



# CHALLENGE

News for Lay Dominicans, Province of St Albert the Great

VOLUME 49, ISSUE 3

WINTER 2009

## PC Delegates Start Search for New Leadership

Fifteen delegates, plus elected and appointed officers were present at the October 2008 Provincial Council Meeting in Plymouth, Michigan, to report on the activities of their communities. Provincial Promoter Fr Jim Motl said that he was heartened to learn that almost every community has a new member, and that younger people, as well as more men, are joining the communities.

President Ruth Kummer said that there have also been growing pains, and that three chapters subdivided recently. She recommended that in addition to ongoing study in the cognitive domain, future training in the affective domain should be added to formation so as to enhance community life. And it was noted by many that organized preaching during community meetings had been started, as well as new apostolates initiated.

Preparing a slate of nominations for a variety of offices was one of many items on the agenda. President Kummer's term of office will end in November 2009, and a nominating committee was selected to begin the search for candidates. The offices of Vice President and Inter-Provincial Delegate will also expire. The search committee includes Delegates Ruth Lewis, Dolly Soazo, Jill O'Brien, Michael Andrews, Vice President Harvey Newcomb, and alternate Debra Klopff.

A subcommittee consisting of Ruth Lewis, Dolly Soazo, and Jill O'Brien will simultaneously solicit nominations for appointive positions, also starting in November 2009: Formation Chair, Preaching Promoter, Recording Secretary, Ad Hoc Liturgy and Celebration Chair, Publications

Editor, Justice, Peace, and Care of Creation Promoter, Corresponding Secretary, and Treasurer. Voting by Delegates will occur at the next Provincial Council Meeting, Oct. 22-25, 2009.

Besides adoption of a new translation of the *Rule*, as formulated by the Inter-Provincial Council earlier in the year, finishing touches were made to the *By-Laws, Handbook, and Guidelines* and voted on in their final versions. Work was done on the Strategic Plan, headed by Chairman Ed Shea. Also discussed was the application process for the Province's tax-exempt status, led by Treasurer Mary Lee Odders and her finance committee. The finance committee was also asked to formulate guidelines on appropriate use of the Irvine Fund by local communities.

*In the Footsteps of Dominic and Catherine*, a seminar on Dominican spirituality, will be offered through the Aquinas Institute of Theology on June 11-14, 2009, to all Lay Dominicans. Much discussion ensued as to how to attain maximum attendance at this event and also how to encourage the Aquinas Institute to hold this seminar on a continuing basis. The motion was made and carried that the Irvine Fund will be used to support the first 20 Lay Dominicans from the Province of St Albert the Great who apply for a scholarship of \$250 to attend the workshop (see Page 7).

Delegates also voted to publish an "Abbreviated Minutes" in the *Challenge*, and they are on Page 2.

## From the President

### Antiphons for Today

- O Wisdom – that comes from the gift of prudence
- O Adonai – That our Father leads each to His very being
- O Root of Jesse – that we may respect the fountain of our roots
- O Key of David – that our hearts open to Your gifts and strengthen one to close one's hearts to faulting
- O Dawn of Light – that you lead each from darkness with an open heart
- O King of Nations – that Your peace fashioned us from clay
- O Emmanuel, our King, Lawmaker - that your disciples serve others
- O Virgin – that my soul is glad because your Son is my Savior

\*\*\*\*

Mark your calendar with the tentative date of October 22 –25, 2009, for the next Provincial Council Meeting.

*A Blessed Christmas & Healthy New Year!*

## Peace, Justice & Care of Creation Corner

# US Bishops Promote National Migration Week, Jan. 4 - 10

US Catholic bishops are highlighting Jan. 4-10, 2009, as National Migration Week. The year's theme, *Renewing Hope, Seeking Justice*, "reminds us of our obligation to bring hope to the hopeless and to seek justice for those who are easily exploited," says Bishop John Wester of Salt Lake City, chair of the United States Conference of Catholic Bishops' (USCCB) Committee on Migration, in a letter sent to every parish and Catholic school across the country. The bishops hope that the resources the USCCB has made available will help Catholics become familiar with the many issues surrounding migration.

### Landmark UN Document Celebrates 60 Years

The United Nations in early December commemorated the 60th anniversary of the landmark Universal Declaration of Human Rights (UDHR) against the backdrop of widespread political repression—most notably in Zimbabwe, Sudan, Burma (Myanmar), Iraq, Afghanistan, and in the Israeli-

occupied territories of West Bank and Gaza. Andrew Hudson, a senior associate with the Human Rights Defenders Programme at Human Rights First, singled out UN member states, primarily Security Council members, "who have frequently failed to prevent or address gross violations of the UDHR." The United States, France, and Britain have continued to protect Israel, Iraq, and Afghanistan, while Russia and China continue to shield Zimbabwe, Sudan, and Burma against any strictures or sanctions for human rights violations.

### Climate Change Subject of Clergy Activism

Catholic Church officials from 38 countries have launched a campaign with more than 170 Catholic organizations to persuade the United Nations to meet the "moral obligation" of tackling climate change. "Climate change is a reality today affecting the lives and livelihoods of millions in developing countries by exacerbating

storms, droughts, and natural disasters," says an appeal signed by 92 bishops, archbishops, and cardinals. This effort was launched by *Caritas Internationalis*, which represents 162 national Caritas church charities, and CIDSE, a Belgian-based alliance of 16 Catholic agencies.

### Nations Sign Anti-Cluster Bomb Treaty

The *National Catholic Reporter* reports that some 100 nations signed the Convention on Cluster Munitions during a conference in early December in Oslo, Norway. Norway was the first to sign, followed by countries hard-hit by these weapons such as Laos, Lebanon, and Afghanistan. The United States, one of the principal manufacturers and exporters of the weapons, did not sign it, insisting that these weapons remain a necessary part of 21st-century arsenals. On average, a quarter of all cluster-bomb victims are children. The treaty will help ensure that survivors, their families, and communities receive measurable assistance.

# The Three-Legged Stool of Preaching Explained

by **Laura Dejmek, OP**  
**Co-Promoter of Preaching**

On our provincial feast day, Nov. 15, the Promoters of Preaching met at Aquinas Institute of Theology in St. Louis. I had the privilege, and challenge, of preaching on our provincial patron, St. Albert the Great. The meeting was facilitated by Greg Heille, OP, a former Promoter of Preaching, and now the academic dean at Aquinas Institute.

The focus of the meeting shifted from being a planning session for a future preaching workshop to preparing for a symposium-response to the Bishops' Synod on the Word and the future papal document that will be issued. We are hoping to have this symposium some time around Lent 2010, figuring that a papal document on the Synod will not be issued for another 10-12 months. More information will follow as the planning proceeds.

In view of this symposium on the Bishops' Synod on the Word, Greg Heille presented an interesting concept of three integral ministries of the Word that flow into what he called the "source and summit" of preaching—namely, the Sunday Eucharistic preaching. Ministry of the Word was defined by Greg as being "the pervasive theological reflection by which the Good News of revela-

tions continues to encounter the Gospel-actualized community." The three ministries of the Word that need to be in dialogue with one another to form a balanced preacher are: 1) Christian formation (*catechesis*); 2) pastoral care (*paraclesis*); and 3) social justice (evangelization of the culture).

- In Christian formation (e.g., religious education and RCIA), Church tradition can interact with people's own personal experience. Frequently there may be some type of Scripture reflection or a liturgy with Scripture. When people are actively involved in the reflection, the Word becomes alive and active.
- In pastoral care, oftentimes there can be a Liturgy of the Word when bringing Holy Communion. Even in those times when there is not a Liturgy of the Word, we can bring the Word when we enter into a reflective conversation with the other. ("Where two or three are gathered, there I am in the midst of them.")
- While social justice does not typically have a venue for traditional preaching, we

are each called to ask ourselves, "How does our preaching charism interface with the call to justice?" Our words and actions will then typically bring the Word alive.

Some of you may know that a "fractal" is a phenomenon in nature where you can break something up into parts, but the part has the complete elements of the whole. For example, if you break a fern leaf, each part has the elements of the entire leaf. Each necessary element of Ministry of the Word—*catechesis*, *paraclesis*, and social justice—can then be called a fractal experience of the Sunday "source and summit" preaching.

\*\*\*

On another note, when you visit our new Provincial web site, [www.laydominicancentral.org](http://www.laydominicancentral.org), please take note of the preaching blog. I would like to stay connected with all of our members via this blog, be available for questions, be a resource, etc., and I hope that this can serve as a way we can be connected with one another as we strive to embody the *Sacrae Praedicatio*—to live "The Holy Preaching."

## Vote Carries to Publish Abbreviated Minutes for Members Here

by **Cyndi Ricard, OP**  
**Recording Secretary**

1. Jill O'Brien made the motion that the discrete (specific) wording of motions be recorded in the Minutes. Mary Lee Odders seconded and the vote carried.
2. Jill O'Brien motioned that any resolution of debates within PC will be recorded faithfully in the Minutes. Norm Laurendeau seconded, 18 voted in favor.
3. Mary Lee Odders moved that the Minutes from 2007 be accepted as changed. Norm Laurendeau seconded, 18 voted in favor.
4. Marlene Laurendeau motioned that Minutes be surface mailed to all Delegates and PC officers within six weeks of PCM meeting, if they do not want them via email. Seconded by Karen Sabourin, 19 voted in favor.
5. Mary Lee Odders moved that Abbreviated Minutes be published in the *Challenge*. Seconded by Harvey Newcomb, 18 voted in favor.
6. A motion was made by Norm Laurendeau using the text of the Inter-Provincial Meeting: "Because of the increasing mobility of Lay Dominicans, the DLIPC recommends that, when requested by any Lay Dominican who wishes to associate temporarily with another chapter, the Moderator of member's chapter should provide a letter of introduction for that Lay Dominican so that he or she can be reliably received with hospitality as a welcome guest by the receiving chapter." The letter of introduction should include level of profession, his/her activity as a Lay Dominican and other information relevant to community life. Seconded by Dolly Soazo. Discussion: Joe Komadina suggested this is overkill. Vote: 1 Nay.
7. Norm Laurendeau asked whether we should vote to accept the DLIPC's new translation of the *Rule* now, or after we read it. Decision was made to wait until after we read it. [See No. 12.]

We formed a nomination committee for elected officers and it was stated that it would be preferable that members have email. Chairpersons are underlined: Harvey Newcomb, Michael Andrews, Ruth Lewis (alternate is Debra Klopf), Jill O'Brien, and Dolly Soazo.

8. Ed Shea made a motion that volunteers be affirmed for this commit-

tee. This was seconded and voice vote carried.

A subcommittee of three was formed for nominating candidates for appointed offices: Ruth Lewis, Dolly Soazo, and Jill O'Brien.

9. Ed Shea motioned to form a small committee to wordsmith the motion and vote tomorrow [on use of the Irvine Fund for the Aquinas Institute seminar scholarships] (Mary Lee Odders, Norm Laurendeau, Ed Shea). This was seconded by Harvey Newcomb and it carried by voice vote.
10. Committee moved that the Irvine Fund be used to support the first 20 Lay Dominicans from the Province of St. Albert the Great, USA, who apply for a scholarship of \$250 to attend the Aquinas Institute Summer Workshop for Lay Dominicans. Seconded by Ed Shea and vote carried unanimously. [See Page 7 for details.]
11. Ed Shea moved that these documents (*Bylaws*, *Guidelines*, and *Handbook*) be approved as presented by Norm Laurendeau at this meeting and as corrected by chairs of the drafting committees (Jill O'Brien, Michael Andrews, and Ed Shea). Seconded by Ruth Lewis and vote carried by voice.
12. Motion was made that the Central Province approve translation of the *Rule* which was affirmed by the DLIPC. Ed Dale seconded and vote carried, with one abstention.
13. Jill O'Brien motioned that Norm Laurendeau will produce a PDF format of the final iteration of these documents and convey them to all officers, and to Michael Porterfield to be uploaded to FishersNet. Seconded by Debra Klopf and voice vote carried.
14. Norm Laurendeau moved that Corresponding Secretary Karen Sabourin keep archival copies. Ed Shea seconded and voice vote carried.
15. Dolly Soazo moved to affirm that the official Mission Statement replace the one in the Strategic Plan. Karen Sabourin seconded, and motion carried by voice vote.
16. Norm Laurendeau made a motion to affirm Joe Komadina to develop main website for Lay Dominican Central Province and support chapters' participation. Ed Dale seconded and motion carried by voice vote.
17. Mary Lee Odders moved that unless otherwise specified by the donor, contributions will be placed in the Fund Drive. Ed Shea seconded and vote carried by voice vote.

*Continued on Page 7*

# The Dumb Ox Medley



## Johannes Tauler: Pray in Manner that Suits You

*Fr Johannes Tauler, OP, (1300-1361), was a moralist, mystic, reformer, and teacher. He was also one of the most renowned preachers in the Rhineland during the 14<sup>th</sup> century.*

In the Dominican spirit of personal freedom, Fr Johannes Tauler, OP, “suggests that individuals, lay or vowed religious, should feel free to pray in the manner that suits them best,” writes Sr Mary Brian Durkin, OP, in the article, “Johannes Tauler, OP: Preacher and Teacher for Today.”

“Don’t imitate the prayer style of others,” Tauler advises. Concentrate on the style that brings you closer to the Holy One” (ser.73).

Durkin says that Tauler believes that contemplative prayer is more valuable than vocal prayer, but he stresses that the one prayer essential to spiritual life is the Our Father: “This true prayer is said and contemplated in Heaven without ceasing. It is a genuine ascent to God, a lifting of the spirit upward so that God may enter the most inward, noblest part of the soul, its deepest ground” (ser. 24).

Another suggestion he has about deepening the prayer life is developing the habit of constant prayer. Durkin says: “This, he explains, is not a ‘once and for all’ static surrender but a daily, indeed hourly, submission, a continual process of joyously giv-

ing up your will so as to become one with the Father.” Tauler states that this “aids your spiritual advancement more than all the good works, prayers, fast, vigils, and penances you could ever devise for yourself!” (ser. 73).

But prayer is only one aspect of the spiritual life, Durkin says. Tauler values a combination of prayer and active service. He places an unusual emphasis on the role of work as a way of achieving sanctity:

*Whether you are starting a new task or a new way of life, begin by determining that the work aims to accomplish God’s will and His glory, not yours. After examining the purity of your intentions, consider the talents, virtues, and strength this work requires, then humbly acknowledging your own insufficiency, ask the Giver of all Gifts for guidance and the requisite graces, humility, love, and prudence, needed for satisfactory completion of the work (ser. 35).*

Durkin says that an “effective way of ensuring that the work undertaken honors and glorifies God is to dedicate it in some personal way. . . . Be creative, formulate your own dedication, or murmur St Thomas Aquinas’ prayer before study: ‘O Lord, enlighten the beginning, direct the progress, and perfect the issue.’”

“If God’s glory is the ulti-

mate object of our endeavors, then, even though the labor involved is difficult and burdensome, Tauler promises that we are bound to experience an inward joy and peace, which will radiate out to others,” she says. And too seldom do we savor a job well-done, she continues. “Too often, delight in a job well-done is smothered by a frenetic rush to begin yet another task. . . .

“Do we habitually evaluate our work in terms of the hours it consumes, its monetary rewards, its usefulness to others or to self? Are we prone to discount the importance of small tasks, such as recycling the refuse bins or making that sympathy call? If so, we might heed Tauler’s advice:

*There is no task so small, so insignificant or menial, that it is not a proof of God’s special grace...One person knows how to spin, another to make shoes,*

---

**Do we habitually evaluate our work in terms of the hours it consumes, its monetary rewards, its usefulness to others or to self?**

---

*some people are good at practical things, ...others are not. All these graces are God-given, the work of the Spirit.*

Durkin says that the truth embedded in Tauler’s words are that all labor that honors the Creator is truly prayer.

But even then, there was a lot of grumbling associated with labor, as there is today. Many grumble that if it weren’t for work, there would be more time to practice the spiritual life. But Tauler had a persuasive answer to this problem:

*It is not the work that causes you trouble but the disordered way in which you do it. God gives the work, and He never puts a hindrance in the way. Why are people so discontented and dissatisfied? Is not all work imparted by God’s spirit? If you did your work, as you easily could and as you certainly should, pleasing God alone and not yourself, you would not be anxious to please others ... or asking for your own profit or pleasure, because you would seek God’s glory alone in all your activities. Any spiritual person ought to be ashamed of doing his work in such a disordered way, with so little purity of intention that it openly causes anxiety. When our Lord reproved Martha, it was not because of her work—it was good and holy—but because she was overly concerned (ser.47).*

As a professor at Dominican University, Sr Mary Brian Durkin taught English, American, and Irish literature. She is the author of *Heal Me Lord* and *Be Not Afraid, I Am with You*. The article quoted here appears in the summer 2003 issue of *Spiritual Life*. It, and past issues, can be found on the web at: [www.spiritual-life.org](http://www.spiritual-life.org).

# Catherine's 'Cell of Self-Knowledge' a Classic

*St Catherine of Siena (1347-1380), was a Lay Dominican in Italy who carried out her charisms among the poor as well as the wealthy, among both lay people and clergy.*

When Pope Paul VI declared Catherine of Siena a Doctor of the Church, he said that she was given “the charism of exhortation” for the benefit of all of us. Catherine is one of only three female Doctors of the Church, but for most of her life, she was an illiterate woman.

Catherine did not write on apologetics or use reasoned argument, as the early Doctors did. Nor did she do highly speculative and systematic theology, which is the mark of the medieval scholastics. She used her special charism of wisdom. Paul VI also called it the “mystic charism.” “This charism enables those who possess it to understand divine truths not only with their faith-enlightened intellect but also affectively through their union with God,” Sr Mary O’Driscoll says.

“To make this assertion does not mean that she did not in any way have to acquire her theological knowledge. It is true that she did not receive any formal schooling, and that she learned to read only when she was already a Dominican *Mantellata*, and to write even later in her life. Consequently, her theological learning cannot be said to be the result of long years of study and research. At the same time, however, Catherine was a remarkably intelligent and perceptive person who had a retentive memory. It is most probably, therefore, that her ‘learning’ came to her through oral sources, for example, through the liturgy, through the preaching of the Dominican friars in their nearby church, through the popular

theological and devotional books which were read aloud in her home, and through the conversations she had with the theologians among her followers, particularly Raymond of Capua. That she was an attentive listener is evident from her rich knowledge



of scripture and from her familiarity with certain patristic and medieval themes,” O’Driscoll adds.

## Knowing Self Is the Context for Her Theology

Catherine is known for the phrase, “dwelling in the cell of self-knowledge.” This concept is the context in which she developed her theology, and it is not based on modern psychology. “It is rather a knowledge of self which we gain by looking at ourselves in the light of the one who created us,” O’Driscoll writes. “This does not mean that Catherine is not concerned with true self-knowledge, but rather that she realizes that, although we can come so far in understanding ourselves by looking at ourselves, we can never arrive at the deepest, richest self-understanding without seeing ourselves through God’s eyes, or as she puts it, without gazing at ourselves in the ‘gentle mirror’ of God. The reason that we can see ourselves in God is that we are made in the divine image. The type of self-knowledge of which Catherine speaks can perhaps be described as theological self-knowledge.

“Self-knowledge is really a double knowledge: It is a knowledge of ourselves acquired by looking at God, and a knowledge of God acquired by reflecting on God’s goodness toward us, O’Driscoll says. “Catherine explains this double knowledge well: ‘As the soul comes to know herself she also knows God better, for she sees how good he has been to her (D 13).’”

“Through self-knowledge we come to appreciate both our dignity and our ‘nothingness.’ Catherine asks us to hold together both these perspectives on ourselves for we need them in order to know who we are and who God is. Our dignity comes from the fact that we are created in the image of the Trinity, participate in God’s beauty, are redeemed by Jesus Christ and are destined for an eternal life of communion with God.” God tells Catherine in the *Dialogue*:

*It was with providence that I created you, and when I contemplated my creature in myself I fell in love with the beauty of my creation. ... All this my gentle providence did, only that you might be capable of understanding and enjoying me and rejoicing in my goodness by seeing me eternally (D 135.)*

Catherine emphasizes that love follows knowledge, “meaning that we need to know in order to love.” In the *Dialogue*, God tells Catherine that one moves “from the knowledge of me to the knowledge of oneself, from love of me to love of one’s neighbors” (D 11). However, O’Driscoll writes, “while knowledge leads to love, love, in turn, leads to greater knowledge.”

Catherine is progressively given more knowledge in order that she may love better, then once again asks for more: “Clothe, clothe me with yourself eternal Truth” (D 167). O’Driscoll finally says, “Knowledge and love are in Catherine’s experience and understanding inseparable and mutually enriching, knowledge being joined to love ‘like an grafted shoot’” (D 9).

Sr Mary O’Driscoll’s doctoral work concentrated on the theology of Catherine of Siena. She also wrote the book, *Catherine of Siena—Passion for the Truth, Compassion for Humanity*, on whose Introduction this article is based.

## Prayer of St Thomas Aquinas

*O merciful God, grant that I may desire and ardently, search prudently, recognize truly, and bring to perfect completion whatever is pleasing to You for the praise and glory of Your name.*

*Give to me, O Lord my God, understanding of You, diligence in seeking You, wisdom in finding You, discourse ever pleasing to You, perseverance in waiting for You, and confidence in finally embracing You.*

*You Who live and reign,  
God, world without end.  
Amen.*

## General Promoter of the Laity Elaborates on Role of Lay Dominicans

*Fr David Michael Kammler, OP, has been the Order's General Promoter of the Laity since 2007, a son of the Province of Teutonia, Germany, and former Prior of the now closed Dominican Study Centre of Walberberg near Cologne, the successor of the medieval Studium Generale, where St Albert taught and St Thomas Aquinas studied. This interview which appeared on [www.DomLife.org](http://www.DomLife.org), is reprinted here with permission.*

**DomLife: What do you understand to be the role of the Lay Dominicans in the mission of the Order?**

**David Michael Kammler:** Being members of the Dominican Family, that they dare more and more using their function as real members. St Paul (cf. Ro 12.5) already exhorted the early Christian community at Rome not to regard each other less or more important within the Body of Christ. So the Lay Dominicans are not the appendix of the Friars Preachers nor the outer "nice decoration" surrounding the face of our Order. It vitalizes the whole Dominican organism when all arms, legs, feet and fingers are activated. "Brain" and "muscles" have to work together (without reserving the role of the "brain" only to the friars and theologians!).

**DomLife: From your travels, tell us how the Lay Dominicans are preaching in the various cultures of the world.**

**DMK:** In my travels this year, visiting 19 different countries, I am deeply impressed by the variety of contemporary Lay Dominican "pulpits." Sometimes already in good collaboration with the Friars, Sisters and Nuns, the Lay Dominicans respond through their own typical vocation to the religious, spiritual, and social needs of their respective societies. I think of Lay communities in Africa who take care of the refugees in migration and orphans, needy "on the way from Jerusalem to Jericho," because of the political tribal conflicts. I mention the activities in Asia, in religious teaching for children, in hospitals for the sick and homes of the elderly poor people. I admire the courage of Lay Dominicans taking part as preachers at the daily Gospel reflection on the US Dominican Preaching website [[www.word.op.org](http://www.word.op.org)]. Not to forget the grandmothers and grandfathers who preach by keeping in loving contact with those "lost" daughters and sons who don't practice their faith anymore, being catechists and faithful examples for their grandchildren.

**DomLife: How, do you think, might the Friars, Sisters, and Lay Dominicans collaborate more effectively and actively?**

**DMK:** A good opportunity for our Dominican Family is the "Jubilee Novena"—these years until 2016—commemorating 800 years after the official confirmation of our Order by Pope Honorius III, as a challenge for renewal of our vocation as preachers in the spirit of St Dominic. The Jubilee Novena started already two years ago with the reflection about contemplation as an essential element in our respective branches, lived exemplarily by the Nuns. Starting always at the Feast of Epiphany, this year is dedicated to the Holy Rosary. Next year will stress the person of St Dominic as "Preacher of Grace." A Dominican Family team, representing Friars, Sisters, Nuns, and Lay Dominicans, could prepare concrete guidelines for projects on provincial and national levels to renew more intensively, as well as bundle more effectively, the single flames of our common vocation into one torch.

**DomLife: What is keeping us from that collaboration now?**

**DMK:** When the members of an expeditionary group forget their destination, to which common objective they are on the way, then questions and struggles of third or less value become an improper importance. *Which type of car is the best? What should be the colour of our bus? In*

*which order must the different passengers be seated? Shall the windows be more opened or closed? Won't it be easier driving the route in my private car?* It is time that we Dominicans use that comparative word "Family" not only in our documents, but live it in spite of all the varieties and sometimes troubles in which a real big family is involved. We should keep in mind and practice our common apostolic "expedition" objective. The next years of Jubilee Novena could be a chance for a renewed Dominican "corporate" identity!

**DomLife: How should the Lay Dominicans of the various provinces view their differences -- or to what extent should there even be differences?**

**DMK:** I appreciate very much the promise of Jesus: "In my Father's house are many mansions" (Jn 14,2). When that is provided for eternity, why should that not be possible also in the temporary house of our Catholic Church, especially in the Dominican "wing," built on the essential four pillars: Prayer, Study, Community and Apostolate? In the spirit of mutual respect and love, the differences in realizing the combination of the "four pillars" show something of the multiform and colorful structures of God's Creation. I know, that my words may sound a bit "bloomy." There is also a Dominican-Christian way of *disputatio* that helps to find the best route forward. We always will have to deal with those who are leaving the common foundation. But on the other hand: Unity does not mean uniformity. For all members of our Order the Master, as successor of St Dominic, is that sign of unity in the diversity of the preaching charisms.

**DomLife: In what ways might the Lay Dominicans become more independent and self-regulating without losing connection with the Friars and Sisters?**

**DMK:** A very good question: How to avoid also a pious "instrumentalisation" of the Lay Dominicans by the Friars and Sisters? In a family, the different members educate each other by sharing their experiences. So also the Lay Dominicans are not objects of a one-way formation by the religious branches. The Friars and Sisters are also the learners, formed by the Lays' experiences of profession, social situation, and conditions of life outside the priories and convents, where they are the experts. By that experience, the organizational structures are changing. A good example was the presence of the Master of the Order, Fr Carlos, the local Prior Provincial, and the Promoter General at the International Congress of Lay Dominican Fraternities/Chapters at Buenos Aires in March 2007. We were very welcomed guests--encouraging, supporting, clarifying, when necessary. But not one of us Friars was involved in deciding about the contents of the Resolutions.

They were later approved by the Master of the Order, but prepared and finalized independently. On the other hand: The connection with the Friars and Sisters can be sometimes very helpful, when the organized Lay Dominicans need protection and promotion in possible conflicts with the local diocese or civil authorities. For instance, that will be most important on the subjects of peace, justice, and the care of creation.

**DomLife: What do you think is the most effective way for Lay Dominicans to celebrate their vocation in the Church and still identify with a religious order?**

*Continued on Page 6*

## Kammler

*Continued from Page 5*

**DMK:** My advice would be: Not to withdraw from their parishes, but to be involved, as far as possible, in the liturgical and pastoral parish activities. The best example is the involvement of Lay Dominicans in Vietnam. There are 103,000 (!) professed Lay Dominicans in that communist country. They have their daily prayers from the Dominican prayer book in their parish churches, and are in their formation supported by the parish priests and the bishops who recognize the four Dominican pillars as supporting the evangelization and Christian apostolate within their respective regions. During my visit to South and North Vietnam last April, I learned how effective cooperation can be--not only within the different branches of our Dominican Family--but also with diocesan structures. Surely also the "rough wind" from the communist government keeps the Vietnamese Catholic community together. But also in many other parts of the world, the Christian faith does not regulate the common sense. So we Sisters and Brothers of our Order should keep being Dominican within, and not apart, from the Church.

**DomLife: Any plans to visit the USA any time soon? How will you manage to meet with the Lay Dominicans while you're here?**

**DMK:** As I am neither the "superior" nor the "inspector" of Lay Dominicans worldwide, I usually accept visits where I am invited. My intention during my stays--preferably during conferences where a number of delegates meet--is to learn from the conditions they live their Dominican vocation; to inform them about the situation in other places and countries; and to encourage better cooperation within the Dominican Family. So I already joined this year the Interprovincial Council of the Lay Chapters of North America meeting met near Detroit, as well as the chapters around Washington DC and the Norfolk, Mass. - prison chapter. Unfortunately it was not possible for me to accept an invitation from the Dominican Associates of the Sisters of Akron and Columbus to their annual meeting at the end of October. But I am very interested coming in closer contact with the many members of our Dominican Family associated with the sisters. It is not at all a matter of goodwill but of coordinating the possible date! In any case, I am highly interested in intensifying our Dominican relationship with the USA Lay Dominicans within the next few years.

**DomLife: If you could ask Dominicans in the United States to read one book, what would it be, and why?**

**DMK:** Spontaneously I would say: "Read one of the books of the Biblical prophets!" Because there you find exciting examples of a typical preaching vocation, really a "thriller," describing what can happen when listening to God's surprising vocation. Sometimes hesitating, coming into conflict with religious and political authorities, but not giving up, being driven and encouraged by what St Paul a long time later formulated: "Woe to us if we do not preach the gospel!" (1 Cor 9.16). That exclamation, by the way, will accompany us Dominicans as the general theme for the Jubilee Years 2009-2016. As a German, I am not so well-informed about recent American literature. But as a contemporary book I would recommend *The New Wine of Dominican Spirituality* of our brother, Paul Murray, OP. Reading that book, we are reminded very well again of the joy of being Christians within the Order of St Dominic.

**DomLife: If you could have dinner with any living or deceased person, who would it be, and why?**

**DMK:** I already got an invitation to dine with a person, deceased and living: Jesus! That will be a big party I am highly motivated to join! Because there I will meet--hopefully-- all those with whom I am interested in sharing that dinner. In the meantime for me every simple or extraordinary actual dinner invitation is an "appetizer" to that great banquet. Am I too impolite in my choice? I hope not. Because my answer to your fictive question will become once reality!

*Special thanks to Karen Woods, OP, (Lay Dominican of the Western Province), for recommending the questions, and to DomLife.org's Editor Sr Anne Lythgoe, OP, for permission to reprint this interview.*

## Dominican Liturgical Calendar- 2009

### January

- 1 - Blessed Virgin Mary (S)
- 3 - The Most Holy Name of Jesus
  - Bl Stephanie Quinzani
- 4 - St Zedislava Berkiana (Lay Dominican)
  - Epiphany (S)
- 7 - St Raymond of Penafort (M)
- 10 - Bl Gonsalvo of Amarante
  - Bl Ann of the Angels
- 11 - Bl Bernard Scammacca (M)
- 15 - St Francis Ferrandez de Capillis (M)
- 18 - St Margaret of Hungary (M)
- 19 - Bl Andrew of Peschiera
- 22 - Bl Anthony della Chiesa
- 23 - Bl Henry Suso
- 27 - Bl Marcolinus of Forli
- 28 - St Thomas Aquinas (F)
- 29 - Bl Villana delle Botti (Lay Dominican)

### February

- 3 - Bl Peter of Ruffia
  - Bl Anthony Pavoni
  - Bl Bartholomew Cerveri
- 4 - St Catherine de Ricci (M)
- 7 - Anniversary of deceased
  - mothers and fathers of Dominicans
- 12 - Bl Reginald of Orleans (OM)
- 13 - Bl Jordan of Saxony (M)
- 16 - Bl Nicholas of Paglia
- 18 - Bl John of Fiesole (AKA Fra Angelico) (OM)
- 19 - Bl Alvarez of Cordoba
- 20 - Bl Christopher of Milan
- 24 - Bl Constantius of Fabriano
- 25 - Ash Wednesday

### March

- 25 - Annunciation of the Lord (S)

(S) Solemnity (F) Feast  
(M) Memorial  
(OM) Optional Memorial

## Promoter's Corner

by Fr Jim Motl, OP  
Provincial Promoter



In October the Lay Dominican Provincial Council met. We heard from Ed Shea, Chair of our Long-Range Planning Committee, about how many of the goals the Council had adopted, and have been or are, on the way to being accomplished. The Council also recognized that there is still much to be done.

The Council took a significant step toward the future in establishing nominating committees to look into who is available and willing to accept Provincial responsibilities as the terms of many of our current officers and committee members come to an end. I am happy that Dolores Suazo, Delegate from St Dominic Chapter in Denver, agreed to chair this committee. The committee will be contacting all members eligible for the various positions whose names were suggested by this Council to determine ability and willingness to serve. Candidates for President and Vice-President must be members of the 2009 Provincial Council. For other officers, such as Recording Secretary and Treasurer, it may be necessary to look beyond members of that Council. The committee has decided to place before the Council as nominees those that it deems capable and willing to serve. It will try not to suggest one nominee per position. I ask that you pray individually and as communities for this committee and for the coming Council that you may have wise and energetic leadership in the years ahead. Plans were initiated to recognize the accomplishments of

those going out of office during the next Council meeting.

Also, I want to thank Joe Komadina of the St Louis Chapter for his initiative in launching a new provincial website for Lay Dominicans of the Midwest. I urge everyone with Internet capability to make this website a "Favorite." You will find there various opportunities for chapters and individuals to post news and opinions. I urge each chapter to select "Communities" and see what is listed for your community. Several communities have their own webpage to which this page provides a link. Others have a member's e-mail address listed, which can be contacted by anyone interested in learning more about a particular chapter or group. Some at this point have no contact. I urge each local community to either create your own webpage, which can be supported by the provincial webpage, or provide Joe with other contact information. This can be a valuable tool for attracting new members. I know Joe will welcome suggestions for further developing this page. We have needed it for a long time.

\*\*\*

I pray that you all have a blessed Christmas season. You may have heard that I was recently hospitalized. In the course of trying to find out what was wrong they found a small spot in my right lung. I will be having a biopsy on Jan. 7 to determine the nature of the abnormality. I have been told that even if cancer is found, it is in the earliest stage and can be easily removed with little chance of spreading. I ask your continuing prayers for me and for all Lay Dominicans of our Province.

You can reach Fr Jim at: [motljr@slu.edu](mailto:motljr@slu.edu).

## Apply Now for Scholarship to Attend Summer Institute

The Aquinas Institute of Theology in St Louis will be offering a special study program next June entitled "In the Footsteps of Dominic and Catherine: Formation Days for Dominican Laity" on June 11-14, 2009. In order to encourage participation by Lay Dominicans from the Province of St Albert the Great, USA, the Provincial Council has approved a scholarship of \$250 for each of the first 20 Lay Dominicans from the Province to apply, as detailed below.

To be eligible for the scholarship, you must:

- Be an active Lay Dominican member in good standing of the Province of St Albert the Great, USA.
- Be one of the first 20 members from the Province to submit an "Application for Scholarship," available from your Moderator. If not available from her/him, email Mary Lee Odders for the forms at [mlodders@execpc.com](mailto:mlodders@execpc.com).
- Apply for, and attend, the Aquinas Program (brochure also available from your Moderator).

The process of applying for, and receiving, the scholarship are as follows:

- 1) Mail your "Application for Scholarship" with a postmark **no earlier**

**than Jan. 1, 2009, nor later than Jan. 31, 2009**, to Mrs Mary Lee Odders, OP, 2445 Rivershore Dr, Racine WI 53405-1523. Moderators have to sign the scholarship application before it is submitted.

- 2) Based on the postmarks, recipients will be notified no later than Feb. 6, 2009, as to whether they are scholarship recipients.

- 3) If you are a scholarship recipient, you must register for the Program at the Aquinas Institute **no later than Feb. 28, 2009**. Failure to do so could result in a forfeit of your scholarship.

- 4) After attending the Program, submit the "Request for Reimbursement" **no later than July 15, 2009**. For more information, contact Mary Lee Odders at [mlodders@execpc.com](mailto:mlodders@execpc.com). For more information on the Program itself, contact: [admissions@ai.edu](mailto:admissions@ai.edu).

*Note: The dates provided in the above process must be adhered to if attendance at the Program is dependant on receipt of the scholarship. If you plan to attend the Program regardless of whether or not you receive the scholarship, then you can register at any time for the Program, as provided in the brochure.*

## Abbreviated Minutes

*Continued from Page 2*

18. Michelle Varron moved that revised "approval and administration of funding proposals from bequest interest" be approved. Seconded by Ruth Lewis and vote carried by voice vote.

19. Joe Komadina moved to not approve the request for chapter materials that had been forwarded to the Finance Committee. Seconded by Debra Klopff and vote carried by voice vote.

20. Ed Shea moved that Finance Committee be directed to clarify guidelines on the appropriate use of Irvine funds by the local communities. Seconded by Norm Laurendeau, carried by voice vote.

21. Karen Sabourin moved that Kathleen Simpson approach Nancy Daumke about preparing a proposal for prison ministry guidelines by Lay Dominicans in time for the next Provincial Council. Seconded by Ed Shea and voice vote carried.

22. Cynthia Ricard moved that next PCM take place Thursday-Sunday, October 22-25, 2009, contingent on space, at St John's Conference Center. Seconded by Michelle Varron and vote carried.

## Lay Dominican Website Launched

With classical music in the background and links to important Catholic sites throughout the Internet, the Lay Dominican website of St Albert the Great, USA, was officially launched, within weeks of the Provincial Council Meeting of Oct. 23 - 26, 2008.

Joe Komadina, representative from the St Louis chapter, volunteered to take on the task, and he was affirmed by the Council. The vote came at the end of a long, "gruelling" two and half days of meetings, as the Council business was coming to an end, Komadina reports.

Delegates circulated names for the site, and the name most voted for was [www.laydominicancentral.org](http://www.laydominicancentral.org). This is similar to the Friars' longstanding site, with the word "lay" appended.

Laura Dejmek, Lay Co-Promoter of Preaching for the Province, spoke to the Council of the potential usefulness of the website for preaching information. She has now instituted a preaching blog at the site and encourages participation by all members.

## Around the Province . . .

The **Queen of the Rosary in Milwaukee** community had an October Morning of Reflection on the Liturgy of the Hours: Fr John Pulice explained how the Liturgy of the Hours has evolved over time, its purpose, and its richness as a prayer and meditation dealing with our life experiences. . . . **Sacred Heart in Springfield, Ill.**, is studying the Gospel of Matthew. . . . **Holy Rosary of Minneapolis** mourned the loss of Evelyn C. Kelly, OP, who was a Lay Dominican for 40 years. . . . At **St Martin de Porres, Kansas City**, each member was assigned a book to report on in the coming months based on one of the Dominican pillars. . . . As part of the agenda at **St Rose of Lima in Dubuque** in November, the group acknowledged the feast day of St Albert the Great with a reading and discussion. . . . At **Catherine of Siena in Grand Blanc, Mich.**, Temporary Profession was made by: Kimberly Boismier, Judith Price Green, and Loxi Hoskins during their annual day of recollection. . . . October elections at **Blessed Sacrament in Farmington Hills, Mich.**, resulted in Karen Sabourin as Moderator; Cheryl Beckman, Vice-Moderator; Christopher Sas as Secretary; and Ed Shea as Treasurer. . . . **St Dominic's in Denver** is studying *The Gospel According to St Paul* by Cardinal Carlo Maria Martini, SJ. Patricia Zavadil made her Final Profession, and three new people were received: Al and Esther Jiron and Dolores Vigil. . . . Members of the **Queen of the Holy Rosary in St Louis** have completed the short study of *Prisoners and Preaching: Pauline Perspectives* by Thomas Cummings and Gregory Heile, OP. They are now beginning the study of *Meeting St Paul Today: Understanding the Man, His Mission, and His Message* by Daniel Harrington, SJ. . . . In **Albuquerque New Mexico, Nuestra Senora de las Montanas (Our Lady of the Mountains)**, members welcomed Fr Elipascal from the Toulouse Province of France, who gives many workshops and retreats on Dominic's nine ways of prayer. He is Director of Dominican Shrines of Southern France and is finishing a book, *Foundation of the Dominican Order*. . . . The **Blessed Fra Angelico Group in Norridge, Ill.**, celebrated its 4<sup>th</sup> anniversary in December. Virgil Kolb was re-elected Moderator; Lois Kolb, re-elected Treasurer; Jennifer Howell, re-elected Secretary; and Toby Andersen, elected Vice Moderator. . . . The Pro-Chapter of **Mary Magdalene in West Lafayette, Ind.**, reports that JoAn Messing had her Ceremony of Reception, and Marilyn Rogers made her First Profession; the group also bid a fond farewell to Fr Jim Barnett, who leaves St Thomas Aquinas, the Catholic Center at Purdue, to reside in Michigan.



*The people who  
walked in the darkness  
have seen a great light.  
(Isaiah 9:2)*

**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*

5 Mast Lane

Brunswick, ME 04011

**ADDRESS SERVICE CORRECTION**