gshwandtner, OPL**,
Formation Dir: **Catherine Liberatore, OPL**,

Please find us on Facebook at fbok.me/saclaydoms

Catherine Liberatore, OPL

Queen of Angels, Los Angeles

The Queen of Angels Chapter celebrated St. Dominic's Day on August 8th with a beautiful Mass, celebrated by **Fr. Vincent Lopez, OP**, in the Monastery's Chapel. Our chapter had the added joy of temporary professing two of our members; **John Liem, OPL** and **Lillian Molina, OPL**, during Mass. Both John and Lillian are dedicated members and a blessing to our Order. It was an especially joyous occasion for Lillian since Father Lopez, who officiated at her profession, is also her cousin.

Mass was then followed by a pot-luck reception at the Monastery in honor of St. Dominic and our newly professed members. Friends and family of John and Lillian attended as well as visitors to the Chapel. St. Dominic's Day was a blessing to everyone.

Denise Harvey, OPL

From the Mailbag

Dear Mark,

Greetings in the Holy Face of Jesus!

As the feast of Our Father Dominic is quickly approaching, I thought you would enjoy the enclosed which I send with my heart in the love of Jesus, Mama Mary, St. Joseph and Dominic. May our Family continue to grow! Thank you for the work you contribute through the newsletter!

In the arms of Jesus and Mama Mary,
Your Dominican Sister,
Lydia Morales





So let us remain with Jesus, the eternal and incarnate Wisdom. Apart from him, there is nothing but aimless wandering, untruth and death. "I am the way, I am the truth, I am the life" (Jn. 14:6). Now let us see the effects of Wisdom in souls.

The Love of Eternal Wisdom, St. Louis de Montfort

"Frequently he made a special personal petition that God would deign to grant him a genuine charity, effective in caring for and obtaining the salvation of men. For he believed that only then would he be truly a member of Christ, when he had given himself totally for the salvation of men, just as the Lord Jesus, the Savior of all, had offered himself completely for our salvation. So, for this work, after a lengthy period of careful and provident planning, he founded the Order of Friars Preachers."

Libellus de principiis O.P. Office of Readings, Aug 8

Mary, our mother
 And mother of the Redeemer,
 Gate of heaven and Star of the sea,
 Come to the aid of your people,
 Who have sinned,
 Yet also yearn to rise again!
 Come to the Church's aid,
 Enlighten your devoted children,
 Strengthen the faithful throughout the world,
 Let those who have drifted
 Hear your call,
 And may they who live as prisoners of evil
 Be converted!

Pope John Paul II

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- Please notify by email if you would like to be added to the regular emailing list.
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Editor – Mark Gross

Submissions to the Editor

Readers are encouraged to contribute letters or articles, in particular presentations made at chapter meetings. We cannot guarantee that all will be published, and we reserve the right to edit submissions. The purpose of sharing submissions is to pass on relevant information and suggestions for proclaiming the Good News of the Gospel according to the charism of St. Dominic, and in accord with the Catechism of the Catholic Church.



Let us, then, not light the lamp by contemplation and action, only to put it under a bushel - that lamp, I mean, which is the enlightening word of knowledge - lest we be condemned for restricting by the letter the incomprehensible power of wisdom. Rather let us place it upon the lampstand of holy Church, on the heights of true contemplation, where it may kindle for all men the light of divine teaching. -St. Maximus the Confessor