

CHALLENGE



Dominican Family Around the World

United States Dominican Named to Top Liturgy Post

The Catholic press has been reporting the papal assignment of US Dominican Fr Augustine DiNoia to the No. 2 post at the Congregation for Divine Worship (CDW), which deals with liturgy. *The Tablet* reported that, because he is an English speaker, he will be the top CDW official to oversee the final approval and implementation of the new English translation of the Roman Missal. Regarding his appointment Fr DiNoia said: "I think the liturgy should give us a sense of the heavenly liturgy; it's about God, not us." Looking at liturgy today, he said, "The great danger is when the focus is on the celebrating community" rather than on God. The British weekly reported that the Pope has made the liturgy one of the main focuses of his pontificate both through his own liturgical celebrations and by writings and legislation.

Sisters Unite Under New Moniker: Dominican Sisters of Peace

Easter Sunday 2009 was the official foundation date of the Dominican Sisters of Peace, a union of seven former congregations—698 vowed sisters from five states. A large celebration occurred on April 14, 2009, in St Louis, and Master of the Order Fr Carlos Azpiroz, OP, was the liturgy celebrant; Fr Don Goergen, OP, the homilist; and Sr Toni Harris, OP, the keynote speaker, according to a press release on the Adrian Sisters' website. Sr Harris challenged the sisters not to let the Sisters of Peace be "just a more efficient way to manage apostolic religious life," but to make it an opportunity to renew the *Holy Preaching*. Fr Goergen said that we are all asked the same question Jesus asked Mary Magdalene, "Whom do you seek?" He affirmed that we have all seen the Lord, but do we preach what we have seen? We have to let the world know that the charism of St Dominic is alive today, he preached.

Fr Timothy Radcliffe Contributes to *America's* 100th Anniversary Issue

Former Master of the Order, Fr Timothy Radcliffe, OP, posed the question in a recent article he wrote for the 100th anniversary issue of *America*: "What sort of dynamic interaction with the world would let the Church flourish?" He said that he would like to see more exploration of faith, the asking of the difficult questions, the trying out of new ideas, etc., without "feeling that we have to get it right the first time because otherwise we shall be in hot water." He also said, "We need the diversity of styles of life, spiritualities, charisms of different religious orders to free the Church from the heaviness of uniformity. ... This is not to undermine the hierarchy or to diminish its power." (See Page 6 for full summary.)

Dominican Friar Speaks Out on Occasion of Systemic Abuse in Ireland

Fr Thomas Doyle, OP, wrote a May 22 *National Catholic Reporter* commentary, "Irish Abuse Report Demands Decisive Action," in response to the Ryan Report on 40 years of child abuse by various religious orders in 26 institutions in Ireland. He said that never "has the leadership of any part of the institutional Church ever owned up to any systemic responsibility. The standard responses are totally unacceptable because they are devious and irrelevant. ... There is something radically wrong with the institutional Catholic Church. This is painfully obvious because it allows systemic abuse and radical dishonesty to coexist with its self-proclaimed identity as the kingdom of God on earth." Later in the reflection he wrote, "Catholics have a profound obligation in charity and justice to the countless victims of all forms of abuse. ... They must ceaselessly do all that can be done to free the Christian/Catholic community from the toxic control of the clericalized institutional structure so that once more the Church will be identified not with an anachronistic and self-serving monarchy but with the Body of Christ." Fr Doyle is a lawyer and advocate for those abused by priests, and has won numerous citations and awards for his work.

Justice and Peace Promoters Reaffirm Priorities

The International Dominican Commission of Justice and Peace (IDCJP) (which includes Lay Dominicans) met in March at the United Nations in Geneva and at Santa Sabina in Rome to share information, and agreed that the three priorities identified at their previous meeting in Fanjeaux in 2006 continue to be major areas for contemplation and action by the Dominican Family. They are: Peace and Authentic Human Security; Migration—the Movement of Peoples; and Economic Injustices. The Dominican Sisters International website reports that this group hopes to have greater use of the agencies at the UN by JP Promoters and other members of the Dominican Family. "Commission members agree that—far from being areas for specialists—action for justice and participation in the transformation of the world are essential commitments for those who claim to be Gospel preachers (*Justice in the World*, 1971)."

From the President

by Ruth Kummer, OP

Ant.1: Bow down and hear me, Lord; come to my rescue. —
—*from Week II Monday Office of Readings*



Have you ever had a day when you begin your morning with gratitude and have an organized schedule to boot, only to find that events beyond your control change it all around?

How do you respond when the phone rings at 10:30 pm asking you to meet an out-of-state MEDVAC on the helicopter pad at the nearby hospital? Of course you offer a place for the family. Then later you realize you are opening a bed and breakfast for a longer time than first expected.

When was the last time you interfaced with government or private insurance on the phone for an incapacitated person? To calm your mind you count the number of buttons to press before an electronic voice asks for information you don't have at hand. So then you return to the phone with the requested information and start all over again. Nearly half a day passes!

While preparing a meal you may answer the phone to hear the weak voice of a centurion who reminds you she has given your name to medical staff in case she is unable to make decisions for a necessary medical procedure. Your mind wanders over what could happen next.

You have a guest from her native country visit and you enjoy her periodically during a three-month stay. It is a gift to be a friend of her entire Islamic

Continued on Page 7

Dorothy Murphy, President of the Eastern Province: Born to Eternal Life

We mourn the sudden death in May of Eastern Province President Dorothy A. Murphy, OP, (1938-2009), following a ruptured aortic aneurysm. Her loss is great to many, as demonstrated by the many tributes received from around the world and published in the June e-Lumen, the newsletter of her province. Below is just one tribute, partially reproduced, with permission.

by Marianne Jablonski, OP
Province of St Joseph, USA

I first met Dorothy three years ago. I found her “no nonsense” attitude to be somewhat abrasive; yet I decided to see what this “daughter of Eire” had to offer. I found her to be somewhat of a walking dichotomy: tough, yet gentle; caustic, yet kind; brilliant, yet humble; intolerant, yet patient. She was my “Irish curmudgeon”! One thing was constant—her great love for God, the Church, and every member of the Lay Fraternities.

One of her major tasks was implementing changes issued from the Inter-

national Council and Declarations from the Master that would refine and revitalize our vocations as Lay Dominicans in the world today. She was dauntless in her efforts to help us understand the essence of the “changes” as validating and affirming the Promises we made to fulfill the vocation to which we were called by God. She always tried to help members realize their abilities by encouraging them to share these gifts with others. *Duc in altum!* Shrug, puff, “Well, what are you going to do?” she would ask.

Her private life consisted of teaching literacy classes and CCD; lecturing on encyclicals within different parish communities; friendly visits to the sick and imprisoned; clothing the poor; rescuing strays (animals and people); and much more. She was a Dominican! And what impact has this formidable woman, this “Irish curmudgeon,” had on the Lay Fraternities? Shrug, puff, “Well, what are you going to do?”

Tribute Given to Evelyn Kelly, Leader Among Minnesota Lay Dominicans

by Anna-Marie Byrne, OP
Holy Rosary Chapter, Minneapolis

On Nov. 20, 2008, Miss Evelyn Kelly, a wonderful woman and Lay Dominican of 70 years went home to God to take her place in the Communion of Saints. Due to her longevity in life (98 years) and in the Order, her passing is noteworthy.

There are members of Laity in our Province that will remember this lovely lady as she had served our Chapter and the Province in a number of roles through the years, including Chapter Secretary, Formation Instructor, and Minnesota Area Representative. In my humble opinion, Evelyn exemplified one who lived the Dominican life in her love and faith in God, devotion to prayer, study, community, and ministry.

Thirty years ago Evelyn guided my mother and me through a portion of our formation. I remember being very impressed by her keen intellect as well as her wonderful hospitality. Over the years we grew closer as we interacted in all things Dominican, including serving on a committee to design and purchase a headstone for the late Fr Paschal Kelly, OP, whose cause for canonization we supported.

Evelyn was a native of North Dakota, and a graduate of Smith College. After moving to Minnesota, she served as Secretary to former Senator and then Governor Elmer A. Benson. Following that, Evelyn and her sister Eleanor (also a Lay Dominican) started a bookkeeping business, and eventually Evelyn went to work for First National Bank of Minneapolis (now

U.S. Bank) as a Director of Compensation, retiring in 1975.

She was involved with her parish for years, including teaching religious education. Her devotion to learning was life-long. Advanced age did not prevent her from studying and keeping track of current events. Fiercely independent, when she gave up driving in the past few years, she embraced the service of Metro Mobility, minibuses for elders and those with disabilities, to get around, especially to Chapter meetings.

Evelyn developed cancer, and spent her last weeks in St Mary’s, a nursing home in St Paul. When visiting her there, I was pleasantly surprised to see a small framed copy of the popular poster of President Obama. Even in her last weeks of life, this lady made sure that she voted absentee ballot for the candidate of her choice. What a treat it was to be able to see the twinkle in her Irish eyes when we talked about her pleasure in the outcome of the election. Partisan politics aside, that woman lived out her Dominican vocation to the end—being in the world and trying to make a difference in it, by sharing with others the fruits of her contemplation.

Thanks, Evelyn, for all you were and did for all of us. May you rest in peace.

We are called to act with justice ... love tenderly ... serve one another, and walk humbly with God.

Goodnight and God [sic] Luck

by Marlene Carlos Laurendeau, OP

Thank you to all who have been encouragers to me in my journey as editor. Allow me a few more words before closing up shop.

In this position, I did some things differently. My idea of Dominican world news on Page 1—sometimes controversial—was a holdover from my reporter days and an attempt to go beyond the “provincial.” Hopefully it was helpful to you. Also, I was glad to initiate *The Dumb Ox Medley*, which was the officers’ brilliant idea to regularly bring you words of formation and inspiration. Writing and editing articles for those inner pages—and all pages of the 12 issues—was definitely formative for me! At least one of you calls the newsletter *The Challenger*, and right you are, for it has indeed challenged me.

It has been a pleasure serving you, and may our paths cross again as we live the Dominican challenge—to praise, to bless, and to preach. (You may miss the autumn issue, because the new editor has not been chosen yet. Your subscription will be extended accordingly.)

In Memoriam

JoAnn Bayer, Our Lady of the Sacred Heart, Springfield, Dec. 30, 2008

Nora Bramwell, private member, March 28, 2008

Janae Brown, Our Lady of the Sacred Heart, autumn 2008

Margaret Mary Caffrey, private member, winter 2008

Evelyn Kelly, Holy Rosary, Minneapolis, autumn 2008

Rita Stoll, St Dominic Chapter, Denver, May 2009

Thank You, Fund Donors!

Anne J. Kelly * James Kniery * Mary Kubacki * Pat Lucy, * Sebastian Mahfood * Candace Randolph * Marymargaret Sauer * Rita Stoll * Raymund E. Williams * Jamila Zerki

The Dumb Ox Medley



Dominicans Developed an Admiration for Mary Magdalene

In the New Testament, St Mary Magdalene is mentioned as among the women who followed and ministered to Jesus. It is said also in Mark 16:9 that seven devils were cast out of her. In addition, Mary Magdalene is the only woman mentioned in all four Gospels as being present at both the crucifixion and the tomb of Jesus. And she is the first recorded witness of the Resurrection:

Then the disciples returned to their homes. But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom are you looking for?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and

she told them that he had said these things to her. (John 20:10-18)

Based on the passages regarding Mary Magdalene, we can conclude that she was a very significant figure in the New Testament. But beyond that, other stories about Mary Magdalene are often in the realm of legend or tradition, as in the case of how she came to be venerated by the Dominicans and eventually made a patroness of the Order. Prior to the end of the end of the 13th century, Dominic (1170-1221) and his friars had no particular devotion to Mary Magdalene.

It was in 1286 that Charles II turned to the Dominicans to guard what were then considered the relics of Mary Magdalene, according to Fr Guy Bedouelle, OP. Bedouelle reports on the accounts left by other Dominicans, which say that after Charles was taken prisoner by Spaniards from Aragon in 1279, "he was miraculously released in the night of July 21-22 by St Mary Magdalene, who appeared to him, and indicated to him the place where he would find her body. She gave him a quite remarkable directive: 'You will have a convent in my honour, and also a Church for the brothers of the Order of Preachers, for I too was an apostle.'"

The relics were reportedly found in the village of Saint Maximin in Provence on

Dec. 9, 1279, but it was not until 1285, with the help of his Dominican adviser and confessor, Fr Pierre de Lamanon, that Charles was able to help establish a convent for the Order. It was not immediately accepted by the Dominicans, as the story goes, says Bedouelle, but finally in 1295 the "first Dominican Prior, Bro Guillaume de Tonneins, took possession of the convent-shrine in Saint Maximin and some 20 brethren moved in along with him. ... The Dominicans remained there until the French Revolution, continually improving and embellishing the buildings. ... After five centuries of presence, and then more than half a century of absence, [Fr Henri] Lacordaire, as part of his re-establishment of the Dominicans in France, decided in 1859 to buy back the buildings that had escaped destruction during the French Revolution. The brethren were to remain there for almost a century, i.e., until 1957, but the nuns who arrived in 1872, are still there bearing witness with Provencal good humor to the link between the Order of Preachers and the cult of St Mary Magdalene."

Bedouelle says that the theology underlying Mary Magdalene is probably a

more important reason for the Dominicans' admiration of her. He explains: "It seems that Mary Magdalene in tradition and literature where she is a major figure, is constantly and simultaneously endowed with three characteristics: She is the *converted sinner*, she is the *contemplative soul*, and she is the *herald of the Resurrection*. This is a powerfully profound image of the preaching of office and hence of Dominican life. How can one speak of the mercy of God if one has not experienced it oneself, whatever the magnitude of one's sins may be? How can one speak of God without speaking 'with God,' to use the phrase so dear to St Dominic? *Contemplari et contemplate aliis tradere*: to contemplate and 'to transmit to others the fruits of one's contemplation' is St Thomas Aquinas' way of defining preaching. And finally, how can one not bear witness to the fact that the mystery of suffering, separation, and death finds its resolution through faith in the resurrection of Christ, his vic-

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A Post-Revolution Revolutionary: Henri Lacordaire

by Leo Zanchettin
Editor, *The Word Among Us*

What would happen if a country's medical schools were suddenly shut down and forbidden to reopen? No new doctors would be in training to take the place of those who retired. Medical research for aids, cancer, diabetes, and other diseases would come to a dead stop.

And who would diagnose ailments, perform surgeries, staff emergency rooms? Closing down just this one vital segment of society would have disastrous consequences on a nation's physical and emotional health.

In more than a few ways, this imaginary scenario can help us understand the state of the Church in France during the lifetime of Henri Jean-Baptiste Lacordaire, a farseeing priest and reformer. But in 1802, when he was born, it was France's spiritual health that was in crisis.

The Revolution of 1789 had ushered in years of chaos that brought a wholesale rejection of all things Catholic and Christian. Churches were closed down and religious orders disbanded. Priests and religious who opposed secularization were martyred or forced to flee. In every corner of society, intellect and reason were enshrined above all else. The new regime went so far as to desecrate the high altar of Paris' Notre Dame cathedral with a mock sacrifice to the "Goddess of Reason." Even the calendar was reconstructed, the years now counted from the birth of the Revolution instead of the birth of Christ.

As Lacordaire grew up in the city of Dijon, the Church was slowly emerging from its exile. Parishes were reopening, priests and religious were returning. Still, the environment remained decidedly unbelieving, especially among the younger generation. People were spiritually sick and in desperate need of Jesus, the great Physician, but they thought him irrelevant—if they considered him at all.

Into Broad Daylight

Lacordaire's mother, Anne-Marie, was an exception. Widowed when Henri was only four, she was a devout Catholic who saw to the baptism and early catechesis of all four of her sons. Yet to her great dismay, none of them showed any real interest in the things of God.

But Anne-Marie's lively faith and commitment to Christ planted a seed in Henri. The memory of her religious devotion remained with him as he began to practice law, following a brilliant stint at law school. He used to claim that he had shrugged off the Catholicism of his youth, but by 1823 he was often found praying in the local church.

Henri was experiencing a tension within himself. "I have a most religious heart and a very incredulous mind," he wrote at the time. But even as he struggled, he could tell where he was going: "It is most likely that I shall one day become a Christian." That day came not much later, and he described his experience in a letter to a friend: "I fancy I see a man groping his way blindfolded. The blindfold is gradually removed—he catches a

glimmer of daylight and, at the moment when it falls, he stands in broad daylight."

In this bright new light of Christ, Lacordaire felt compelled to re-evaluate not only his life direction but the underlying philosophies and social structures of the time. He became convinced that France desperately needed the Church to guide it in its quest for "liberty, equality, and fraternity." The people's essential instinct for social and political reform was correct, he could see, but the basic world view that drove the changes were wrong. Without the teachings of Christ, the push toward reform would always go bad.

Into the Gap

But just when the Church's intellectual and moral guidance were needed most, there was a void. Many of the returning clergy were so dismayed and overwhelmed by the sorry state of the faith in France that they had adopted a siege mentality. Lacordaire was saddened to see timid and ineffectual parish priests who served the spiritual needs of a few religiously inclined people, without ever daring to reach out to the masses who needed the gospel:

"Shut up within their sanctuary ... they are incapable of defending it from outside attacks. Sometimes they look down from the walls ... and see that the besiegers have become more numerous. Making their way to the interior of the Temple once more, they tell what they

have seen in sad and eloquent phrases that affect hardly anyone, except those who do not need to hear."

Concerned—and called on by what he saw, Lacordaire decided to quit his profession, become a priest, and dedicate himself to filling this void in the Church. In the seminary, he deepened his prayer life and grew in holiness. But he was a bit of a maverick, too, questioning whether some time-honored traditions and practices were true and helpful for the times. Despite some hesitation from his superiors, he was ordained in 1827.

Into the Fray

Lacordaire's first few attempts at filling the gap were marked by turbulence, to say the least. In 1830, he and a fiery older priest, Lamennais, launched a newspaper, *L'Avenir*. Its goal was to bring Christian teaching to bear on the positive features of the Revolution—the separation of Church and state and the implementation of true "liberty, equality, fraternity"—but also to alert the public to government actions that might jeopardize the Church's freedom. Lacordaire's articles were often direct attacks—sometimes against the government, sometimes against what he considered to be weak and overly accommodating tendencies within the Church.

Lacordaire attracted attention, both positive and negative, and people who opposed his sharp rhetoric and criticisms complained to the pope. It was not the most

and His Efforts to Bring the Gospel Back to France

opportune moment, since the Vatican was embroiled in political and military struggles over the Papal States.

After publishing for about a year, *L'Avenir* was silenced by the bishops of France.

Lacordaire appealed to Pope Gregory XVI, but when the Pope upheld the decision, Lacordaire accepted the verdict with loyal submission. Lamennais, however, reacted bitterly and eventually left both the priesthood and the Church itself.

A New Way of Preaching

Now less prominent within the Archdiocese of Paris, Lacordaire had more time for prayer and rest—but not for long. As an energetic and spiritual man of God, he had attracted the attention of young, educated Catholics like Blessed Frederic Ozanam, the Sorbonne professor who founded the Society of St Vincent de Paul. They appreciated Lacordaire's love for the Church and his keen grasp of the issues of the day.

They also felt that he was the man who could bring the gospel to their non-believing peers, effectively addressing the philosophies that had fueled the Revolution and given rise to atheistic rationalism. Accordingly, they asked the archbishop of Paris to allow Lacordaire to give a series of sermons at Notre Dame cathedral. He consented, after a good deal of hesitation, even permitting the priest to preach without a pre-approved text.

This was a radical departure from the standard style of preaching, where sermons were written out in advance and tended to be formal and

not very creative. But Lacordaire sensed that a more personal and spontaneous style of preaching was needed to reach the people he wanted to address—not just the devout but skeptics, radicals, and the merely curious.

And indeed, every Sunday in the Lent and Easter seasons of 1835, hearers of all persuasions packed into Notre Dame cathedral to hear Lacordaire preach. His “conferences,” as the sermons were called, became so popular that people had to arrive hours in advance to get a seat. They drank in his presentations on the nature of the Church, its prophetic teachings, and the potentially transforming effects of Catholic doctrine on individuals and societies.

Lacordaire spoke with great respect for his listeners' quest for truth, while always presenting Christ—and the teaching of his Church—as offering answers to life's deepest, most perplexing questions. When countering philosophies that denied the truth of the gospel, he did it in a way that was both respectful and compelling.

A Fresh Start

Especially because of his former association with Lamennais, however, Lacordaire still had his detractors. Those who yearned for the monarchy and the pre-Revolution Church that went with it considered him dangerous, despite his demonstrated obedience and loyalty. As Lacordaire's popularity grew, so did their complaints.

In April 1836, a stunned and saddened congregation heard Lacordaire announce his decision to discontinue the conferences. Then he left for Rome

to study theology and prayerfully reflect on what to do next. He met with Pope Gregory XVI, who was warmly supportive, as were a few cardinals.

In Rome, Lacordaire encountered the major religious orders, a dimension of the Church that he had not known before. With their destruction in the Revolution, he reflected, the Church in France “had lost half her strength.” He was impressed with “the magnificent remains of these institutions which had been founded by very great saints”—the Benedictines, the Jesuits, and especially the Dominicans, or “Preaching Friars.”

Fresh from his preaching successes in Paris, Lacordaire knew that people were open to the truth, if only it were presented in ways that met their needs and raised their minds and hearts to God. But he was just one priest. Here was a whole religious order devoted to proclaiming God's word! What a need there was for it in France, and what opportunities!

From then on, Lacordaire worked to re-establish the Dominican Order in France. Received into the Order in Rome in 1840, he returned to France wearing his Dominican habit—the first time it had been seen there in 50 years. He established foundations and preached throughout the country. Every year during the Advent, Lent, and Easter seasons, he gave his “conferences” at Notre Dame. And everywhere,

people responded to his challenging, intelligent, and creative presentations of the gospel.

Lacordaire dearly loved his new life, especially its combination of prayer, study, and active ministry. Here, in the most complete way, he was able to meet the needs of his time in an effective manner.

Dreams for a Better World

By the time Lacordaire died, on Nov. 20, 1861, he had made a significant contribution to the spiritual renewal of France and to a greater acceptance of the Church and its teachings.

Today, with Catholic faith and practice declining in Western Europe and elsewhere, the Church stands in need of many workers who can also find effective ways to bring the gospel to the world. The particular challenges have changed somewhat. But modern secularism, like the atheistic rationalism of post-Revolutionary France, misses the ultimate truth that gives meaning and purpose to life.

Lacordaire understood that Jesus really does have the answers to the problems and questions of the times. He showed them that God shares human dreams for freedom, equality, and the common good. And he showed them that following Christ is the best way to build a healthy and stable society.

Now, as then and always, Jesus holds the answers.

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Radcliffe on the Shape of the Church to Come

Former Master of the Order, Fr Timothy Radcliffe, OP, poses the question, in a recent article in the 100th anniversary issue of *America*: "What sort of dynamic interaction with the world would let the Church flourish?"

He argues for a new mindset, one that is not limited by Enlightenment thinking, which has "locked the Church in narrow places, cramped her into ideological positions that have not always helped the Church to flourish, like a tree confined in the angle of a rock."

Part of Enlightenment thinking involved the opposition between tradition and progress, he says. "To be 'enlightened' was to cast off the shackles of the past, especially the philosophy of Aristotle and the dogmas of the Catholic Church." So the Church was seen as opposed to modernity. The Second Vatican Council tried to change that perception; however many Catholics were set in their ways and continued to define themselves as either "traditionalist" or "progressive," which polarizes and inhibits the Church's flourishing, he says.

Also, the Enlightenment myth of "progress" is fading, Radcliffe says, in the face of ecological disaster and the rise of religious terrorism. He says that while the other options are despair or traditionalism, there could be a turning point to try something else: a "renewed, vital sense of tradition in a dynamic interaction with modernity. One consequence is that teaching would again be seen as inherently dialogical." Instead of accepting things with "docility," he says we can have courage to work things out for ourselves.

A Person of Conversation

Jesus Christ was a man of conversation, so teaching about him must necessarily be dialogical, Radcliffe says. "The whole of St John's Gospel, from the discussion of John the Baptist with the priests and Levites until Jesus' final exchange with Peter on the beach, is one probing, exploratory conversation after another. Jesus shares his life and message with the disciples by opening a space of dialogue, a spacious world in which they can abide."

Radcliffe equates preaching with dialogue. The word "homily," he says, comes from a

Greek word meaning "to converse." Preaching is "at the service of conversation that is the Church," he says.

"Some Christians remain suspicious of dialogue. This was a hot topic at the Asian Synod of Bishops. It was seen by some as potentially relativistic, as if all religions were equal. But nearly all the Asian episcopal conferences disagreed. Indian bishops insisted that dialogue is 'the new Asian way of being Church.' Dialogue is not an alternative to preaching; it is preaching."

The Mindset of Control

"Another element of the Enlightenment mindset from which we need to be liberated is 'the culture of control,'" he says. Compared to the Middle Ages, there was the emergence of absolute monarchs, the state, the police, and the army. "In contrast to this culture of control, the Church should be an oasis of Christ's freedom. ... Instead, the Church has imitated secular society in centralizing power, in decision-making, and in the appointment of bishops."

He would like to see more exploration of faith, the asking of the difficult questions, the trying out of new ideas, etc., without "feeling that we have to get it right the first time because otherwise we shall be in hot water." He also says, "We need the diversity of styles of life, spiritualities, charisms of different religious orders to free the Church from the heaviness of uniformity. ... This is not to undermine the hierarchy or to diminish its power. If anything, it would be invigorated ..."

He sees a renewal of virtue ethics. "By practicing the cardinal virtues of prudence, courage, temperance, and justice, we can become pilgrims on the way to holiness. With the theological virtues of faith, hope, and love, we are given a foretaste of the end of the journey. A morality founded on the virtues is about the transformation of our desires rather than their control."

He would like to see the Church flourish, as the kingdom of God has been described as starting from a small mustard seed, becoming a great tree which grows and flourishes, and the birds of the air make their nests in its branches.

Magdalene

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tory which gains all people their own?"

Bedouelle describes Mary Magdalene as "an admirably concentrated fusion of the paschal mystery and the meaning of faith in Christ."

From the article, "Mary Magdalene, the Apostle of the Apostles and the Order of Preachers," originally in Dominican Ashram, vol. 18, no. 4, 1999, and also available on the Internet:

<http://www.womenpriests.org/magdala/bedouell.htm>

Dominican Liturgical Calendar - Third Quarter, 2009

July

- 4-BI Pier Giorgio Frassati, lay Dominican
- 7-BI Benedict XI, pope
- 8-BI Adrian Forescue, lay Dominican
- 9-St John of Cologne, priest, companions and martyrs (M)
- 13-BI James of Viraggio, bishop
- 17-BI Ceslaus of Poland, priest (OM)
- 22-St Mary Magdalene, patroness of Dominicans (M)
- 24-BI Jane of Orvieto, lay Dominican
- BI Augustine of Biella, priest
- 27-BI Robert Nutter, martyr

(S) Solemnity (F) Feast
(M) Memorial (OM) Optional Memorial *Office for the Dead prayed

August

- 2-BI Jane of Aza, mother of St Dominic (OM)
- 3-BI Augustine Kazotic, priest
- 8-Our Holy Father Dominic, priest and founder (S)
- 9-BI John of Salerno, priest
- 14-BI Aimo Taparelli, priest
- 15-The Assumption (S)
- 17-St Hyacinth of Poland, priest (M)
- 18-BI Mannes, bro. of St Dominic -BI George Thomas Rehm, Priest, and 63 companions
- 19-BI Jordan of Pisa, priest
- 23-St Rose of Lima, lay Dominican (M)
- 26-BI James of Bevagna, priest
- 28-St Augustine, bishop/doctor of the Church (F)

September

- 2-BI Guala of Bergamo, bishop
- BI Ingrid of Sweden, sister
- 4-BI Catherine of Racconigi, lay Dominican
- 5-Anniversary of deceased friends and benefactors*
- 6-BI Bertrand of Garrigue, priest
- BI Michael Czartoryski, priest
- BI Julia Stanislava Rodzinska, sister
- 18-St Juan Macias, cooperater brother (M)
- 20-BI Mark of Modena, priest
- BI Francis de Posadas, priest
- 22-The 233 blessed martyrs of Valencia, Spain
- 24-BI Dalmatius Moner, priest
- 28-BI Lawrence of Ripafratta, priest
- The 16 martyrs of Nagasaki

Promoter's Corner

by Fr Jim Motl, OP
Provincial Promoter

I am writing this message on Pentecost Sunday. I have just completed a retreat at St Pius V Priory in Chicago focusing on the work of the Holy Spirit in the Dominican Order. The preacher was Fr John Baptist Gerlach, whom I consider one of the finest preachers in our Province.

The first homily attracted my attention immediately. The theme was "beginnings." He said that we often refer to a complete story or life as having a beginning, a middle, and an end. In fact, he added, this is not true of Christian life. For those who believe in the risen Christ there is only beginning: the beginning of new life at baptism, the advancement of that life at confirmation and

eucharist, the renewal of life through reconciliation, vocational initiation through ordination or marriage (which is not to say that Christian life cannot be directed in other ways), and the healing of wounded life, as in the anointing of the sick. Even at Christian burial we do not speak of ending, but of new life in the immediate presence of God. Even as we console those mourning the loss of a loved one we do it with the language of hope in a new beginning for all who die in faith. Which of us has not said words like, "You'll be with him again in heaven," or "She'll be watching over you from paradise?"

In a later conference John spoke of the need for patience because at times things seem to us to be coming to an end. Serious sickness, loss of someone we've held dear, or loss of job can make it seem that life as we've known and cherished it is at an end. It is at these times we must undertake to learn patience. Our faith

teaches us that even death cannot end the eternal life we have in Christ. When we begin to worry about what that means for those who do not share our specific beliefs, we can only wait in patient hope that the Creator of all things knows far better than we how to deal with what seem to us to be hopeless situations. This does not mean that we do not have responsibilities to do all we can to ensure a respect for life both here and hereafter. We need to do what we can, but we must always entrust the outcome of our efforts to God, the Father, the Son, and the Holy Spirit.

These thoughts are very much on my mind as I pursue treatment for lung cancer. I am not undergoing as aggressive a form of treatment as I had anticipated. My doctor at Rush University Hospital said that the regimen suggested in St Louis could cause severe hearing loss. Since my hearing

is already seriously impaired he suggested that I take another form of chemotherapy. This involves one injection every three weeks for a total of four treatments. The second treatment is on June 1. This means that as of now I plan to be in Chicago until mid-July. The need for further treatment, such as radiation therapy, will be evaluated at that time.

I am feeling well now. During this time I am relying on your prayers. I am very grateful to those who have contacted me by phone, e-mail, and postal mail to tell me of your concern for my health and of your prayers for me. I pray for Lay Dominicans every day. I am still planning to attend the Provincial Council meeting in late October.

May the Lord grant you a new Pentecost – a new beginning in the life of Christ and Dominic!

Preaching Corner

Post a Blog at Our Website

by Laura Dejmek, OP
Co-Promoter of Preaching

On the TV newsmagazine 20/20, John Stahsl would end his broadcasts by saying "We're in touch, so you be in touch." While summer is a season when we often scatter and take a break from life in general, Lay Dominicans are asked to keep in touch. This request I make in particular to stay connected with our preaching charism.

On our Lay Dominican website, laydominicancentral.org, we have a "preaching blog." This is so we can stay connected with one another and share the highs and lows that we encounter as preachers living the life of a Lay Dominican. It is one way, in particular, that as a Co-Promoter of Preaching for our Province, I hope to be available to all Lay Dominicans.

What form does preaching take in your life? Let's share with one another *how* we live our charism as preachers. What successes have you had? What are the challenges you face? I'm sure that I cannot be the only curious Dominican in our province.

Log on to our website: ...1 minute. Post a blog: ...5 minutes. Share with fellow Dominicans, and help others to better live their preaching charism: ... Priceless!

President Ruth

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family. With her own good sense of community life, she volunteers to mow the grass you did not cut earlier. The down side of this fine gesture, is that while your lawn is being mowed, your perennials get mowed too. (They have

all come back, vigorous and blooming.) When she realizes that the flowers are trimmed as the mower dies, she's mortified. (Lord, come to my rescue!) These are a few events of my life lately!

Ant. 2: Lord let the light of your countenance shine on your

servant.

P.S. On Oct. 1-4, 2009, the DLIPC will be meeting in Toronto. On Oct. 22-25, 2009, the Provincial Council will meet. Election of new officers will take place, as well as other agenda items. The Pro Tem

Chairperson is still looking for the names of generous people to serve in leadership positions. Please consider being an officer, and send your or other names to Karen Sabourin: kfsabourin@sbcglobal.net, or Jill O'Brien: JOB631@aol.com.



Ann E. "Bus" Borders of the St Martin de Porres Group of Kansas City submitted this photo of Fr Jim Motl with her son Leonardo at the Provincial Council Meeting in 2007. Suggest a caption for it at our website: laydominicancentral.org.

Ceremonies and Professions Around the Province

At the **St Vincent Ferrer Chapter** in River Forest in Ill., both Kathleen Weber and Kathleen Simpson made Final Profession; John Lennon, Mary Jane Bear, Victor Ferenzi, and Loretta Ferenzi were received into the community.

Eleonore Stump made her Final Profession at the **Queen of the Holy Rosary Chapter** in St Louis, and Sebastian Mahfood was formally received.

At the **St Rose of Lima Chapter** in Dubuque, James Steffens and Catherine Heinz renewed their Life Professions and celebrated their Golden Jubilees at a special Mass at the Sinsinawa Mound.

The **Holy Rosary Chapter** in Minneapolis formally received Daniel Marks, Timothy O'Neill, and Robert Schwarz (photo at right).

Raymund E. Williams, a private member, celebrated his 60th anniversary of Profession.



L-R: Robert Schwarz, Pastor Fr Jose Santiago, OP, Timothy O'Neill, and Daniel Marks. All three were received into the Order at Holy Rosary Chapter in Minneapolis.

Visit Dominicans on the Internet

Our site: laydominicancentral.org

Dominican news: domlife.org

Preaching exchange: judeop.org

Daily reflections by Dominicans: word.op.org

Provincial Promoter: Fr Jim Motl; **President:** Ruth Kummer; **Vice President:** Harvey Newcomb II; **Recording Secretary:** Cyndi Ricard; **Corresponding Secretary:** Karen Sabourin; **Treasurer:** Mary Lee Odders; **Formation Director:** Thomas Ryba; **Inter-Provincial Delegate:** Norm Laurendeau; and **Challenge Editor:** Marlene Laurendeau (e-mail: marlenelauren@aol.com) **Our Mission:** Called to a deeper relationship of love and service to God, we are members of the Dominican Order, who commit to live the Dominican charism as lay people. In collaboration with the Dominican Family, we work to promote social justice and peace in society. Supported by prayer, study, community, and ministry, we fulfill our vocation to proclaim the Gospel wherever we, as individuals, live and work.

Marlene Laurendeau, *Challenge Editor*

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