

# Challenge

## ***Provincial Treasurer Discusses Dues Use, Importance To Central Province Activities***

Why Do We Pay Dues?

We all know what being Dominican is all about. It's about prayer, and study, and ministry, and community. These are the essential elements that make us uniquely Dominican.

For most Lay Dominicans, we experience our Dominican character with and through our local chapters. We gather in community to study and pray, and we share in certain ministries.

We then take this experience out into our everyday lives as we spread the Gospel of Jesus Christ through our words and actions.

This was the way our father, St. Dominic, envisioned his order, and it continues to this day through each of us and our fellow Dominican clergy, religious and lay members.

Each Dominican is a part of the worldwide

order, connected through Provinces comprised of chapters.

Most of the nearly 200 members of the Central Province of St. Albert the Great participate through 19 chapters (including pro-chapters and groups) stretching from Albuquerque, New Mexico to Bay City, Michigan. The chapters operate under the Rule and Guidelines of the Province of St. Albert the Great, as approved by the Vatican's Congregation for Religious and Secular Institutes.

Thus, while operating with significant independence, the chapters and its members

*(DUES Continued on page 2)*

Summer 2010

Dominican Central Province of  
St. Albert the Great USA

## ***An Important Reminder From Our Provincial President***

Our next Provincial Council Meeting will be October 21-24, 2010 in Chicago. If your Lay Dominican community does not have a PC delegate, please elect someone who can attend this meeting. It is important to have all communities represented.

Thank you.

- Karen Sabourin, OP

***“We thank  
our  
members for  
their  
continuing  
support of  
the Central  
Province  
through  
payment of  
dues.”***

## ***Archbishop Di Noia: Eucharistic Encounters With Christ Have Personal, Social Implications***

J. Augustine Di Noia OP, titular Archbishop of Oregon City in Oregon and Undersecretary for the Congregation of the Doctrine of the Faith, addressed the Adoremus 2005 Convention on the subject of “Eucharistic Adoration and Political Responsibility: Looking at the World through Eyes that Adore the Blessed Sacrament.” The following is a brief digest of his remarks on that occasion.

During Eucharistic adoration, it is not only we who behold Christ, but also He who beholds us in turn. To understand what this means, we must begin with the Eucharistic sacrifice itself.

Christ, who was raised up on the cross for our sake, who rose from the dead and ascended to the right of the Father, is raised up again at Mass so that we may look on Him and be saved.

In the solemn exposition of the Blessed Sacrament, this “being raised up for our sake” is prolonged and extended. In exposition, adoration, and benediction of the Blessed Sacrament, we have the contemplative extension or prolongation of the Eucharistic sacrifice itself.

When St. Thomas Aquinas discusses exposition and benediction, he asks whether Christ is made more present to us when the Sacred Host is removed from the tabernacle and

*(DI NOIA Continued on page 2)*

(DUES Continued from page 1)

are joined by common international mission, vision, structures, practices, ceremonials, and traditions.

In order to ensure the success of individual chapters, as well as to maintain the essential link to the worldwide Order of Preachers, each member of the Central Province is required to pay annual dues. The dues support the work of the Provincial Council, which is comprised of the Provincial Officers, as well as delegates from each chapter.

The Council meets annually to establish goals and objectives for the Province, which, in recent years, have included the development of a new formation program, with associated materials, the identification and development of preaching resources, the establishment of an interactive Provincial web site, the development of a chapter Leadership Handbook, etc.

The dues also enabled the Province to secure 501(3)(C) status, which will enhance our ability to raise charitable funds in the future.

In addition, dues support our ongoing involvement in national and international Dominican organizations – The Midwest and National Promoters of Preaching, the Dominican Laity Inter-Provincial Council, the International Council for Lay Dominican Fraternities, and the Dominican Justice, Peace, and Care of Creation network.

Finally, dues enable Provincial officers and representatives to support local chapters experiencing difficulties, as well as the formation of new chapters.

Dues are not our only source of income. In fact, we are very blessed to have a significant investment portfolio as a result of a large bequest received several years ago.

However, this bequest, along with associated earnings on the investment portfolio, is earmarked, based on the donor's intent, to education/formation purposes within the Province.

The Provincial Council works diligently to utilize these funds to the extent possible, consistent with its intent. However, dues remain an essential element to the effective operation of the Province.

We thank our members for their continuing support of the Central Province through payment of dues. If, for some reason, you have not yet paid your 2010 dues, please do so as soon as possible.

Dues are \$33.00 for individual members, or \$43.00 for two related members living in the same household. Note that chapters can add an additional amount for chapter use.

You can pay through your chapter treasurer, or directly to me at 35254 Braxton Court, Farmington Hills, Michigan 48335.

- Edward J. Shea, OP

(DI NOIA Continued from page 1)

placed inside the monstrance for our adoration.

Aquinas responds in the negative: how could the door of the tabernacle separate us from Christ? When the Sacred Host is enshrined in the monstrance in exposition, according to St. Thomas, it is not that Christ becomes more present to us, but rather, it is that we become more present to Him.

This prolonged beholding is the school of contemplation in which we become ever more conformed to the divine mystery. The experience of adoration also teaches us something very important about the mystery of the Eucharist itself. Why did Christ make Himself present to us in this way? Why did He make it so easy for us to behold, adore, and receive him?

God desires to share His life with us in the most intimate manner. This one who gazes at us from the monstrance became one of us and, what is more, gave His life up for us out of the love of friendship.

In the contemplative discipline we learn in Eucharistic adoration, we begin to adopt Christ's own perspective — to see what He sees in us who have become His friends.

What He sees in us are His adopted

(DI NOIA Continued on page 3)

***“The Eucharistic Christ teaches us that God wants us to be as fully ourselves ... as we can possibly be through the power of grace and the Holy Spirit.”***

**WHO TO ASK IN THE CENTRAL PROVINCE**

**Provincial Promoter** Fr. J. Matt Walsh, OP Madison, Wis; **President** Karen F. Sabourin, OP Howell, Mich; **Vice President/Communications Coordinator & Web Editor/Formation Committee** Joseph J. Komadina, OP St. Louis Mo; **DLIPC Delegate** Jill O'Brien, OP Chicago, Ill; **DLIPC Alternate Delegate** Beatriz Cisneros, OP West Lafayette Ind; **Recording Secretary** Kathleen Simpson, OP Valparaiso Ind; **Corresponding Secretary/Finance Committee** Mary Lee Odders, OP Racine Wis; **Treasurer/Strategic Planning** Edward J. Shea, OP Farmington Hills Mich; **Finance Committee** Wes Lohr, OP Godfrey Ill; **Challenge Editor** John Heuertz, OP Kansas City Mo; **Formation Committee Chair** Mr. J. Terry McSweeney, OP West Bloomfield Mich; **Formation Committee** Steven J. Smith, OP Littleton Colo; James Steffens, OP Hazel Green Wis; **Co-Promoter of Preaching (National Meetings)** Judith Price Green, OP Fort Gratiot Mich; **Co-Promoter of Preaching (Regional Meetings)** Laura Dejmek, OP Chicago Ill; **Promoter of Justice, Peace and Care of Creation** Teresa Cecil, OP West Lafayette Ind; **Ad Hoc Liturgy & Celebration** Michael E. Andrews, OP Okemos Mich; **Membership** Harvey D. Newcomb

## **Schönborn Urges New View Of Divorced, Gay Relationships**

In May the English Catholic magazine "The Tablet" reported that on April 28 Cardinal Christoph Schönborn, OP told leading Austrian journalists that lasting homosexual relationships deserved respect and that the Church should reconsider its view of divorced and remarried Catholics "as many people don't even marry at all any longer."

He called for a new understanding of morality based on happiness and not duty, and told journalists that "The primary thing to consider should not be the sin, but people's striving to live according to the commandments."

Cardinal Schönborn, the Archbishop of Vienna, said the Roman Curia was "urgently in need of reform" and seemed to indicate support for considering a married Catholic priesthood.

He also charged that Cardinal Angelo Sodano, dean of the College of Cardinals, "deeply wronged" the victims of sexual abuse by Catholic clergy by calling abuse of reports "petty gossip," the Tablet reported.

The Vatican objected and Pope Benedict XVI met with Schönborn on June 28 at Schönborn's request.

The two met privately at first to discuss "some aspects of current church discipline," according to a Vatican communiqué issued after the meeting.

This was perhaps a reference to Schönborn's remarks about priestly celibacy.

The two were then joined by Sodano and by Cardinal Tarcisio Bertone, the current Vatican Secretary of State.

The communiqué clarified use of the word "chiacchiericcio," which the Pope had used in his Palm Sunday homily and which Cardinal Sodano used when speaking of the sexual abuse crisis.

The media translated the word into the English phrase "petty gossip," but the Vatican has translated it as "gossip."

In the context of the Pope's homily the word "referred to the 'courage that does not let itself be intimidated by the gossip of prevailing opinions,'" the communiqué said.

## **"Contemplative Prayer Is A Foretaste Of Heaven Itself"**

*(DI NOIA Continued from page 2)*

brothers and sisters, created in the image of God and growing into the image of the Incarnate Word Himself, the perfect image of God.

Created in the image of God, it follows that human beings by their very nature possess a participation in the divine law.

Earthly societies and their polities, rooted as they are in the interpersonal or social nature of human beings per se, must be organized and regulated according to the natural law that serves the common good in this life. A moral consensus based in the natural law must form the foundation of all social and political systems that would honor the dignity of the human person and seek the common good of their societies.

What seems almost self-evident to those who behold and adore the Eucharistic Christ is by no means evident to many in the societies in which we live. Pope John Paul II's experience of life under Nazism and Communism convinced him that if no consensus about truth is possible, then there can only be the consensus imposed by power, and ultimately by totalitarian systems.

Hence, as Pope John frequently said, truth and freedom go together; without truth, there is no freedom. This is what Pope John Paul II meant by the culture of death. In addition to his encyclicals, the Congregation for the Doctrine of the Faith in 2002 published a short document called a Doctrinal Note on Some Questions Concerning the Participation of Catholics in Political Life.

According to the Doctrinal Note, the Christian responsibility in view of these challenges is the absolute obligation to oppose laws that attack human life.

It is important to recognize that Catholic teaching in these areas does not impinge upon the rightful autonomy of the temporal order or on the legitimate cultural and religious pluralism of most modern societies.

The Doctrinal Note resists absolutely the suggestion that the bringing to bear of moral considerations such as we have been discussing represents a sectarian intrusion on the freedom of thought or religion in the public realm.

### ***Dominican Thought For The Day***

Si obviam ivisti uni Dominicano, obviam ivisti ... uni Dominicano.  
("If you've met one Dominican, you've met ... one Dominican.")

## *Uncorrupted By Life Or Death: Bl. Pier Giorgio Frassati, OP*

How is it possible to love this world's legitimate goods, but remain so untouched by the world that one's very body remains incorrupt 76 years after death?

Blessed Pier Giorgio Frassati did it, however it is done.

Peter George Frassati was born in April 1901 at Pollone, near Turin in Italy, to an agnostic father and a mother who thought helping the poor was a waste of time.

He was born with the gift of solidarity, yet suffered greatly from a lifetime of parental disapproval. He was the heir



spiritual needs. He got food for their families. He got them jobs, clothing, medicine and shelter.

He gave them his bus money. He gave them his lunch. He truly lived like "a man of the Beatitudes," as Pope John Paul II called Pier Giorgio at his 1990 beatification ceremony.

He followed local tradition in these actions. Like St. John Bosco, who died in Turin only 13 years before Pier Giorgio's birth, this great Lay Dominican "gave his whole self, both in prayer and in action, in service to Christ," as his sister Luciana wrote.

Bl. Pier Giorgio Frassati died in July of 1925 after a six-day bout with polio - a disease he probably contracted from the people he loved and served. And they loved him in return: his parents, knowing nothing of his countless charities, were astounded when thousands of ragged people appeared at their mansion at their son's death.

"Any Catholic can't help but be happy," Bl. Pier Giorgio Frassati wrote. "Sadness should be banned from Catholic souls. ... the end we are created for shows us the way, which may be full of thorns but is not sad."

***"When you are totally consumed by the Eucharistic fire, then you will be able more consciously to thank God, who has called you to become part of His family. Then you will enjoy the peace that those who are happy in this world have never experienced"***

apparent of a wealthy family - his father was a senator and newspaper editor - yet spent his life serving the poorest people in Turin.

He was handsome, dashing, wealthy, charismatic and athletic, an expert mountain climber and lover of practical jokes. But his remarkable goodness manifested itself early in life.

His father often found Pier Giorgio asleep at his bedside, where he'd knelt to say his nightly Rosary. All-night Eucharistic adoration was a

regular part of his prayer life. And his wise Jesuit schoolmasters found Pier Giorgio so devout they let him receive Holy Communion daily - a rare privilege in those days.

After Jesuit schooling Pier Giorgio joined a lay Dominican confraternity in 1922. He chose the name "Jerome" to honor Girolamo Savonarola, the 14th century Dominican friar who reformed Florence and remains controversial today. "I am a fervent admirer of this friar," Pier Giorgio once wrote to a friend, "who died as a saint at the stake."

Pier Giorgio was a lay Dominican for only about three years. But he made the most of it, spending the rest of his life bringing the light of Christ to the poorest and most desperate people - just like another Dominican whose grandee father had no known use for the poor.

Like St. Martin de Porres, Pier Giorgio helped everyone he met with their material and



***"Verso l'alto!" ("Toward the Heights!")***

## Chapter News Around The Province

Days of reflection are planned for August 7-8 by the St. Martin de Porres Dominican Laity informal group in Kansas City, Mo. and on August 14 by the St. Catherine of Siena Dominican Laity pro-chapter in Grand Blanc, Mich.

Fr. Jim Motl, OP will celebrate a Dominican liturgy Mass on St. Dominic's August 8 feast day for the Kansas City group. Janet Cassidy, OP, the St. Catherine of Siena group's vice-moderator, will profess lifetime vows at her group's Mt. Morris Mich. meeting.

Blessed Sacrament Dominican Laity chapter in Farmington Hills, Mich. held an Open House on June 13 to promote the lay Dominican way of life. Eighteen interested people attended, and several attended the chapter's July meeting.

The chapter promoted the event on its web site, in parish bulletins and in the Archdiocesan newspaper. It plans to follow up with those interested.

The St. Vincent Ferrer Dominican Laity chapter in River Forest, Ill. elected new officers and professed five members at its June 12 meeting.

John Fratamico professed C1 candidacy and Lorrie Ferenzi, Vic Ferenzi and Mary Jane Bear made temporary professions. Carmen Rodriguez made final profession of vows.

Elected to three-year terms as officers were Kathleen Simpson, Moderator; Mary Kubacki, Vice Moderator and Assistant Secretary and Cathleen Koss, Secretary. Kathleen Weber was re-elected to a second term as Treasurer.

Patricia Walters, OP of the Queen Of The Rosary

## Pope Benedict: Like St. Thomas Aquinas, "Let Us Pause Willingly And Often In The Company Of The Blessed Sacrament"

On June 23 the Catholic News Agency, a respected Dominican-run news service, reported on Pope Benedict XVI's third and final catechesis this year based on St. Thomas Aquinas' "Summa Theologica."

The Holy Father focused on two main themes. The first was St. Thomas' "serene confidence in the harmony of faith and reason" and the power God gave human reason to understand His saving plan.

St. Thomas' emphasis on the importance of the sacraments to salvation was Pope Benedict's other focus.

The "Angelic Doctor" was especially devoted to the Blessed Sacrament, the Pope noted. St. Thomas saw the Blessed Sacrament as the "Passion of our Lord, (which) contains in it Jesus Christ who suffered for us."

This means that every effect of Christ's Passion is also the effect of the Blessed Sacrament.

It explains "why St. Thomas and other saints celebrated Mass while shedding tears of compassion, tears of joy and of gratitude, for the Lord, who offers himself in sacrifice for us."

The Holy Father then exclaimed, "in the example of the saints, let us all fall in love with this Sacrament!"

"Let us participate devotedly in Mass in order to obtain its spiritual fruits; let us feed from the Body and Blood of the Lord that we may be incessantly nourished by divine Grace; let us pause willingly and often in the company of the Blessed Sacrament."

Pope Benedict XVI concluded by urging everyone to pray with the Angelic Doctor "for the grace to love the Lord with all our heart and to love our neighbor, 'in God and for God.'"

- From <http://www.catholicnewsagency.com/new.php?n=20061>



Dominican Laity chapter in Milwaukee is celebrating 25 years as a Lay Dominican this year. She was finally professed on June 9, 1985 at the Rosary Shrine in Summit, NJ. Congratulations, Patricia!

Paul Bisanz, OP of the St. Rose of Lima Dominican Laity chapter in Dubuque, Ia. fractured a shoulder and a hip after suffering a fall in his kitchen on May 10. Paul is recovering well at HCR Manor Care in Marietta, Ga., where his treatment is expected to continue for the time being.

### PLEASE KEEP OUR DEPARTED DOMINICAN BROTHERS AND SISTERS IN YOUR PRAYERS:

Fr. Francis Crowe, OP  
(+ Feb. 16, 2010)

Fr. Lewis Shea, OP  
(+February 9, 2010)

Mr. Don Mika, OP  
(+ February 2010)

Mr. Tom Bogdon, OP

(+January 16, 2010)

# *Dominican Liturgical Calendar July-September 2010*

## **JULY**

- 4 Bl. Pier-Giorgio Frassati (1901-1925) Italian Lay Dominican, wealthy, popular, handsome, athletic, charismatic, venerated Fra Savanarola as a saint, died after 6 days with polio.
- 7 Bl. Benedict XI (1240-1304) "Nicholas Boccasini," Italian diplomat, 9th Master General and second Dominican pope (1303-1304).
- 8 Bl. Adrian Fortescue (1476-1539) English Lay Dominican husband and father, cousin of Anne Boleyn, martyred under Henry VIII.
- 9 St. John of Cologne and Companions (+1572) [M] German parish priest martyred by Calvinists with 18 companions at Gorkum, Holland.
- 13 Bl. James of Voragine (1226-1298) Italian Archbishop of Genoa, hagiographer, author of the famous *Legenda Aurea* (The Golden Legend).
- 17 Bl. Ceslaus Odrowatz (c.1180-1242) Polish priest, brother of St. Hyacinth, early Dominican, missionary.
- 22 **St. Mary Magdalen** (1st cent.) [M] Jewish "Apostle to the Apostles," secondary Dominican co-patroness with St. Catherine of Alexandria.
- 24 Bl. Jane of Orvieto (1264-1306) Italian virgin, worker among the poor, Lay Dominican
- 24 Bl. Augustine of Biella (c.1430-1493) Italian priest, preacher, reformer, friend of the poor.
- 27 Bl. Robert Nutter (+1601), English priest, jailed 16 years and tortured for the faith, Dominican Tertiary, martyr.

## **AUGUST**

- 2 Bl. Jane de Aza (+1205) Spanish housewife and mother of our holy Father Dominic and of Bl. Mannes.
- 3 Bl. Augustine Kazotic (1260-1323) Croatian priest, preacher, Bishop of Zagreb and later of Lucera.
- 8 **OUR HOLY FATHER DOMINIC (1170-1221) [S] or [M] "The Apostolic Father." Spanish priest, scholar, ascetic, mystic, apologist, innovator, miracle-worker, laid foundation for the Rosary, founder of the Order of Preachers, eloquent preacher. Patron of the Order, of astronomers, of the Dominican Republic, and of religious order priests.**
- 9 Bl. John of Salerno (1190-1242) Italian priest, preacher, noted confessor, close friend of St. Dominic.
- 14 Bl. Aimo Taparelli (1395-1495) Italian, married, later priest and famed preacher, inquisitor.
- 15 **ASSUMPTION OF THE B.V.M. [S]** Traditionally, the Order celebrates this as its special day of thanks to Our Lady with processions.
- 17 St. Hyacinth Odrowatz (1187-1257) [M] Polish priest, early Dominican, one of the six patron saints of Poland.
- 18 Bl. Mannes (+1236) Spanish priest, brother of St. Dominic, preacher throughout Spain, director of nuns.  
Bl. George Thomas Rehm (1752-1794) Alsatian priest martyred with 63 companions in the French Revolution.
- 19 Bl. Jordan of Pisa (1260-1311) Italian priest, scholar, teacher, eloquent preacher, reformer.
- 23 St. Rose of Lima (1586-1617) [M] Peruvian virgin, great ascetic, patroness of South America, first canonized saint of New World (1671).
- 26 Bl. James of Bevagna (1220-1301) Italian priest, strenuous defender of orthodoxy, ascetic.
- 28 **St. Augustine (354-430) [F]** North African, Father and Doctor of the Church, bishop, theologian, author of Rule adopted by Dominican Order.

## **SEPTEMBER**

- 2 Bl. Walter (Guala) of Bergamo (+1244) Italian, early Dominican, friend of St. Dominic, preacher, Bishop of Brescia.  
Bl. Ingrid of Skanninge (+1282) Widow, first Swedish Dominican nun, built and paid for first Swedish Dominican cloistered monastery.
- 4 Bl. Catherine of Racconigi (1486-1547) Italian virgin, ascetic, mystic, Lay Dominican.
- 5 Anniversary of deceased employees and benefactors of the Order.
- 6 Bl. Bertrand of Garrigue (+1230) French priest, ascetic, early Dominican, beloved companion of St. Dominic.
- 6 Bl. Michael Czartorysky (1897-1944) Polish priest martyred by the Nazis, beatified 1999.
- 6 Bl. Julia Stanislava Rodzinska (1899- Feb. 20 1945) Polish sister, virgin, martyr, promoted Rosary and ministered to spiritual and material needs of fellow prisoners in Stutthof death camp, beatified 1999.
- 18 St. John Macias (1585-1645) [M] Spanish-born Peruvian cooperater brother, miracle worker, friend of St. Martin de Porres.
- 20 Bl. Mark of Modena (+1498) Italian priest, studious contemplative whose preaching converted many.  
Bl. Francis de Posadas (1644-1713) Spanish priest, celebrated preacher, reformer, worker among the poor, author.
- 22 The 233 Blessed Martyrs of Valencia, Spain including Dominican priests and brothers Bl. Jacino Serrano and 19 Companions. All 233 were martyred by Communists in 1936 during the Spanish Civil War.
- 24 Bl. Dalmatius Moner (1291-1341) Spanish priest, ascetic.
- 28 Bl. Lawrence of Ripafratta (1373-1456) Italian priest, eloquent preacher, spiritual director, novice master of St. Antoninus and Bl. Fra Angelico.
- 28 The 16 Martyrs of Nagasaki. Spanish and Japanese Dominican friars, Cooperator Brothers, Dominican Laity and Dominican mission parishioners martyred beginning in 1633 and canonized in 1987.

## *Notice To All Provincial Council Delegates*

By now you should have received a Provincial Council meeting RSVP, a meeting reply and travel information form, and information about transportation to the meeting site.

**Please return your completed PC meeting  
reply and travel information form by Wednesday, September 1 to:**

Mrs. Mary Lee Odders, OP  
Box 085451  
Racine, WI 53408-5451  
E-mail: [mlodders@execpc.com](mailto:mlodders@execpc.com)



## ***Fr. Walsh: Let Everyone Be A Listener Like Dominic***

### LEARNING TO LISTEN - LISTENING TO LEARN

A few years ago, I was talking with one of our Dominican students preparing for ordination. We talked about the various courses he was taking, including courses in preaching. I asked him if he found the preaching courses useful and he said he did - but then added "if we are going to be good preachers, we also need a course in listening."

How true! If we ever hope to be a preacher after the example of St. Dominic, we need first to be a listener after the example of St. Dominic.

Recall the story of St. Dominic and the Albigensian inn-keeper and their night long conversation. It was a night long conversation because St. Dominic was willing to listen and then speak.

We need to be a listener after the example of St. Dominic - but it is not easy for me to listen to someone whose opinions are different from mine. I wonder how much patience I would have had with that Albigensian! And because it is not easy for me to listen, I have had to learn to listen.

An example may help make my point. I think that the Second Vatican Council did much good for our Church. So when I hear someone saying they think the Council did more harm than good, I have to listen carefully. The person is not saying the Council did no good - but it easy for me to jump to that conclusion if I do not learn to listen to what the person is saying!

But learning to listen is only a first step in the process of becoming a preacher after the example of St. Dominic. We must also listen to learn.

St. Dominic listened to the innkeeper to learn what the innkeeper believed and why he believed it. He did not listen just to learn how the innkeeper was wrong, but what led the innkeeper to accept the Albigensian teaching.

So to continue with the example of the person who thinks the Council did more harm than good, if I listen to learn, I will learn why the person thinks the Council did more harm than good - and I will learn things about the Council I did not know before.

I may even learn that I was wrong in some of my ideas!

Peace,

- *Fr. Matt Walsh, OP*

### **SUMMER 2010 ST. ALBERT'S QUESTION BOX**

The Spring 2010 issue question was based on Fr. Matt Walsh, OP's message in that issue. The question:  
How can Dominicans "Set their face to go to Jerusalem" and help others to do the same?

#### **DO YOU KNOW THE WAY TO - JERUSALEM?**

Jerusalem - the City of Peace - the City set on a Hill - Zion. For three years Jesus traveled the towns and countryside, preaching a Kingdom of Peace, knowing that He would meet His end and a new beginning in the City of Peace.

We are on the journey of life, heading for our Jerusalem. We need a map, a guide to find our Jerusalem. We, as Dominicans, have been given this guide – Our Rule. It contains all we need to arrive at our destination.

Prayer - Study - Community - Mission: a complete Rule of Life has been given to us, Dominicans who have promised to follow this Rule. Let us adhere to the advice of St. Augustine and St. Dominic and read, study and incorporate this Dominican Rule for a successful and happy journey to Jerusalem where we will rise again with Christ.

- *J. Terry McSweeney, OP*

#### **THIS ISSUE'S QUESTION(S):**

**What is the single most important issue facing Central Province lay Dominicans, and how should the Provincial Council address it at next month's meeting?**

Answers may be edited for space (not content). Send yours by September 15, 2010 to: jaheue@yahoo.com.

Newsletter Editor  
John Heuertz, OP  
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ADDRESS SERVICE REQUESTED

# Challenge



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## *New Mexico Dominicans Honor St. Catherine of Siena In Two-Day Event*

Dominican sisters, brothers, friars, nuns, laity and associates honored St. Catherine of Siena at the 40th anniversary of her being named a Doctor of the Church with a two-day event in Albuquerque last April and May.

About 50 friends and family joined local Dominicans on April 29th for a potluck supper, followed by a presentation on St. Catherine's life and a liturgy with the Dominican Magnificat and the Dominican Blessing.

"It was absolutely beautiful," said Loretta Serna

OP, moderator of Albuquerque's Nuestra Senora de las Montanas Dominican laity chapter.

The chapter also had prayer cards made with a picture of St. Catherine of Siena on one side and a quote from the "Dialogues" on the other.

Sr. Geneal Kramer OP chaired the "Friends of Catherine" steering committee that spent a year planning the two-day celebration.

"One of our goals was to bring together all the different branches of the Dominican family in Albuquerque and the whole Santa Fe Archdiocese," Sr.

Geneal said.

"We all worked together to do this."

Fr. Thomas McDermott OP presented reflections on St. Catherine on Sunday, May 2.

Lay Dominicans in the Central Province supported the event with \$1000 of restricted funds voted for it at the 2009 Provincial Council meeting.

Dominican friars staff the University of New Mexico's Aquinas Newman Center in Albuquerque, where the event was held.

"The friars were very cooperative," Sr. Geneal said.