

# Laudare

## St. Cecilia Chapter of the Dominican Laity

Ordinary Time

February 2012

*“May our lips praise you .... Our lives proclaim Your goodness .... Our work give You honor .... Our voices celebrate You for ever”*

## First Annual Lay Associates Conference



The First Annual Lay Open Conference was held January 24th at the William J. Fleming Center at the Cathedral of the Incarnation, Diocese of Nashville. Sixteen Lay Associations, Third Orders, and other fraternal organizations were in attendance. Approximately one-hundred attendees had the opportunity to hear representatives talk about their individual charism and the opportunities for spiritual growth.

Those attending also had the opportunity to meet with individuals from the various lay associations and ask questions. Among the Third Orders in attendance, who also had table exhibits, were the Passionists Partners (the primary sponsor of the conference), the Dominican Laity, Mercy Associates, Secular Franciscans, Legion of Mary, Knights of Peter Claver, Society of St. Vincent de Paul, the Lay Cistercians, and the Associates of Carmelites of Mary Immaculate.

Other groups who also made presentations were the Ladies of Charity, Cursillo, Catholic Charismatic Renewal, Fraternalus, Knights of Columbus, and the Diocesan Council of Catholic Women. A Directory of all the associations represented was provided to the attendees.

### *Dominican Laity Prayer*

*Loving Lord, through the intercession of our holy father, Dominic, our sister, Catherine of Siena, and our brother, Martin de Porres, raise up vocations to our Province. Send your Holy Spirit to guide and inspire the hearts of men and women to follow in the footsteps of our holy father, Dominic, our sister, Catherine of Siena, and our brother, Martin de Porres. Strengthen us in our vocation for preaching and service to God's people. May our lives always witness to others the gifts of our common life as Lay Dominicans.*

*We ask through Jesus Christ our Lord. —Amen.*



## ***The Dominican Laity : An Address by Mr. George Bercaw, O.P.***

### ***Lay Associates Conference – January 14, 2012***

In August, 2009, CARA, the Center for Applied Research in the Apostolate, at Georgetown University, published a report for the National Religious Vocation Conference which was being held that year. The report was entitled, “Vocations to Religious Life.” The report was an exhaustive 406 pages in length!

Essentially, what CARA discovered was that among those Religious Orders which were not only surviving, but actually thriving, the reasons for their continued growth were as follows:

Those who were drawn to those Orders exhibited five major characteristics:

1. A desire for prayer and spiritual growth
2. A sense of call to religious life
3. A desire to be of service – to have an apostolate
4. A desire to be part of a community
5. A desire to be more committed to the Church

I dare say that those same characteristics can be identified among those drawn to Lay Third Orders. I submit to you that these are the very same things that you are searching for in your spiritual journey. This is exactly what drew me to the Dominican Laity.

What drives that? I think that what is primary is a motivation which arises from our love for God and the Church He has given us. We love the Church! Participation in a Third Order enhances that love... it deepens our appreciation for the Church.... And helps us to be better Christians and better Catholics.

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Throughout the history of the Church, there have been periods when a crisis of some kind arose, or the need for reform became an imperative. At such times, through the Grace of God, saintly men and women became the instruments of Divine Intervention –many, the founders of Religious Orders. St. Dominic was one such person.

Very often, the impetus for renewal originated among the laity –people like you and I. And so it is today as well: seeing the many wounds our Church has experienced in recent years, we feel called by God to be living witnesses to everything that is good and right about the Church.

Throughout the history of the Church, devout men and women have joined their fiat –their “yes,” to that of the Blessed Mother and became channels of God’s Grace to a Church struggling with the challenges and the sins of a world lost in itself: secularism, materialism, relativism.

We have recently celebrated the Liturgy of Christ’s Nativity, and with that, the advent of the Church – Jesus: God’s Sacrament given to the Church – in turn, the Church as His Sacrament to us – And now, in the focus on His life and its meaning to us (through our observance of Ordinary Time), we are called to serve as the Church’s Sacrament to the world.

You and I are here because we recognize that, but what is needed in order to succeed, is Spiritual Formation –the means by which we are able to make and actualize a personal commitment to living a Christ-centered life—to be open to the movement and will of God in our lives – to live a life dedicated to prayer, study, community, and evangelization: One Faith, One Lord, One Church, many Charisms.

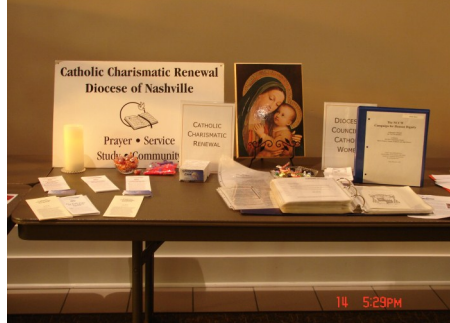
The initial Five-Year Dominican Formation Program is designed to help you become and fulfill what God desires: to live life at its fullest and its deepest level. To realize what Irenaeus said:

*“Gloria Dei Vivens Homo” - “The Glory of God is Mankind Fully Alive!”*

If you’re seeking a serious prayer life, a community of like-minded Catholics faithful to the Church’s Magisterium .... If you desire a spiritual life beyond the humdrum and ordinary.... If you want to be “fully alive” in Christ.....

God may be calling you to become a Dominican.

Praise be to Jesus Christ!





Numerous individuals came by during the time allotted to visit with the individual Third Orders .... There was a lot of interest in the Dominican Charism.



Father Donald Senior, C.P., spoke about the Jesus of the Gospels.



A number of the Nashville Dominican Laity were on hand to help at the Display Table where there were full color brochures and CD's readily available to hand out to individuals interested in learning more about the Nashville Chapter of the Dominican Laity.



**Blessed Be the Peacemakers: a Portrait of Christ, Himself**  
**By Mr. John “Mike” Lucas, O.P.**

*Assistant Formation Director*

Contained within His message to all during His “Sermon on the Mount”, Jesus’ message and words resonate to all that He had the words of eternal life. Jesus not only possessed intellectual and moral authority, but also authority over nature and sin. His underlining message was not of riches, power, or pleasure; but rather being poor in spirit, mourning, meekness, hungering for righteousness, thirsting for holiness, and being a peacemaker. Pope Benedict XVI stated these beatitudes show us a portrait of the Lord’s nature: A King who had no place to rest His head. “Come to me for I am meek and lowly of heart” (Matthew 11:28 – 29). Once we really embrace Jesus into our hearts and live within the life He gave us, we are changed forever. The Holy Spirit is truly alive and we breathe His air, touch His children with His hands, and forgive others as we are forgiven. Those who see Christ see: His mother, the apostles, and His church with the illumination of the Son of Man - Christ Jesus.

Is Our Lord’s message to us in 2012 any different? We cannot call ourselves Catholics without dying to self and carrying our cross (joyfully) for the One who ‘created the tree’. Remembering our Confirmation and the seal of the Holy Spirit; His gifts and fruits He showered upon our soul. These are true riches we can spend on others; “our neighbors”. As Dominicans, we welcome the challenges contained in: study, prayer, and preaching the Word of God. As members of the Order of Preachers, we have a platform to evangelize to the world about the message Jesus taught on the Mount and signed with His Sacred Blood on the hill of Calvary.

As we study this month and prepare our lives (souls) for Lent, let us recount the great saints that went before proclaiming the Gospel to Indians, Hindus, Hebrews, and Gentiles, alike. Fear no man, leave no soul behind, and give thanks to Almighty God for this day; a day of opportunity as a Dominican.

The Catholic Church glories in every deed of Christ. Her supreme glory, however, is the Cross. ... Certainly in times of tranquility the cross should give you joy. But maintain the same faith in times of persecution. Otherwise, you will be a friend of Jesus in times of peace and his enemy during war.”

-from *“The Catecheses by Saint Cyril of Jerusalem, in The Liturgy of the Hours, Vol III, pp. 157-158*

“I implore you in the Lord, lead a life worthy of the vocation to which you have been called. Be careful to preserve the unity of the Spirit in the bond of peace. *There is one body and one Spirit, and there is but one hope given to you by your calling.* ”  
 —Ephesians 4:1, 3,4

# “The Mystery that Christ is in You”

By Paul Hinnebusch, O.P.

THERE are many great mysteries of our faith—the mysteries of the Trinity, the Incarnation, the Redemption, the Holy Eucharist, and so forth: but we tend to neglect what St. Paul calls “the mystery that Christ is in you” (Col. 1:28) After all, this presence of Christ in us and of us in Christ (John 15:4) is the completion of the fullness of the mysteries of the Incarnation, the Redemption, and the Holy Eucharist. We, the members of the mystical body, are the completion of Christ; His work of re-demption is meaningless without us. The mystery of Christ in us is therefore of tremendous importance in our spiritual life.

Like the mystery of the Trinity, this mystery is something which infinitely surpasses human understanding. It can be known only in the Light of faith and, as it were, in a dark manner. And yet it is so vital to spiritual progress that it deserves continual meditation. Under the influence of the gift of understanding, one must endeavor to penetrate it ever more deeply.

When St. Paul says that Christ is in us, by Christ he means the man who is God, Jesus, son of Mary. It is indeed a great mystery how this man can live in other men. The divine life of sanctifying grace is Jesus Christ living in us in some mysterious way. At the last supper, Jesus said: “I will not leave you orphans: I will come to you. Yet a little while and the world no longer sees Me. But you see Me, for I live and you shall live. In that day, you will know that I am in my Father and you in Me, and I in you” (John 14:18-20).

And a little later the same night, Jesus commanded us to live this mystery when He said, “Abide in me and I in you” (John 15:4). In other words, there must be a mutual indwelling: He lives in us so that we can live in Him. We and He must achieve a kind of identity of life; we must live one life together. Jesus prayed for this at the last supper, asking the Father to admit us into that unity of life which He Himself enjoys with the Father and the Holy Spirit: “As Thou, Father, in Me, and I in Thee, that they also may be one in Us. . . . I in them and Thou in Me, that they may be perfected in unity” (John 17:21, 23). In these words, Jesus is telling us that, just as the three divine Persons live one divine life in common, so we are to live one life in common with Christ; the life we live in Christ is a sharing in the very life of the Trinity. We can enter into the divine life of the Trinity only by entering into Christ, by living in Him; He alone is “the way, and the truth, and the life. No one comes to the Father but by Me” (John 14:7). It is this mutual indwelling of Christ and the soul which St. Paul refers to in his famous words, “It is now no longer I that live, but Christ lives in me” (Gal. 2:20).

## *WE IN CHRIST*

But just how can we be in Christ and He in us? “This is a great mystery.” We are in Christ, not as water is in a jug, nor as a man is in a house. This is not a matter of material dimensions; this abiding in Christ is something out of this world; it is a totally new manner of existence, a supernatural mode of being. This existing in Christ is a new world of things, “a new creation,” says St. Paul (Gal. 6:15). “If then any man is in Christ, he is a new creature” (II Cor. 5:17). This new world of grace is beyond our understanding, so we cannot think of it in terms of ordinary, natural existence. We are in Christ and He in us in a mystical way. When we are in the state of grace, we have a mystical union with Jesus. We are not speaking now of that mystical union which is the highest perfection of the Christian life, but of a mystical union possessed by all who are in the state of grace. According to the dictionary, the word “mystical” refers to something which is not apparent to the senses, nor within the grasp of the intellect; it is something greater than the things of this creation; it is entirely supernatural, beyond our natural powers of comprehension. But that does not mean that a mystical thing is not real; in fact, it is more real than anything we can know with our natural powers; it is a greater reality, so great that we cannot fully grasp it in this life.

This presence of Christ in us and we in Him is something very real indeed. Christ is the head of His mystical body and is immediately present to all His members in that mysterious, mystical way. The whole Christ, both His divinity and His humanity, is continually acting in each living member of His mystical body. The sacred humanity of Jesus Christ, into which we are incorporated members, is the sole source of divine life in each one of us, His members. As Jesus said, “Without Me, you can do nothing.” In the present order of things, all supernatural life derives from Christ; one can live it only in Him; it is impossible to live it except in Him. Jesus makes this point by using the metaphor of the vine. “I am the true vine. - - Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, he bears much fruit; for without Me you can do nothing” (John 15:4 f.).

A vine and its branches are one living thing. The vine does not live without its branches, nor the branches without the vine. So it is with us and Christ. Christ is the whole vine, including its branches. We are the branches, only because we are in Him, living the divine life in Him. We have been incorporated into Him so that He can live His life in us and we can live in Him. As the vine gives its life to the branches and lives its life in its branches, so He gives us His divine life and lives it in us. We can live the divine life of grace only because Jesus Christ is immediately present to us in that mystical way, continually causing His divine life in us. The redemptive, sanctifying power of Christ is always present sustaining our supernatural life of grace.

A person lives the divine life of grace only because the Holy Spirit is actually dwelling in his soul. But, says St. Thomas Aquinas: “Christ works through the Holy Spirit. ‘If anyone does not have the Spirit of Christ, he does not belong to Christ’ (Rom. 8:9). Therefore, whatever is done by the Holy Spirit, is also done by Christ.”

### ***CHRIST IN US***

Pope Pius XII, in his encyclical on the mystical body, echoes the words of Aquinas, saying, “Christ is in us through His Spirit whom He gives to us and through whom He acts in us in such a way that all divine activity of the Holy Spirit within our souls must also be attributed to Christ.” The Holy Spirit comes to no one unless Christ Jesus sends Him. “For if I do not go,” said Jesus at the last supper, “the Advocate will not come to you; but if I go, I will send him to you” (John 16:7). St. John the Evangelist, who heard these words of Jesus and recorded them for us, understood from them that Jesus, by going to the Father through His obedient death, merited the right to send us the Holy Spirit. The same God-man who died on the Cross, and is now glorified at the right hand of the Father, has the exclusive right to bestow the Holy Spirit upon redeemed mankind. This was the explanation given by St. John in recording the words of Jesus about rivers of living water. Jesus had said, “He who believes in Me, from within him shall flow rivers of living water.” And John commented on this: “He said this of the Spirit whom they who believed in Him were to receive; for the Spirit had not yet been given, seeing that Jesus had not yet been glorified” (John 7:38).

Since, then, it is only the glorified Jesus—the man who is God—who sends us the Holy Spirit from the Father, the Pope is right in saying that Christ is in us through His Spirit, whom He gives to us and through whom He acts in us in such a way, that all divine activity of the Holy Spirit within our souls must also be attributed to Christ.

Since we have access to the Father only through Christ, who sends us the Holy Spirit, our whole spiritual life must be centered upon Christ, who said, “No one comes to the Father but through Me” (John 14:7). We must strive, then, to be aware of the presence of Christ in us. He is not far away from us, not hard to find, not hard to contact, but He is immediately within us, closer to us than we are to ourselves, maintaining us in the divine life.

In fact, we may say that, in the order of grace, Christ is everywhere. Just as in the natural order God is everywhere, in all creatures, maintaining them in existence by His creative powers so, too, the God-Man, Christ Jesus, is everywhere in the “new creation”—the mystical body—by His redemptive power, maintaining each member in the divine life. It is in His humanity says St. Augustine, that the Son of God is the true vine. Therefore, in His humanity we must abide, as branches of the vine, if we wish to live the divine life. Just as “all things [in the original creation] were made through Him,” the Word (John 1:3), so through the Word-made-flesh, Christ Jesus, all things are restored and preserved in supernatural life. Nothing happens in the “new creation” except by the actual working of Christ its head, working in it by His Holy Spirit; for all grace is the grace of Christ, merited by Him



## **CONSCIOUSNESS OF CHRIST'S PRESENCE**

Christ, therefore, truly is in us by the grace He is producing in us, as truly as God is in all things causing their existence. But Christ's presence in us causes divine life, while the universal presence of God in all creatures causes only natural being in them. The more conscious we are of this presence of Christ in us, the more perfectly we will live the supernatural life.

Since Christ lives in us, it is incumbent upon us to cultivate the habit of repeatedly surrendering to His divine influence. Again and again, we must offer our whole being to Him. Say with St. Augustine, "O sweet Jesus, live Thou in me!" Let my life be Yours, let my work, my prayers, my sufferings be Yours. Lord, all these things really belong to You; You have a right to them for my whole being bears Your mark. The baptismal character marks me out as belonging exclusively to You; I am not my own but Yours. You have bought me at a great price; use my life as Your instrument for glorifying the Father.

Even though the Redeemer has these absolute rights over each of us because He has purchased us by His blood, so that we have no right to live except in Him and for Him, He does not force His divine life upon us; He does not live in our actions against our will. It is very important, then, that we repeatedly express to him our willingness that He take over our life completely; fervently ask Him, invite Him again and again, to begin and complete all actions, so that we will never act independently of Him. To give confidence in asking that our life be completely merged into His, remind Him that He has a right that we live exclusively in Him, He has a right to act even in our slightest action. So, Lord, take what is Yours—live in us. Do not permit us to rob You of what belongs in You.

When we say our Office, or any of our prayers, let us tell Him: "Lord, pray in me. Lord, let us pray together as one, You and I. This is not just my prayer, but Yours. The Father will not accept it unless You present it with me."

When we suffer, let us offer no word of complaint, but say, "These pains are Yours, Jesus. This headache belongs to You just as much as my prayers and my apostolate do. Let me not rob You of it by my complaints and unwillingness to endure it for You. Suffer in me; fill up in me what is wanting to Your sufferings on the Cross, for the benefit of Your body, the Church."

Or, when things go wrong, when efforts seem to be wasted, let us remember that Christ does nothing in vain; if we let Him work in us in all our undertakings, if we begin each work by asking Him to live in all our actions, then nothing we do will be in vain, no matter how fruitless it may seem to us. So, in all our frustrations, let us try to see the hand of Christ. "Lord, my life is Yours; You know what You are doing with me; do with me what You will."

Finally, this awareness of Christ within us is the perfection of devotion to the Holy Eucharist. For Christ is present in the tabernacle of the altar only for the sake of being tabernacled in our souls. When Christ comes to us in Holy Communion, He comes intending to remain permanently. He does not leave us when the sacramental species has dissolved, but after Holy Communion our mystical union with Him is stronger and closer than it was before. But we lose many of the greater benefits of this union if we never think of it, if we are unmindful of the mystery that Christ is in us. In Holy Communion, the whole Christ comes to us—body, blood, soul, and divinity. And our lasting mystical union with Him is also a union with the whole Christ; every part of Christ— His body, blood, soul, and divinity works in us for our sanctification. This is because the whole Christ, the living Christ at the right hand of the Father, is the instrument used by God in forming the divine life in us. God's action in souls is always theandric; that is, the divinity of Christ works in souls only through His humanity. It is only when we are united to Christ the head, only when we abide in His humanity as branches in a vine, that we have supernatural life. That head, that true vine, is the God-man, with body, blood, and soul, as well as divinity; through His humanity, He gives us divine life.

Therefore, not only after Holy Communion, but any time of the day, we may say with great profit that wonderful prayer to Christ within: "Soul of Christ, sanctify me; body of Christ, save me; blood of Christ, inebriate me." For the whole Christ is mystically present to us, and the purpose of each Holy Communion is to make closer the bonds of our mystical union with Him. Any time of the day, we can be in communion with Him, imbibing the benefits of His presence, thus reaping to the full the graces of Holy Communion.

In this way, we shall guarantee that His prayer to the Father at the Last Supper will be answered in our case: "As Thou, Father, in Me, and I in Thee, that they may be one in Us.... I in them and Thou in Me, that they may be perfected in unity" (John 17:21, 23).

-from Cross and Crown, June 1960, p 226-232

**ST. CECILIA CHAPTER OF THE  
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*“God then, is the Father of the created world and Mary the mother of the re-created world. God is the Father by whom all things are given life, and Mary the mother through whom all things were given new life. For God begot the Son, through whom all things were made, and Mary gave birth to him as the Savior of the world. Without God’s Son, nothing could exist; without Mary’s Son, nothing could be redeemed.”*

*-from, the Liturgy of the Hours, Vol I, page 1229*

*-The Office of Readings-*

*“Imitate Mary, O faithful soul. Enter into the deep recesses of your heart so that you may be purified spiritually and cleansed from your sin. God places more value on good will in all that we do than on the works themselves. Therefore, whether we give ourselves to God in the work of contemplation (as Dominicans) or whether we serve the needs of our neighbor by good works (as Franciscans), we accomplish these things because the love of Christ urges us on. The acceptable offering of the spiritual purification is accomplished not in a man-made temple but in the recesses of the heart where the Lord Jesus freely enters.”*

*-from, The Liturgy of the Hours, Vol. III, p. 1445, from a sermon by St. Lawrence Justinian, Bishop, and transliterated by the Laudare Editor.*



*“And was crowned Queen of Heaven  
and Earth”*

*“Holy Mary, Mother of God, pray for us now  
and at the hour of our death.”*

*Mater Dei*

*Pray the Rosary*

Group Leaders

Inquirers:

Sr. Vincent Marie, O.P.

Mrs. Marilyn Cox, O.P.

Mr. Mike Lucas, O.P.

Candidates:

Sr. Henry Suso, O.P.

Temporary Profession:

Sr. Mary Karol, O.P.

Final Profession:

*Sr. Vincent Marie will be pitch-hitting since a fourth sister has not been assigned to help with the Laity this year.*

*Chapter Officers*

*Members of the Executive Council*

*President*

*Mr. Michael Watson, O.P.*

*Vice-President*

*Mrs. Mary Ann Goodrum, O.P.*

*Treasurer*

*Mr. Rick Prickett, O.P.*

*Formation Director*

*Mrs. Marilyn Cox, O.P.*

*Secretary and*

*Newsletter Editor*

*Mr. George Bercaw, O.P.*