



Torch-lites

Newsletter of the Dominican Laity

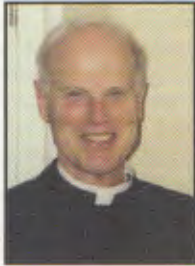
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Province of
Saint Joseph

From the Promoter's Desk

Today, June 27th, I learned that I would no longer serve the Province of Saint Joseph as the Promoter for the Dominican Laity. Certainly you must realize that this came as a complete surprise to me and many others within the Province. Since the news broke many have called and e-mailed me concerning their disappointment. I appreciate your support and concern on my behalf. Please keep the transition of the administration in your prayers.



Father Joseph P. Allen, O.P.

My successor, Fr. James Sullivan, O.P., is a wonderful young priest. He was ordained in 1995 at St. Dominic Church, Washington, DC. Fr. Sullivan has served as associate pastor in our parish in Cincinnati and is currently teaching on the faculty at St. Joseph's Seminary, Dunwoodie, NY. He will remain teaching and plans on working with the Dominican Laity as his time permits. He is generally free on weekends. This will allow him to participate at meetings on the Regional level. He is already aware of my Fall commitments and I believe that he will try to respect the regional meetings set for New York City, September 14, West Springfield, October 12, and Washington, DC, November 23.



I shall continue to handle the mail and routine office work into August sometime. All mail should be sent to our Washington address following the reception of this my last *Torch-lites* newsletter.

Fr. Sullivan plans on making monthly visits to the Laity Office in Washington where he will receive his mail and conduct Third Order affairs.

It is with heartfelt sadness that I sign off this last issue of *Torch-lites* and say my farewell adieu to all of you my Dominican brothers and sisters. Oremus pro invicem.

We Have a New Provincial

The Dominican Province of St. Joseph once again has tapped into the ranks of Providence College's alumni to lead the province's brethren.



Fr. Dominic Izzo, O.P., '88, a native Rhode Islander who has been the vicar provincial, or superior, of the province's Vicariate of Eastern Africa for the last two years, was elected prior provincial of the Province of St. Joseph, June 7, 2002, during the chapter meetings at Providence College.

Fr. Dominic (David) Izzo's new position took effect on June 10, 2002, when he accepted office and made public profession and oath of fidelity in Our Lady of the Rosary Chapel in the St. Thomas Aquinas Priory-Gragnani Dominican Center.

In assuming his new office, Fr. Izzo automatically assumes the title of "Very Reverend."

Founded in 1805, the Province of St. Joseph is one of four self-governing Dominican provinces established in the United States. The province comprises the six New England states, the Middle Atlantic states, Kentucky and Ohio. It also oversees a Dominican mission in Eastern Africa. Additionally, the province also supports the Dominican missions in Pakistan, Peru, and the Solomon Islands. There are approximately 280 fathers and brothers in the province, which helped establish Providence College in 1917.

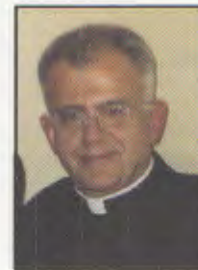
Elected to a four-year, Fr. Izzo succeeds the Very Rev. Norman A. Haddad, O.P. In assuming the office of Prior

A Dominican Appointment

U.S. Theologian Appointed to Congregation for Doctrine of the Faith, Dominican Father Di Noia, had key role in Bishops' Conference

Vatican City, April 7, 2002 (Zenit.org).

John Paul II has appointed Dominican Father Joseph Augustine Di Noia undersecretary of the Vatican Congregation for the Doctrine of the Faith.



"I am delighted I will be able to serve the Church universal in this assignment to the Congregation for the Doctrine of the Faith," Father Di Noia said at the announcement Thursday. "I am grateful to our Holy Father for the appointment."

Now the director of the Intercultural Forum for Studies in Faith and Culture at the Pope John Paul II Cultural Center in Washington, D.C., Father Di Noia's appointment is effective immediately and he will move to the Vatican at the end of this month.

"The Church in the United States has been greatly blessed by the extraordinary wisdom, incredible talents and exemplary fidelity of this wonderful priest and theologian," said Catholic University of America's president, Vincentian Father David O'Connell. He said that Father Di Noia will remain on the university board of trustees.

Father Di Noia, a member of the Dominican Province of St. Joseph, is a professor of theology at the Dominican House of Studies in Washington and an adjunct professor at St. Joseph Seminary in Yonkers, New York.

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ATTENTION: Please note that at the reception of this issue, ALL mail must be sent to Washington, DC.

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New Provincial (Cont.)

Provincial, his primary duties are to promote "the authentic spirit and life of the Order" in his province; to keep "the common good of the Order very much at heart;" and to "promote cooperation between the province and the hierarchy and between the province and other religious families so that the needs of the local Church may be understood better and provided for more satisfactorily.

Graduating from Providence College with a bachelor's degree in philosophy in 1988, Fr. Izzo entered the Dominican novitiate the same year. He received a master's degree in theology in 1993 and a licentiate's degree in Sacred Scripture in 1995, both from the Dominican House of Studies in Washington, DC. He was ordained in 1994.

Following the completion of his studies, Fr. Izzo was assigned to the Vicariate in Eastern Africa in 1995. The vicariate covers an extensive geographic area comprised of Kenya, Tanzania, Uganda, and southern Sudan. Chief among the Dominicans' ministries in Eastern Africa are caring for orphans with AIDS and assisting orphan and/or homeless children, sending those who show promise to boarding school.

It is with joy that we welcome Fr. Izzo, and ask God's blessings on all his undertakings. •

Report from Laurie Biszko

[Dateline Rome, Italy - May 28, 2002]

Today marked the conclusion of the first annual meeting of the International Council of Lay Dominican Fraternities (ICLDF). Meeting here at Santa Sabina, the representatives of Africa, Asia, Europe, North America and South America discussed global issues common to Lay Dominican mission and spirituality. Facilitating the meeting as Fr. Gerald Stookey, O.P., Promotor General of the Dominican Laity. The delegates and their respective provinces/continents were: Emmanuel Afrifa, Nigeria/Africa; Rowena Gonzales, Philippines/Asia; Patricia Robinson, England/Europe; Laurie Biszko, USA Eastern/North America; and Pedro Tomes, Mexico/South America.

Welcoming the Council to Santa Sabina, Fr. Carlos Azpiroz, O.P., Master of the Order, embraces the delegates and gave them keys to the house. He emphasized that they were "home" and as members of the family were welcome everywhere with-

DiNoia Appointment (Cont.)

In the past he served as executive director of the secretariat for doctrine and pastoral practices of the National Conference of Catholic Bishops.

He has been a member of the Congregation for the Doctrine of the Faith International Theological Commission and is editor in chief of the Dominican scholarly quarterly *The Thomist*. Last autumn, Father Di Noia served as theologian to the secretary-general of the 10th Assembly of the Synod of Bishops in Rome.

Born in New York on July 10, 1943, Di Noia made his first vows in the Order of Preachers in August 1964. He was ordained a priest June 4, 1970. In 1971, he received a licentiate in theology from the Dominican House of Studies in Washington, and a Ph.D. in philosophy from Yale University in 1980. •

in the priory. A welcoming reception was held in the afternoon to introduce the council members to the community.

Highlights of the week included shared daily prayer with the community, the solemn celebration of the "Translation of St. Dominic", meetings with Fr. Yvon Pomerleau, O.P., Promoter of the Dominican Family, Sr. Margaret Ormond, O.P., Dominican Sisters International, with a closing address by Fr. Carlos Azpiroz, O.P., Master of the Dominican Order.

Issue common to the global family included: Formation, Promotional Materials, Conformity of Statutes/Directories, establishment of the legal entity ICLDF to afford Professed Laity representation within the Order. Budget/Finance projections. Terms of Office, location of future meetings, support network for ongoing development of new Professed Laity fraternities, Peace and Justice commission, Preaching, and Collaboration within the Order.

The resolutions of the Commission on the Dominican Family/General Chapter Providence 2001 were reviewed with attention given to the protocol relating to dismissal of chapter members.

The next annual meeting will be in Rome, May 22-27, 2003.

Respectfully submitted,
Laurie Biszko, O.P.
Dominican Laity/ICLDF

In Praise of the Holy Trinity

Most Rev. John J. Myers

[The following are excerpts from the keynote address given at the 2000 National Meeting on April 28, 2000 at the University of St. Mary of the Lake in Mundelein, IL.]

There are many who are convinced that our knowledge of God is essentially a creation of our own minds or a projection of our emotional needs. Some base their position on a philosophical conviction that we do not really know truth. Others would admit to some vague knowledge of the Creator or of some abstract life force, but they would reject any assertion that any more detailed or clearer knowledge of this Being is possible. Add to this mix a society which considers emotions and feelings to be the fundamental human realities.

And so, how do we know of God? The tradition of our Church affirms that we know of God both through the encounter of our minds with His Creation and, even more, in His self-revelation in the course of salvation history, culminating in His definitive revelation in Jesus Christ, His perfect Word. We know of God, therefore, in the order of persons and not simply in the order of things. We learn of Him in His actions and in His Word, shared with us through Holy Scripture and the Tradition of the Church.

Great thinkers such as Christopher Dawson and our present Holy Father have stressed in their thought that a culture is heavily shaped and defined by the way it relates to the Divinity. The religious identity of people is of great significance. If a people can determine to live primarily on the physical plane with a world view that is not open to the transcendent and eternal, then such a people will be forever at the mercy of the material and the ephemeral. Feelings and moods can predominate. Truth is not something which is grounded in a reality beyond themselves. It is something, rather, under their control. There is little reason within this world view even to ask deeper and more probing questions about the purpose of existence and the meaning of human life.

Moreover, the profound and eternal dignity of the human person becomes lost in the rush of feelings and needs. Principles that depend upon and surround and protect the human person are not easily recognized and are, in the end,

rejected.

God Revealed in Nature and Through Divine Revelation

It need not be so. Both from nature and Divine revelation we can know more and perceive more deeply. The Hubble telescope based in space has revealed a universe that would have been unimaginable some decades ago. With this and similar instruments scientists are aware of billions and billions of galaxies, not just individual stars or planets. They are aware of new phenomena in space. Their vision extends for trillions of miles.

The same is true as science considers the very structure of matter. Not so many years ago it was a wonder to consider atoms and molecules and then electrons and protons. But the micro world, too, is now being demonstrated, sometimes in theory but often with corroboration, to be incredibly complex. To this add the simple beauty of creation as evident in all the natural wonders of our own planet and the beauty and truth expressed by human artists of all kinds.

It is difficult to understand how people, confronted by this remarkable and wonderful knowledge and truth, do not drop to their knees in adoration of the Being who has made all of this possible. And yet, with blinders provided by certain philosophical presuppositions and thought, as well as by the darkness that exists within the human heart and the human family, people do not see and do not understand and do not believe. They would rather have a god of their own making.

This process is quite similar to one thoroughly rejected by people today. People do not like to be "placed in boxes." They do not like other people telling them what they are really like. They understand the injustice involved in one person making generalizations about other classes of people or determining in their own mind what someone is "truly like" even without knowing that person well. Isn't it interesting that those who understand the inaccuracy and the injustice of such thinking use the same process in their relationship with God. They do not hesitate to determine what God is "really like." They seem to feel no compunction about the inaccuracy and the injustice involved.

Pope John Paul II's Trinitarian Insights

In the great Tradition of our Church both contemplation and critical thought have played a role in our understanding of the Blessed Trinity. Our Holy Father, Pope John Paul II, at some of his Wednesday audiences during this Jubilee Year has been reflecting on the Mystery of the

Trinity. He points out that the Trinity is both the beginning and the goal of history. This mystery, which is beyond our comprehension, is also, according to the Holy Father, "closest to us because it is the very source of our being. For in God "we live and move and have our being" [Acts 7:28]. "Moreover", he says, "in the depths of our being, where not even our gaze can penetrate, the Father, Son, and holy Spirit, one God and three Persons, are present through grace. Far from being a dry intellectual truth, the mystery of the Trinity is the life that dwells in us and sustains us."

The Holy Father also points out the various ways in which the Blessed Trinity was anticipated in different accounts of creation. "God 'has made the world firm, not to be moved' [Ps 96:10], and as He faces nothingness, symbolized by the chaotic waters which lift up their voice, the Creator arises, giving firmness and safety..." But Sacred Scripture also refers to the Divine Word that breaks in and acts. "By the Word of the Lord the heavens were made and all their hosts by the breath of His mouth. He spoke, and it came to be..." And yet we hear also from the psalmist, "When you send forth your Spirit, they are created; and you renew the face of the earth" [Ps 104:30].

The Pope continues, "So, in beholding the glory of the Trinity in creation, man must contemplate, sing and rediscover wonder. In contemporary society people become indifferent 'not for lack of wonders, but for lack of wonder' [G.K. Chesterton]. To the believer, to contemplate creation is also to hear a message, to listen to a paradoxical if silent voice as the 'Psalm of Sun' suggests: "The heavens are telling the glory of God; and the firmament proclaims His handiwork" [Ps. 19:1-5].

Nature thus becomes a gospel which speaks to us of God: 'From the greatness and beauty of created things comes a corresponding perception of the Creator' [Wis 13:5]. Paul teaches us that 'ever since the creation of the world His [God's] invisible nature, namely, His eternal power and Deity, has been clearly perceived in the things that have been made' [Rom. 1:20]. This capacity for contemplation and knowledge, this discovery of a transcendent presence in created things must lead us also to discover our kinship with the earth, to which we have been linked since our own creation" [cf. Gn.2:7].

The Holy Father insists that the Glory of the Trinity is "manifested in time and space" and "reaches its high point in Jesus, in His Incarnation and in His story."

Quoting him again, "To know God and His Son is to accept the mystery of the loving communion of the Father, the Son and the Holy Spirit into one's own life, which even now is open to eternal life because it shares in the life of God. Eternal life is therefore the life of God Himself and at the same time the life of the children of God. As they ponder this unexpected and inexpressible truth that comes to us from God and Christ, believers cannot fail to be filled with ever-new wonder and unbounded gratitude."

The Trinity as Christianity's Central Mystery

The *Catechism of the Catholic Church* emphasizes that the Most Holy Trinity is the central mystery of Christian faith and life. "It is the most fundamental and essential teaching in the hierarchy of the truths of the faith." [CCC, 234]. Many religions refer to God as "Father." This designation in the language of faith indicates both that God is the "first origin of everything" and that he is "goodness and loving care for all His children" [CCC, 239]. God's tenderness is also sometimes expressed by the image of motherhood [Is 66:13] that stresses the intimacy between Creator and creature. And yet God is neither man nor woman. He transcends fatherhood and motherhood. He is their "origin and standard."

Jesus revealed God as Father in a profoundly new sense. "He is a Father in relation to His only Son who is eternally Son only in relation to His Father: 'No one knows the Son except the Father and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him'" [Mt 11:27, CCC, 240]. The Church confessed at Nicaea (325) that the Son is 'the only-begotten Son of God eternally begotten of the Father, Light from Light, true, God from true God, begotten not made, consubstantial with the Father.'" [CCC, 242]

Jesus spoke also of the Paraclete who was with the Disciples to teach them and guide them "into all the Truth." "The Spirit is sent to the Apostles and to the Church both by the Father in the name of and by the Son in person, once he had returned to the Father" [CCC, 244]. We learn that Jesus, God the Son Incarnate even in His risen humanity, participates in the mission of the Holy Spirit into our hearts and minds. As Saint John reminded us in his gospel, the sending of the Holy Spirit was intimately and profoundly connected with the loving self-sacrifice of Jesus Christ. "In bowing His head, He handed over the Spirit" [John 19:30].

From the beginning the Church's faith was Trinitarian. "Go and teach all nations,

baptizing them in the name of the Father and of the Son and of the Holy Spirit." It took some time for the Church to clarify and affirm the Trinitarian faith as its own understanding deepened. It was essential that the Church discover terminology that was accurate and did not compromise "hypostasis," and "relation."

The Church uses the term "substance" [rendered also at times by "essence" or "nature"] to designate the Divine Being in its unity; the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit and the real distinction among them; and the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The fruit of centuries of theological reflection is summed up beautifully in the creed attributed to Saint Athanasius. "We worship one God in the Trinity and the Trinity in unity; we distinguish among the persons, but we do not divide the substance. For the Father is a distinct person; the Son is a distinct person; and the Holy Spirit is a distinct person. Still the Father and the Son and the Holy Spirit have one divinity, equal glory, and co-eternal majesty. What the Father is, the Son is, and the Holy Spirit is. The Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated. The Father is boundless, the Son is boundless and the Holy Spirit is boundless. The Father is eternal, the Son is eternal and the Holy Spirit is eternal. Nevertheless, there are not three eternal beings, but one eternal being. Thus there are not three uncreated beings, nor three boundless beings, but one uncreated being and one boundless being.

Likewise, the Father is omnipotent, the Son is omnipotent, and the Holy Spirit is omnipotent. Yet there are not three omnipotent beings, but one omnipotent being. Thus the Father is God, the Son is God, and the Holy Spirit is God. But there are not three gods, but one God. The Father is lord, the Son is lord, and the Holy Spirit is lord. There are not three lords, but one Lord. For according to Christian truth, we must profess that each of the persons individually is God; and according to the Christian religion we are forbidden to say that there are three gods or three lords. The Father is not made by anyone, nor created by anyone, nor generated by anyone. The Son is not made nor created by anyone, but the Father alone generates him. The Holy Spirit is not made by nor created nor generated, but proceeds from the Father and the Son.

There is, then, one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three holy spirits. In this trinity, there is nothing greater, nothing less than

anything else. But the entire three persons are co-eternal and coequal with one another, so that, as we have said, we worship complete unity in the Trinity and the Trinity in unity. This, then, is what he who wishes to be saved must believe about the Trinity."

The Trinity in the Life of the Church

Thus, the mysterious plan of God unfolds in the whole work of creation, the history of salvation, and in the work of the Son and of the Holy Spirit that are continued in the life of our Church. All three divine persons share in this work. Since there is only one nature there is only one operation. Each divine person, however, acts according to His unique personal properties.

Just as the Father is the "*principium imprincipiatum*", the "source, in one sense, so He is both the source and goal of the life of the Church which carries on the missions of both the Son and the Holy Spirit. This mission is realized in Word and Sacrament. "Seated at the right hand of the Father and pouring out the Holy Spirit on His body which is the Church, Christ now acts through the Sacraments He instituted to communicate His grace." [CCC, 1084] Christ is always present in the Church. He is present both the sacrifice and the sacrament of the most holy Eucharist. But the Holy Spirit is the teacher of the faith that prepares the way for Christ and who makes present the mystery of Christ. In each of the Sacraments, God the Father is the source and the goal and Jesus Christ, God the Son Incarnate, through the sanctifying action of the Holy Spirit, is the principal actor. It is the whole Christ who acts [CCC, 1136]. It is the whole community, the body of Christ united with its head, that celebrates. Liturgical celebrations "touch individual members of the church in different ways, depending on their orders, their role in the liturgical services, and their actual participation in them" [CCC, 1140].

The Trinitarian Concept of Religious Life

Pope John Paul II reflected on the gift of consecrated life in the Church in his Apostolic Exhortation *Vita Consecrata* in a Trinitarian context. It appealed to the New Testament account of the Transfiguration to help us understand and appreciate that those who are called apart to encounter and represent Jesus in a particular way are invited more deeply into the Mystery of the Holy Trinity [Mt 17:1-9]. Contemplation of the Transfigured Lord reveals the Father who reaches out to us through His Son; "This is my beloved Son: listen to Him!" The Father takes the initiative in calling people to lives of consecration. The Son asks a total

commitment of those called to consecrated life. In Jesus who is "the image of the invisible God" [Col 1:15], "we glimpse depths of an eternal and infinite love which is at the very root of our being." The cloud overshadowing the encounter in the Transfiguration has traditionally been understood to portray the presence of the Holy Spirit. The Spirit helps those given an intense and personal invitation to follow Christ to understand and recognize and make their own all the demands of such a choice.

The evangelical counsels stand at the heart of the life of consecration and they are a gift of the Holy Trinity. "The consecrated life proclaims what the Father, through the Son and in the Spirit, brings about by His love and His goodness and His beauty."

The Holy Father writes, "The consecrated life is thus called constantly to deepen the gift of the evangelical counsels with a love which grows ever more genuine and strong in the Trinitarian dimension: love for Christ, which leads to closeness with Him; love for the Holy Spirit, who opens our hearts to His inspiration; love for the Father, the first origin and supreme goal of the consecrated life. The consecrated life thus becomes a confession and a sign of the Trinity, whose mystery is held up to the Church as the model and source of every form of Christian life" [Nita Consecrata, no. 21].

Through divine revelation we learn that the One God is a community of persons. Is it any wonder then that not only ecclesial life but all reality of which the divinity is the source, reflects both complexity and a marvelous dynamic toward unity.

Nor should we be surprised that human beings created in the "image and likeness of God" should be persons who are neither destined nor satisfied to remain alone. Persons are ordered to persons. Friendship, family, communities flow quite naturally from our identity which reflects our Creator.

As God has intervened in human history, He has not been satisfied to save individuals here and there. He has undertaken to form for Himself a New People, a family of faith, the Church, the very Body of Christ, and the great religious families within the Church. In and through His Church He continues to offer salvation, healing, and life. He calls and invites each person to share in the intimate communion of the Divine Persons.

This foundational truth is at the heart of every truly human culture. The Triune God creates us and we are destined for eternal

union with Him. Any culture and any institution which would seek the human good must serve the profound dignity attendant upon these truths. Culture must be open to the transcendent One who is revealed as Three. In *Tertio Millennio Adveniente* Pope John Paul II speaks of "the crisis of civilization, which has become apparent especially in the West, which is highly developed from the standpoint of technology but is interiorly impoverished by its tendency to forget God or to keep him at a distance. This crisis of civilization must be countered by the civilization of love, founded on the universal values of peace, solidarity, justice and liberty, which find their full attainment in Christ" [no. 52]. The life of the believer in the Church, lived authentically, is a profound contribution to each society and each culture.

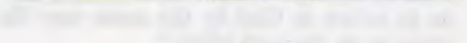
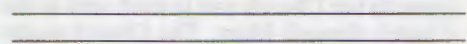
The Blessed Trinity and Our Lady

No mere creature is more closely associated with the life of the Most Holy Trinity than the Blessed Virgin Mary. She is the daughter of God the Father, to whom He sent the Angel Gabriel. She is the spouse of the Holy Spirit through whose overshadowing she conceived Jesus Christ. She is Mother of God the Son by a singular grace. In modern terminology she is a "singularity."

I humbly pray that the Holy Virgin, Mother of God, will lead us surely and more deeply into the Mystery of the Most Blessed Trinity by her example and through her intercession. May we come to recognize more completely every day the action of the three Divine Persons in our lives and in our sanctification. ●

His Excellency, John J. Myers, is Bishop of Peoria.

[Reprinted with permission from *Religious Life* magazine.]



An Assumption of the Whole Church

Paul E. Duggan

The Church and the mother of the Lord have always been intimately associated. Mary's assumption is only one phase of that linkage, but it has been considered in depth since the 1950 definition.

Their relationship is an internal and essential one. Church and Virgin are explanatory of each other. They form, wrote Jesuit Father Henri de Lubac, "one single unique mystery. Both are, after Christ, the dwelling place of wisdom, and even wisdom herself; both are a 'new world' and prodigious creation; both rest in the shadow of Christ."

Each is called the new Eve. They enjoy that title because of their faith and obedience. Both participate, although at different levels, in the saving action of humankind. Both are referred to as the Ark of the Covenant, Gate of Heaven, Bride of Christ, Virgin and Mother.

The Church will join Mary in her perfection as the Bride of Christ at the end of the world. Our Lady's being taken up tells us that not only she but also an entire community will be assumed into glory. A forceful argument for the Assumption is the intimate association of Mary with the Lord in His work of redemption.

Why would Mary be assumed? Wasn't it enough that Jesus the Christ, in His humanity and in His divinity, had alone attained completion, the fulfillment of supernatural destiny?

The Eternal Word is divine while Mary is human. So there is revealed an entirely different eschatological concept here. Not only the possibility but the very principle of the eventual glorification of all those who have been redeemed is posited. The dual relationship of sin in the original Adam and Eve, and reconciliation in the second Adam and Eve, are both accepted part of that redemptive action of both Son and mother. A community dimension is affirmed within the

Assumption definition — a proclamation of the fulfillment of the human person eschatologically for all generations! St. Cyprian [d. 256] tells us that those who are saved will be able to know and love their own. This is in accordance with the dictates of human reason:

"What man, stationed in a foreign land, would not want to return to his country as soon as possible? Well, look upon paradise as our country, and a great crowd of our loved ones awaits us there, a countless throng of parents, brothers and children long for us to join them.

"Assured though they are of their own salvation, they are still concerned about ours.

"What joy both for them and for us to see one another and embrace! O the delight of that heavenly kingdom where there is no fear of death! O the supreme and endless bliss of everlasting life!"

The title "Bride of Christ" is applied to the Church and to Mary. It helps us to understand the relationship between Our Lady and the glorified saints. This title had been given to the Church from the earliest times. The Old Testament gives evidence to the covenant relationship between God and Israel. The New Testament describes the Church as the new Israel and the Bride of Christ. The Church Fathers went beyond Pauline teaching to interpret the Old Testament in this way.

This tradition goes back to the third century, when St. Hippolytus refers to the Church as the Bride of Christ. By the middle of that century he gives an explanation of the Song of Origen, one of his masterpieces. In it, he refers not only to the Church but to everyone as the Bride of Christ. By the 12th century in the West, the golden age of contemplation, such naming became common. St. Bernard, a follower of Origen, makes an application of the term in 86 sermons, first to the Church, then to single souls and finally to the Virgin.

Since the Bride of Christ title had been applied to the Church and to all its members, it is easily applied to Mary, the first member of the Church. Jesus the Christ had died for His mother. In doing so, He had redeemed her; He had sanctified her. At the moment of her fiat, in an anticipatory manner, Mary, the all-holy one, was predestined from all eternity to be the virginal God-bearer. She was her Son's most obedient servant, a pre-eminent woman of faith and the most faithful disciple. As Bride of Christ, she was type of the Church.

Mary's Bridal Motherhood refers to a bond of love, a union of a mystical nature between Jesus and Mary, in addition to the physical mother-child relationship. Such a relationship symbolizes the union of bridegroom and bride, which is unique in humankind. She is the bride of the Word Incarnate in a higher sense than we are. God gave His Son a bride "like himself."

Just as the Father had given Eve to the first Adam, Mary is raised up to Christ.

In her assumption, Our Lady is perceived as the personification of the Church. The Church will join her at the end of the world, in her perfection, as the Bride of Christ. This eventual glorification of all the saved is predicated upon a dual relationship: that of sin in the original Adam and Eve, and with reconciliation in the second Adam and Eve, for the act of redemption and the association of Son and mother.

There is a parallel between Eve, being taken from the sleeping Adam, and the "new spouse of Christ, the Church, being born as the new Adam falls asleep upon the Cross." Mary persevered in faith throughout her life. Her glorification is seen not only as a personal victory but as a victory for the Church. As others have pointed out, Mary's assumption, while a personal triumph, is also a victory for the entire Mystical Body and a pledge of the glory that is to come. From heaven, our Blessed Mother intercedes for the Church that carries on the struggle on earth, and she subdues all heresies in God's own good time.

Members of the Church within the Iron Curtain had been able to continue to look up to her for deliverance from the oppression of atheistic communism in light of her assumptive glorification. In fact, Mary and the Church both overcame the forces of death and evil. They both gave a new birth to humankind. Father Vincent Vasey, S.M., wrote:

"In one word, we cannot have God for our Father if we refuse to have Mary and the Church for mother. The Church is the continuation of the Incarnation; hence, it is the abiding place of Mary. All things have come to her Church and to each soul in the Church through Mary. The Church wants us to return to God by the same way He came to us, through Mary."

Mary presents a paradox to us for she is simply a creature, and yet she possesses singular relationships with the Father, the Son and the Holy Spirit. The faithful have known and believed that Mary is truly the Theotokos.

The problem that was to be presented at the Second Vatican Council had already been anticipated. Is Mary to be placed at the side of Christ, facing us, or at the front of humankind, facing her Son? Our Lady is an intimate participant with her Son in the mystery of salvation. She is also mother and sister to us. She is one of us, a member of the human family. She is the woman of faith and first disciple. Is Mary, therefore,

to be compared more to Christ than to the Church? One task of theology is the determination of suitable metaphors to describe Mary in this mystery of redemption.

The interior life of the Church has always been expressed appropriately in the liturgy. The mystery of the Assumption was celebrated within the very earliest liturgical feast dedicated to Our Lady. The 1950 definition merely presented evidence that this belief had been accepted as self-evident and undisputed in nearly every age.

But the mystery is concordant with the entire teaching of the Church in presenting the Virgin as a type of the Church. God's providence brought the harmony of Mary's tasks in salvation to a meaningful completion in her going to heaven in body and soul.

Contemplation of Mary in her physical glory leads to a consideration of the Church's corporeality. The visibility of the Church, since Mary was taken to heaven as its type, must be attributed to the Church as part of its essence. In his encyclical *Mystici Corporis* (on the Mystical Body of Christ), written just prior to the definition, Pope Pius XII had already enunciated the visible nature of the Church: "They err in a matter of divine truth who hold that the Church is invisible, intangible, something 'pneumatological,' as some say" [no. 14].

The complete human being exists only when the incomplete substances of body and soul have been intimately associated in a substantial union. Bodiliness is an integral part of humankind. Body was made for soul, and soul for body. The soul was made to reside in the body. Although the body is an enabler of the soul's activities, it is wrong to teach that the body functions only as an instrument of the soul. Likewise, the body is an essential part of the Church's divine-life principle. It is fitting for the Church to be visible in her mission to bring divine life to humankind through the senses; the Church is visible according to her very essence.

All aspects of redemption, of necessity, take place within the Church, which is the Mystical Body of Christ. Redemption can be accomplished only through the Church. The redeemed must be drawn to the Church and consequently constitute her essence. This is why the Church possesses a physical aspect and why the physical cosmos must be included. The Church is visible, tangible, sensory and material, not only spiritual. Father Otto Semmelroth wrote:

"Once corporeality has been included in the Church, it ceases to be the "body of this

death." The somatic body becomes "pneumatic," a body enlivens the Spirit of Christ. This physical nature of the world becomes the sacramentum, the covering with the Divine Life of grace."

The body participates in the redemption in relation to the extent that grace reigns in the Church, corporately and individually. Christ dwells bodily in glory. The Church will have her physical nature when she enters into glory with the faithful. Redemption will be completed at that moment, when a new heaven and a new earth have come into being in the faithful. Christ's death enables humankind to approach the Creator once again. But humankind must be willing to accept the action of surrendering one's whole being to the Father. As Father Semmelroth put it:

"It will be taken away from him anyway when he dies; man cannot prevent physical death. Morally, however, he can renounce the death with which he is burdened. Man can liken himself to the dying Redeemer, sacrificing and thus receiving Christ's redeeming death."

As Mary subjectively underwent the death of her Son in her own body, she reflects the fully redeemed body of the Church. It was incumbent upon her to gain perfection in body and soul. Her Son is eternally glorified in His sacred humanity. He gains this same transfiguration for the entire Church. The Mystical Body receives its personal oneness and archetypical stature in Mary, and she distributes those graces she receives from her Son. Mary mirrors the faithful as essential parts of the Church. They are temples of the Holy Spirit in their bodies [see 1 Cor 6:19]. ●

Fr. Duggan, who holds a doctorate in sacred theology, is a priest of the Archdiocese of San Francisco.
[Reprinted with permission from *The Priest* magazine.]



The Face-Cloth of Jesus

Albert Walsh

[Note: A review of Mark Guscini's book, *The Oviedo Cloth* (Cambridge, England: Lutterworth Press, 1998.)]

An ancient, blood-stained, linen cloth, 21 by 33.5 inches long, rests in an ornate, antique oak chest in the "Sacred Room" (Camara Santa) of the Cathedral of Oviedo in northwest Spain. The cloth and chest have been in the Cathedral since King Alfonso II built the Camara Santa for it in 840 AD. A document copy in the Cathedral archives attests that on March 14, 1075 the chest was opened in the presence of King Alfonso VI, his sister, various Bishops, and Rodrigo Diaz de Vivar (Spain's epic hero, El Cid Campeador). If it were an ordinary cloth, why take such trouble to preserve it? It has no artistic or monetary value of itself.

Various historical documents refer to the cloth. When the Persians captured Jerusalem in 614 AD, the cloth was taken to Alexandria, Egypt. After the Persians captured Alexandria in 616 AD, the cloth and its oak chest entered Spain at Cartagena, came into the possession of St. Fulgentius, Bishop of Ecija, who gave them to St. Leander of Seville. Later they were taken to Toledo, and after the Moorish conquest of Spain in 711 AD to an Asturias-mountain cave called Monsacro, about seven miles from Oviedo. (Oviedo became the capitol of the first Christian kingdom in Spain after the Moors conquered Spain.) From the cave they were moved to the Camara Santa in Oviedo Cathedral. The famous Swiss criminologist, Dr. Max Frei, found pollen on the cloth from Oviedo, Toledo, North Africa and Jerusalem.

Tradition has it that this cloth covered the face of Jesus Christ, and that the blood on the cloth is His Blood. In his Gospel (20:6-8), St. John states that when he and Peter ran to Jesus' tomb on Easter morning,

Simon Peter ... went into the tomb, and saw the linen cloths lying there, and the handkerchief which had been about his head, not lying with the linen cloths, but folded in a place by itself. Then the other disciple [John] also went in ... And he saw and believed.

Some think that John believed in the resurrection of Jesus because if grave robbers had stolen His Body, in their haste they would have taken His Body covered with His grave clothes.

Analysis of the blood and fluid stains on the cloth show that they covered the face of a man, and caught the blood and fluid coming from his nose and lungs (such as would occur if he died crucified). Intensive studies have been made of the blood and fluid stains. Those studies show the location of the fingers of the one who held this cloth to the crucified man's face and nose, as well as the length of the crucified man's nose. Superimposed on the face image of the Holy Shroud of Turin, the stains on the front of the cloth show 70 points of coincidence with the Shroud image, and those on the reverse side of the cloth show 50 points of coincidence. The only conclusion is that this cloth and the Shroud covered the same face.

Every scientific test shows the Shroud of Turin to be a first century relic, except the carbon-14 tests of 1988. Carbon-14 tests from three laboratories purport to show the Shroud originated between 1260 and 1390 AD. But, if the face-cloth and Shroud covered the same face, the carbon-14 tests must be wrong, because the face-cloth was in existence long before 1260 AD. Carbon-14 tests can be notoriously inaccurate. The Oxford laboratory (which carbon-14 tested the Shroud) previously reported a South African wall painting to be 1,200 years old; it was in fact eleven years old. A Tucson, Arizona laboratory (also involved in testing the Shroud) dated a Viking horn as originating in 2006 AD! Carbon-14 testing requires clean material for testing. The Shroud fabric and blood-stains are covered with a bio-plastic material formed by the Lichenothelia fungus interacting with bacteria. Cleaning the fabric for carbon-14 testing would remove only about 10% of this bio-plastic material, not enough to validate the test. Williard Libby, who got the Nobel Prize for perfecting carbon-14 testing, has stated that the Shroud is too contaminated (with smoke and wax) to be carbon-14 tested.

Rev. A. Dreisbach (Atlanta International Centre for Continuing [Shroud] Study) stated that "...microscopic dirt particles taken from the [Shroud's] foot area... were ... found to be travertine aragonite — a rare form of calcite also found near the Damascus Gate (i.e. the one closest to Golgotha) in Jerusalem. That finding was later confirmed by Dr. Levi Setti...at the Enrico Fermi Laboratory in Batavia, Illinois."

Conclusion: Jesus Christ truly rose from the dead. We have His burial Shroud and face cloth.

Albert C. Walsh, Copyright 2002

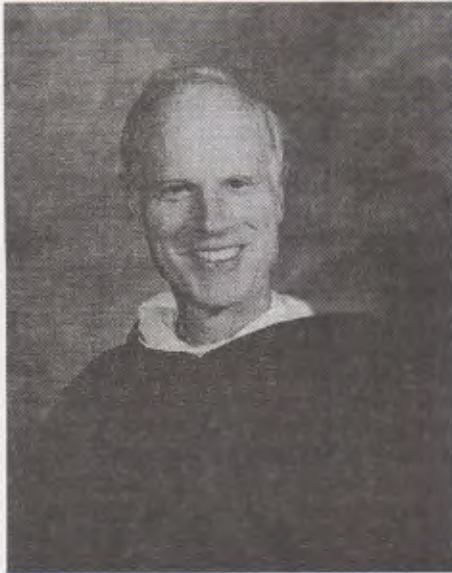
Auxiliary Chaplain

Rev. George Twigg-Porter, S.J.

300 Lake Street

San Francisco, CA 94118-1398

Tel.: 415-831-0941 Fax: 415-751-1423



**US National Rosary Pilgrimage
for the Sick and Handicapped**

Spiritual Director

Very Rev. Joseph P. Allen O.P.

Prior, St. Dominic Priory

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Youngstown, OH 44507

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President & Founder

Sir John G. Hodgson, K.H.S.

10018 Cedar Lane

Kensington, MD 20895

Tel.: 301-530-8963

**2002
48th National Rosary Pilgrimage
for Sick, Handicapped, Family
Relatives and Friends
to Lourdes**

**Celebrating very Rev. Joseph P. Allen,
O.P.'s
Silver Jubilee as Spiritual Director
September 15-24, 2002**



**From New York JFK/Newark/Boston
From Chicago**

Sunday, Sept. 15 - New York. Depart JFK International Airport for flight to **Lourdes via Paris.**

Monday, Sept. 16 - Arrive Lourdes and transfer by bus to your hotel. Remainder of the day is free. Evening: participate in the Candlelight Procession.

Tuesday, Sept. 17 - Attend the Opening Mass at St. Joseph's Chapel. Each day pilgrims will have the opportunity to visit the baths, miraculous waters and access to the drinking fountains. Aide for the physically handicapped will be available. We will participate in the afternoon procession of the Most Blessed Sacrament, Blessing of the Sick and Solemn Benediction. Evening: participate in the Candlelight Procession.

Wednesday, Sept. 18 - Mass at the Grotto of the Apparitions followed by, for those able to participate, a walking tour of **Lourdes**, visiting the places associated with the life of St. Bernadette: the Holy Mill where she was born; the Locade Mill, residence of her parents after 1846; the "Cachet," formerly used as a jail where she lived at the time of the apparitions; the Hospital and Chapel where St. Bernadette received her First Holy Communion and the Parish Church containing the Baptismal Font where she was baptized. Afternoon 2pm US National Reception Hotel. Solitude. 4pm Blessed Sacrament Procession.

**From Washington, DC (Dulles)
From San Francisco/Los Angeles**

Thursday, Sept. 19 - Mass at Altar of St. Bernadette with renewal of Marriage Vows.

Penance Service 3pm St. Joseph Chapel.

Friday, Sept. 20 - Mass of Anointing, St. Joseph Chapel. Stations of the Cross. Holy Hour, 3pm St. Joseph Chapel.

Saturday, Sept. 21 - Mass Upper Basilica Immaculate Conception. (**Optional Day Excursion to Spain.**)

Sunday, Sept. 22 - International Mass 9am Basilica St. Pius X. Blessed Sacrament Procession 4pm. Blessing of the Sick.

Monday, Sept. 23 - Mass at Grotto of Apparitions. Pilgrimage closing with afternoon Blessed Sacrament Procession, Blessing of the Sick and Mass at St. Joseph Chapel.

Tuesday, Sept. 24 - Depart by air for New York.

For more information, contact:

Sir John Hodgson, K.H.S.

10018 Cedar Lane

Kensington, MD 20895

Tel.: 301-530-8963

ST. JOSEPH PROVINCE DOMINICAN LAITY PROVINCIAL COUNCIL



Dorothy Murphy, Provincial Council President, began her term January 1, 2000. As Council president, she is 1st Delegate to the DLIPC (Dominican Laity International Provincial Council). Dorothy is in her second term as Moderator of Region 5 (Washington, DC, Maryland and Virginia). She lives in Silver Spring, MD and is a member of Bishop Fenwick Pro-chapter. Dorothy is a Program Manager in Maryland's Montgomery County Government.

Robert J. Boehner is Moderator of Region 2 (New York City, Long Island, West Chester and Northern New Jersey) and is in his first term as Delegate 1 from the region. Bob lives in Huntington, NY. He is an Auto Equipment Operator.



William Lynch Provincial Council Vice President, began his term January 1, 2000. He is 2nd Delegate to DLIPC. Bill is in his second term as Moderator of Region 1 (New England states, Saratoga Springs, NY). He lives in Milford, CT and is a member of St. Mary Chapter, New Haven, CT. Bill is an M.D. (retired).

Marie Soellner is Delegate 2 from Region 2 and also served on earlier provincial councils. Maria lives in Flushing, NY and is a member of Queen of the Rosary Chapter, Long Island, NY. She is a Professor of Mathematics and Computer Science at Malloy College.



Rose Marie Nathan is Region I Assistant Moderator and is in her second term as Delegate 2- from Region 1. She lives in West-Springfield, MA and is Moderator of Mother of God Chapter. Rose Marie is a Registered Medical Technologist (retired). Her degrees: B.S. Biology and Chemistry; M.Ed.

Anna Donnelly, Provincial Council Secretary, is Delegate 3 from Region 2. She has given Provincial Council service by election and appointment for several of the councils. She also provides a backup storage location for the Provincial Private Tertiary lists. Anna lives in Jackson Heights, NY and is a member of Our Lady of the Assumption Chapter, New York City, NY. She is a research team member for "Project OPUS: A History of the Order of Preachers in the United States." She is an Associate Professor and Reference Librarian at St. John's College.



Mary Hurley is Delegate 3 from Region 1 and is in her second term. She lives in Little Compton, RI and is Sub-moderator of St. Thomas Aquinas Chapter, Providence, RI. Mary is a Homemaker and teacher with degrees in Education and Arts.

James Mitson is moderator of Region 3 (Western New York) and is in his second term as Delegate 1 to the Provincial Council. Jim lives in Syracuse, NY and is a member of St. Louis Bertrand Chapter. He is Deputy Chief of Syracuse Fire Department (retired).





Joseph DiMaio is Sub-moderator of Region 3 and is in his second term as Delegate 2 to the Provincial Council. Joe lives in Amherst, NY and is Moderator of Immaculate Heart of Mary Chapter, Buffalo, NY. He is a Corporate Controller (retired).

Doris Stukes, Past Provincial President; Region V Representative for Private Tertiaries, is in her first term as Delegate 3 to the Provincial Council. She has served the Province and Region 5 for many years and is currently a mentor to some of its chapters. Doris lives in Washington, DC and is a member of St Martin de Porres Chapter, McLean, VA. She is a Quality Manager and Data Analyst (retired).



Gerald McLaughlin is Delegate 3 from Region 3 and is in his first term. Jerry lives in Elmira, NY and is Moderator of Mary, the Queen of Apostles Chapter. He is a Field Engineer for NCR Corporation (retired).

Raymond Hutter is Moderator of Region 6 and in his second term as Delegate 1 to the Provincial Council. Ray lives in Beavercreek, OH and is moderator of Our Lady of Peace Chapter, Cincinnati, OH. He is a Systems Engineer (retired).



Margaret Tierney is Acting Moderator (formerly Assistant Moderator) of Region 4 and is in her second term as Delegate 2 to the Provincial Council. Marge lives in Philadelphia, PA and is Past Moderator of Our Lady of Prouille Chapter, Elkins Park, PA. She is a Lead Financial Management Analyst.

Mary Lou Gregory is Delegate 2 from Region 6 and is in her second term on the Provincial Council. Mary Lou lives in Louisville, KY and is Moderator of Our Lady Queen of Peace Chapter. She is a Social Security Appeals Clerk.

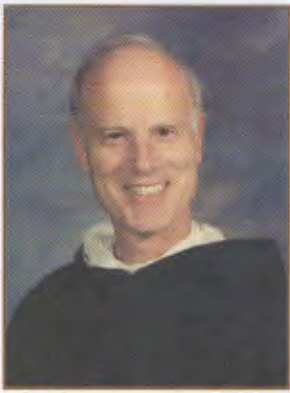


Robert Dufour, Provincial Council Representative to the National Institute of Word of God Board of Directors; Provincial Council Representative for the Dominican Laity web page on the St. Joseph Province web site. He is Sub-moderator of Region 5 and is in his second term as Delegate 2 to the Provincial Council. Bob lives in Baltimore, MD and is a member of St Pius V Pro-chapter, Catonsville, MD. He is a Computer Programmer.



Linda Gottbrath is Acting Assistant Moderator and Secretary for Region 6 and is in her first term as 2nd d Alternate Delegate to the Provincial Council. Linda lives in Louisville, KY and is a member of Our Lady Queen of Peace Chapter. She is in politics and is currently a candidate for State Representative.





Very Rev. Joseph P. Allen, O.P., Provincial Promoter has guided the Dominican Laity in St. Joseph Province for 25 years, adding this apostolate to his many other duties for the Order. His leadership, both spiritual and managerial, has aided the Dominican Laity of the Province in their quest to be well formed adults in the Faith and true participants in the mission of the order. Fr. Allen lives in Youngstown,

OH where he is Prior and Pastor at St. Dominic Priory. He has been a Dominican priest for 35 years.

Albert Barone, *Torch-lites* Managing Editor. It was Autumn, 1978 when Al Barone, Private Tertiary, agreed to take on the duties of *Torch-lives* editor and coordinator for his friend Fr. Joseph Allen. Between them, *Torch-lives* has evolved from a simple Provincial newsletter to an informative, educational tool for spiritual growth and apostolate guidance for the third millennium Dominican Laity. The job has lasted 24 years. Al lives in Orlando, FL. He plans to retire at 80.



OH where he is Prior and Pastor at St. Dominic Priory. He has been a Dominican priest for 35 years.



Laurie Biszko, Past Provincial Council President, is North American Delegate to ICLDF (International Council for Lay Dominican Fraternities). She represents the fraternities in Canada, United States and Mexico. Laurie lives in Tiverton, RI and is a Acting Moderator of Mother of Mercy Pro-chapter. She is Vice-president of Advance

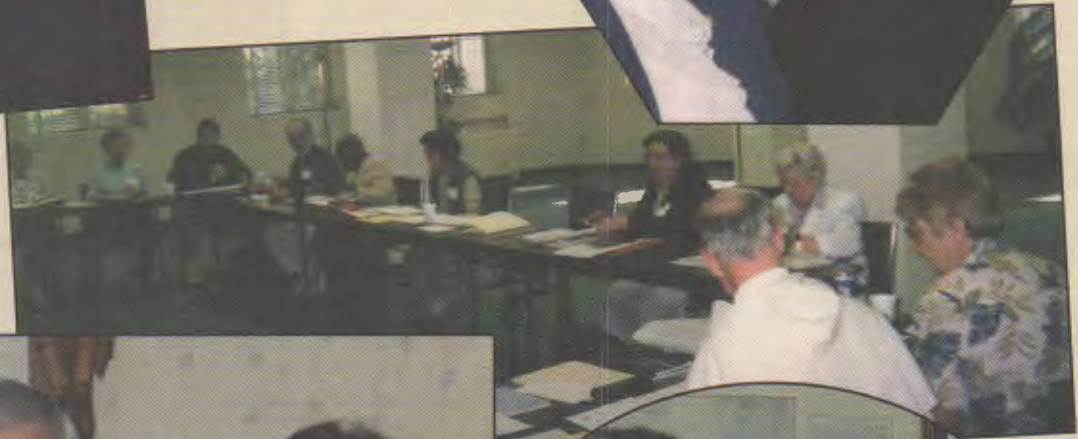
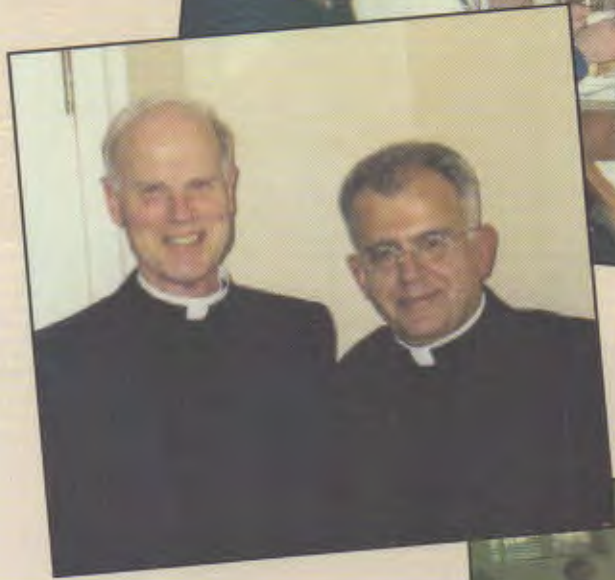
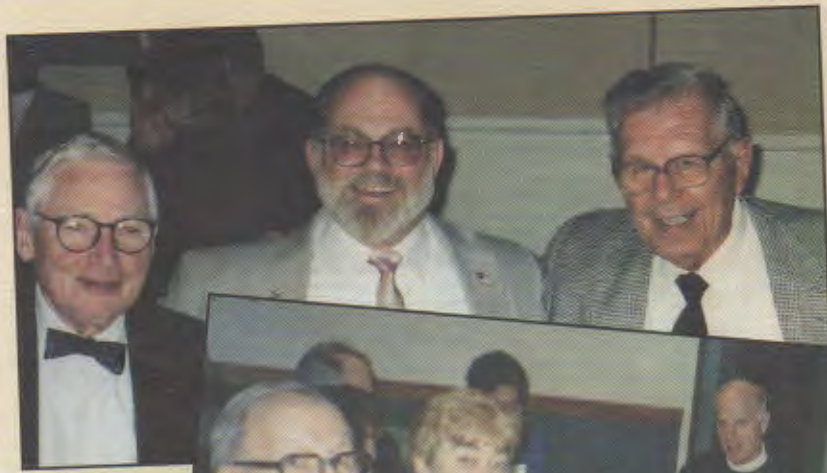
Engineering and a teacher with an M.S. in Engineering and Finance.



Margaret Evans, Private Tertiary Representative for the Province, is a Past moderator of Region 4. Marge lives in North Wales, PA and is past moderator of Our Lady of Prouille Chapter, Elkins Park PA. She is a Homemaker and Freelance writer.

Harry Evans, Provincial Computer Aide, is Marge's husband. He was recruited in 1997 to add his expertise to her limited computer knowledge by designing programs and layouts for better structure. He also provides a backup computer storage location for the Provincial membership lists. Harry is a Mechanical Engineer (retired) and began computer teaching and programming in 1970.





The Our Father places us in direct continuity with the Apostles and through them with Jesus as He instructs us on how to turn to God.

The Lord's Prayer

Bishop Donald Wuerl

Jesus himself gave us a special prayer, the Our Father (cf. Mt 6:9-13). The Church celebrates this as its most cherished prayer. It has been given a central place at Mass and in all liturgical worship, and is commended to all. For in this prayer, which has been called a "summary of the whole Gospel," Christ teaches us two things: the spirit in which we should pray, and the things for which we must ask.

There are few prayers that should be so regularly on our lips and in our heart. The Lord's Prayer is the first of these. We can imagine the Apostles' excitement when, in response to their request for guidance in how they were to pray, their Divine Master would give them, not words of encouragement to pray, but the actual prayer itself. The slow and careful praying of the Our Father places us in direct continuity with the Apostles and through them with Jesus as he gathers his Church and instructs us on how we are to turn our hearts and minds to God.

The opening words from which the prayer takes its name "Our Father" bring us face to face with the extraordinary revelation of Jesus. He alone is the true, natural Son of God. Jesus is God from God, light from light, true God from true God — only begotten Son of the Father. Yet he came among us so that he could make us heirs to his inheritance. Through his death and resurrection, which we share through our baptism and participation in the Eucharist, we become God's adopted children. In writing to the Galatians, St. Paul makes this very clear: "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!' So through God you are no longer a slave but a son, and if a son then an heir" (Gal 4:4-7).

We have been called to this unique relationship with God out of our former and sinful state. Each person is born in

original sin and into a world damaged by sin. But God "has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins" (Col 1:13-14). St. Paul speaks of this justifying mercy of God often, especially in his Letter to the Romans.

The opening of the Lord's Prayer reminds us that we can call God our Father because of the generous outpouring of his Holy Spirit on everyone who proclaims Jesus as Lord. The first of all God's gifts is the gift of himself. He desires to give himself to us perfectly in eternal life. But that giving begins now.

God's presence with us as our Father is far more significant than the presence of God as creator and Lord of all that is. To those who love and believe him, he is present in a rich new way. He is present as friend, with personal affection; he is present transforming and making us children by adoption and sharers in his nature. He is present to unite us to himself (cf. Jn 17:22-23). He is present that he may be known. He wishes all to grow in holiness and the life of prayer that we may more and more taste his presence as saints and mystics of every age have done.

Though he remains God and we remain creatures, somehow we are closely joined to him. We share his life. We remain always finite and distinct from him who is the infinite Lord of all. But the mystery that transcends our understanding is that somehow God becomes so close to us that we can call him Father.

If God is our Father, then somehow we must be brothers and sisters. Just as we can call God our Father, we must be prepared to see in each other a level of identification that makes it possible for us to be brothers and sisters of each other. This is at the heart of the Christian community - the Church. We are one with each other because we are one with Jesus the Lord. While we might identify with other groups through our blood ties, ethnic origins or cultural relationships, there is one reality that brings us together in a way that supersedes all these other bonds: union with each other in Christ.

To pray to God as our Father is to recognize that we have responsibilities to each other as members of the same family. We are not a cultural, political, economic or social entity. We are a faith community. If our faith is strong enough to recognize how deep our spiritual bonds are, we can accomplish that communion, that community life, that manifestation of the kingdom of God which Jesus calls for when

he urges each of us to name God as "our Father."

One of the great sorrows of the human experience and one of the great afflictions of the Church is how reluctant we have been to accept this teaching and how slow we as Christians have been to implement it. The divisions and violence, the wars and animosities that characterize so much of history are part also of the Christian experience. Too often we have been prepared to place our personal, cultural, economic and ethnic interests above the claims of the Gospel. In the Lord's Prayer, Jesus challenges us to recognize that God is our Father and that we are his children members of the same family.

In saluting God our Father we recognize his utter transcendence. We pray, "Our Father, who art in heaven". As close as God is to us through his Holy Spirit and in Jesus Christ, he is still utterly beyond us, transcendent, all holy and infinite. God's power and majesty are limitless. In the creeds of the Church we profess our belief in God the Father Almighty. The Church proclaims the glory of God as stated by the fathers of the First Vatican Council: "There is one true and living God, creator and Lord of heaven and earth, almighty, eternal, immeasurable, incomprehensible, infinite in intellect, in will and in every perfection."

While God is ever with us and always present to the world he made, he is utterly distinct from the world. Every kind of pantheism, every tendency to identify God with the world or to see him as some dimension or aspect of the visible creation, utterly fails to grasp the — greatness of God is transcendent, he is exalted far above the universe, for it exists only at his bidding. His changeless and eternal reality is in its perfection entirely distinct from the dependent reality of infinite things. "Behold, heaven, even highest heaven cannot contain him" (2 Chr 2:6).

Scripture frequently expresses God's otherness by proclaiming that he is perfectly holy. He is "the Holy One" (Is 5:24). His holiness is far more than freedom from any touch of moral evil, for God cannot sin. References to God's holiness express more than his hostility to moral evil that wounds or bruises creation and calls for punishment. God's holiness refers to his complete otherness from us. He is "Our Father who art in heaven."

Because God is so far exalted above all things, the creature cannot personally be worthy even to gaze on or to speak to God; but this same perfection is also the root of that divine mercy which heals sinners and

calls them to communion with God. When we pray to our Father who art in heaven, we recognize that it is the holiness of God which attracts the human heart because of the goodness it implies, a goodness of such intensity that it touches the sinful heart with awe and reverential fear. The splendor and holiness of God must be taken seriously. He who is holy and requires holiness is the Lord and judge of all. The fear of the Lord is the beginning of wisdom (cf. Prv 1:7).

In revealing God as our Father, Jesus also highlights that our God is a personal God. He relates to us not just as creator to creature, not just as maker to artifact, but as father to children. Prayerfully, reverently, conscientiously we reflect on Our Father who art in heaven. ●

For Further Reflection.

Why is the Our Father a special prayer? What can we learn from praying it slowly and carefully? . . . What does it mean to call God "our Father"? What prevents us from accepting one another as brothers and sisters? What does it mean to be a faith community? What does it mean to say that God is always with us end yet utterly distinct from the world? Why is the human heart attracted to God? What makes our God a personal God?

Bishop Wuerl of Pittsburgh is co-editor of *The Teaching of Christ: A Catholic Catechism for Adults*.

Deceased Members

Mary Kowalczewski - Buffalo, NY - 4/10/01
Dolores Crowe - Kenmore, NY - 7/12/01
Julia Herman - St. Augustine, FL - 9/4/01
Daniel Casper - Buffalo, NY - 12/4/01
Alberta Brandon - Yeardon, PA - 12/26/01
Esther Fonseca - Signal Mtn, TN - 02
Mildred Wood - Providence, RI - 1/02
Irene Pokinski - Williamsburg, NY - 2/2/02
Stephen Przygocki - Lackawanna, NY - 3/7/02
Fr. Benedict Ehmman-Rochester, NY - 3/11/02
Angeline Klumpp - Buffalo, NY - 3/11/02 Paul Buczek - W. Senaca, NY - 3/18/02
Ann Hennessy - Buffalo, NY 3/19/02
Robert O'Brien - Lackawanna, NY - 3/21/02
Margaret Kilkenny - 3/28/02
Ann Martin - Presque Isle, ME - 4/1/02
Joseph Drabek - Buffalo, NY - 4/10/02
Antonina DeCesare - Buffalo, NY - 4/20/02
Juliano Gonsalves - New Haven, CT - 4/21/02
Fr. Paul Bernadin, OP - 4/29/02
Muriel Berard - Providence, RI - 5/1/02
Charles Dolan - Providence, RI - 5/20/02
Lucienne Anair - Ware, MA - 5/22/02
Therese Passineau - W. Sprngfld, MA - 6/3/02

The Eucharistic Presence of Jesus: A Personal Experience

Kuha Indyet, C.S.S.p.

At a retreat a young parishioner had asked me how Jesus can be in many places through the tabernacles at the same time. In response I tried to let him understand that Jesus Christ is God and thus omnipresent. Consequently, he can be at many places at the same time.

The question my parishioner asked reminded me of a question an atheist asked a missionary bishop: "How is it possible that bread and wine should become the flesh and blood of Christ?"

The bishop answered, "you were small when you were born, you grew big because your body changed the food you took into flesh and blood, then God can do it far more easily."

The atheist continued: "How is it possible for Jesus to be wholly and entirely present in a little Host?" The bishop answered: "Look at the landscape before you and consider how much smaller your eye is in comparison to it. Now within your little eye there is an image of this vast countryside. Can God not do in reality, in his Person, what is done in us by way of a likeness or image?"

Then the atheist mustered courage to ask his last question. "How is it possible for the same body to be present at the same time in all your churches in all the consecrated Hosts?" The bishop replied, "Nothing is impossible with God — and this answer ought to be enough. But nature also answers this question. Let us take a mirror, throw it down on the floor and let it break into pieces. Every piece can carry the same image that the whole mirror formerly reproduced. Likewise, the self-same Jesus reproduces Himself, not as a mere likeness, but as a reality, in every consecrated Host. He is truly present in each one of them.

As Catholics we are blessed with the Eucharistic Presence of Jesus on a daily basis, when the Mass is celebrated, when He is kept in the tabernacle, but the irony is that some Catholics have not discovered this treasure and as a consequence are marveled when they read about Jesus' calming of the storms in the Gospel (cf Mk 4:35-41). They wonder at the cure of the woman who had severe bleeding when she touched the cloak of Jesus with faith that

"if I only touch His cloak I will be saved" (Mt 9:20-21) and her faith cured her.

They are lost in thought whether such a blessing can come their way. They have not realized that Christ can still work the same miracles for those who believe in Him and give themselves to Him. He is ever ready to listen to our prayers and give us our hearts' desires.

A personal encounter with the person of Jesus in the Blessed Sacrament has sustained my faith in the Church.

I was born in 1971 and at the age of four my father had taken me to the village church to watch a Christian film during Easter. I think the film could have been "Jesus of Nazareth." The film was shown by a Holy Ghost priest, a Spiritan, — then the Holy Ghost Fathers were evangelizing my people. As I saw this tall and huge European, dressed in white cassock, with a black cincture tied round his waist, I turned to my father and said: "I would like to be like that man when I grow up."

From my encounter with the Holy Ghost Missionary, my only desire in life would be to be a priest. This dream of becoming a priest motivated me to start school at an age of five, at that time to go to school at five years was considered an early age in my village.

When I became literate, I could read a lot of books about my faith. I had joined a lot of societies in the church which enabled me to learn much about the Catholic faith. Through the Sacred Heart and the Legion of Mary, I developed great love for Jesus in the Blessed Sacrament. With the Sacred Heart Society, we observed the First Friday of every month, that meant we had to go to confession on Thursday and prepare ourselves to receive communion on Friday. For our local community, this meant we had to go and keep vigil with the Lord on Thursday. During the vigil the priest would expose the Blessed Sacrament and we would adore Jesus in it until day break when we would attend Mass. My intention throughout the night vigils I attended as a teenager was for God to help me become a priest.

Apart from the monthly vigils, since I developed such love for Jesus in the Blessed Sacrament, I was fond of going and keeping Him company. During my visits to him I would remind Him about my intention to be a priest.

At the completion of my secondary education in 1988, I was admitted into the Congregation of the Holy Ghost in 1989. In my initial formation, I always told Jesus at Mass and during my private visits to Him

in the tabernacle to see me through my formation.

Our formation gives us an opportunity to have a say in where we would like to work. So before I completed my theological studies in 1999 I was asked to choose three countries I would like to work in. I never chose a country but gave three areas I would like to work in: communication, parish work and youth apostolate.

Based on this the superior general of our congregation appointed me to work in Ghana. This was in 1999, the year I was to be ordained. However, contrary to my areas of interest, I was told that I would be working in a rural area — there I would not have time to practice my communication skills. I had accepted the offer then started preparing for my ordination until the unexpected happened.

About one and a half months to my ordination, my regional superior had sent a letter to me that my ordination was suspended. No reason was given. Tempers went high, my friends and my local superior could not understand such a decision and were enraged. But on my part I remained calm, I was not perturbed. I told God that if He called me then He knew the reason for the delay.

What I rather did was to take 21 days of my holiday time to spend time with the Lord and tell Him my concerns. During these days I prayed for three hours before the Blessed Sacrament and reminded Jesus about my request, my zeal to practice my communication skills. I told God that since He is the one who called me He should give me the graces sufficient for me to accept my state of life — a deacon who would stay out of the seminary for an indefinite time before ordination.

At the end of my holiday I reported to my regional superior in Ghana and he sent me to a different diocese. He could not send me to the place he had told me he had in mind.

As I started working in my new mission, I discovered that I could use the modern means of communication for evangelization: I organized radio programs, started a magazine for the parish, trained some youths in communication skills, etc. I also engaged in pastoral ministry and I was asked to be the youth chaplain in the parish. With my interaction with the youth I realized that some could not go to school because their parents had no money to sponsor their education.

This brought about the idea of establishing an educational fund. After

some inquiries from parishioners, I got some who were more than willing to participate in the venture and so we established an educational fund to help the talented but needy students.

At the end of my probation, the bishop of the diocese placed a special demand for me and asked my superior if I could help out in the diocese in the communication department. The request was granted.

After my ordination I came back to the diocese where I am now working. Surprisingly, all the request I put to Jesus before the Blessed Sacrament are answered: The bishop has put me on the media commission of the diocese, I am still working in the parish and I am the youth chaplain.

As a philosopher once said, "We live our lives forward but we understand it backward." When I reflect over all that has happened which has brought me to the place I am to practice my skills and have job satisfaction, I believe God has listened to the many prayers I offered before Jesus in the tabernacle.

Through my prayers He withdrew me from a rural parish, which, if I had gone to, my talents would have remained untapped, and brought me to a place where my talents could be used for the growth of the Church.

It is now I realize that my suspension was meant to let God actualize His plan for me.

With all these experiences, I can say with Kathleen Byrant:

"I am convinced that the ability to reflect on an experience, pray over it, and learn from it is a the key to a spirituality of the future. No matter what life presents to us, there is a kernel of wisdom hidden in each experience. We believe that 'God makes all things work together for the good.' Sometimes it takes some reflecting before we can recognize the good."

My spirituality as a priest then hinges on keeping Jesus company in the Blessed Sacrament, a eucharistic spirituality. ●

Fr. Indyer, C.S.Sp. Holy Ghost Missionaries Bolgatanga, Ghana, West Africa.

[Reprinted with permission of *The Priest* magazine.]

Holy Rosary Chapter News

October 2002 will be a busy month for Holy Rosary Chapter #42 in Camden, NJ. October 5th is our annual Rosary Sunday. The event, hosted by the Dominican Sisters of the Perpetual Rosary, is a special day in our diocese. The faithful from throughout the area will converge on the Monastery, and will pray the rosary in a procession, with the statue of Our Lady, traversing the grounds of the Monastery which will end at the beautiful Lourdes Grotto.

Our celebration will end back at the chapel with the distribution of Blessed Roses.

All are welcome to attend. It will surely be a wonderfully spiritual day for all.

On October 12, 2002, the Chapel will be host to the Region 4 meeting. We have a few special surprises for our guests that day!

A Day of Recollection is set for Oct. 20th. Fr. Anthony Cataudo, O.P. will be our retreat master.

We have great plans for our chapter: a new office, meeting room, formation room, and new library.

We look forward to seeing all who come. ●



Summary of the Provincial Council Annual Meeting

Anna Donnelly

The Provincial Council of Dominican Laity met April 28-30 at Centro Maria residence, Washington, DC. New Moderator Dorothy Murphy (Region 5) and sixteen other voting delegates from the Eastern Province's 6 regions, together with Provincial Promoter Very Rev. Joseph P. Allen, OP, were joined by Torch-lists editor Albert Barone. Dorothy encouraged all to be forward-thinking in the Council's deliberations. Regional officers were urged to review the currency and correctness of all names/addresses within each of their chapters, and to convey updated lists to Mr. Barone. Region officers will be reporting to their chapters on other procedural matters, including use of approved election forms, raised in Council. Dorothy requested being informed of upcoming regional council meetings in order to attend as many as possible. Fr. Allen noted positive signs of growth among the laity, as did regional reports. Communication throughout the regions was seen as essential.

The Council applauded outgoing Private Tertiary representative Marge Evans (Region 4) for her sustained excellence in data keeping, communication, and formation activities with persons outside chapters. A new representative will be chosen this year. Noted also was the publication in late 2001 of Dominicans at Home in a Young Nation, 1786-1865, first volume of the projected three-volume unified history of the Order of Preachers in the United States, the only one of its kind [\$27.50 from/payable to Project OPUS, 5082 W. Jackson Blvd., Chicago, IL 60644].

Past Council Moderator Doris Stukes (Region 5) offered a stimulating presentation on formation, testifying to her own strong Dominican witness, and emphasizing the need for maintaining excellent initial and ongoing formation programs in each chapter. Laurie Biszko (Region 1), immediate past moderator of the Provincial Council reported on the General Chapter of the Order held July-Aug 2001 at Providence College. She pointed out the truly multi-cultural and global aspects of the Order, and in particular a formal declaration addressing procedure for dispensation from the Order for Dominican Laity. Means of chapter support for the Province's Capital Campaign were also discussed, as well as proposals for updating the Dominican Laity's portion of the Province's web site

maintained at Providence College. Councilors enjoyed a special tour of the John Paul II Cultural Center. •

Messianic Joy for the Third Millennium

Mary Hurley, O.P.

"Shout for joy, O daughter of Jerusalem!
Sing joyfully O Israel!
Be glad and exult with all your heart,
O daughter Jerusalem!
The Lord has removed the judgment against you.
He has turned away your enemies.
The King of Israel, the Lord is in your midst,
You have no further misfortune to fear, On that day it shall be said to Jerusalem: Fear not, O Zion, be not discouraged! The Lord your God is in your midst
A mighty savior,
He will rejoice over you with gladness,
And renew you in his love.
He will sing joyfully because of you,
As one sings at festivals". Z.eph.3:14-17

In all of Sacred Scripture, this is surely one of the most delightful, prophetic passages of promised restoration! At least twice during the liturgical year, we hear it being read in the Liturgy of the Word, during the Holy Sacrifice of the Mass; once at the culmination of the advent season, just four days before Christmas, that great feast and season of joy; and today May 31" the feast of the Visitation, that holy, joyous encounter between two, holy women, one the highly, favored, "daughter of Jerusalem", Mary, the mother of the Lord, and the other her older righteous cousin, Elizabeth; and their two extraordinary, unborn sons, one the mighty savior, the King of Israel, the other his chosen precursor and forerunner. John, hidden within his mother's womb, leaps with joy, as the Word of Mary's greeting penetrates his soul; Elizabeth, filled with the Holy Spirit, bursts forth into joyful praise; and Mary sings the Magnificat, ringing and overflowing with the messianic joy, of the "oil of gladness". Zephaniah's, glad prophecy, of exultant, messianic restoration, taking place before their very eyes.

As I begin, on the feast of the Visitation, to write this article for *Torch-lites*, at Fr. Joseph Allen's request, I am struck at how deeply this passage touches my Dominican soul. Joy is perhaps St. Dominic's most striking commentary. Joy was the countenance that continually

accompanied the breath of his apostolic zeal, for the preaching of the Gospel message, intent always on the salvation and happiness of souls. He was a true and glorious son of this highly, favored, "daughter of Jerusalem", the Great Mother of God, Mary, Most Holy, the Queen and mother of all messianic joy and apostolic zeal. She being the first to receive this "mighty savior in her midst"; the first to contemplate this mystery of the Word, and to hold Him deep within her, body and soul; and the first to go forth, to carry Him to others. St. Dominic was an apostle deeply rooted and steeped within this chosen, "daughter of Jerusalem", the good soil, of the Word of the Gospel, that great depository of messianic joy!

In the summer of 2001, the General Chapter of St. Dominic's Order of Preachers was held at Providence College, Providence, RI. I had the delightful experience of being invited to the Dominic Family Day. It seemed a sea of white as the three branches of Dominic's apostolic tree, joyfully shared with one another, in a close affinity of common prayer and mission. This timely, impressive gathering of St. Dominic's children, around the newly elected Master General, at the beginning of the third millennium, was an inspiring, graced and joyful moment for all of us who were there, religious and laity alike.

Having recently been elected, third delegate of the New England Region, to the Provincial Council, I made a request, or perhaps a recommendation, to be considered by Fr. Allen and the Provincial Council delegates, at the Provincial Council meeting, held in Washington, DC, this past April. Following the lead of, and in response to the mind and heart of this recent General Chapter, concerning the vocation of the Dominican Laity, within the Order of Preachers, and the essential role they must play within the Church, the Order and the world, I asked that all chapters, of the Province of St. Joseph, consider the prayerful study of the magisterial documents, concerning the apostolate of the laity, in the modern world, and its sharing in the salvific mission of the Church: *Lumen Gentium*, Chapter VI, *The Laity and the Apostolican Actuostatem*, both issued by the Church Fathers of the Second Vatican Council, to the lay faithful, appealing to them to carry out its priestly, prophetic and kingly mission in the world. Also John Paul II's apostolic exhortation addressing the laity: *Christifideles Laici*, concerning their role, in the transformation of the secular culture, by living faithfully, according to the truth of the Gospel; and also the Dominican publication: *Dominican Laity: History, Purpose, Spirituality* stressing the irreplaceable role of the laity, within the

Order and the Church. Doing this we will be better able to take our rightful and necessary place within the Church and within the Order of Preachers, as true sons and daughters of St. Dominic; bearing witness to Christ, "the King of Israel, the Lord", not only in the example of our lives, but also by "helping on the side of truth", in the exposition, defense and the sweet persuasion of Gospel Truth. This for the renewal and restoration of the temporal order, to be as it were, a much needed "leaven in the world"; a world sinking into the darkness of its own light, in desperate need of the authentic messianic joy of the Gospel, capable of exchanging "new life", for the deadly sadness and stranglehold of sin.

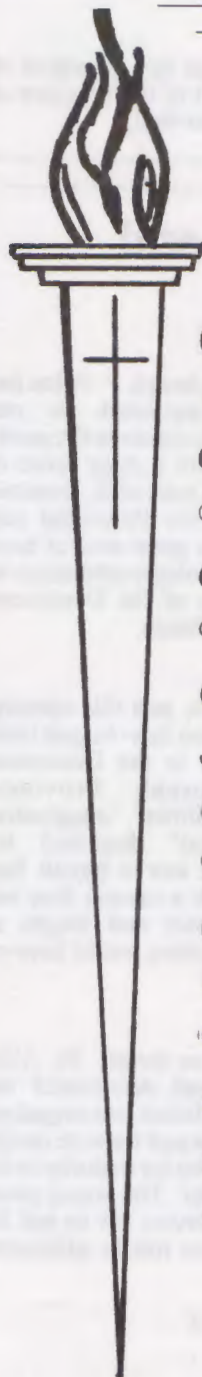
I would also like to recommend for consideration and perhaps as a first priority, as the best place to begin, something that Holy Father commends and strongly encourages all the People of God to do. That is, to take Mary, that highly favored, "daughter of Jerusalem" into the interior home of their hearts, and there consecrate themselves, personally to Christ and His messianic mission of restoration, through, with and in her maternal embrace. He assures all of us, that by surrendering our lives into her care, we will indeed, behold our mother, and the sweetness of her presence. He highly praises St. Louis de Montfort, that holy and admirable son of Mary, and of St. Dominic, and recommends his method, of **Total Consecration to Jesus through Mary**, as a most perfect means of renewing one's Baptismal Vows. He speaks of this Marian consecration as a most integral part of his interior life and spiritual theology.

Holy Father, like St. Dominic, has an intense passion for Sacred Truth. This great, warrior apostle has prepared for, and crossed the threshold of the third millennium, hand in hand with her, holding high the torch of Truth, who is her son, intent on ushering in a new civilization of love. He has sounded the battle cry, and an army is now gathering around him, taking as their own, his motto, *Totus Tuus*, intimately aware of her powerful maternal participation in the Holy Spirit's mission of restoration. Here, within her, all will discover that well-spring of messianic joy; that authentic joy, that so profoundly permeated and burned within, St. Dominic's, Marian soul. This joy was the very breath, beneath the two great wings of his spirituality: deep contemplative prayer and apostolic zeal; one soaring upward to God, the other swooping downward toward his neighbor. We must be certain of this, St. Dominic, a most holy and devoted son of Mary, made his home within her, and there, drank deeply from the fountain of Divine Truth;

mystically enclosed within the very womb, the Holy Spirit first overshadowed and conceived the Word, and the womb the Holy Spirit continues to overshadow today, even until the consummation of the world. She, the dwelling place of the Most High God, that garden of delight, will take us up into herself, the "new Jerusalem"; and we will experience, even here in our exile, being brought home; unmistakably certain, of where we are, and of whom we belong to.

O, "daughter of Jerusalem", cause of our joy, pray for us, we the sons and daughters of St. Dominic, that the "Lord will rejoice over us with gladness and renew us in his love!" zepn.3:17 •

Mrs. Hurley, wife and mother, is sub-moderator of St. Thomas Aquinas Chapter, Providence College, Providence, RI.



Light
of the Church,
Doctor
of truth,
Rose
of patience,
Ivory
of chastity,
Freely
dispense the
waters of wisdom:
Preacher
of grace
unite us to
the blessed.

From the Desk of Dorothy Murphy

When asked to submit a brief article for this issue of Torchlight, I inquired if there were any particular themes or topics I should address. No, not in particular came the answer but maybe you can write about your vision of or wishes for the Third Order. Like much in life this was such a simple statement but so difficult to answer. Prayers for inspiration seemed to be unanswered so I went out to the garden and in the mindlessness of toil of plucking and planting it came to me — a little summary of the Dominican vocation of gardening.

It seems a surprising at first glance that Dante, in listing the great saints of heaven in his Canto XII, allocated Dominic the role of "husbandman" or "gardener." But, if we read this section carefully after some meditation, we might replace all those statues in our gardens of good and gentle Francis with Dominic.

Dante says speaks of "the marvelous fruit which should issue from him and from his heirs." He further describes him as tending the garden not for the world but for love of the true manna. He became "in short time a great teacher such that he set himself to go about the vineyard ... with doctrine and with will, together with the apostolic office, he went forth like a torrent....from him thereafter flowed divers brooks whereby the catholic garden is watered."

What makes a great garden? It must be planned and balanced. If not, on the one hand it is sterile and on the other overgrown and riotous. It must allow for the individual characteristics of each plant so that each can thrive within the whole. The forget-me-not is as important as the sunflower. It must be tended carefully, watered and nurtured. It must be guarded and protected from the predators and pests. But, in the end it must be productive and give fruit whether roses for Mary's altar or tomatoes for the family picnic. Is it no wonder that the garden is so symbolic to us. Scripture tells us man lived in the garden before the fall and reclaiming this garden is man's eternal quest. Christ prayed in a garden, Christ was buried in a garden. No wonder Dante sets his vision of paradise in a garden.

To have a really successful garden before the first seed is planted or spade turned there is a great deal of study required. What are the characteristics of the soil in your garden, is it well drained or too dry, when are certain areas in the sun or shade. You need to know about the

plants, how much water do they need, are they full-sun or part-shade, soil enriching or depleting. All these things are studied and then thought over, and over. Only after study and contemplation do we to leave the armchair and go out and start to turn the soil. Now it is labor, pure and simple, and often backbreaking drudgery. Sometimes, you have to let go realizing that in spite of best efforts some things will not thrive in this particular garden. You always have to be ready to prune, cutting away, clearing out. You have to be on guard against the predators. You have to be alert to some element that has changed requiring you to make changes also — the neighbor's tree now shades a corner. You will have to try something new. But, in the end, by the grace of God, when the squash piles up or the cosmos bear a riot of blooms you have blessings to share, the great harvest.

What has this to do with the Dominican Third Order? Dante said that Dominic first studied, then went forth teaching with doctrine, with will, with apostolic work into the vineyard and says that his heirs will do the same. We have been called as his heirs. As such through chapter life, we are to study, contemplate, plan and pray for the will to labor as true gardeners. As Dominican laity, we have the unique advantage of not having to go into the vineyard as outsiders because we actually live in that vineyard. We are always there to tend, to water, to nourish. This gives a unique quality to our vocation as Dominican Laity.

Our chapters require the same care as the garden. We too have to study, to contemplate, to pray so that we have become the "heirs" of which Dante writes. We need to regulate our chapter life so that all can contribute — we can't let tall tea roses always dominate the lily of the valley. But on the other hand the lily has to realize it has much to contribute and needs to do that. We have to read the signs of our garden and be willing to try some new plants to increase the harvest. We need to realize that pruning is necessary and old plants sometimes have to be reshaped if we want them to continue to thrive. Finally we have to stand and labor in the soil in which we are planted. We have to stop being the elm tree that thinks it would be happier in the pine forest.

Finally, we must never be discouraged when it seems our planting has failed. A while back, I was standing at the counter of the public library waiting to check out books. A few feet in front of me two employees with backs turned were talking as they stacked books on the reserved shelf. One, a tall, young black man, was explaining to a much shorter, older woman that although something might be "allowed

in law" or "legal" that didn't mean that it was moral or good. For example, he said, abortion is allowed by law but it is not morally right. He gave a few other examples of legal but immoral conduct. The lady asked him if he had learned this at Maryland University and he said no it came from his Sunday school, or really CCD. He continued that Catholic children in public school go to classes called CCD and he remembered this from one of his classes. Then he laughed and said "I bet my 5th grade teacher would be surprised to know that I actually learned this or anything from her because I was such a trouble maker." When I heard that laugh I knew it. It was the same only a little deeper than ten years earlier. I said "Rodney, how are you."

You never know when the seed will bear fruit. Happy gardening! ●

Dorothy Murphy is the new president of the Provincial Council of the Province of Saint Joseph (see center-fold).

Memories and Accolades

Marge Evans, O.P.

The Very Reverend Joseph P. Allen has recently been appointed as our Provincial Director. He comes to the newly appointed position with a deep sense of concern for the Third Order of St. Dominic and realization that the Provincial and council have placed a great deal of hope and trust in his capabilities to administer to the demanding needs of the Dominican Laity in a changing Church.

The year was 1976, and this opening paragraph of *Torch-lites* July-August Issue introduced Fr. Allen to the Dominican Laity of St. Joseph Province. "Administrative capabilities", "imaginative planning" and "zeal" described his character for us. We saw a boyish face peering at us through a camera lens and wondered what impact and length of influence this young priest would have on the Laity.

There is mystery no longer. Fr. Allen visited, examined and determined our needs. His talents exploded into organized response and direction and we were caught up into expanded modes for maturity in the Faith and in the Order. The young priest has grown grey in service for us but his zeal for our Dominican role in addressing

the needs of the Church has not slackened. His impact on the Dominican Laity of St. Joseph Province has astonished us all. His length of influence will long outlast his twenty-six years as Provincial Promoter.

The Accomplishments

1. Knowledge and understanding were imparted to the committees drafting a "Revised Rule for the Dominican Laity" in light of Canon Law changes.
2. The Provincial Laity Council has become a cohesive, experienced leadership body.
3. Provincial Norms have been adopted to aid chapter management in its roles.
4. Formation was defined, established and published for incoming and ongoing membership.
5. Region leadership has taken on new responsibilities and representation.
6. New leaders and teachers continue to emerge, beginning in the chapter ranks.
7. *Torch-lites* has grown into a worthy publication for our spiritual and apostolate direction and communication with the order.
8. The Dominican Laity has found its application of the Order's apostolate priorities in parish and diocesan stewardship and ministries — and beyond.
9. We are immature children no longer but educated adults formed in the Faith and the order, ready and eager to take on our roles in God's plan.
10. We continue to pray first, last and before all else. We study to have something worthwhile to impart. We teach our own so that others will continue the apostolates and mission of the Order.

Leader, teacher, father, brother, friend, God has etched you on our hearts. With deepest gratitude, for lessons learned, for trust and friendship earned, for the good you have done for us, in God's Name, we thank you — and Him. God bless you.

The Miraculous Image of the Madonna of San Sisto



Before the masterful frescoes of Beato Fra Angelico graced the cloister of San Marco, the Order of Preachers possessed an artistic work of great character and heritage in the miraculous image of the Madonna of San Sisto in Rome.

This icon of Our Lady was thought during the Middle Ages to have been designed by Saint Luke the Evangelist and to have been painted by angels. Legend held that a holy man from the East brought it to Rome. There it was acquired by three brothers who were exiles from Constantinople, presumably because their adherence to orthodox Christianity ran into conflict with an outbreak of monophysitism or iconoclasm. The image was placed in the Church of Santa Agata in Trastevere outside the Appian Way, which, in honor of the icon, became known as, alternatively, Santa Maria in Turri and Santa Maria in Tempulo. Confirming parts of this medieval legend, modern historical study has indicated that this Madonna is of Byzantine origin and was venerated at least by the end of the fifth century.

When Saint Dominic was charged by Pope Honorius III to establish a reformed community of nuns at San Sisto in Rome, one of the communities from which nuns were voluntarily drawn was the monastery at Santa Maria in Tempulo. St. Dominic lavished his attention upon the nuns of Santa Maria, preaching to them and giving them spiritual direction. It was to each of these same women in 1219 that St. Dominic brought wooden spoons which he had carried on a journey from Spain. At that same time, he received the promise of the nuns that they would enter the new community of San Sisto. However, the mere possibility of the nuns moving from their monastery into a stricter community caused their relatives and friends to protest vociferously. After further entreaties from St. Dominic, most of the nuns agreed to join the new community of San Sisto.

The nuns placed one caveat on their promise: that the miraculous image of the Madonna in Santa Maria in Tempulo should also come with them. This was no ordinary request. Legend had it that in the tenth century Pope Sergius III had tried to move the painting into the Lateran, but it had returned miraculously to its original home. God seemingly wanted the painting to remain in Santa Maria in Tempulo.

St. Dominic was not daunted by the challenge. On the First Sunday of Lent, February 28, 1221, Our Holy Father gave the habit and received in his hands the profession of the nuns entering San Sisto. During the following night, St. Dominic carried the miraculous image of the Madonna to its new home at San Sisto. The painting did not fly back on its own accord, thus bestowing the divine seal of approval to St. Dominic's foundation.

The miraculous Madonna remained at San Sisto until 1575, when it was transferred to San Domenico and Sisto on the Quirinal where the nuns had relocated upon the urging of Pope Saint Pius V. After the monastery became the home of the Angelicum, the image was under the care of the friars for a time. In 1931, however, the image was placed in Santa Maria del Rosario e della Febbre a Monte Mario where the nuns had moved into a new monastery. The image was restored by Dr. Carlo Bertelli in the 1950s.



**Dominican Saints
painted by
Sr. Mary of the Compassion**

