

Challenge

**President Sabourin:
"Such Enthusiasm"
Seen In Laity For
Church's Call To Preach
The Gospel**

Fifty years of Dominican service gives new Provincial President Karen Sabourin, OP a clear understanding of the Central Dominican Province's past - and a clear vision for its future.

Sabourin graduated from high school in Detroit in 1960, and entered a Dominican cloister that has since moved to Farmington Hills, Mich. But poor health kept her from living the cloistered life of a Dominican nun, so she moved to Wisconsin.

In Wisconsin she had the chance to live and work with Dominican sisters in Racine and to try to be a sister herself. "But I found I wasn't really called to the religious life," she says.

She found she was really called to be a Lay Dominican. She made final promises in 1967 and served two terms as a formation director and moderator in Milwaukee. Then in 1995 she became involved in the Central Province at the provincial level.

"In 1995 the sisters asked whether there was any way to start a Lay Dominican group at the monastery in Farmington Hills," she says. "So we did it."

She traveled from Wisconsin to Michigan for about a year and a half to help the group get started.

"It was beautiful to see this group grow and come alive and to understand our vocation as Lay Dominicans," she says.

Sabourin also served on the Provincial Council Formation Committee for about two years while helping the Farmington Hills group establish itself, and when she was elected Provincial Vice President in 1996.

Also at this time, provincial promoter

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Spring 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

***Fr. Walsh: Let Us
"Set Our Face To
Go To Jerusalem"***

To My Lay Dominican Sisters and Brothers:

Jerusalem is very much a part of the liturgy at this time of the year. But already in the 9th Chapter of his Gospel, St. Luke has this phrase: "Jesus set his face to go to Jerusalem" [Luke 9:51b] St. Luke wants us to know that Jesus made a deliberate decision to go to Jerusalem. Jesus "set his face to go to Jerusalem."

To understand why this was important for St. Luke, it helped me to begin with St. Luke's account of how Jesus began his public ministry [Cf. Luke 4:16 ff.].

The passage is familiar - Jesus goes to the synagogue where he chooses to read the passage from Isaiah which includes the phrase "the Spirit of the Lord is upon me because he has sent me to bring good news to the poor."

What good news? We know that there is no one answer to that question. But for me, the good news includes the fact that God's love is for everyone - God's love extends even to people like me who have never done a single thing to merit that love - quite the contrary - many times have spurned

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Brother Regis Hovald, OP was spending nine months a year on the road for the Order.

By 1997 his job had become almost full time. But his term in office was coming to an end.

"The friars told us they couldn't give us a friar to do administrative work," Sabourin says. "Which we were delighted to hear."

The friars would still ensure that everything went in the right direction theologically. But the administrative change meant Lay Dominicans in the Central Province would have more control of their own affairs.

Sabourin took up the administrative slack created when Brother Regis left, serving as de facto provincial administrator for most of the four and a half years of her term as vice president.

"It was rather handy to run down to the office in River Forest from Racine," she says. But eventually it got old, and she moved the Dominican office from Illinois to her apartment in Racine to make better use of her time, and save herself from driving every weekend.

Her vice presidential term ended in 2001, but the Provincial Council wanted her to continue as administrator.

So it created the title of Provincial Administrative Secretary, and she continued doing administrative work for the province.

Everything changed when she was diagnosed with cancer near the end of 2002. "I was out of service for over a year," she says. "I had to drop everything."

She completed chemotherapy in Racine and started getting her strength back (and has stayed in remission), and began to reconnect with her Dominican brothers and sisters.

Provincial President Ruth Kummer, OP asked Sabourin to help with paperwork again, as a sort of secretary to the president. "So we created the position of Corresponding Secretary," Sabourin says.

In 2005 her sister invited Sabourin to move back to Michigan. Sabourin's health didn't allow for a full-time job, and her Dominican work had moved from Wisconsin.

She accepted her sister's offer. After 40 years, she was going home - to reconnect with a group she had known a long time ago.

"I came back to Farmington Hills," Sabourin says, "and then Ruth Kummer told me there was interest in Grand Blanc. She asked me to attend and see what was happening."

After a few months Kummer asked Sabourin to be the Formation Director and spiritual assistant in Grand Blanc, Mich. She agreed, and also kept up contacts with Blessed Sacrament chapter in Farmington Hills.

This proved to be a good idea, since "Eventually they needed a new moderator and asked me to consider it," she says.

Sabourin officially transferred from Milwaukee to Farmington Hills to finish the term of Blessed Sacrament's moderator, and when the term expired she was elected for her first official term as moderator.

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that love.

Jesus began his ministry in Galilee and most of the people who heard him were delighted. There was some opposition, there were questions and efforts to embarrass him - mostly from some of the religious authorities. But generally speaking his preaching was well received.

Because of the opposition, Jesus was early on aware that his message was seen as a threat to some. Despite this, he chose to continue preaching the good news. And not only did he choose to continue preaching, "he set his face to go to Jerusalem".

He would preach the good news of God's love where those who most opposed him lived - in Jerusalem. He did not allow his insight that he would be put to death in Jerusalem to deter him from going there. "He set his face to go to Jerusalem."

He chose what he knew was dangerous because he would rather die than not do what the Father was asking of him.

When I think of Jesus resolutely setting his face to go to Jerusalem, I am challenged to be honest about how often I try to avoid what is uncomfortable for me.

I am challenged to reflect, for example, on the way I treat those who disagree with me in theology, in politics or even on which baseball team to back!

Can I admit how slow I am to "set my face to go to Jerusalem"?

Does anyone else have the same questions?

CENTRAL PROVINCE LEADERSHIP TEAM

Provincial Promoter Fr. 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 Heurtz, OP Kansas City Mo; **Formation Committee Chair** 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 II, OP Rockton Ill.

Intrepid Jesuit Father To Ride Bike Across USA In Poverty Awareness Event

Fr. Matt Ruhl, SJ was riding his bike on a beautiful late afternoon spring day when a thought struck him.

"I just said to myself, 'I could ride my bike across the country,' he recalled. "Then I realized I had a sabbatical coming up, and I really could."

Those thoughts were his. Then came the thought from what he calls his Afternoon Angel.

"I heard another voice tell me I could raise a lot of money and a lot of awareness for somebody. That thought didn't come from me. So I said, 'show me something I believe in deeply enough and I'll do it for that.'"

About a year later, Fr. Ruhl heard a Catholic Charities official discuss a Catholic Charities USA campaign to cut American poverty in half by 2020.

"My little angel didn't have to say anything. I just knew that was it," Fr. Ruhl says.

That was three years ago, when preparations began for Fr. Matt Ruhl and 12 hardy companions to ride their bikes diagonally across the nation to raise awareness of poverty, and to encourage governments and individuals to do their part to attack poverty's root causes.

They'll start Memorial Day weekend on an Indian reservation at Cape Flattery, Washington and end 5,000 miles and 100 days later in Key West, Fla. on Labor Day weekend.

His project has certainly captured peoples' imaginations - and they've come out of the woodwork to help.

They'll stay on Indian reservations and at Catholic schools. Catholic Charities diocesan offices in Oregon, Montana and Colorado are hosting the group or arranging lodging.

A group of Jeffrey City, Wyoming youngsters will shelter them in a tent city because there are no parishes and no hotels there or anywhere nearby.

A Mississippi priest will pay for hotel rooms out of his own pocket. A Louisiana priest has arranged for Fr. Ruhl to say Mass inside the Angola prison farm.

"There's not a contradiction between doing good and enjoying life," Fr. Ruhl says. "You can be joyous and serve the Cross. I hope in the course of this ride we get that across to people."

The project also offers an important lesson to people who sometimes grapple with discernment.

"In our little Catholic way, we can say that one of the hallmarks of this being a genuine inspiration was that everyone agreed it was great," Fr. Ruhl says.

Fr. Radcliffe: To Be Alive In Christ Is To Be "Alive In Faith, Hope And Love"

Former Dominican Master General Fr. Timothy Radcliffe, OP melded theology, spirituality and humor in three conferences entitled "Alive in Christ" in Bloomfield Hills, Mich. on March 12.

He opened with "Faith Alive." The first sign of Faith is, as Jesus spoke to Lazarus, to "Stand Up." Morality is being someone and learning to be Jesus' friend. We need friends to "undo the bandages." Facing our mortality is liberating, as we realize what a gift it is to be alive.

Then we must "Keep Hope Alive." Jesus lived "now," "today." There is a liturgical rhythm. In the evening we let go of the past. At night we forget and sleep. In the morning there is the presence and challenge of the future. At midday we must beware of the temptation to be somewhere else. Be attentive to the person you are with.

Finally, there is "Love of My Life." God, the ultimate Lover, is hidden but creates us and lets us be. This is an intimacy like an apparent absence.

To live is to love. True love is a unity of "Agape" and "Eros," of the "divine" and the "human." Love is not just a mental decision but a passion for a member of our community, especially the stranger, involving our entire self.

To love the stranger is to see all as "unity." There is the new intimacy of the global village as I realize "he or she is just like me."

Jesus asked Bartimeus, "What would you like me to do for you?" Mary realized that Jesus, a few days before His death, wanted some quiet time. Meet the needs of the "other."

To be "Alive in Christ" is to be "Alive in Faith, Hope and Love." "Alive in Christ" should be the goal of every Christian, of every Dominican. When I meditate on these three words, I come "alive."

There can be no other life for me than being alive in and with Christ. "But God, who is rich in mercy,...made us alive together with Christ - by grace you have been saved." (Ephesians 2:4-5)

Christ lives in me and I live in Him. I, as a Dominican, must contemplate this and pass it on to others as I preach this good news.

Timothy Radcliffe broke this down for me: to be alive in Faith, Hope, and Love. As a Dominican, I especially liked his allusion in Hope to the liturgical rhythm to my day. To live is to love.

- J. Terry McSweeney, OP

Forty Years of Dominican Life Have Supported “My Life As A Christian And A Catholic,” New VP Komadina Says

I've been trying to formulate a focus to this requested autobiographical sketch, and it's been somewhat like analyzing how my diet affects my health: I'm not quite sure. I'm also not quite sure of what the readers might be interested in, if anything.

I'll begin with historical facts: I am the oldest of six children, five living: one brother and three sisters. There is a seventeen-year age gap between my youngest sister and me.

My ethnic heritage is Croatian on my father's side and Irish on my mother's. I was born in 1940, and my earliest memories are of wartime.

I was raised in a large St. Louis city parish with a population ranging from extremely wealthy to very poor, so I knew from an early age that people at both ends of the spectrum didn't work.

My father was a lunch truck driver and was always home by 4 and we ate at 5 no matter what. My mother, who never liked being at home all day, went back to work as a secretary when the youngest were in school. Both were very active in our parish.

My teachers in grade school were the Sisters of Loretto at the Foot of the Cross, one of the first American groups of sisters, as they were fond of telling us.

In high school I was taught by the Marianists, or the Brothers of Mary as they were commonly called. The brothers gave me a great appreciation for the lay state of life and a lifelong admiration for the ideas of their founder, Bl. William Joseph Chaminade (1789-1840).

During these young years I was always active in school



sports and activities. In high school I was in Sodality and first was introduced to volunteering.

I was also in the parish Junior Legion of Mary as well as CYC. (I'm omitting any illegal, mischievous, or otherwise less than complimentary things I may have done.)

I went on to St. Louis University, where I was in the Sodality again and participated in theater. Although I had always had a summer job during high school, I now had to work during the school year to help pay for this.

After two years I took a grade school teaching job so I could continue at nights and in the summer. (In Missouri then, as now, you could get a temporary teaching certificate with 60 college credits.)

In addition to easing the financial strain it kept me out of the military. The only time in my life that I ever wore a uniform of any sort was during two years of Air Force ROTC at St. Louis U.

Shortly after I received my BA (in Latin with strong minors in Philosophy and English), my old high school senior English teacher, Bro. Al Glanton, asked me to join the English faculty at St. Mary's.

I did and was there for 15 years as English teacher, speech team advisor, publications advisor,

chess coach (It was very hot in the Bobby Fischer days.), TV production instructor (we had a studio.), English Department Chair, Guidance Counselor and student council advisor.

I think they got their money's worth out of me. During this period I also earned an M. Ed. in Guidance and Counseling from the University of Mo. at St. Louis.

It was also during this time that I first became somewhat seriously interested in the Dominicans. In my undergraduate days (late 50's/early 60's) there was great excitement among my philosophy student friends about Thomism and the Thomistic revival at the University of Chicago.

These were the days when the theater department at Catholic U. was a preeminent Dominican presence in this country and we were reading French Dominicans in translation. We had absolutely no Dominican presence in St. Louis except for the Sparkill sisters who taught in many of the schools.

In my naivete, I thought that if anyone should be interested in all this it would be the Dominicans. I saw a notice in the Catholic paper of their third order meeting and went.

Unfortunately, their spiritual director was being transferred to a country parish and had no replacement. In those days you didn't exist without a spiritual director. They had my name, but I had no chapter.

After some time lapse, Fr. Francis McNutt opened a center in St. Louis and I got a call that the chapter was reorganizing under his aegis.

Oh, was that an education! He was wonderfully committed to preaching and to a

wider understanding of it. We listened to tapes of what might be called evangelistic preaching - high energy and Spirit filled.

He was very active in healing and we went regularly to the Visitation Convent for what were and probably still are called charismatic prayer and healing sessions.

It was a mystifying and wonderful opening up to a rich world of worship and participation which paralleled and expanded what had been happening in the parishes.

To this day I don't know how this all fits together, but it kept my interest and involvement. I had been involved in "renewal" since my grade school days when we first experienced the "dialogue Mass."

This whole experience fed into my predilection for variety and distrust of imposed uniformity. Even though this way of worship did not particularly appeal to me, I was happy to see it available.

I was received into the Order in our chapter by Fr. McNutt and am now the only active survivor from that period. Within a year of my reception we again went into hibernation since Fr. McNutt discontinued his center here. (It's all a little hazy since I was also living a regular life, changed jobs and earned an Ed. S. in English Education from New York University.)

During this period the new 1968 rule was promulgated, and the structure changed somewhat. Two of our most faithful members, Bernice Zych and Mary Quinlan, kept us together and we would meet

occasionally. They finally located a wonderful diocesan priest, Fr. John Vogler, who agreed to be our spiritual advisor.

He did a wonderful job of leading us through a thorough study of the Vatican Council and its documents and was a stabilizing element. During this period Dominican Friars came to St. Louis in somewhat permanent way with the Medical Moral Institute. Shortly afterwards Aquinas Institute moved from Dubuque to St. Louis bring a stronger presence.

The chapter made a decision to move our meetings from a local suburban parish which had been very hospitable to Jesuit Hall which also housed the Dominican Priory. Fr. Vogler, a very busy man, asked to be relieved of his association with us since we now had Friars available. We lost a great gift.

I'm assuming that you're as tired of reading this as I am of writing it. I hope you have a little glimpse into where I'm "coming from" as they now say. My 40 years as a Dominican have been a support to my life as a Christian and a Catholic. Being associated with such a wonderful variety of people and outlooks have reaffirmed my basic understanding of God's love of the richness of what he has created.

It has also given me an appreciation of what I have always seen as the essential gift of Dominic to the Church: the ability to assess the situation and change the way things are done to meet the current needs.

As I look at this it seems to be more about my chapter than me, but I am only a Dominican in the context of my chapter.

- *Joseph Komadina, OP*

Chapter News Around The Province

St. Rose of Lima Chapter, Dubuque Ia.

The chapter met January 16 with 8 of 10 members able to attend, and continued study of "Fire of Love: Encountering the Holy Spirit," by Fr. Donald Goergen, OP.

Bl. Fra Angelico Pro-Chapter, Norridge Ill.

On February 24, 2010, Laura Dejmek, OP received word that she was accepted into the Doctoral Program of Preaching in the Association of Chicago Theological Schools. Dejmek is Co-Promoter of Preaching in the Central Province.

The message read, "On behalf of the ACTS Doctor of Ministry in Preaching Program, we congratulate and welcome you to the class of 2013!"

We all congratulate Laura on this wonderful news.

Holy Rosary Chapter, St. Louis Mo.

On March 7 the chapter had a Lenten Day of Reflection at the Aquinas Institute in St. Louis with Aquinas Alumni. Western Province Dominican Fr. Michael Carey, OP was the speaker. He led a series of reflections on the Pieta.

Dominican Liturgical Calendar Apr-Jun 2010

APRIL

- 10 Bl. Anthony Neyrot (1425-1460) Italian priest, apostate and reconvert, martyred by Muslims.
13 Bl. Margaret of Castello (1287-1320) Italian, born blind and severely handicapped, virgin, mystic, body incorrupt.
14 Bl. Peter Gonzales (+1246) Spanish priest, evangelist, chaplain of sailors, who know him as "St. Elmo."
17 Bl. Clare of Pisa (1362-1419) Italian widow, nun, reformer. Bl. Mary Mancini (1355-1431) Italian, nun, contemplative.
19 Bl. Isnard of Chiampo (+1244) Italian priest, preacher, early Dominican.
Bl. Sibylline Biscossi (1283-1367) Italian virgin, blind, contemplative, Lay Dominican.
20 St. Agnes of Montepulciano (1268-1317) [M] Italian virgin, nun, ascetic, mystic, abbess; admired by St. Catherine of Siena.
27 Bl. Hosanna of Kotor (+1565) Montenegrin virgin, Greek Orthodox convert, ascetic, enclosed anchoress, followed Lay Dominican rule.
28 **St. Louis de Montfort (1673-1700)** French priest, Third Order Dominican, author, founder of religious congregations to spread devotion to Mary and the Rosary.
29 **ST. CATHERINE OF SIENA (1347-1380)** [F] Italian virgin and Doctor of the Church, renowned mystic, stigmatist, author, diplomat, peacemaker, Church-appointed patroness of Dominican Laity, co-patroness of Italy w/St. Francis of Assisi, patroness of Rome.
30 **St. Pius V (1504-1572)** [M] Italian, third Dominican pope (1566-1572), Church reformer, Inquisitor, diplomat, Rosary promoter.

MAY

- 4 The Sufferings of Jesus Christ, Our Lord [C] Today's texts from the Dominican Rite recall St. Louis IX's 1239 gift to Dominicans of a thorn from Christ's crown.
Bl. Amelia Bicchieri (1238-1314) Italian virgin, nun, mystic.
5 **St. Vincent Ferrer (1350-1419)** [M] Spanish priest, "Angel of the Judgement," celebrated itinerant preacher.
7 Bl. Albert of Bergamo (1214-1279) Italian husband and father, farmer, pilgrim, lover of poverty, miracle worker, Lay Dominican.
8 The Patronage of the B.V.M. over the Order [C] Mary is the principal patroness of the Dominican order, St. Dominic the principal patron.
10 St. Antoninus of Florence (1389-1459) [M] Italian Archbishop of Florence, moral theologian, author, reformer.
12 Bl. Jane of Portugal (1452-1490) Portuguese, virgin, crown princess and regent of Portugal, nun, penitent.
13 Bl. Imelda Lambertini (1321-1333) Italian virgin, child nun, lover of Blessed Sacrament, patroness of First Communicants.
15 Bl. Giles (1184-1265) Portuguese, priest, backslider and reconvert, mystic, prophet.
15 Bl. Andrew Abellon (1375-1450) French priest, ascetic, artist.
19 St. Francis Coll y Guitart (1812-1875) Spanish (Catalan), priest, founder of congregation of Dominican sisters, itinerant preacher.
21 Bl. Columba of Rieti (1467-1501) Italian virgin, Lay Dominican and then cloistered sister at the bishop's request, prophetess, peacemaker.
Bl. Hyacinth-Marie Cormier (1832-1916) French, originally a Lay Dominican, became a priest and Master of the Order.
24 TRANSLATION OF THE BODY OF OUR HOLY FATHER DOMINIC (1233) [S] or [Optional Memorial].
27 Bl. Andrew Franchi (1335-1401) Italian Bishop of Pistoia, peacemaker, pastor.
28 Bl. Mary Bartholomea (1514-1577) Italian virgin, life-long invalid, mystic, Lay Dominican.
29 Bls. William Arnaud, Bernard of Roquefort and Garcia de Aure (+1242) French, martyred by Albigensian heretics.
30 Bl. James Salomonio (1231-1314) "The Venetian," Italian priest, mystic, wonder-worker, invoked for protection from cancer.

JUNE

- 2 Bls. Sadoc & Companions (+1260) Hungarian priest, preacher, martyred with entire community of 49 by Tartars at Sandomir, Poland.
4 St. Peter of Verona (+1252) [M] Italian Dominican Protomartyr, priest, zealous preacher, inquisitor, martyred by a heretic near Como.
8 Bls. Diana d'Andalo (1200-1236); Cecilia Cesarini (1200-1290); Amata (or Amy). Italian virgins, nuns, ascetics, friends of St. Dominic.
10 Bl. John Dominici (1357-1419) "John Dominic", Italian Archbishop of Ragusa, cardinal, renowned diplomat.
12 Bl. Stephen Bandelli (1369-1450) Italian priest, famous preacher, patron of Saluzzo, Italy.
18 Bl. Hosanna of Mantua (1449-1505) Italian virgin, celebrated mystic, adviser to lawmakers, Lay Dominican.
20 Bl. Margaret Ebner (1291-1351) German virgin, nun, well-known mystic, friend of Bl. Johannes Tauler.
23 Bl. Innocent V (1224-1276) "Peter of Tarentaise", French, first Dominican pope (1276), scholar, Archbishop of Lyons.

IN MEMORIAM

*Requiem aeternam dona eis,
Domine; et lux perpetua luceat
eis.*

Tom Bogdon, OP died January 16, 2010 in Kansas City. He was 69. Tom spent his life fighting for justice as an investigative reporter, editor and publisher of several local newspapers. We'll miss Tom!

DOMINICAN PILGRIMAGE PLANNED

Fr. George P. Schommer, OP will lead a 15-day pilgrimage to Marian and Dominican shrines in Spain, France, and Italy from November 4-18, 2010 for Lay Dominicans and friends of the Dominican Order.

The shrines include St. Dominic's birthplace in Caleruega and the Basilica of Our Lady of the Pillar in Zaragoza, both in Spain; and the city of Siena and the Dominican church in Florence, both in Italy.

The tour wraps up with visits to the Basilica of St. Dominic in Bologna and to Santa Sabina in Rome, and includes a Papal audience. For more information go to this address: <http://www.petersway.com/individuals.html>.

- With thanks to: <http://www.op-stjoseph.org> (the Eastern Dominican Province web site)

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But Sabourin kept meeting with the Grand Blanc group every month - which proved to be another good idea.

Grand Blanc member Michael Andrews, OP alerted Kummer and Sabourin to a real interest in the Dominican way of life in the Lansing, Mich. area.

"I felt it should be pursued, so I suggested he have an informational evening in Lansing," Sabourin says. "He had such a large response that the Provincial Council recognized the East Lansing group."

"So I am attending their meetings each month and named myself director pro tempore."

Sabourin's long history of Dominican service has left her with some definite impressions of her fellow Dominicans.

"I think the best thing about being a Dominican is the people," she says. "I've seen a lot of support from our Dominican friars and cloistered contemplative Dominican nuns in Michigan. They look on us as family."

"And it's wonderful to see lay people responding. There is such enthusiasm for the Church's special call for us to be preachers too."

Sabourin believes that Lay Dominicans in the Central Province want more tools for that response, and says the new leadership team is continuing to work towards making the province's formation program more user-friendly.

"Members like the idea of module-type things for the formation program, where you can give them something like a three ring binder for this module or that," she says.



FIRST-CLASS RELIC OF ST. THOMAS AQUINAS

ST. ALBERT'S QUESTION BOX - SPRING 2010

Last issue's question: Was Fr. Edward Schillebeeckx, OP good or bad for the church?

A man should be judged on his entire output or at least on what we have read. Try him, you'll like him!

-J. Terry McSweeney, OP (Central Province Lay Dominican Formation Committee chair)

While some might consider him a hero and some an apostate, he certainly stands as the man at the post Vatican II crossroads of Lay Dominican life. It is my belief that he sadly missed the point. To quote Cardinal Ratzinger on these very questions: "Other ecclesial communities have chosen these paths, but they haven't solved their problems. ... I am convinced that a spiritual turning point will come sometime and that then these questions will lose their urgency as suddenly as they arose. After all, in the end, they are not man's real questions, either." (In "Salt of the Earth," 1997)

- Mark Gross, OPL (Editor of the Western Province Lay Dominican newsletter "Truth Be Told")

"By their fruits you will know them." Was Edward Schillebeeckx good for the church? To answer this we must consider the fruit of his work; the Dutch church where he had the most influence. His theology was quite a change from what previously was. Consequentially, what was Mass attendance in the 1960's weighed against the present? To compare the two, in 1967, 63% (84% in rural areas) of Catholics attended Mass weekly, while in 2009 only 7.9% attended. It would appear that the Dutch church is on the verge of extinction, and that can never be good for the Church.

- Mary Kubacki, OP

Here is this issue's question:

HOW CAN DOMINICANS "SET THEIR FACE TO GO TO JERUSALEM" AND HELP OTHERS TO DO THE SAME?

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ADDRESS SERVICE REQUESTED

Challenge



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Dominican Seminar In Michigan Studies Personality Formation, Prayer Styles

Former Provincial Council President Ruth Kummer conducted workshops on "A Safe Place" and "Contemplation," two of Morgan Scott Peck's eight Characteristics of True Community, at A Day of Prayer and Reflection for the St. Catherine of Siena Dominican Laity chapter in Farmington Hills, Mich. on March 21.

The event was organized as part of the chapter's affective formation program for members and held at the Blessed Sacrament Monastery in Farmington Hills.

Kummer taught various ways of prayer centering,

including by meditation and contemplation, by being attentive to bodily sensation, by reading and chanting Holy Scripture, and by forming images.

Each of the four participants with Kummer told something good and something bad about early childhood, and then everyone offered feedback to everyone else. "It's positive feedback," Kummer says.

Then the group discussed various forms of prayer. The idea is to help people see why some ways of prayer are easier for a person than other ways, by helping one to understand early childhood influences on

development and to understand how one is perceived by others.

"It doesn't mean you're not a Dominican," Kummer says. "It just means that you have a comfort zone, and you might have to work more diligently at some kinds of prayer than others."

"The thing is to enhance and enrich and support people in their daily living by sharing it with a community that understands us," Kummer says.

"The whole point of community is to support us in our daily lives."

"It is to give you a safe place to be who you are."