

## Letter from the President

On March 14, 2008, the Washington Post featured a front-page article on the upcoming visit of Pope Benedict XVI to the Washington area. By the very headline – Catholic College Leaders Expect Pope to Deliver Stern Message – one could anticipate that the tone of the article was not going to be entirely favorable to the Holy Father. The article then went on to report that the Holy Father requested a meeting scheduled during his time here in Washington with more than 200 top officials from Catholic colleges and universities from across the country. Although the main topic of the meeting will be Catholic Education at Higher Institutions, the Directors of Religious Education from 195 dioceses have also been invited.

Early on the article pointed out that before becoming pope, Benedict was well known as the “enforcer” of church orthodoxy. In fact, they use this title “enforcer” twice more in the article and also under a most unflattering picture (the Post seems to love running the most unflattering pictures of those not in concert with some of their biased positions). To accentuate the merits of this “enforcer” title; it goes on to quote the Holy Father’s statement that Catholic education must bow to Catholic “truth” and the “rule of life.” The article continues that “conservative” Catholics will welcome this but that many others are “concerned.”

Now that a rebuke and restatement of the role and mission of Catholic education would bother and cause anxiety and consternation among some Catholic educators is no surprise! We have a “catholic” college (St. Marty’s San Antonio) hosting a political rally for a strongly pro-abortion presidential candidate; we have on-campus performances of “The Vagina Monologues” at Notre Dame (Dominican Providence College refused to allow this); we have speakers from Planned Parenthood and NARAL at a conference on teen pregnancy held at the College of the Holy Cross. Then there is the theologian at a major Catholic university questioning whether Jesus offers the only road to salvation. This same university (Georgetown) was going to remove all crucifixes from classrooms so as not to offend non-Catholic and non-Christian students. This plan was shelved after a very prolonged protest by a well-organized group of Catholic students but this same university then hosted Hustler’s publisher Larry Flynt as a speaker, allowed the establishment of a pro-abortion rights student club and is considering plans to open a gay resource center. University president John DeGioia



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said “we want to ensure that there is the opportunity for both academic freedom and for the free exchange of ideas and opinions across all issues.”

The controversy between teaching of Catholic doctrine and so called academic freedom is certainly not new and has been with us in one form or another for a long time. Today you have the Newman Society (promoters of Catholic orthodox teaching) taking the position that “if you are not going to be an authentically Catholic, orthodox institution, why should you exist?” Then you have Rev. Charles Currie, president of the Association of Jesuit Colleges, who said “institutions have to be respectful of differences at the same time they’re trying to foster a Catholic identity.” Not to prolong the old Jesuit-Dominican issues, but some of us would say to the good Father, “Try harder!”

Unfortunately, it is not only “Catholic” colleges and universities that are affected by operating under the banner of “Catholic” while being something less so. The “moral relativism” about which our Holy Father has spoken reaches into our high schools and even grade schools. Many of us have personal experience in these situations – I certainly do. Schools are operated with non-Catholics administrations that give short attention to religious instruction. Many schools have fallen, often by necessity, into the trap of accepting more and more public money and then being severely restricted by government regulations. Some schools with a large percentage of non-Catholic students have parents who sacrifice much for the stability and discipline of a Catholic school but do not want the true integration of Catholic teaching reflected across the board.

As Lay Dominicans we can certainly have an impact on this situation from post-graduate level to first grade. As alumni, professors, instructors, administrators, employees and parents of the students, there are few of us not involved in this issue in some way. Even if you feel you are not remotely connected, you are for as Rev. David O’Connell, President of Catholic University said: “one thing the pope will emphasize is the impor-

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tance for all Catholic schools to realize that they aren’t independent contractors, they are part of the Church.” This is one reason that our Dominican study of Church teachings and current issues facing the Church is so important. When called up it is not enough to be prepared, sometimes our personal risk, to challenge this relativism but we must be prepared to do so authentically. This is just part of our vocational challenge that for us Formation never ends and that Formation needs to be relevant.

As Lay Dominicans together in community, let us all pray for our Holy Father and all the participants that this meeting might be successful and productive. In a spirit of charity let us pray that all may be open to the voice of the Holy Spirit and that the assembly be fruitful in its intended end -- the continued preaching of the gospel through the medium of authentic Catholic education.

Ms. Dorothy Murphy, O.P.  
[redceltop@starpower.net](mailto:redceltop@starpower.net)

# Regional News

## Region One

Mrs. Faith Flaherty, O.P.

[eLumened@verizon.net](mailto:eLumened@verizon.net) (new address)

### New England Regional Meeting

Saturday May 3, 2008

8:00 AM—1:00 PM

Hosted by St. Rose of Lima Chapter

St. Dominic's Church

1277 Grand Army Hwy

Somerset, MA 02777

For details go to: [www.opne.org](http://www.opne.org)

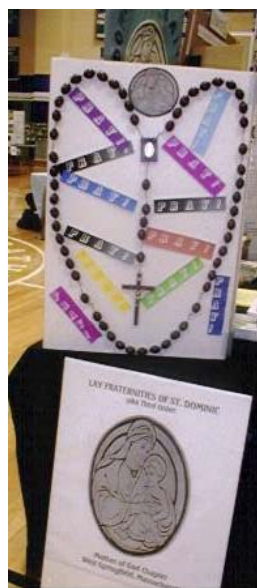
**St. Mary Chapter, New Haven, CT** was invited to the Parish of St. Rose of Lima in Newtown, Conn., for a presentation by Father Peter John Cameron, O.P. Father Cameron is the Editor-in-Chief of *Magnificat* and is also the author of six books including *The Classics of Catholic Spirituality* (Alba House). A couple in our chapter formation, Michael and Mary Taylor, have initiated a program at St. Rose called the "Catholic Forum" which will provide an arena to discuss various questions that challenge our Catholic Faith. This was the first presentation for them and it was a "packed house". Our chapter members attended the 12:00 p.m. Mass, concelebrated by the pastor of St. Rose and Fr. Cameron. Following Mass a wonderful lunch was provided for those people from the parish and our chapter who were attending Father's talk- "Why Believing in God is the Most Reasonable Thing a Person Can Do". The talk was very thought provoking. We found that the yearnings and love we have for God supersede anything that concerns us in our daily living. We should always have our "mind's eye" on our eternal destiny and the great love that God has for us.

Mrs. Karolyn W. Smith, O.P.

[kwsmith@optonline.net](mailto:kwsmith@optonline.net)

## Mother of God Chapter in West Springfield, MA

At the November 3, 2007, New England Regional Council meeting, President Ray Biszko



planted a seed when he "charged" members (Fr. Allen would say, "I challenge you") to come up with NEW ideas to attract NEW members to the Lay Dominicans. Ray used the example of a recent convention (in Providence, Rhode Island) that attracted literally hundreds of people—he added: "perhaps we should be thinking of doing the same thing"! He noted that the key to success was to have a well known speaker as the "drawing card".

At one of the annual Men's Conferences in the Springfield (Mass.) Dioceses, Joe Lake, president, Mother of God Chapter, befriended a Secular Franciscan, Michael Guertin. Joe invited him to one of our Council meetings to



Mother of God Chapter, West Springfield, MA  
Women's Conference Display

present a proposal to have a joint display/exhibition table at both the men and women's conferences this year—this seem to be precisely what

Ray had mentioned. The well-known guest speaker was Fr. Benedict Groeschel, C.F.R.

Linda Burr and Gail Waterman were designated as coordinators of the Women's Conference for our chapter. Contact was made with Mary Blais, one of the Diocesan exhibitor coordinators. When talking with the coordinator we learned that a procedure must be followed. An application had to be completed and reviewed by their committee before given permission to have an exhibitor's table. One question on the application was, "what type of business" did we represent. We answered, "The Dominican Family has several branches, all focused around a passion for preaching and the same priorities, all having the same spirit and charism of St. Dominic. And all have produced many recognized saints. They are Friars (brothers and priests), Laity, Nuns, and Sisters." A few days after submitting the application we were notified that we were accepted and given two tables as I requested. The Dominicans will have one table and the Franciscans will have the other.

We pasted photos of Dominicans in action on several poster boards, gathered a variety of informational leaflets, pamphlets, statues, hand made rosary beads were free for the taking, and one 2-inch thick book written by Sister Mary Jean Dorcy, O.P., titles, *The Dominican Family*. The message was clear—we Dominicans are ALIVE and doing well!

The first Women's Conference in the Diocese of Springfield was a tremendous success—over 1,300 women attended. The Bishop gave resounding approval for another one next year. The entire event was exciting and a grand opportunity to promote vocations to the Fraternities of St. Dominic as well as the entire Order.

Mrs. Gail A. Waterman, O.P.  
[waterman@acad.umass.edu](mailto:waterman@acad.umass.edu)

Also, **Mother of God Chapter** has been immersed in preparations for a Day of Study devoted to evangelization of the message of Divine Mercy on March 29<sup>th</sup> and to preparing a Celebration of the Divine Marcy on Mercy Sunday, the 30<sup>th</sup>, at the

Monastery of the Mother of God in West Springfield. Rev. Charles Kuzmeski, Pastor of Our Lady of the Sacred Heart Parish in Springfield will preside. We will be doing everything in the presence of the exposed Blessed Sacrament, and we think that the ceremony will be a very special one in many ways. We hope that this Celebration, sponsored by the Laity, will be just the first of a new tradition at the Monastery. The intention for the day will be the growth and prospering of our Nuns' Community, who always support and participate with us.

**DOMINICAN NUNS ADORATION CHAPEL**



Rosary at 1 pm

**LAY FRATERNITIES of ST. DOMINIC**  
**Mother of God Chapter**  
**INVITE YOU TO A**  
**CELEBRATION**  
**of GOD'S MERCY**

**Divine Mercy Sunday**  
**March 30, 2008**  
**1:30 pm**

**Celebrant and Homilist -**  
**Rev. Charles Kuzmeski**

**Divine Mercy Chaplet**  
**Benediction**  
**Veneration of Divine Mercy Image**  
**and**  
**Relic of Saint Sister Faustina**

**Monastery of the Mother of God**  
**1430 Riverdale Street**  
**West Springfield, MA 01089**

The day of study will be in St. Catherine's Library in the basement of the Monastery Chapel. We are very pleased with what has been done with the room itself to turn it into a real gathering place for our Chapter: the library has been expanded and we have a huge television set, which we have been using, among other things, at Dominican Family Movies on the first Sunday of each month.

Mr. Joseph Lake, O.P.

**Blessed Margaret of Castello Fraternity, Lewiston, Maine** has many apostolates. One of them is promoting vocations. Holy Cross Church held a Vocation Day on January 27. The Vocations Day

went very well. Jeanne Ouellette and Denise Mailhot presented their views on the vocation of the Dominican Laity. It seemed that many people were interested. The presentations were geared toward the parents of the children attending the Vocations Day as “Religious Life for the Rest of Us.”

Our own recruiting effort has been renamed “Come and See,” and the date is set for June 21. Publicizing will be held in April and May.

Mrs. Denise Mailhot, O.P.  
[DeniseOP3@yahoo.com](mailto:DeniseOP3@yahoo.com)

The **Greater Boston Pro-Chapter**, which meets at Mary Immaculate of Lourdes Church in Newton Upper Falls, Mass., is planning to have a space at the Boston’s Men’s Conference on April 19, 2008. The Chapter will sponsor an informational and educational table. We will have our Chapter pamphlet on hand to distribute, and we will be placing our pamphlet in different parishes.

During the March Chapter meeting, Mr. Robert Roche, O.P., was chosen to be the music director and given the Chapter scapular. We also decided to establish a Chapter website. Joseph Lapointe volunteered to work on this project.

Mr. Raimondo Di Bona, O.P.

### **Region Two**

Ms. Anna Donnelly, O.P.  
[Donnella@stjohns.edu](mailto:Donnella@stjohns.edu)

### **Regional Meeting**

Saturday, April 12, 2008  
St. Vincent Ferrer Church Hall  
869 Lexington Ave., New York City  
from 9:30 AM—3:00 PM  
Mass at 12:10 PM

### **Region Three**

Mrs. Donna Smith, O.P.  
[covicon123@yahoo.com](mailto:covicon123@yahoo.com)

No Submissions for April.

### **Region Four**

Ms. Marianne Jablonski, O.P.  
[veritas18@verizon.net](mailto:veritas18@verizon.net)

### **Regional Meeting**

Saturday May 17, 2008  
Hosted by St. Catherine of Siena Chapter  
Toms River, New Jersey  
Fr. Kevin McGrath, O.P. on Apologetics

Region 4’s lecture series on **Apologetics** kicked-off on Sunday, March 16, at St. David’s Church in Willow Grove, PA, hosted by **Our Lady of Prouille Chapter**. Following the recitation of the Rosary and celebration of Mass, our Region’s Spiritual Promoter, Fr. Kevin McGrath, OP, presented his introduction to the series with approximately 25 Lay Dominicans in attendance (not bad for being Palm Sunday!). The attendees listened ardently to Fr. Kevin’s insightful and encouraging presentation, and there was full participation when it came time for the Q&A section.

We’re all looking forward to Father’s next lecture which will be held at our Regional Meeting in Tom’s River, New Jersey, on Saturday, May 17. The lecture series is open to all, and I encourage everyone to attend.

**Holy Rosary Chapter, Camden, NJ**, spent their Palm Sunday reflecting on the sufferings of Christ in a Day of Recollection presented by their Religious Assistant, Rev. Anthony Cataudo, O.P.

Members of **Our Lady of Perpetual Help Chapter, Philadelphia, PA**, coordinated and participated in their annual Passion Play on Palm Sunday for members of the St. Peter the Apostle parish and surrounding communities.

### **UPCOMING EVENTS:**

**April 13, 2008 @ 2:00 p.m.:** Annual celebration Mass for Blessed Margaret of Castello, sponsored by the Bl. Margaret of Castello Crisis Pregnancy Home, Bensalem, Penn. Mass will be held at the

Motherhouse of the Sisters of the Blessed Sacrament, Bristol Pike, Bensalem, Penn. A visit to the tomb of St. Katherine Drexel will be provided by the Sisters following Mass. Refreshments, desserts and camaraderie are offered after Mass.

**May 17, 2008:** Bi-annual Region 4 Meeting, St. Catherine of Sienna Church, Tom's River, N.J. Fr. Kevin McGrath, OP, will be presenting the next lecture in a series on Apologetics.

### *Region Five*

Ms. Therese Errigo, O.P.  
[OPThirdWashDC@aol.com](mailto:OPThirdWashDC@aol.com)

No Submissions for April

### *Region Six*

Mrs. Mary Cantwell, O.P.  
[MDLCJTC@aol.com](mailto:MDLCJTC@aol.com)

***Regional Meeting***  
**Saturday, May 10, 2008**  
**Location TBA**

No Article Submissions for April

***“If you are what you should be, you will set the whole world on fire.”***

*St. Catherine of Siena*



*Saints & Blesseds, Continued from page 8*

published the revised Breviary (1568) and Missal (1570); reformed the Roman Curia; issued the **Roman Catechism** (1566); and defended Catholic doctrine against the reformers. His love and devotion to the Virgin Mary was manifest when he entreated her through the rosary to spare the Christian forces in the Battle of Lepanto. Moved by this victory he instituted the feast of Our Lady of Victory. He died May 1, 1572.

## ***PILGRIMAGE OF HOPE***



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It's **time** to register for *Magnificat's* Pilgrimage of Hope, which will take place October 11-12, 2008, in Boston, Massachusetts. Pilgrims from around the world will be coming. This Dominican initiative is something Lay Dominicans won't want to miss.

For more information visit  
[www.pilgrimageofhope.com](http://www.pilgrimageofhope.com)

## Dominican Saints & Blesseds Month of April



### April 5 **Saint Vincent Ferrer** Friar & Priest

Saint Vincent was born at Valencia, Spain, in 1350 and entered the Order at the age of seventeen. He embraced a strict spiritual life and was later to write of it in his treatise *On the Spiritual Life*. For a time he assisted Peter de Luna, the cardinal legate, and John I, king of Aragon, in reconciling both civil and ecclesiastical disputes. All the while he preached, first at Avignon and then in France and Italy. In 1399 he gave himself totally to itinerant preaching. During the Western Schism he worked tirelessly for the peace and unity of the Church. At first he supported an antipope, Benedict XIII, but later tried in vain to obtain his abdication. He was a charismatic preacher who traveled throughout Western Europe carrying out his preaching mission. He died at Vannes, France, on April 5, 1419.

### April 10 **Blessed Anthony Neyrot** Friar, Priest & Martyr

Blessed Anthony was born at Rivoli in Piedmont, Italy, in 1425 and entered the Order at San Marco in Florence where he lived under the direction of Saint Antoninus. Desiring to visit Sicily he set sail for there and was captured en route by pirates who took him to Tunis. There he apostasized and married. The news of the death of Saint Antoninus brought him to his senses and, touched by the grace of God, he resumed the religious habit, proclaimed his faith and suffered death by stoning. He died on Holy Thursday in the year 1460.

### April 13 **Blessed Margaret of Castello** Lay Dominican & Virgin

Blessed Margaret was born at Citta de Castello, Italy, in 1287. Blind from birth and abandoned by her parents at an early age, she faithfully placed her trust in God and lived under the Rule of Penance of the Order of Saint Dominic. She had great compassion for the poor and especially cherished

the mystery of the Incarnation. She died at the age of thirty-one on April 13, 1320.

### April 14 **Blessed Peter Gonzalez** Friar & Priest

Blessed Peter was born at Palencia, Spain, towards the end of the twelfth century. He pursued an ecclesiastical career and became dean of the Church of Palencia. Moved by the grace of God, he asked for the habit of the Order and became as renowned for his humility as he had previously been renowned for his greed for glory. He was notable for his life of prayer and for his service to his neighbor, especially those who were in peril on the sea. Sailors have invoked his intercession under the name "Saint Elmo." He died at Tuy, Spain, on April 14, 1246.

### April 17 **Blessed Clara Gambacorta** Nun & Widow

Blessed Clara was born in Pisa in 1362, married at the age of twelve and widowed at the age of fifteen. She longed to join a religious order, but her family objected. When at last they relented, upon the advice of Saint Catherine of Siena she received the Dominican habit at the Monastery of the Holy Cross in Pisa. In 1385, along with Blessed Maria Mancini, she founded the Monastery of Saint Dominic in Pisa where regular observance was strictly maintained. She was noted for her great prudence and charity, especially in pardoning the assassin of her father and brothers. She prized study and urged her sisters to do likewise. She died on April 17, 1419.

### April 17 **Blessed Maria Mancini** Nun & Widow

Catharine Mancini was born at Pisa around the middle of the fourteenth century. By the time she was twenty-five she had been widowed twice and left bereft of all her children. At the urging of Saint Catherine of Siena she became a Sister of Penance and later she entered the monastery founded by Blessed Clara Gambacorta where she took the name Maria. There she devoted herself to contemplation and penance, and upon the death of Blessed Clara, became prioress. She died there on January 22, 1431.

**April 19 Blessed Isnard of Chiampo**  
Friar & Priest

Blessed Isnard was born at Chiampo, near Vicenza, Italy, toward the end of the twelfth century and entered the Order at Bologna around 1218. He was known as "a fervent religious, a grace-filled preacher, and virgin in body and mind," as well as a worker of miracles. He founded the priory of Pavia, which he wisely governed until his death on March 19, 1244.

**April 19 Blessed Sibyllina Biscossi**  
Lay Dominican & Virgin

Blessed Sibyllina, born at Pavia, Italy, about 1287, was left an orphan when quite young and at the age of twelve was afflicted with total blindness. The Sisters of Penance befriended her and clothed her in the habit of the Order. She had a special devotion to Christ crucified and to the Holy Spirit. She lived as a recluse at the church of the Preachers where many people sought her out, asking for her prayers. She died on March 19, 1367.

**April 20 Saint Agnes of Montepulciano**  
Nun & Virgin

Saint Agnes was born at Gracciano, Italy, in 1268 and entered a monastery at Montepulciano at the age of nine. At the age of fifteen by indult of the Holy See she was appointed superior of a monastery of nuns at Viterbo. In response to the entreaties of the people of Montepulciano she returned there in 1306 to take charge of a newly founded monastery, which followed the Rule of Saint Augustine. A few years later she placed this monastery under the direction of the Order of Preachers and sought evangelical perfection according to the way of Saint Dominic. Agnes was devoted to the infant Jesus and the Virgin Mary, manifested the gifts of the Holy Spirit, and was a model of prayer and charity. She worked for civil peace and unity. Saint Catherine of Siena regarded her as her "glorious mother." She died on April 20, 1317.

**April 27 Blessed Osanna of Kotor**  
Lay Dominican & Virgin

Catherine Kotic was born of Orthodox parents in the country of Montenegro (Yugoslavia) in 1493. As a young girl she was a shepherdess, but wish-

ing to follow Christ more closely she embraced the solitary life, assumed the habit of a Dominican Tertiary and took the name Osanna. She spent her life in contemplation and prayer for the salvation of the world and became a counselor for many people. She died on April 27, 1565. Blessed Osanna is invoked especially for church unity.

**April 29 Saint Catherine of Siena**  
Lay Dominican,  
Virgin & Doctor of the Church

Catherine Benincasa was born at Siena, Italy, in 1347, the youngest of twenty-five children. Inspired by divine grace she vowed her virginity to God while still a small girl and after overcoming the objections of her family pursued a life of prayer and penance as a Sister of Penance of Saint Dominic. She continued in this way of life until 1370 when in a vision God asked her to undertake an active apostolate and become involved in the affairs of her age. Several times she was able to bring about peace among the Italian city-states and, while representing the Florentines at Avignon, was instrumental in persuading Pope Gregory XI to return to Rome.

On April 1, 1375, by divine favor she received the Stigmata. *The Dialogue* (1378), which she left for her large family of disciples, is a masterpiece of spiritual and theological doctrine and has become a source of riches for the entire Dominican family. She died in Rome on April 29, 1380, and was buried in the basilica of Saint Maria sopra Minerva. In 1970 Pope Paul VI declared her a Doctor of the Church.

**April 30 Saint Pius V**  
Friar & Pope

Antonio Chisliere was born in 1504 at Bosco, in Piedmont, Italy. At the age of fourteen he entered the Dominican Order and took the name Michaele. He taught theology and held several positions of responsibility, first as prior of several communities, then as Commissary General of the Roman Inquisition. In 1556 he was named bishop of Nipi and Sutri and was created cardinal in 1557. In 1566 he was elected pope and took the name Pius. He implemented the decrees of the Council of Trent;

*Continued on page 6*



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## The Perpetual Rosary Association

The Perpetual Rosary is a particular membership within the Confraternity of the Most Holy Rosary. It is a definite participation in the Perpetual Prayer of the Rosary by the cloistered Dominican Nuns who have assumed this obligation. You are invited to join the Nuns keeping company with Our Lady one hour each month while pondering the mysteries of the life, death, and resurrection of Jesus. You may be in the presence of the Blessed Sacrament or at home.

Do you wish to become a member of the Perpetual Rosary Association? Please complete the form on [http://www.nunsopsummit.org/perpetual\\_rosary\\_association.html](http://www.nunsopsummit.org/perpetual_rosary_association.html) or write to Perpetual Rosary Association/Dominican Nuns/Monastery of Our Lady of the Rosary/543 Springfield Avenue/Summit, NJ 07901-4498. If you are able, please send them an offering of \$ 5.00 to help keep them going. <http://www.nunsopsummit.org>



Dominican House of Studies

## Do you have a Mass intention?

Dominican priests are happy to oblige.

You can have a Mass offered for your intentions at the Dominican House of Studies in Washington, D.C. Many parishes are overbooked with Mass intentions, but the Dominican House of Studies has around thirty priests, with 15-30 Masses offered every day. Since there is no parish attached to the DHS, there are currently many Masses waiting for intentions to be supplied by the people of God at large. In other words, if you have a Mass intention, the Dominican priests will help. The Fathers are also able to do something that typical parishes cannot do, namely, sequence the Masses. For example, do you want a Novena of Masses offered for a particular intention? State it in your request. Additionally, all Mass donations go to support the Dominican House of Studies. Think of what a Mass costs you in your parish, then add a donation for the House, and send it with your intentions to:

Fr. Matthew Rzeczkowski, OP  
Dominican House of Studies  
487 Michigan Ave., NE  
Washington, DC 20017

## Our Dominican Heritage

### SAINT AUGUSTINE SCHOEFFLER, O.P.

(1822 – 1851)

by

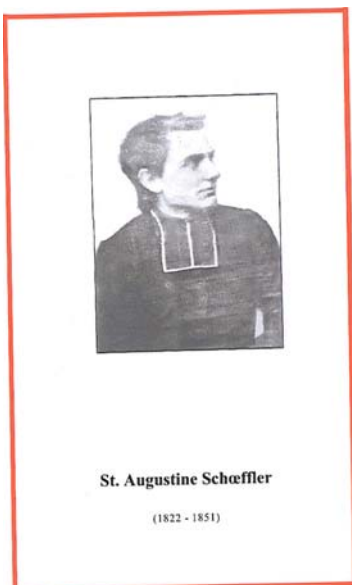
Fr. George Christian, O.P.

**Augustine Schoeffler** (pronounced Shef-ler) was born on 22 November 1822 in Mittelbronn (diocese of Nancy), in Lorraine, now Department 54, Meurthe-et-Moselle of France.

At the time, this area was part of Germany, so it is not surprising that the language spoken at home was German. It was only while attending the seminary that he learned to speak French. Since his name sounded strange to the ears of his classmates, he had to suffer for a time hearing it pronounced: *Chou-fleur*—the French word for cauliflower! The only representation of Augustine that has come down to us is a daguerreotype taken of him with two companions in the seminary.

Augustine pursued his studies in the town school—where his father had been a teacher—, at the minor seminary of Pont-a-Mousson, the college of Phalsbourg, and the Major Seminary of Nancy.

It is said that his three sisters and one aunt did nothing to enhance the good name of the family. But, as we learn from his letters, their preoccupations with earning a living also concerned Augustine, who offered advice, albeit from a distance. On the other hand, he had an uncle who was a priest, but who died before him. From him, Augustine began to learn French, and later inherited his library. A little-known fact: Augustine made his profession in the Third Order of St.



Dominic on 15 July 1846. He was received either by the eminent preacher, Father Jean-Baptiste Henri Lacordaire (who had recently reinstated the Dominican Order in France) or Father Alexandre-Vincent Jandel (future Master-General of the Order)—both of whom he knew well from attending their Lenten sermons in the Cathedral of Nancy and from their lectures, as well as from personal acquaintance.

In spite of his father's clear opposition, Augustine joined the Paris Society of Foreign Missions in 1846, whose fields of activity lay mainly in the Far East. He was ordained priest in 1847, not long after his father's death. Later that year, he was sent to Vietnam where his pleasant disposition and eagerness for active work were coupled with a facility for spoken languages. His letters—in French—to superiors, family, and friends, however, display his weaknesses in grammar, punctuation, and style. He ran words together, was careless about spelling, used commas lavishly, and was overly-generous with exclamation points.

Augustine began his preaching in Hong Kong, then continued in the Vietnamese province of Su-doa, and finally in the Christian area of Bau-No. As with many missionaries, during his early months in Vietnam, he endured recurrent fevers, an unwelcome obstacle to his activities.

Given the influence of the Emperor of China on Vietnam, the local officials came to regard the Christian missionaries as agents of foreign governments—threats to their local culture and customs, and possibly their autonomy. Persecutions were the result of this xenophobia. While ministering to the faithful in Bau-No, Augustine was betrayed to a band of soldiers who, as part of a general persecution, were hunting Christians—and especially, priests.

Augustine had no illusions or pretensions to greatness; he considered himself a simple but zealous “grunt,” a private in the work of spreading the Gospel. Like most foot-soldiers, he realized that death lurked on the battlefield and was aware that therein might lie his fate. Accordingly, he reconciled himself to await the “small blow of the saber” which would cut short his ministry.

On 1 March 1851, Father Augustine, along with a native priest and some lay companions, was arrested. In a clever ruse to obtain money for payment of a ransom, he was able to obtain the release of his companions while he himself remained a prisoner. After their departure in safety, he admitted to his deception, which deprived the soldiers of some anticipated extra income.

Unlike many of his confreres who suffered various kinds of torture, Augustine was spared. Yet, he was forced to wear a *cangue*, a large wooden yoke around his neck, resting on his shoulders, along with iron fetters which confined his limbs. And what to say of the low-life company and the vermin in the common prison where



Detail from a painting of the martyrdom of St. Augustine Schoeffler

[MEP, Hall of Martyrs]

Wooden plank identifies Augustine and lists the charges against him

he languished... A ray of light pierced the darkness within the walls, arriving in the letters Augustine was allowed to receive, though he was not able to send any out.

In the face of entreaties, bribes, manipulations, Augustine remained firm in his silence, refusing to place in jeopardy the lay-persons who

harbored him, the places where he stayed, his priestly companions.

Following upon a report of the local mandarin, the Emperor of China imposed on Augustine the sentence of death by beheading. The mandarin prepared an elaborate display: two regiments of soldiers, elephants, horses, guns, and arms of all sorts, as if going on a reconnaissance mission. This could not have been intended to intimidate the Christians since there were so few of them in the area. Rather, as a French editor of Augustine's letters suggests, it would appear to be the mandarin's

way of showing his esteem for Augustine. The condemned martyr's bearing and courage impressed even his enemies. "What a hero", said the pagans; "he goes to death the way others go to a feast! What courage! Not the least sign of fear! What a fine Man! What an air of goodness and gentleness! Why does the King slaughter such men?" [LETTERS OF A NATIVE OF LORRAINE, Translated by Richard L. & George E. Christian. @ 2005]

On orders from the executioner, Augustine removed his tunic and lowered his shirt. "Do your business quickly," said he. Despite this request, the distraught executioner succeeded in severing the martyr's head only at the third blow. Following local customs, the spectators—practically all pagans—were quick to use whatever items of clothing were at hand to dip into the blood of the martyr, even to pull out clumps of grass covered in blood. Unlike the King, these people recognized Augustine as "a victim of tyranny, a saint in whom everything was venerable, and who could bring them happiness." [Christian & Christian, op. cit.]

Augustine Schoeffler was canonized in Rome by Pope John Paul II on 19 June 1988. He is honored on 24 November, the collective feast of the 117 Martyrs of Vietnam [Andrew Dung-Lac and Companions, MM]—only a small portion of the thousands of martyrs, known and unknown, over many decades in that country. This group includes eleven Spanish Dominicans [and ten Tertiaries among the others], ten members of the Society of Foreign Missions of Paris, and ninety-six Vietnamese [of whom 37 were priests].

As of the year 2000, no extended biography of St. Augustine has appeared, although one is said to be in the works by a professor at the University of Strasbourg in France. Thus far, Augustine's letters provide what little we know about his life, his activity, and his spiritual development. These letters have been translated into English by the brothers Christian, but await an interested publisher for their public appearance.

**PRAY WITHOUT CEASING!!!**

**FOOD FOR THE SOUL:  
POETRY & PROSE**

*This column has been established to showcase the writings of our Lay Dominican Sisters and Brothers. We all have our story to tell, some in prose, some in verse, but all necessary to who we are. Please avail yourself of this opportunity to share your talents with your Dominican Family. As a family we celebrate everyone's contribution.*

**The Price of Love**

by  
Mr. Philip Arcoria, OP  
[parcoria@earthlink.net](mailto:parcoria@earthlink.net)

God sends the heaviest crosses  
to those He calls His own.  
The bitterest drops  
of the chalice  
are reserved  
for His friends alone.  
But the blood red drops  
are precious,  
and the crosses  
are all gain,  
For joy is bought  
with sacrifice, and  
the price of love is pain.



**Fr. Simon Roche, O.P.**  
invites you to visit the Irish  
Dominican website:  
[www.goodnews.ie](http://www.goodnews.ie)

**PLEASING PREACHING**

Redemptive Suffering

Mr. Philip Arcoria  
[parcoria@earthlink.net](mailto:parcoria@earthlink.net)  
Continued

As I was saying in the March issue, Redemptive Suffering is when we experience the pain of our Lord's sacrifice. As he offered up his pain and death as an acceptable sacrifice before the Father so can we. Instead of experiencing pain as a purely personal, self centered experience we can offer it as a prayer for those we love. Pain does not become less painful, but it does become more useful. We pray with our pain.

We also bear the burden of other crosses imposed upon us by the free will of others, whether the horrors of war, sexual abuse or whatever is outside the love of God. God does not give these other crosses to us. They are the evil doings of mankind, which are brought upon us. God permits these crosses to be imposed upon us because He does not violate Free Will. Even in these situations, He still gives us His Way to minimize these sufferings caused to us as we journey through life burdened with many, many crosses.

There is only one dimension to be considered, the one reality in which human suffering is essentially transformed. This dimension, this reality, is the cross of Christ. On His cross the Son of God accomplished the redemption of the world. It is through this mystery that every cross placed on someone's shoulders and becomes a sign of salvation for the person who carries it for themselves and for others. Saint Paul wrote, "In my flesh I complete what is lacking in Christ's affliction." (Col 1:24).

Since, as Catholics, we are all part of the Body of Christ, and we are instructed by Jesus to pick up our crosses daily and follow after Him, the above Scripture gives us a part of the picture of that

cross-carrying and self-giving sacrifice in imitation of Jesus. What can possibly be 'wanting' or 'lacking' in the suffering or affliction of Christ? The answer is obvious: our own suffering.

Pope John Paul II wrote, "I beg you to make use of the cross that has become part of each one of you for salvation. I pray for you to have light and spiritual strength in your suffering, that you may not lose courage but may discover for yourselves the meaning of suffering and may be able to relieve others by prayer and sacrifice. And do not forget me and the whole of the Church, and the cause of the Gospel and peace that I am serving by Christ's will. You who are weak and humanly incapable, be a source of strength for your brother and father who is at your side in prayer and heart."

The question to be asked is, "How can I intensely merge my sufferings with Christ more deeply? How can I more readily blend my trials with Him? How can I consistently entwine my difficulties with Him?"

Individually suffering is a disciplining event. It is something to be confronted. As St. Paul wrote, "Suffering produces endurance, endurance produces character and character produces hope." In bringing about the Redemption through suffering, Christ has also raised human suffering to the level of the Redemption. Thus each man, in his suffering, can also become a sharer in the redemptive suffering of Christ.

But it is also good to know that you could "offer up" everything you do whether it's painful or not. Don't forget your vocation. If you're married, you can offer up just doing the dishes. We can offer up everything that we are. Start your day by reciting the Morning Offering in which, through the Immaculate Heart of the BVM, you offer up all your prayers, works, sorrows and pains for the intentions of the Sacred Heart of Jesus. Just so long as it is good and that we realize and remember that the good that we do emanates from the power of the Holy Spirit. Jesus is inside all of us and so we imi-

tate Him. He came to serve and not to be served and so therefore we also should serve in whatsoever vocation we are called.

St. Paul wrote, "Most gladly, therefore will I rather glory in my infirmities, that the power of Christ may rest on me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake, for when I am weak, then I am strong."

Thus, redemptive suffering is suffering which is not seen as good in itself but has a value for oneself and others. There is no gain without pain, no cross without a crown and no glory without guts. There is no Easter without Good Friday. We are all called to accept our pain and suffering as the burning off of the dross of our disobedience, as He purifies us in the crucible of life in preparation for our union into the communion of saints in eternity.

God does not judge man based on  
his level of sanctity...  
...but on how hard that individual has  
truly tried to sanctify himself.

+++



Fulfill a Corporal Work of Mercy  
(Matt. 25:35) and get smarter: for each word you get right, a donation of 20 grains of rice, through the United Nations, will be made.

<http://www.freerice.com>

*Help end world hunger.*

Vatican:

## Celebration of The Annunciation moved by Vatican for 2008



Vatican City, Feb 22, 2008 / 04:11 am (CNA).- The Congregation for Divine Worship and the Discipline of the Sacraments has transferred the celebration of the Annunciation of the Lord, which is normally observed on March 25, has been moved to March 31, the first Monday after the Easter Octave.

The universal norms of the Liturgical year and Calendar stipulate that the celebrations of Holy Week, including Wednesday, have priority over any other celebration, feast day or solemnity. If the feast had not been moved this year, it would have been completely omitted, as the week after is the Octave of Easter, which also trumps any other feast day or solemnity.

### FYI

Online tutorial on the Tridentine Latin Mass according to the 1962 *Missale Romanum*

at

[www.sanctamissa.org](http://www.sanctamissa.org)

## ALL ARE INVITED OCTOBER 2008

Annual  
Lay Dominican  
Retreat  
Friday, Saturday & Sunday

October 3,4 & 5, 2008  
Villa of Our Lady Retreat House  
Mt. Pocono, Pennsylvania

Prayer & Community

More Information to Follow

The beginning of love is to let those we love be perfectly themselves, and not to twist them to fit our own image.

Otherwise we love only the reflection of ourselves we find in them.

Thomas Merton  
Trappist Monk & writer,  
20th Century

# De Profundis

One of the nice traditions in the Dominican Family is our regular prayers for our dead. Please have a Mass celebrated for all the deceased members of the Dominican Laity in the Province of St. Joseph, U.S.A., and in particular for our brothers and sisters below. I also ask everyone to pray one Rosary for our deceased members:

**NAME:** Mrs. Rose Brighenty, O.P.  
**RELIGIOUS NAME:** Catherine Dominic  
**CHAPTER:** Mother of God #103  
**CHAPTER LOCATION:** Springfield, Mass.  
**FINAL PROMISE:** May 28, 2000  
**DATE OF DEATH:** January 29, 2008

**NAME:** Ms. Theresa M. Diviak, O.P.  
**RELIGIOUS NAME:** Mary Theresa  
**CHAPTER:** Immaculate Heart #304  
**CHAPTER LOCATION:** Buffalo, N.Y.  
**FINAL PROMISE:** June 7, 1981  
**DATE OF DEATH:** March 10, 2008

**NAME:** Mrs. Helen Smialowicz, O.P.  
**RELIGIOUS NAME:** Mary Catherine  
**CHAPTER:** Sacred Heart #210  
**CHAPTER LOCATION:** Rahway, N.J.  
**FINAL PROMISE:** October 6, 1957  
**DATE OF DEATH:** March 21, 2008

Remember our sisters, Rose, Helen and Theresa, in your prayers. Please have a Mass celebrated for all deceased members of the Dominican Laity in the Province of St. Joseph, U.S.A., and in particular for our sisters mentioned in this *eLumen*. Also, pray a Rosary for all our deceased members.

Please send the names of those who have died to [elumened@verizon.net](mailto:elumened@verizon.net), so that they can be included in our continued prayers for the dead.



*Our Lady,  
 Queen of the Most Holy  
 Rosary, pray for us.  
 Our Holy Father Dominic  
 pray for us.  
 St. Catherine of Siena,  
 pray for us.*

## Burial in the Dominican Habit

On a Tuesday afternoon recently a family showed up at the front door of the Dominican House of Studies here in Washington looking for a Lay Dominican. Fortunately we were in the bookstore. They were looking for a burial shroud for an elderly lady who had died and had told her family she wanted to be buried in a Dominican habit. Her son wanted to accommodate this request. Fortunately we were on site, fortunately we had just one left which was the last habit we had in general stock, and even more fortunately we were able to identify the deceased and verify that indeed she was a long time member. This highlighted that there are some important changes you need to know about this item.

**DO NOT ASSUME YOU CAN GET ONE AT THE LAST MINUTE OR THAT THERE WILL BE A STOCK ON HAND IN THE BOOK STORE.**

We are no longer keeping a stock since the nuns who make these for us want to make them custom ordered for each individual. When we send the order we need to following information:

1. Men's or Woman's (they are different in some details).
2. Size as determined by individual measurements: We require the length from neck to ankle, across the back shoulder to shoulder, and waist size.

*Continued on page 17*

# Dominican Rule & Commentary

By: Mr. Raimondo Di Bona, O.P.

**Rule 14:** To be incorporated into the Order, members must make promises, which consist of a formal declaration by which they propose to live according to the spirit of St. Dominic and according to the way of life prescribed by the Rule.

This declaration of promises may be either temporary or perpetual. We have the privilege of belonging to a worldwide Order of brothers and sisters whose founder, Dominic, holds us together in charity and purpose. We keep good company—some 50 saints that went before us as well as Dominican friars, nuns, sisters, and laity, in our time. It is a great blessing to be a member of the Order of Preachers, presently celebrating 800 years of existence.

Being a Lay Dominican is a commitment made to live a life according to the spirit of St. Dominic, without withdrawal from the world. This spirituality forms and aids its members in the preaching of the Gospels.

Formation is the most important process in any Dominican's life. In formation the Lay Dominican integrates a way of life (Order) into the common way of living among family, friends, jobs, and apostolate. It is a process of discernment which involves five phases:

*First*, an Inquiry period whereby people interested in the Lay Fraternities of St. Dominic (LFSD) meet once a month to learn history, the four pillars, mission and structure of the Order. Inquirers learn what is required of them and how to discern a vocation. After the six Postulancy Modules are studied, the Inquirer de-

clares whether or not to join the LFSD.

*Second*, there is a Ceremony of Reception. Here the Inquirer crosses over and accepts the scapular habit of the LFSD. Once received in a public ceremony, the Inquirer becomes a member of the Order. They are now allowed to begin using the letters "O.P." following their name, to identify themselves as members of the Order of Preachers.

*Third* is the Novitiate. Time is spent studying the Rule, history and traditions of the Order in detail. This is similar to the Postulancy except study is with ten officially approved modules. This usually takes one year, whereupon the Novice is ready to make Temporary Promises.

*Fourth* is the period of time known as Temporary Promises which takes a minimum of three years. When the candidates are ready, they formally write a letter requesting acceptance into the LFSD. Acceptance is decided by the Chapter Council.

*Fifth* is making Promises for Life. This means that the candidates have fully integrated the way of life of the Dominican Order into their own lives and are willing to respond positively to God's call. Life Promises make members eligible to hold office.

Temporary Promises may be extended one year, at which time they make Life Promises, or leave. They may also stay in the chapter as an "associate." Canon Law does allow one to be a member of more than one secular order; however, the Lay Fraternities of Saint Dominic do not.

***"If you are what you should be, you will set the whole world on fire."***

*St. Catherine of Siena*



New New!!!! New

# Caption Contest

New New!!!! New



Give this picture a CAPTION.

The person who comes up with the best caption will be the judge for next month's Caption Contest.

E-mail answers to Faith  
[elumened@verizon.net](mailto:elumened@verizon.net)



**Caption  
Winner for  
March**

Mr. Raimondo Di Bona, O.P. won with his caption,

"A Caption Contest, what a good idea!"

Greater Boston Pro Chapter

Continued from page 15

- Orders take approximately 6 weeks. You can order on the website, but you will have to call or email us about the measurements. You can also send the entire by mail to the Bookstore.
- The cost is now \$200.00 per habit. You also need to verify that you are a member of the Lay Dominicans with reception/promise dates and Chapter name and number.

If you think that you want to be buried in the habit, plan for it NOW. Do not put your family through the stress of trying to comply with your wishes and not be able to obtain a habit at the last minute.

**THE BOOKSTORE** at  
Dominican House of Studies  
487 Michigan Avenue, N.E.  
Washington, D.C. 20017-1585

Email: [Dominicanbookstore@gmail.com](mailto:Dominicanbookstore@gmail.com)

or call 202-529-5300 ext 124



Prize for  
Poetry

Calling  
All  
Preacher  
Poets

The 4<sup>th</sup> Annual OPrize for Poetry is the first "open" competition—meaning that there will be no set theme, as long as the poem preaches the Gospel. All poems are published in our book. This contest is open ALL members of the Dominican family. \$10.00 reading fee for every poem entered, no limit on number entered. [www.oprize.com](http://www.oprize.com)

Send entries to:

OPrize for Poetry  
P.O. Box 6331  
Chandler, AZ 85246-6331



## Dialogue

*From the Life of Catherine of Siena by Raymond of Capua  
Part 2 – chapter VI, pg. 185....Sec. 194 & 195  
Translator and Editor, Dr. Suzanne Noffke, O.P.*

Speaking of Catherine, Raymond relates the following:

194. And now, dear Reader, in order to show the consummation of what was begun in this way, I must anticipate here an incident that took place at a much later date. It happened in the city of Pisa, and I was present at it myself and witnessed it all. She had arrived in that city accompanied by a large group of followers including myself, and had gone to stay in the house of a gentleman of the city near the church or chapel of Saint Christina, Virgin. In that church one Sunday morning, at her own request, I had celebrated Mass and had—to use the popular expression—“communicated” her. Afterwards, as was her habit, she remained for a considerable time in a state of abstraction from her bodily senses; for on such occasions her spirit, caught up into that union with the Supreme Spirit, her Creator, for which it ever thirsted, left her body far behind, as best it could. The rest of us were waiting till she would return to her senses, in the hope that she would then have some words of spiritual comfort for ourselves, as often happened. Suddenly, before our eyes, her emaciated body, which had been prostrate on the ground, rose up to a kneeling position; she stretched out her arms and hands to their full length; her face grew radiant. For a long time she knelt like that, bolt upright, her eyes closed. Then whilst we still looked on, of a sudden she pitched forward on the ground as if she returned to her senses.

195. In a little while she sent for me, and spoke to me privately apart from the others. “Father,” she said, “I must tell you that, by his mercy, I now bear the stigmata of the Lord Jesus in my body.” I replied that whilst she was in ecstasy I had been taking careful note of the attitudes and movements of

her body, endeavoring to fathom their significance, and I asked her to describe the way in which our Lord had proceeded. She replied: “I saw our Lord, fastened to the cross, coming down upon me in a blaze of light. With that, as my spirit leaped to meet its Creator, this poor body was pulled upright. Then I saw, springing from the marks of his most sacred wounds, five blood-red rays coming down upon me, directed towards my hands and feet and heart. Realizing the meaning of this mystery, I promptly cried out: ‘Ah, Lord, my God, I implore you not to let the marks show outwardly on my body.’ Whilst these words were still upon my lips, before the rays had reached me, their blood-red colour changed to radiant brightness, and it was in the form of clearest light that they fell upon the five parts of my body—hands, feet, and heart.”

“But,” said I to her at this point, “did not one of these rays come upon your right side?” “No,” she replied, “but one came upon my left side, straight down on to my heart. The shining ray that sprang from his right side did not strike upon me diagonally but straight forward.” “And now,” said I, “do you feel any pain in those parts of your body?” With a heavy sigh she replied: “So intense is the pain I feel in those five parts, and especially in my heart, that I believe that nothing but a further miracle of our Lord will make it possible for this body to survive such suffering. In a few days, it must be the end of me.”

The Lord Jesus favored our patroness with “His Five Wounds” as a sign of his love for her. How pleasing she was to the eyes of “Mercy itself” with her works of mercy, penance, prayer, and love of souls. The commemoration of this great gift of stigmata to Catherine is April 1st in the Dominican order. If you refer to the website [www.drawnbylove.com](http://www.drawnbylove.com) under prayers and devo-

tions you will find the devotion of “The Five Wednesdays” which are meditations and prayers to Catherine leading up to this special day. They can also be used leading up to her feast on April 29th. Catherine’s feast is followed immediately by the feast day of Pope Pius V, our Dominican Pope, who granted indulgences “to those who would perform this pious devotion.” The devotion was translated from the French by the Dominican nuns of Corpus Christi Monastery, Menlo Park, California.

Mrs. Karolyn Whitney Smith, O.P.  
[kwsmith@optonline.net](mailto:kwsmith@optonline.net)



## Question of Faith

**Question:** *Since priests receive the sacrament of Holy Orders is it correct to say that the promises we make as Lay Dominicans are sacramentals?*

Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church’s prayer, they prepare us to receive grace and dispose us to cooperate with grace. Sacramentals and sacramentals sanctify almost every event of our Dominican lives.

St. Thomas Aquinas makes use of the terms *sacra* and *sacramentalia* (Summa I-II, Q. cviii, a. 2 ad 2um; III, Q. 1xv, a. 1 ad 8um), which distinguishes *sacramentalia* for those rites which are practiced apart from the seven sacraments.

Among sacramentals, blessings (of persons, meals, objects, and places) come first. Certain blessings have a lasting importance because they consecrate persons to God. Among those blessings which are intended for persons—not to be confused with sacramental ordination—are the blessing of the abbot or abbess of a monastery, the consecration of virgins, the rite or religious profession, the blessing of certain ministries of the Church (lectors, catechists, etc). This is where our promises fall. The promises a Lay Dominican makes are a sacramental. *Catechism of the Catholic Church: 1667—1672*

**May’s Question:** *I went to Mass in a different parish and noticed that confessions were being heard, during Mass. Is this allowed?*

**If you wish to answer, or have another Question of Faith, email Faith at**

[elumened@verizon.net](mailto:elumened@verizon.net)  
 (new address)



### REMEMBER to

Refer to *eLumen’s* Calendar for Dominican saints and blessed for the Dominican Saint Days, when praying the Liturgy of the Hours.

These can also be accessed from <http://www.domcentral.org/life/Ordo07.pdf>

The Dominican Supplement to the Liturgy of the Hours can be purchased from the Bookstore for \$ 20.00.



The Annunciation

## A IS FOR AQUINAS

Pedro J. Saavedra

1	2	3	4	5		6	7	8		9	10	11	12	13
14						15				16				
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54						55				56				
57						58				59				
60						61				62				

### ACROSS

- 1 Main artery
- 6 Mineral spring
- 9 Humiliate
- 14 Pertaining to bees
- 15 Hide of a small beast
- 16 Locale
- 17 The Theologian
- 19 "That \_\_\_\_\_ you know and ..."
- 20 Samson's jawbone provider
- 21 Sea eagle
- 22 One berry in a cluster
- 23 Scheme
- 24 Hebrew name
- 25 Uneven surface
- 26 Spanish coin
- 29 Bobby Burns, for one
- 31 Make certain twice

### DOWN

- 33 Swiss canton
- 34 Extra ones
- 37 Intelligence agency
- 38 Instrument similar to a cello
- 40 Demonstrative pronoun
- 41 Swiss city
- 42 Where Thomas began his education
- 45 Passionate love
- 46 Campus feature
- 47 The Mentor
- 50 Type of sculpture
- 51 Loan to Mark Anthony
- 54 African capital
- 55 The Philosopher
- 57 Show moderator
- 58 Hurried
- 59 Back streets

- 60 Sows
- 61 Checker of the id
- 62 Obliterate

### DOWN

- 1 1.5 volt battery
- 2 Famous penguin
- 3 Trucks
- 4 Greek letter
- 5 Ontological arguer
- 6 Emaciated
- 7 Yearn deeply
- 8 Mimic
- 9 The Neo-Platonist
- 10 Furthermore
- 11 What did you say?
- 12 Star Fleet officer
- 13 Long fish
- 18 Snare
- 22 Shun
- 23 Place
- 24 Augury
- 25 Western state capital
- 27 Brabant, for example
- 28 Melody
- 29 Big sandwich
- 30 Steep, rugged rock
- 31 Confederate general (initials)
- 32 Consume
- 34 The Commentator
- 35 Clod of turf
- 36 \_\_\_\_\_ I say, not as I ...
- 39 Scoffed
- 40 Jack and Bobby's brother
- 42 Thomas' hometown
- 43 Kiss
- 44 Roncesvalles or Antietam
- 47 High cards
- 48 Gammy
- 49 Dull blue
- 50 Boast
- 51 Sicilian volcano
- 52 Dark beers
- 53 Shake
- 55 Exist
- 56 Boatman's tool

Answer on Page 21

Lay Dominican Retreat  
 Note the Dates—October 3-5, 2008

## Letter From the Editor to the Readers

### (Guidelines for Article Submission)

First, I'd like to thank all of you who read *eLumen*. We have now reached 1000 subscribers. Wow! It's overwhelming. I'm also very thankful to God through whom all things are possible.

Perhaps, you have noticed in the past few issues that *eLumen* has added a few pieces by guest writers. We are happy to include them. We will accept submissions from anyone who can add desirable content to *eLumen*.

However, we must have some simple, common sense rules:

Please submit your articles, news, etc., electronically in a Microsoft Word or rich text formatted file.

Please sign your name in "Lay Dominicanese," i.e. Mrs. Faith Flaherty, O.P., Our Lady of Mercy Chapter, Norfolk, MA, Region One.

Please proof your own work for grammar, style, cohesion, and spelling. *eLumen* has no proof readers.

Please, please send photos (preferably digital).

The cut off date for any given month is the 15<sup>th</sup> for inclusion in the next issue.

Just because your submission didn't get in one month, does not mean that it won't be in the following month. I'll try to keep you informed. I may save your work for a more appropriate purpose. Also, space is always a factor—we are a newsletter.

If you don't hear from me about the status of your submission, feel free to give me a "what's up?" email.

Many email accounts have size limits...so submissions should be around 250 words, unless the additional length is justified. If your piece exceeds 250 words, it may be edited, or could be separated into segments to be placed in future issue(s).

Submissions are to be original. If you use another's work you must submit a statement of permission from the original author. All submissions are voluntary and the authors are not compensated.

Chapters' information on Receptions, Promises or special occasions, should list the date, the place, the presider, the names of the people involved (in Lay Dominicanese) and, if a special celebration, a short piece about the person being honored. **Send pictures!**

That's basically it. You are encouraged to send your work. I just ask that you kindly follow the easy guidelines.

In Dominic,  
Faith

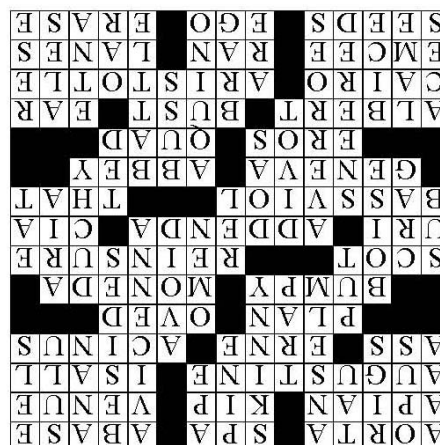
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***"If you are what you should  
be, you will set the whole  
world on fire."***

*St. Catherine of Siena*



Answer to Puzzle on page 17



**MARCH 30**  
**DIVINE MERCY**  
**SUNDAY****APRIL 5**  
**ST. VINCENT**  
**FERRER****APRIL 13**  
**BL. MARGARET**  
**OF CASTELLO****APRIL 20**  
**ST. AGNES OF**  
**MONTEPUL-**  
**CIANO****APRIL 28**  
**ST. LOUIS DE**  
**MONTFORT****APRIL 29**  
**ST.**  
**CATHERINE**  
**OF SIENA****HE IS RISEN!!!**[www.3op.org](http://www.3op.org)

# **HEAR YE, HEAR YE, READ ALL ABOUT IT!!!!**

## **Any News????**

Any chapter or regional news, email submissions to your Regional Editor See *eLumen* Credits below.

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