

St. Cecilia Chapter Dominican Laity

"May our lives always witness to others the gifts of our common life as Lay Dominicans"

Laudare

Ordinary Time

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November, 2012

"Freedom of Indifference vs. Freedom for Excellence"

-A Presentation by Sister Mary Angelica



Once again, our Chapter was treated to a scholarly presentation of the thinking and writing of one of our very own Dominican Sisters. The topic was related to Freedom and the choices that lay before us on our spiritual journey: the power to choose what is truly good, being cognizant that the choice of evil

denotes a lack of freedom. Sister noted that freedom is the combined action of the intellect and will, requiring truth and good. The nature of the will, she said, is to desire the good, which must be shown by the intellect. Freedom must develop through exercise and education. Growth in freedom is essential for human perfection....True Freedom integrates all action in view of an end, which unites the actions inter-iorly by intention.....She noted that Virtue is essential for true freedom, and that Law is an ordinance of reason, helping human action to conform to truth... Freedom is open and inclusive of the whole personal-ity....All of Scripture contributes to growth in the moral life, which is seen in light of the desire for God and God's desire for a relationship with man. Sister highly recom-mended reading Jordan Aumann's book, "Spiritual Theology," which recently chosen as the book to be used as the centerpiece of Spiritual Formation during the Candidacy Year .



We “Welcome” the newest addition to our Chapter: Sister Mary Ruth (below) who is assisting with the Inquiry Group.

Unfortunately, a picture of Sister Margaret who is teaching a course on the Bible to the Final Professed Class is not available at this time. The Editor will try to remediate this omission next month.

The Chapter is very blessed to have Sr. Henry Suso as the Religious Assistant this year. Sister is pictured on the left with the Chapter President, Mr. Michael Watson, O.P.



Laudare—Benedicere—Praedicare





Ex Libris

“A General Introduction to the Bible”
-by Normal L. Geisler and Wm. E Nix
© 1968, 1986

It is Saint Augustine who reportedly said that “the Old Testament is revealed in the New; the New veiled in the Old.” Or, to put it another way: “The New Testament is contained in the Old; the Old Testament is explained in the New.”

The authors point out that the order in which the books of the bible occur is not in any way arbitrary. “In fact,” they say, “the order shows evidence of being purposefully directed, at least in so far as it falls into meaningful categories, because it presents the historical unfolding of the redemptive revelation. Because redemption and revelation center about the Person of Jesus Christ, it may be observed that the several sections of Scriptures form a Christocentric structure (Luke 24:27, 44; John 5:39; Heb. 10:7). That is, Christ is not only the theme of both Testaments of the Bible, but He may also be seen as the subject in the sequence of each of the eight sections of the Scriptures.

In the Old Testament, the books of the law lay the foundation for Christ in that they reveal how God chose (Genesis), redeemed (Exodus), sanctified (Leviticus), guided (Numbers), and instructed (Deuteronomy) the Hebrew nation, through whom He was to bless all nations (Gen. 2:1–3). The historical books illustrate how the nation was being prepared to carry out its redemptive mission. In order for the chosen nation to be fully prepared for the task, it had to conquer its land (Joshua-Ruth), to be established under its first king, Saul (1 Samuel), and later to expand its empire under David and Solomon (2 Samuel–1 Kings 10). After Solomon’s reign, the kingdom was divided (1 Kings 11ff.) and later deported to Assyria (721 B.C.) and Babylonia (586 B.C., 2 Kings). However, redemptive hopes were not lost, for God protected and preserved His people (Esther) so He could cause them to return (Ezra) and their holy city to be rebuilt (Nehemiah).

In the law the foundation is laid for Christ; in the historical books the nation takes root in preparation for Christ; in the poetical books the people look up in aspiration for Christ; in the prophetic books they look forward in expectation of Christ. The law views the moral life of Israel, history records their national life, poetry reveals their spiritual life, and prophecy depicts their prophetic or Messianic life and expectations.

Ex Libris (Continued)

The gospels of the New Testament bring that prophetic expectation to a historical manifestation in Christ. There the promised Savior becomes present; the concealed becomes revealed; the Logos enters the cosmos (John 1:1,14) as Christ is made manifest in the flesh. The gospels give a fourfold manifestation of Christ: He is seen in His sovereignty (Matthew), ministry (Mark), humanity (Luke), and deity (John). The manifestation was limited in Jesus' day for the most part, "to the lost sheep of the house of Israel" (Matt. 10:6). After Christ died and rose again, the disciples were commissioned to carry the account of His manifestation "to the ends of the earth" as told in the book of Acts. There is recorded the propagation of faith in Christ as He had commanded: "And you shall be My witnesses both in Jerusalem and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). The gospels give the manifestation of Christ, Acts the propagation of faith in Him, and the epistles the interpretation of His person and work. The gospels and Acts record the deeds of Christ and His disciples, but the epistles reveal His doctrine as it was taught by the apostles. The former gives the historic foundation for New Testament Christianity; the latter gives the didactic interpretation and application of it.

The climactic chapter of Christocentric revelation comes in the final book of the New Testament, Revelation, where all things are brought to a consummation in Christ. The "Paradise Lost" of Genesis becomes the "Paradise Regained" of Revelation. Whereas the gate to the tree of life is closed in Genesis, it is opened forevermore in Revelation. All things are to be summed up in Him (Col. 2:9), for all things were made by Him, redemption was accomplished through Him, and it is only fitting that all things should be consummated in Him (Eph 1:10)."

The authors conclude by saying, "When viewed carefully, those sections of the Bible are obviously not arbitrarily put together. Instead, they form a meaningful and purposeful whole, as they convey the progressive unfolding of the theme of the Bible in the person of Christ. The law gives the foundation for Christ; history shows the preparation for Him. In poetry, there is an aspiration for Christ and, in prophecy, an expectation of Him. The Gospels of the New Testament record the historical manifestation of Christ, the Acts relate the propagation of Christ, the Epistles give the interpretation of Him, and in Revelation is found the consummation of all things in Christ.

I never cease to be amazed at how God brings everything together. And, like the Church Fathers, if we look deep enough...if we look through the lens of our Faith...We will see God at every turn!



*-Mr. George Bercaw, O.P.
Secretary*

From the eLumen November Issue.....

In the same way that the universal Church celebrates the feast of All Saints on Nov. 1, and All Souls the day after, the Order of Preachers have their own similar feast days. On November 7, it is the custom to remember and pray for **ALL SAINTS OF THE ORDER OF PREACHERS....**

The Dominican Constitution states that today we faithfully remember, those who have gone before us in the family of Saint Dominic and who offer us the example of their way of life, their company in the communion of saints, and the help of their intercession. By this celebration may we be moved to imitate them and be strengthened in the spirit of our vocation.

In similar manner, On November 8, we celebrate the Anniversary of the Deceased Brothers and Sisters of the Order....

The practice of the universal Church has associated the feast of All Saints with that of All Souls, emphasizing the fundamental truth of the communion of saints. According to the custom of our Order after celebrating the feast of All Saints of the Order of Preachers we too remember our brothers and sisters who have gone before us with the sign of faith and pray that they might enjoy eternal rest with the Lord. [Editor's Note: I am attempting to compile a list of our deceased Chapter Members, but do not have that list ready at this time.] See the link below at the bottom of this page.

Let's remember in our prayers Mr. Ray Powell, O.P., who has made his Temporary Promises in this Chapter and hopes to make his Final Profession before ordination as a priest in the Knoxville Diocese. You might also want to send him a card or note letting him know that he is being remembered in your prayers. His address at the seminary is:

***Sacred Heart School of Theology
P.O. Box 429
Hales Corner, WI 53130-0429***

We also need to pray for two other of our Chapter Members from the Nashville Diocese:

The Reverend Randall Potempa, O.P., Final Professed, an ordained Deacon..... And

Mr. Dan Robbins, O.P. who has made his Final Profession and is currently in the Diaconate Program.

Also.... A young man from the Nashville Diocese is now attending the Dominican House of Studies in Washington, D.C. His name is:

***Brother Peter Joseph Gautsch, O.P.
487 Michigan Avenue Northeast / Washington, DC 20017***

<http://dominicanliturgy.blogspot.com/>

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Prayer Before Study

By Saint Thomas Aquinas

Ineffable Creator...

You are proclaimed 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.



Prayer for the Consecration of Our Country to the Immaculate Heart of Mary

“Most Holy Trinity: Our Father in heaven, who chose Mary as the fairest of your daughters; Holy Spirit, who chose Mary as your spouse; God the Son, who chose Mary as your Mother; in union with Mary, we adore your majesty and acknowledge your supreme, eternal dominion and authority.

Most Holy Trinity, we put the United States of America into the hands of Mary Immaculate in order that she may present the country to you. Through her we wish to thank you for the great resources of this land and for the freedom, which has been its heritage.

Through the intercession of Mary, have mercy on the Catholic Church in America. Grant us peace. Have mercy on our president and on all officers of our government. Grant us a fruitful economy born of justice and charity.

Have mercy on capital and industry and labor. Protect the family life of the nation. Guard the precious gift of many religious vocations. Through the intercession of our Mother, have mercy on the sick, the poor, the tempted, sinners—on all who are need.

Mary, Immaculate Virgin, our Mother, Patroness of our land, we praise and honor you and give our country and ourselves to your sorrowful and Immaculate Heart. O Sorrowful and Immaculate Heart of Mary, pierced by the sword of sorrow prophesied by Simeon, save us from degeneration, disaster, and war.

Protect us from all harm. O Sorrowful and Immaculate Heart of Mary, you who bore the sufferings of your Son in the depths of your heart, be our advocate. Pray for us, that acting always according to your will and the will of your divine Son, we may live and die pleasing to God.

-Amen