

Laudare

Ordinary Time - September 2011

70 LAY DOMINICANS MEET TO STUDY THE NEW TRANSLATION OF THE MASS

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5 During the months of September, October, and November, the St. Cecilia Chapter of the Dominican Laity is making a study of the New Translation of the Mass. Dr. Sri's book, "A Biblical Walk Through the Mass" is being read and studied in both a large and small group format. Each month, the laity are meeting in the Motherhouse Oratory to view two thirty minute video presentations on the individual parts of the Mass, and then breakout into ten small group settings to discuss a series of "homework questions" on the various liturgical elements of the Mass.

In September, the focus was on the *Introductory Rites* led by Mrs. Marilyn Cox, O.P. and Mrs. Gina Zierdt as the Large Group Leaders

The remaining sessions are:

October: The Liturgy of the Word and The Liturgy of the Eucharist: Preparation of the Gifts and Eucharistic Prayer led by Mr. Rick and Mrs. Julie Prickett, O.P.

November: The Liturgy of the Eucharist: Rite of Communion, and the Concluding Rite led by Mr. Mike Lucas, O.P. and Mr. George Bercaw, O.P.

Each of the small group discussions are designed to help those attending to "enter into the mysteries of sacred worship" and to explore their individual response of faith to God's activity in the Mass. There were two Lay Franciscans from Chattanooga who also participated in the study: Mrs. Ellen Lennon, SFO, and Mrs. Joanne Ortner, SFO.



WANTED

Pictures of your church's altar and other contributions.

SPECIAL THANKS

To Mr. Rafael Perez for his excellent article on the Holy Spirit.

“THE HOLY SPIRIT”

BY MR. RAFAEL PEREZ, O.P.

The Holy Spirit, the third person of our Triune God, like the First Person—God the Father, and the Second Person—God the Son, is, was, and always will be. We may at times **FORGET** that the Holy Spirit (HS) is God whose action maintains the universe and guides the universe.

The HS's first actual appearance is at the Baptism of the Lord, seen and heard by, for sure that we know of, by St. John, the Baptizer. “As soon as Jesus was baptized, he went up out of the water, that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice came from the Heavens saying: ‘This is my Beloved Son, in whom I am well pleased.’” (Mt 3:16)

We **hear** of, but we do not **see** the HS in the New Testament at the Annunciation, Visitation, and Presentation.

The HS, as such, was indeed, made manifest, at Pentecost in the Upper Room. Thereby, the Apostles, as well as mankind is able to grasp concepts of the Kingdom and the teaching we have received. The HS has been with the Church since the day of Pentecost, ever-active in the sanctification of all believers. His action includes guaranteeing the faithful transmission of the entire body of teaching revealed by God, ensuring that it be unchanged in any way.

The same testimony is given in the Holy Gospels according to the other Evangelists. We find evidence in the Old Testament that the third person of our Triune God, is, was, and always will be. A few examples: “Let your every creature serve you; for you spoke, and they were made, you sent forth your spirit, and they were created; no one can resist your word.” (Jdt 16:14); “I will pour out my spirit on all flesh; your sons and your daughters will prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants and maidservants in those days, I will pour out my spirit.” (Joel 3:1-3); “Do not drive me from your presence nor take from me your holy spirit” (Ps 51:13); “When you send forth your breath, they are created, and you renew the face of the earth” (Ps 104:30) which parallels in the Holy Gospel according to John 20:21,22: “Peace be with you. As the Father sent me, so I send you. And when he said this, he breathed on them and said to them, ‘Receive the Holy Spirit’.

It is thru, but not limited to the Seven Gifts of the HS (CCC 1831) and the Ten Fruits of the HS (CCC 1832, Is 11:1-3; Gal 5:22-23) that aid us in working out, in fear and trembling, our salvation. St. Augustine, The Doctor of Grace says:

“Those blessed fruits enumerated by the apostle, the Spirit produces and shows forth in the just, even in this mortal life—fruits replete with all sweetness and joy. Such must, indeed, be from the Spirit’ who in the Trinity is the love of the Father and the Son, filling all creatures with in-measurable sweetness.” The presence of the Trinity in the soul in grace invites the Christian to try to have a more personal and direct relationship with God, with whom we can speak at every moment, in the depths of our souls. St. Jose Maria Escriva says: “get to know the HS, the Great Stranger, on whom depends your sanctification. Don’t forget that you are God’s temple. The advocate is in the center of your soul; listen to him and be docile to his inspirations.”

These of course are gifts of God, and are bestowed in His full and good measure, they cannot be merited. However, one can and should do one’s part in studying, reading, and searching for them, because we cannot recognize and utilize that which we do not know. In Romans 8:5, St. Paul says: “For those who live according to the flesh set their minds on things of the flesh, but those who live according to the Spirit set their mind on things of the Spirit.”

“The Holy Spirit”

[Continued]

The actions of the HS may pass unnoticed because God does not reveal his plan until the fullness of time. In the fullness of time, the soul must be clean of unconfessed sins, that is be in a state of grace, otherwise, the divine gifts are obscured. Life in accordance with the Spirit (spiritual or supernatural life) means living according to God which influences everything a Christian does: He is constantly trying to bring his thoughts, yearnings, desires and actions into line with what God is asking of him. St. John Chrysostom advises: “Submit to the Spirit; to wholeheartedly commit ourselves and strive to keep the flesh in its place, then our flesh will become spiritual again. If we give in to our own way, that is the easy life, this lowers our soul to the level of the flesh and makes it carnal again.”

This of course is impossible for man, but is possible for God, (Lk 1:37), if I unite myself to the merits of Christ and obtain a share in His Resurrection, we too, then can and do overcome sin. If Christ is living in the Christian then the Divine Spirit, the Third Person of the Undivided Trinity is also present in him. With the Spirit one belongs to Christ, one possesses him, one vies with angels. With the Spirit, the flesh crucified, one tastes the delight of an immortal life, one has a pledge of future resurrection and advances rapidly on the path of virtue. It is the HS to whom we are indebted for all progress in virtue. It is He who preserves us from evil and maintains us in good.

It is He who is principle of our perseverance and who finally crowns us in heaven. As fire he vivifies our understanding, enkindles our will and detaches us from earth to raise us to heavenly things; as a dove he renders us sweet, gentle, and compassionate to one another; as a cloud He shelters us from the burning sensuality of the flesh and tempers the heat of our passions; as violent wind He impels our wills to good and sweeps all evil affections from our hearts. It is the HS with His inspirations, gives a supernatural tone to our thoughts, desires and actions. He leads us to receive Christ’s teaching and to assimilate it in a profound way. The HS gives us the light by which we perceive our personal calling, and the strength to carry out all that God expects of us. The HS is the principal agent of evangelization: it is He who impels each individual to proclaim the Gospel, and it is He who in the depths of conscience causes the word of salvation to be accepted and understood. St. Jose Maria Escriva says: “If we are docile to the HS, the image of Christ will be formed more and more fully in us, and we will be brought closer every day to God the Father.”

Come HS, enlighten my heart, to see the things which are of God; come HS, into my mind, that I may know the things that are of God; come HS, into my soul, that I belong only to God. Sanctify all that I think, say and do, so that all will be for the glory of God.” Amen.



Selected Dominican Saint for October

Louis Bertram (1526– 1581)

Born at Valencia, Spain, he joined the Dominicans when 18 years old, and was ordained in 1547. He served as Master of Novices for some thirty years of his life, became an outstanding preacher, and in 1557 he met and encouraged St. Teresa of Avila in her proposed reform of the Carmelites. In 1557, he did heroic work in the plague that ravaged Valencia, and in 1562 he went to Colombia as a missionary. He travelled throughout the Caribbean area, converting thousands and trying to secure better treatment for the Indians. He became known for his prophesies, miracles, and the gift of tongues. He returned to Valencia in 1569 and spent the rest of his life as Prior of several houses, and in training preachers. He died on October 9th, and was canonized in 1581.

-from : *"Dictionary of Saints"* by John J. Delany, Doubleday Publishers, New York, New York, 1980

BOOK REVIEW

"DICTIONARY OF LITURGY" –BY REV. JOVIAN P. LANG, OFM

Since becoming the Laudare editor, I have been writing book reviews on books authored by Dominican writers; however, in light of our current study of the new translations of the Mass, I thought I would like to acquaint you with several resources pertaining to liturgical worship. Published by Catholic Book Publishing (1980), this is an excellent resource for the many terms pertaining to liturgy. What I especially enjoy about this book is that it also provides phonetic pronounciations of words and Latin phrases that otherwise might discourage or prove difficult. It actually covers more terrain that just that which is related to the Mass; "liturgy" is used in a much broader sense. It is a kind of "Dictionary of Catholicism": an "A to Z" inclusion of a Catholic vocabulary of terms frequently encountered. I especially liked the Appendices which included the following information: a Chronological Table of Mass Prayers (indicating which century each prayer was first used in the Mass), a Comparison of the 1570 Mass with the 1970 Mass —which I hope will be updated), and a Select Chronology of Major Events in the History of the Liturgy. Here is a brief random sampling of the latter:

6 BC to 30 AD: The prayers Jesus prayed, His emphasis upon purity of worship.

30—100 AD: An extensive discussion of liturgy in the New Testament.

370 AD: The earliest know Liturgy of Mary is composed in Syria.

400 AD: Before reception of Communion there is now an obligatory fast (which since the year 200 was optional.

590 AD: Pope Gregory approves the Liturgy of the Saints in public worship.

1199 AD: The Benedictine Office is incorporated into the Roman Office.

1457 AD: The *Little Office of the Blessed Virgin Mary* is printed.

Although the last entry is dated 1988, the entries make for very interested reading. The last two Appendices list *The General Roman Calendar* and *Latin Texts for the People's Parts of the Ordinary of the Mass*. Needless to say, there is a fairly extensive *Bibliography* at the back of the book. As the book's back cover indicates, this book is "a storehouse of liturgical knowledge." Note: There is an excellent discussion of *The Liturgy of the Hours* which includes the history of the *Divine Office*, its structural elements, and its celebration.

-Mr. George H. Bercau, O.P.

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Reminder!!!

The Inquirers will meet with Mike Lucas at 1:00 PM on the main floor of the Motherhouse prior to the large group gathering at 1:30. There will be a brief Chapter Meeting from 1:30 to 2:00; after which, the Study of the Mass will be held from 2:00 to 4:15. Vespers is at 4:45 PM in the Main Chapel. All are encouraged to participate.

Remember this guy?

This is a picture of Mr. Ray Powell, O.P. It was taken at Sacred Heart School of Theology where he is studying to become a priest. This is Ray's version of "the Imitation of Christ."



Prayer Before Study

By Saint Thomas Aquinas

Ineffable Creator...

You are proclaimed the true font of light and wisdom and primal origin raised high beyond all things.

Pour forth a ray of Your brightness into the darkened places of my mind; disperse from my soul the twofold darkness of sin and ignorance.

You make eloquent the tongues of infants. Refine my speech and pour forth upon my lips the goodness of Your blessing.

Grant to me keenness of mind, capacity to remember, skill in learning, subtlety to interpret, and eloquence of speech.

May You guide the beginning of my work, direct its progress, and bring it to completion.

You who are true God and true Man, Who live and reign, world without end.

-Amen



For those of you who would like to send a card or something to Ray, his address is:

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