

Dominicana

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Rome, March 3, 2016

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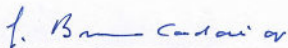
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My dear brothers,

A century ago, the publication, *Dominicana*, came into existence. It occurred, also, during the 700th anniversary of the confirmation of our Order. Now, at our 800th anniversary, your publication continues to bear much fruit. It is an eloquent testimony of what is at the heart of the vocation of Preachers: the demanding search for truth through contemplation, study, fellowship and conversation cultures. All of this is rooted in the gift of our Dominican life, in its fraternal life and its apostolic mission.

It is with the sure hope that your publication continues to serve the purpose for which it was created that I ask God to bless the readers and contributors to the 2016 Spring edition. May its contribution to the search for Truth be helpful to many during the Jubilee Year of our Order. Indeed, may the Lord bless this great adventure!

Your brother in St. Dominic,


fr. Bruno Cadoré, O. P.
Master of the Order

ARGUMENT

The Dominican Order, historians tell us, was a grand old institution and did a wonderful amount of good, but like other medieval organizations its days of usefulness are over and at the present time it is but a stumbling-block to the wheels of progress, a poor decayed society glorying in the past.

Thus stated Br. Humbert, O.P. in the first edition of *Dominicana*, begun in 1916. Those were historic times for the young friars of the Province of St. Joseph. The brothers of the Dominican House of Studies were writing in the midst of the “Great War.” The Order worldwide was showing new life after the destructive revolutions of the 18th and 19th centuries. The American Catholic experiment was starting to emerge as a success, as seen in many great new buildings such as their new House of Studies in Washington, D.C., built in 1905.

As a result, for the 700th Jubilee of the Order of Preachers, they wanted to commemorate the successes of the Order in their unique, American situation. This “Vol. 0” became the first issue of *Dominicana*, even though Vol. 1 No. 1 was assigned to the first issue that appeared in the Easter Season, 1916. According to Vol. 0, “The *Dominicana* will contain articles pertaining to the history of our Order, the lives of our saints, the work of our societies and an up-to-date review of Dominican activities throughout the world.”

This Summer 2016 Jubilee Edition (Vol. 59 No. 1), produced 100 years later, continues that mission. We have the privilege of looking back at our history to look forward to continued

Dominican engagement with the world and the Church, all in the context of these past 800 years.

This issue then is a celebration. It celebrates eight centuries of God's blessings to the Order of Preachers. It celebrates a humble periodical which has survived (after a hiatus from 1969 to 2011) for one century, maintaining a print presence in a primarily digital world, and can be found accompanied by our *Dominicana* daily blog on www.dominicanajournal.org.

The Order has proven it is not a "decaying society" but a vibrant one that has difficulties and blessings alike. By God's grace, our future is bright, and the need for the Gospel is as urgent as ever among the peoples of our province, country, and world. And this journal has a small part in spreading that Gospel, both in its present production and in its assistance in the formation of its student writers and editors who are preparing for their future ministerial assignments in the preaching of the Gospel and the salvation of souls.

Finally, we would like to reiterate the dedication found in Vol. 1 No.1, 100 years ago:

RECOGNIZING that journalism has become an important factor in the propagation of Christian truth, and inspired by the traditions of an Order ever zealous for the written word, whose members have not infrequently immortalized their names in the pages of Catholic literature, the Novices of the Dominican House of Studies, Washington, D.C., urged on by the wishes of their Reverend Superiors, in order to fit themselves for this particular and important branch of apostolic labor, have decided to issue a Quarterly.

IN doing so, however, they are well aware how futile would be even their best efforts if not aided by the all powerful force of prayer; accordingly before attempting to lay even the foundation stones of this new enterprise, they

humbly dedicate their labors to JESUS, MARY, JOSEPH and DOMINIC, beseeching at the same time the aid and protection of these heavenly patrons.

Br. Dominic Bouck, O.P.
Editor

Br. Ephrem Reese, O.P.
Associate Editor

ESSAYS

ST. DOMINIC AND ISIS

Aquinas Beale, O.P.

What could St. Dominic have to do with the Islamic State of Iraq and Syria (ISIS)? Perhaps we could see a model in the indefatigable struggle for souls by this saint of medieval times for combating ISIS from the pulpit today. But the dynamic that I wish to explore is different. I find a striking parallel between the young people flowing from the West into the ranks of ISIS and the young men and women entering Christian religious orders across the globe, including St. Dominic's Order.

Ultimately, I hope that this rather unusual comparison will lead to some understanding of the appeal of the Islamic State for certain young Muslims who have grown up in the West and, more importantly, a profound appreciation for the vision of St. Dominic.

LEAVING THE WEST BEHIND

For many in the West, the decisions of these two groups of young men and women appear to make little sense. Why would any young person leave behind a stable, well-paying job to enter a society that promises a comparatively limited range of financial and material prospects? Why would any "enlightened" individual join an institution that appears to be so obviously repressive and

backward according to Western standards? Why would anyone leave behind family and friends and endanger his life for the sake of some distant ideal?

Many struggle to answer such questions in the face of the marked success of ISIS and its propaganda machine in drawing in young supporters from across the globe, including areas considered to be very modern, secular, and enlightened. It is not the case that all of these young people joining ISIS come from backgrounds marked by social isolation, material poverty, or even religious fundamentalism. In fact, many had friends, worked jobs, and enjoyed the various forms of Western art and entertainment. Moreover, these men and women joining ISIS seem to be aware of the risks and challenges that accompany their decisions, controverting many reductionist claims that they naïvely seek adventure and fulfillment in the face of boredom and discontent with their lives in the West. On the contrary, these young men and women have been profoundly touched by the call of ISIS and gave up their thoroughly Western lifestyles in order to travel to Iraq and Syria to support the newly founded Islamic State.

Yet those same three questions can be—and indeed are—asked in reaction to the growing number of young men and women entering religious orders and pursuing priestly vocations within the Catholic Church. These men and women do not face unemployment or an inability to interact with the world around them. Again, they have plenty of friends, good educations, and well-paying jobs. Moreover, they do not always come from backgrounds deeply steeped in religious observance; some are converts and others had lapsed in practicing their faith at various points in their lives. Yet, they all seem to be throwing aside their potential in life in order to pursue lives as friars, sisters, priests, monks, and nuns. Furthermore, they do so not simply because they seek the severe asceticism of austere self-denial, but often they express their motivation in terms of the pursuit of happiness—and ultimately of sanctification.



Jean-Léon Gérôme — Greek Youths Who Are Being Converted to Islam

In both cases, these young men and women are inspired by particular historical figures to leave behind the modern, secular ways of the West. For the young Muslim joining ISIS, the model that inspires him to set aside his jeans and Xbox controller in favor of a tunic and prayer rug is that of the Prophet Muhammad and his early followers. For the young Dominican, the inspiration for dressing in a religious habit and committing to pray the breviary is the example of St. Dominic. It is in following these two different

examples that these two ways of life radically diverge. Therefore, it is necessary to consider the general character of the lives and values of these figures in order to better understand how the lives of their present-day followers differ in more substantial ways than they seemingly resemble each other.

THE IMITATION OF THE PROPHET

In most religions and religious movements, one of the foundational principles in the lives of their followers is imitation of the founder, and Islam is no different. From the earliest days of Islam, the imitation of the life of the Prophet Muhammad played a central role in shaping the lives of Muslims. Along with the Qur'an, the recorded life of Muhammad serves as a foundation of Islamic law, or Sharia. In classical Islam, studying the life and sayings of Muhammad, as most often found today in the various collections of Hadith, was imperative for sound religious practice. The life of Muhammad provided the pattern for the imitation of faithful and pious Muslims. The basis for such a practice can be found in verse 21 of the 33rd Surah of the Qur'an: "Indeed, in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for [the Meeting with] Allah and the Last Day." In other words, the faithful Muslim who is prepared to go before Allah on the Day of Judgment can do no better than imitate the life of Muhammad.

But what does such imitation entail? The principles for imitation within Islam vary from sect to sect. There are a number of collections of Hadith, and the different groups of Muslims hold up different collections as the more authoritative account of Muhammad's life. Towards the more peaceful extreme, Sufi Muslims focus mostly on the interior, religious dispositions of Muhammad, arguing that the Prophet's internal character is more important for imitation than the external aspects of his life; however, such an approach is the minority. Other sects found within Shia and Sunni Muslims also consider Muhammad's actions to carry a significant

level of authority in shaping the laws they live by. In the case of the Islamic State, they fall within Sunni Islam and, like the Kingdom of Saudi Arabia, follow the rigorous tradition of Muhammad ibn Abd al-Wahhab (Wahhabism). However, unlike Saudi Arabia, ISIS is headed not by a secular king but by a caliph descended from the same tribe as the Prophet Muhammad. Ultimately, the Islamic State seeks to imitate the society set up by Muhammad, both in terms of socio-political structure and religious observance.

This tendency to wed the religious and secular is noteworthy because of the life of Muhammad. For ISIS—and, for that matter, for classical Islam—the union of the political, social, economic, and religious is critically important because by the end of his life Muhammad was not only the religious leader of Islam, but was also the head of the political and social order surrounding Islam. Consequently, he led his people not only in areas regarding the spiritual realm but the temporal, as well. The Prophet set the standard for prayer, morality, attire, trade, marriage, and speech. The Arabic of the Qur'an would become the standard by which formal language in the Islamic world was judged; the Prophet's practice of maintaining a separate house for each of his wives would be the necessary condition for subsequent periods in which polygamy was practiced; even the recorded attire and grooming habits of the Prophet and his followers would become the established custom for those seeking to follow the example of the Prophet according to the strictest rules of interpretation.

Many Muslims today and for many years previous have not adopted each of these customs—particularly polygamy—and would perhaps claim that such behavior constitutes a flawed interpretation of the Prophet's life. Nevertheless, those who hold for a literal interpretation of the Qur'an and Hadith—which is the norm of classical Islam—acknowledge that the strictest and, therefore, most pious imitation of the Prophet entails literally imitating as much of his life as possible. The Islamic State of Iraq and Syria exemplifies an entire society being formed out of many enthusiastic Muslims from around the world seeking to lead such

rigorous and faithful lives. Driving their decisions to leave the West behind is not some nebulous ideal but the concrete imitation of the Prophet Muhammad.

THE SPIRIT OF ST. DOMINIC

From the perspective one has sitting in the silence of a choir stall, such decisions to withdraw from society and lead an alternative life do not seem so foreign. As Christians, men and women in religious life seek to imitate the life of Christ as best they can. In order to follow Christ in a special way, they withdraw from society and enter religious life. However, as members of particular religious orders, they seek to imitate Christ in special ways that are often shaped by particular individuals. In the case of the Dominican, the source of inspiration is none other than St. Dominic. While many of the specific details of his life are unknown, the general traits of his character and, above all, the spirit he brought to his apostolate have played significant roles in forming the Dominican Order and the lives of the many men and women who have belonged to it over the past eight centuries.

The men and women who leave the world behind to follow in the footsteps of St. Dominic look to their founder for inspiration in living out their lives. In doing so, they consider the many illustrations of his tireless zeal in winning over souls for Christ: the long night he spent debating with a heretical innkeeper, the many journeys he made on foot preaching the gospel of Christ through both word and deed, the sleepless vigils he kept while weeping over the fate of lost souls, the burning and unfulfilled desire he felt for offering himself as a missionary and martyr. The religious sentiments and restless energy undergirding these actions can be discerned in the Constitutions of the Order, exhorting the brethren to tirelessly preach the Word of God, faithfully live out the evangelical counsels, fervently pray the prayers of the Church, and generously share the fruits of contemplation. In directing the

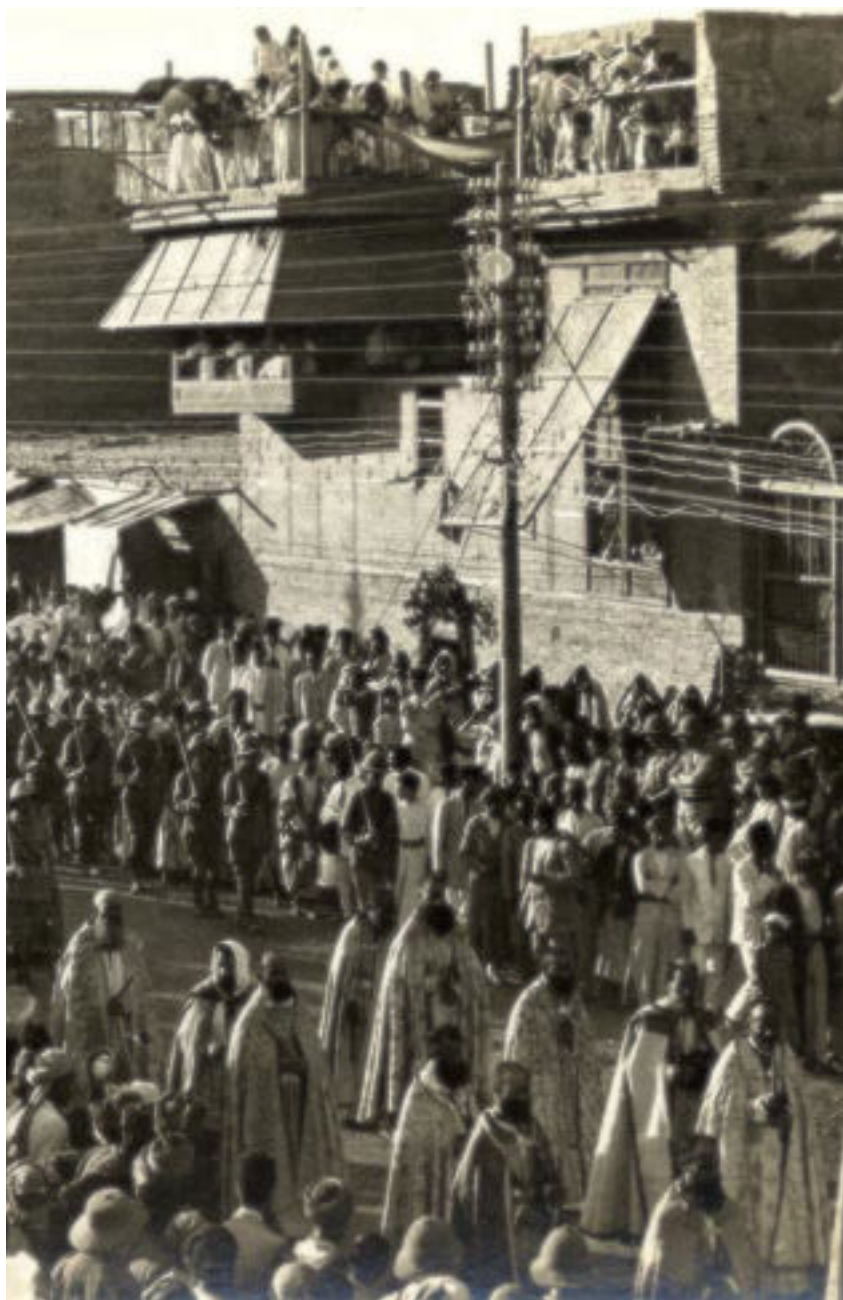
lives of the brethren, the Order looks to the example of Dominic in his faith, zeal, generosity, and prayer.

Moreover, the strength of his example reaches beyond simply shaping the manner in which these men and women pursue their vocations. Many of them wear habits that resemble the descriptions of the long tunic Dominic wore; they pursue the spirit of poverty he professed in denying himself the comforts that were his due as a canon of Osma; they cultivate the virtue of chastity that he so carefully observed and maintained in his life; they espouse the obedience he himself exercised in deference to his own brothers; they observe the hours of prayer in a manner similar to his spirited chanting of the psalms. For these men and women, Dominic is not merely some distant saint to be read about; rather, he is their spiritual father, the model for their lives, and the inspiration for their decisions to leave all behind for the sake of Christ.

A WORLD OF DIFFERENCE

Yet, in spite of these general similarities, there are many obvious and irreconcilable differences between the decisions to enter religious life and join the Islamic State. Most conspicuous of all is the difference in the ways that they engage with the world they have left behind.

Those that join the Islamic State find themselves literally at war with the rest of the world. They view the world that they have left behind as completely foreign and potentially opposed to their way of life. They must either shun it or subdue it; whichever they do, they cannot live on equal terms with it. Such is the behavior that has shocked and bewildered the rest of the world, though it is the logical result of trying to establish a society that demands the strict conformity of religious, social, and political values to the seventh-century world of Muhammad. The rest of the world struggles to understand the behavior of ISIS because they fail to grasp this point. The members of the Islamic State desire to create a society modeled after the life and sayings of the Prophet, and



Celebration of Corpus Christi in Baghdad, Iraq — 1920

according to this rigorous approach, they can tolerate nothing less than the subdual of any other cultural groups, particularly within their borders.

In striking contrast, those joining religious orders, such as the Dominicans, do not find themselves in a physical war with the rest of the world. Such is true for even those religious who strive to imitate their founders according to the most rigorous principles. In fact, many of these regularly engage with the very world that they have left. The difference between the two groups could not be starker; where the one seeks to subdue, or even destroy the rest of the world, the other seeks to transform it.

Yet, some could point out that religious orders have not always been known to exist in such peaceful fashion within the history of Christianity; they were deeply involved in the Crusades, the Inquisition, and the Wars of Religion. Even St. Dominic worked closely with the crusader, Simon de Montfort, in his efforts to subdue Christian heretics in the South of France. How is this any different than the pairing of the temporal and spiritual sword by the Islamic State? It could seem that the two groups are just at different phases in complementary trajectories. But this is simply not the case.

The key to grasping this difference lies in the different models of imitation. The Prophet Muhammad died as the head of both a religious group and as the head of state. Hence, those seeking to imitate his example most fully strive to combine the temporal and spiritual by the necessary means, which entails the destruction or subjugation of any temporal or spiritual orders apart from their own.

In contrast, founders of religious orders, like St. Dominic, died as leaders of religious movements that collectively seek to imitate yet another figure, Jesus Christ, who died not as the head of a state but at the hands of a state. Consequently, even in those periods in which the temporal and spiritual powers of Christendom have existed side-by-side, the relationship has been tentative, never essential, and always difficult to maintain.

In the case of St. Dominic, the non-essential character of the partnership of the temporal and spiritual was exhibited by his dispersal of the brethren from Southern France, where the early friars had worked closely with the crusaders. While the crusaders fought heretical forces on the plains of the Languedoc, Dominic saw that the more important struggle lay on a completely different plane—one confined to no single geographical region. Moreover, the fight he sought to win rested on the successful conversion of souls, not their destruction. Hence, the temporal sword may not always be compatible with the spiritual aim of the salvation of souls and could even frustrate such endeavors. Undoubtedly, St. Dominic realized this tension and decided the holy preaching of his friars would be better served by greater independence from the blood and violence of the Crusades. Of course, there is no telling exactly what Dominic's thoughts on the Crusades were. However, his decision to send the majority of his followers away from the bloody fields of the Languedoc suggests that his vision for the Order of Preachers of the Gospel of Jesus Christ did not include the union of their spiritual efforts with the temporal sword.

While the imitation of St. Dominic or Muhammad offers alternatives to the modern, Western paradigm, adherence to the Dominican ideal does not lead to the domination of those who are opposed to it but rather their conversion; every creature, even those hostile to Christianity, remains an object of the love of God. In the case of the Islamic State, their way of life leads them to subject all things to the rule established by the Prophet Muhammad. If anyone obstinately refuses to submit, then that obstacle must be wiped out; such a one has no value in the eyes of ISIS.

So, returning to our opening question, what could St. Dominic have to do with the Islamic State of Iraq and Syria? Reflecting on his example in contradistinction to the case of ISIS can help us arrive at the crux of the matter. Judging from Dominic's own life, the problem is not simply their violence—though that is indeed a terrible problem; nor is their rejection of the values of the modern, secular West necessarily problematic. The problem

with the Islamic State is this: they are following the wrong model. They want to imitate a man who is, like themselves, simply a man, whereas they should seek to imitate the God-man, the very Light itself, the Lord Jesus Christ, whom St. Dominic and all the saints follow by picking up their cross.

Br. Aquinas Beale entered the Order of Preachers in 2011. Before joining the Order, he received a master's degree in foreign affairs from the University of Virginia.

LACORDAIRE, DOMINICAN APOLOGIST

Constantius Sanders, O.P.

If the Catholic Church, and the Dominican Order, ever looked dead, it was at the turn of the 19th century. In the wake of the French Revolution, the Church had been banned in many parts of Western Europe, thousands of Catholics had been martyred for their faith, religious orders had been outlawed, and the Pope had recently died in captivity under Napoleon. Swept up with the ideals of the Enlightenment, the Western world had declared herself to have progressed beyond the supposed naïveté and superstition of Christianity. Nowhere was this more dominantly witnessed than in France, where only a generation before Voltaire had stated, “The truths of religion are never so well understood as by those who have lost the power of reasoning.” Yet, within another generation, the French people had begun to return en masse to the Catholic Faith. So what changed? While the short answer would be “grace,” the details are varied and complex. Yet one figure who possibly best represents the reconversion of France is the Dominican preacher, Père Henri-Dominique Lacordaire. Lacordaire sought to reintroduce to France the Faith that had been dismissed in revolutionary fervor. In a society that claimed it wanted to be based on reason and freedom, Lacordaire preached that not only was the Christian Faith eminently reasonable, it was the only way to find the true freedom that man longs for in every age.

He was born Jean-Baptiste Lacordaire in 1802, two years before Napoleon became “Emperor of the French” and was formed in the liberal ideals of his age. As a child he was noted for his aptitude in studies and eventually became a lawyer. Disillusioned with some aspects of his contemporary society, however, he reconverted to the Catholic Faith in 1824 which he had abandoned as a youth. Shortly thereafter he entered seminary and was ordained a priest

in 1827. While he longed to go to America to serve the rapidly expanding immigrant Catholic population, Providence had other plans for him. Introduced to different Catholic intellectual movements which had sprung up in the wake of the Revolution, he began to associate himself with some of the brightest Catholic luminaries of his time. Eventually, Lacordaire became a famed preacher and writer in his own right, destined to become the most widely regarded orator of his generation.

In 1830, he became a writer for the French Catholic periodical, *L'Avenir*, which advocated for a place for Catholicism within the post-Revolutionary world. They argued for universal freedom of religion and the freedom of Catholic presses to distribute their material. Yet these ideals did not have the grand success many hoped they would. French bishops eventually became suspicious of some aspects of their work—including asserting the strong primacy of the Roman Pontiff over the French Church—and recommended their condemnation. Pope Gregory XVI himself eventually condemned some of their more innovative positions. While some of Lacordaire's associates refused to submit and eventually left the Church, he was quick to acknowledge his error. After this, his stature continued to grow throughout France as an example of the possible return of Catholic vibrancy after a generation of oppression.

A GREAT IDEA EXTINCT?

In Advent of 1843, Lacordaire ascended the winding steps of the pulpit at the Cathedral of Notre Dame. About eight years earlier, he had given a series of conferences there which, by all accounts, was a roaring success—reports state that they averaged over 6,000 attendees per conference. The conferences were aimed at teaching the Faith again to a country that had lost it in the Revolution. But this time was different. In 1836 Lacordaire had left France in order to further his education in Rome. While there, he had met the Dominican Order and joined their number. After formation, he



Théodore Chassériau — Portrait of Lacordaire

returned to France with the expressed aim of restoring the Order in his home country. And did the Dominicans ever need restoring—they had gone from over 20,000 friars in 1789 to less than 5,000 a generation later. Around this time, one John Henry Newman became interested in religious life. Finding the Order much diminished in Europe, he wondered if it was not “a great idea extinct.”

Yet Lacordaire did not seek to resurrect a nearly extinct religious order simply for the novelty of it. Nor was he against the liberal egalitarian ideals of the revolutionaries. He too was a self-avowed proponent of *liberté, égalité, et fraternité*. It is reported that shortly before his death he told a confrere: “I die a repentant religious, but an unrepentant liberal.” Lacordaire believed that the desires for true freedom were fundamentally good, but that they could only be fulfilled in Christ. Figures like Voltaire were not the enemy, but misguided and a source for confusion. Faith did not destroy the rational capacities of the believer, but could be a source for greater insight into reality. He sought to show the modern world that Christianity was both true and in accord with what they sought.

There is something eminently Dominican about Lacordaire’s project. Though the Church exists as a unity, there are certain attributes which have found specific incarnation in particular Orders or associations. While the call to holiness is universal, it has been (and is) lived out in a variety of ways. Holy Poverty seems to be forever entwined with St. Francis and the Franciscan Orders. The coenobitic life in the West is perpetually influenced by the example and teaching of St. Benedict. Similarly, there is a particular grace which St. Dominic incarnated. It is the grace of a life spent serving the Church in study and contemplation, or as Guy Bedouelle, O.P., identified it in the title of his magisterial biography, St. Dominic exemplifies the “grace of the Word”. This grace—continued especially through the Order he established—is found in a life rooted in study and contemplation. The Dominican Order has sought to live this form of life and preach the Gospel in every age.

This preaching has taken on many forms. However, there seem to be specific types of preaching that are particularly Dominican. Trained in study and prayer, Dominicans have had a special responsibility to teach and explain the Faith, including its reasonableness. Beginning with St. Dominic famously spending the night discussing the Faith with an innkeeper, Dominicans have

been some of the Church's most famed apologists, or defenders of the reasonableness of Faith. Practiced from a position of authority, Catholic apologetics seeks to protect the faith of believers and refute the criticism of doubters. While the practice of apologetics has lost its appeal in contemporary theology, it remains a valuable tool and something connatural to the Dominican vocation. During this Jubilee year of the Order of Preachers, I would propose that Lacordaire's work as an apologist within the context of the Dominican tradition be a guide to us all.

AN APOLOGY FOR DOMINICAN APOLOGETICS

In Book I of the *Summa contra Gentiles*, St. Thomas Aquinas discusses the mode of inquiry taken up in theological study. He distinguishes two types of truth which the theologian seeks to understand. The first is that which unaided reason can know on its own. These arguments have demonstrable proof, and demand assent from all who understand them. Arguments like these, such as the proofs for the existence of God, or that $2+2=4$, can be carried out without the light of faith. The second type of truth is that which surpasses reason and is only known by faith. These truths are above our natural capacities of understanding and we rely upon God's revelation to know them.

There can be a temptation then to believe that truth is somehow divided and separate: that there is a truth of reason and a truth of faith. These two truths propose different ideas and are accepted variously. Faith becomes opposed to reason, and thus becomes the enemy of a supposedly rational people. Only a generation before Lacordaire, the Cathedral of Notre Dame had been desecrated by the revolutionaries and turned into the "Temple of Reason." The scene must have been striking. It represented the supposed fall of religion, having been overcome by pure and unfettered reason.

Yet, for St. Thomas, this presents us with a false dichotomy. Faith and reason are not fundamentally opposed, but rather two

sources to gain true knowledge. Both come from one source, God. Truth is twofold only for us, by our manner of coming to know it. Yet truth is fundamentally one, for it has one source, God. God is the source for all truth, whether we come to know it by natural abilities or as inspired by Faith. As truth has one source, no two truths can ever contradict each other. A truth of faith can never be contradicted by a truth gained through reason, nor vice versa.

Thus, Voltaire's critique of the unreasonableness of Christians is itself against truth. Faith elevates what we can know. St. Thomas argues further in the *Summa contra Gentiles* that it is most unreasonable to assert that we cannot assent to truths which are above reason. We are not the arbiters of Faith, but trust in the inner coherence of the unity of the created world. While some Christians have certainly been guilty of denying rational truths, the real task remains to show the compatibility between Faith and reason. Lacordaire presents us with an example of how this should be done.

In an age not unlike ours, where men seek first to be free, Lacordaire came proclaiming that it was only in God that one could achieve real freedom. This is attained in being released from real bondage. The world was, and remains, captive to sin. What the Incarnation brought was redemption, merited by the blood of Christ. In order to have true freedom, the dream of the Enlightened world, one first needs salvation. Lacordaire showed that only in Christ would the modern ideals, correctly understood and moderated, ever be achieved.

While apologetics as a subject might not be particularly popular today, it still has a place in Catholic theology. Lacordaire provides us an example of how this can be carried out, and there are some foundational principles which we can learn from him.

First, good apologetics address the questions that people are really asking in a mode that they understand. Lacordaire came proclaiming that it was only in God that one found true freedom. It was not "a law of bondage," as some had claimed. He also used numerous external references to history, psychology, philosophy,

poetry, and literature to illustrate his points to his own particular audience. A good apologist has to meet people where they are, speaking in a way they can understand, answering the questions people are asking. Dominicans seem uniquely qualified to respond to such questions. A life lived both in prayer and study, as well as in an apostolate, allowed Lacordaire to best confront the issues of his time.

Next, apologetics done rightly show that answers to life's deepest questions can only be found in the Catholic Church. This is what we preach to a world looking for redemption. Lacordaire gave his orations with expressiveness and enthusiasm, emphasizing that values familiar to his own day and age: liberty, equality, fraternity, patriotism, self-giving, and a sense of sacrifice, could only be truly achieved within the Catholic Church. As he argued, "The Church had the words *reason* and *liberty* on her lips when the inalienable rights of the human race were threatened with shipwreck."

Finally, perform apologetics from a position of charity and humility. Nothing is more off-putting to modern man than a position of assumed authority. Again, Lacordaire: "Real excellence and humility are not incompatible one with the other, on the contrary they are twin sisters." We have to show that we too are pursuing truth, like all people, and that we want to find it with them. The Catholic Church has provided us with answers, and we merely want to share them.

A MODEL FOR THE NEW EVANGELIZATION

So what happened to Lacordaire? His conferences at Notre Dame were well received despite thinly veiled threats against his life by the King, and his fame steadily grew throughout France. After the revolution of 1848, without his campaigning, he was even elected to the French parliament. However, in his attempt to rise above political parties, and, in his words, "preach the great truths of the Gospel to all factions," he was rather unsuccessful. He resigned two weeks after taking office. Furthermore, his efforts in the Dominican

Order encountered numerous setbacks, both from within and without. Yet, by the time of his death the Catholic Church and the Dominican Order in France were flourishing again.

I think Lacordaire's example here is of great value in two ways. First, no matter how bad we think things may be, Christ still comes to redeem us. Lacordaire was given the grace to help bring the Faith back to a country that had been massacring nuns in the streets. It can be tempting to view one's own era as being unique, but just look to history. The Church has always been persecuted, but the Christian is called to proclaim that the world has an authority greater than any human government. And that authority became man 2,000 years ago in order that we might have true life and freedom in his saving power.

Second, Lacordaire gives us an example of what the New Evangelization should look like. His talks are not heavily theological, but more inviting and apologetic. With regard to his conferences at Notre Dame he stated: "It seemed to me that we should not go to metaphysics, nor history, but set foot on the soil of the living reality and seek traces of God." He re-presented a good that had been rejected. People could see all around them how efforts to organize society without God always end with dissatisfaction and craziness. Lacordaire was able to show them, on their own terms, how to find what they were truly after.

On a personal note, I first became interested in Lacordaire when I was in France several years ago. In the Louvre, in the wing containing many of the most famous pieces from the time of the Revolution, is a portrait of Lacordaire. He was placed at the end, at the far side of the hall. He is portrayed standing upright, arms folded, wearing his outlawed Dominican habit, and looking out confidently. It is almost as if he is placed to watch over the rest of the excesses of the revolutionary age. He came calling his people back to the truth of the Gospel and faith in Christ Jesus. It seems fitting to give him the last word:

Let us all stand together, whoever we may be, believers and unbelievers. Let us stand up, believers, with feelings of respect, admiration, faith, love, for a God who has revealed himself to us with so much evidence, and who has chosen us among men to be the depositaries of that splendid manifestation of his truth! And you who do not believe, stand up also, but with fear and trembling, as men who are but as nothing with their power and their reasoning, before facts which fill all ages, and which are in themselves so full of the power and majesty of God!

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BURNING OUR VANITIES WITH SAVONAROLA

Hyacinth Grubb, O.P.

When the Dominican friar Girolamo Savonarola arrived in the Italian city-state of Florence he found a culture bristling with contrasts and in moral crisis. The Renaissance began here and the city was bustling with a renewal of classical literature, philosophy, and art; but in the midst of glorious prosperity there was a profound lack of virtue and corruption of integrity. As the Italian historian Pasquale Villari describes:

Their religion was either an engine of government or a base hypocrisy: they were without faith of any kind, whether civil or religious, moral or philosophical; they were not earnest even in skepticism. Their dominant feeling was utter indifference to principle.

The citizens of Florence devoted their energies to revelry, typified by their carnivals. Lorenzo di Medici, who was called “the Magnificent” and reigned as benevolent tyrant, wrote the songs for these masquerades, consisting largely of obscenities and double entendres, while youth paraded the streets dressed in costumes flaunting their debauchery. Imagine downtown Manhattan on Halloween, except sponsored, encouraged and organized by the mayor.

This was the moral environment that Savonarola found in the early 1480s but—at least to my ears—the situation sounds startlingly familiar. The city was more prosperous than ever but its citizens were utterly indifferent to principle, apathetic even in their skepticism. They could throw a good party, and were enthralled by empty and obscene entertainment. It sounds, in some ways, like us.

THORNS OF VANITIES

Savonarola would later name the entertainment obsessing his fellow-citizens “vanities.” He was not the first to decry them: so does Sacred Scripture, most obviously in the book of Ecclesiastes. “Vanity of vanities, says the Preacher, vanity of vanities! All is vanity” (Eccl 1:2). The more poetic Ronald Knox translation renders these first verses:

A shadow’s shadow, he tells us, a shadow’s shadow; a world of shadows! How is man the better for all this toiling of his, here under the sun? . . . And it was my resolve to search deep and find out the meaning of all that men do, here under the sun. . . . All that men do beneath the sun I marked, and found it was but frustration and lost labour, all of it (Eccl 1:2-3, 13-14).

The world is full of vain pursuits tempting men, and the Preacher searches them all but one by one finds them lost labor. In every thing of this world he could find no satisfaction: “What is all our striving, but a full mouth and an empty belly?” (Eccl 6:7). In other words a vanity is attractive, yet unsatisfying and unfulfilling. It is a shadow’s shadow.

Vanities are distractions. They are usually not terribly evil in themselves, though they are often occasions for greater sins. Rather their chief fault lies in their ability to draw our attention away from what actually matters. They are vain: not as people might be proud but as actions might be futile. And yet because of our fallen natures they still attract us, distracting us from reality. T.S. Eliot starkly characterized this life in the *Four Quartets*:

Here is a place of disaffection . . .
Distracted from distraction by distraction
Filled with fancies and empty of meaning
Tumid apathy with no concentration

Christ Himself warns us of the allure of vanities, in the parable of the sower. A sower sows seed on a path, on rocky ground, amid thorns, and on good soil, but only the seed in good soil free of weeds bears fruit. The seed is the Word of God and the soil the human soul. “And the man who took in the seed in the midst of briars is the man who hears the word, but allows the cares of this world and the false charms of riches to stifle it, so that it remains fruitless” (Mt 13:22). The briars that choke the seed of the word, that kill spiritually, are the vanities which trap and suffocate. Weeds kill a plant not directly, but subtly. They overshadow it and steal the sunlight, they cover its roots and steal the water, they suck the nutrients out of the ground and leave it withering. Vanities do the same to us in the spiritual life; they are worthless pursuits that overshadow and push out the worthwhile, the Word of God.

What do you do when overgrown with weeds? Pull them out and burn them.



Ludwig von Langenmantel — Savonarola Preaching Against Prodigality

SAVONAROLA'S BONFIRE

Savonarola arrived in Florence and saw his flock spiritually dying, led astray by wicked leaders and suffocated by the spiritual weeds of vanities. And so he began a process of reform, political and social as well as moral. It was not until 1497, seven years after beginning his preaching, that he organized his infamous Bonfire of the Vanities symbolizing the triumph of his civil and religious reforms. He would end a related series of Lenten sermons saying:

I know that you seek Christ; He is risen, He is not here. That is to say, seek Christ in heaven; seek Him not in the things of this life, neither in the things of this world; seek Him in celestial, divine and spiritual things. He is in heaven, and lo, He awaiteth you. O Christians! What do you [do] here? Seek to go where is thy head, for there shall you be blessed. . . . Walk from virtue to virtue in the present life, if you would find Christ in the next.

On the occasion of the bonfire, as certain Florentine citizens were attempting a revival of the carnivals, Savonarola's followers went round the streets collecting vanities and saying a prayer. They collected the masks and costumes, obscene pictures and songs and other accessories of the festivals, and perhaps a few lewd poems. On the final day of the former carnivals many attended Mass celebrated by Savonarola and took part in a grand procession through town; preceded by a figure of the Infant Jesus, carved by Donatello, the procession sang hymns and collected alms for the poor. They ended in a large plaza where the vanities had been earlier piled into a pyramid, and at a signal the four corners of the pile were ignited, the trumpets sounded and the bells pealed, and the great crowd let out a shout of joy.

The Bonfire of the Vanities was a dramatic gesture, to say the least. It was operatic, theatrical, over the top; obviously today's culture could never support it. But Florence in the Renaissance was

an operatic time. Remember, the former ruler of the city was called “Lorenzo the Magnificent” and spent his free time writing lewd poetry for the citizens to sing, and in that environment a bonfire was a natural conclusion to a reformation of morals. It seemed so natural, in fact, that there is very little documentation of it from Savonarola’s contemporaries. Villari recounts that “in the almost numberless writings in favour or abuse of the Friar, in which every subject and fact was discussed lending itself to his attack or defense, this event was almost entirely passed over. But this has not been the case with modern writers.” Although Savonarola has always been extraordinarily controversial, he was opposed for other reasons, and the bonfire was a mere footnote to his reformation of the morals and politics of Florence.

In the modern imagination, however, the Bonfire of the Vanities looms large. And so it is well worth addressing some of the misconceptions that surround modern accounts of the event. First, it was never a rejection of art. We have the witness of many artists who were Savonarola’s friends and followers, especially the painter Fra Bartolommeo who became a Dominican expressly to follow Savonarola. Moreover, Savonarola himself lived in the convent of San Marco so beautifully illuminated by Fra Angelico. He was no stranger to beauty.

Neither was the Bonfire a rejection of learning, as it has been so often portrayed or imitated in modern literature. On the contrary, poets and philosophers would be counted among Savonarola’s admirers. Most notably, he had around the same time—at great financial risk to the convent—acquired the Medici’s extensive library which was perilously close to being dispersed to settle public debts. Rather than see such a treasure of learning lost, Savonarola sold much of the convent’s land to keep the manuscripts open to the public. He worked to increase learning, not arrest it. Eyewitness accounts, as sparse and exaggerated as they are, agree: the Bonfire was in no way equivalent to the bonfires we find in dystopian literature. This was not *Fahrenheit 451*.

The Burning of the Vanities was no barbarism, but a symbol of Florence's reformation of morals. Principally, it was an honest awareness that some things are vanities, occasions of sin that support aimless lifestyles detrimental to a life of virtue. It embraced a realism that there are cultural products that only mislead and distract, capable of smothering the spiritual life. There are some frivolities that simply do not deserve our attention, do not deserve a place in our lives, and do not deserve to exist in our cities.

We are quick to judge Savonarola's actions, in part because we live in an age very different from his. The Renaissance loved the dramatic and theatrical, while the post-Christian West is anything but dramatic; we jealously guard our privacy and we value the efficient, quiet solution. But there is a deeper reason why we are quick to judge. In other ways our culture mirrors that of Florence: in its public embrace of vice, distraction by entertainment, and obsession with vanities. To approve of Savonarola's bonfire is to admit that we may need a little bonfire ourselves.

A MODERN VANITY

Florence's vanities were typified by the carnivals, which is why Savonarola burned their accessories as a symbolic rejection of vanity itself. We love our entertainment, but public carnivals are harder to come by in our day. Instead, our vanities might be typified and symbolized by the smartphone.

The smartphone is an incredibly powerful tool; we shouldn't pretend it hasn't expanded human knowledge and connected otherwise disparate persons. But in daily life we use it trivially. Imagine explaining the smartphone to one of the great thinkers of the past: Bell, or Newton, or even the medieval and ancient philosophers. "I have in my pocket a device on which I can access the vast store of human knowledge, read the classic works of literature, and listen to the greatest music ever composed. I use it mostly to look up videos of cats and get in pointless political

arguments with strangers.” It is hard to imagine a greater tool used more poorly than the smartphone, something so powerful used in vain.

As entertainment, the smartphone is the quintessential vanity; it provides a shadow of real life, it is “filled with fancies and empty meaning,” it is a “full mouth with an empty belly.” What better way to be “distracted from distraction by distraction” than with something you never have to leave behind and always provides a new triviality? And this is not even to mention the filth and obscenities permeating the internet. Smartphones certainly dispose us to ignore the good. But perhaps the greatest danger is that phones can destroy our ability to be quiet. The person who is always occupied with busyness is unable to discern the good and move towards it, he is distracted and, just like a distracted driver, prone to err to the point of spiritual death. Filled with noise, it is doubtful he will even notice his life falling apart.

Silence is necessary for self-knowledge, and ultimately, happiness and existential satisfaction. This quiet attention to the self is not narcissistic but athletic, to use one of St. Paul’s metaphors: “every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable” (1 Cor 9:25). Self-control, in the spiritual life as well as the physical, requires an attentiveness to the self. This makes it possible to truly know who I am, to be honest about my weaknesses and strengths, to be comfortable in my own skin while being aware of what I am lacking. It is to be present in the moment, in my own soul.

Being attentive to others also requires silence. Clearly without some degree of interior silence there can be no true listening, one can never be fully present to another person. According to research done at Essex University by Andrew K. Przybylski and Netta Weinstein, the mere presence of a phone on the table—even turned off and unused—can degrade the ability to connect and empathize with another person. “The presence of a diverting influence such as a mobile phone may inhibit relationship formation by reducing individuals’ engagement and

attention for their [conversation] partners.” Phones symbolize and are unconsciously linked to online activities, and they “can direct attention away from face-to-face conversations by making concerns about maintaining wider social networks salient.” The effect is so appreciable that it can be scientifically demonstrated: phones, even unused, pull our attention away from the person in front of us into shadowy distant interactions.

Most importantly, we need silence to hear God. If we cannot be attentive to someone we can see in the flesh, how can we hope to respond to a God that speaks in whispers more often than thunderclaps? Those who sought the Lord entirely have always sought solitude and silence: from the first desert hermits to the monastic orders holy men and women have found God in deserted places. Few are able to choose such a radical life of contemplation, but the principle is the same for those with more active lives. God has planted His Word in the soul as a spring welling up truths of eternal life, but that spring is often clogged with trash.

Removing that trash in order to be attentive to ourselves, to others, and to God is a goal we share in common with Savonarola. But as he lived in a different time, his Bonfire has a very different character. It was theatrical and dramatic, a public event in an explicitly Catholic state. We live in a quieter, more desperate time. We do not have the option of a single grand gesture to symbolize a new mode of life, and we cannot have the support of the state in our life of virtue.

LIGHTING A NEW BONFIRE

So what form should our bonfire take? Probably not a physical fire, plastic doesn’t burn well. For some getting rid of a smartphone is simply not an option, it is too useful and too integrated into daily life and work (though in reality more could part ways with it than are willing to admit).

Instead the use of smartphones should be moderated and controlled to cultivate silence in life. There should be times

and places where no smartphones or other screens are allowed: in the bedroom, at dinner time, especially in those places where it is important to be attentive. We have to rediscover how to relax, how to enjoy quiet leisure instead of perpetually needing to be entertained. There will be some discomfort as we attempt to reintroduce silence; most of us have forgotten how to be quiet and most of us are distracting ourselves from at least one or two problems. Silence forces us to confront reality, which is undoubtedly good and healthy but not always comfortable. Most importantly, we ought to reclaim the joys of being fully present with another person, we have to remember how to give and receive attention. I believe that we will find more love and support in those around us than we anticipate, and becoming attentive to reality we will learn to see our entertainments as truly petty.

It may seem farfetched to compare our moderation of smartphones with Florence's bonfire. But each is fitted to the signs of very different times, and our time is characterized by a quiet and desperate, even pitiful, individualism. To live and work within the modern world may require, to some extent, a participation in its vanities but it is easy to overestimate how necessary those concessions are, and underestimate how desired and in reality unneeded they can be. Most who rely on smartphones and other technologies could, with a little effort, learn to live without that vanity. Little by little each weed is pulled out and tossed on the bonfire, and as we expunge vanities we progress towards a life that is not vain but fruitful.

SAVONAROLA'S NOTORIOUS REFORMS

The citizens of Florence burned their vanities at Savonarola's urging, but the vanities they embraced were hardly their only vice. The terrible example of prelates—bishops living like princes and popes living in public sin—had for decades made a deep impression on Christians. Combined with the involvement of secular rulers in the Church hierarchy, it fostered an apathy

towards the faith. These were the primary targets of Savonarola's preaching and the cause of the controversies that enveloped his ministry.

In the first years of his reform, Savonarola made several decisive interventions in Florentine politics culminating in a complete restructuring of the city-state's government as a democracy, ruled by a council with Jesus Christ named as the King of Florence. Endeavoring to preserve its newfound freedoms, Florence cast itself against the major European powers of the time, including the Papal States. Savonarola's leadership and his outspoken support of Florentine independence gained him many political enemies through the years.

In his preaching Savonarola was constantly calling for a reform of morals not only among the laity but especially among the clergy. Pope Alexander VI, of the infamous Borgia family, was an able political leader but entirely corrupt. His papal election was widely believed to have been bought, he fathered at least four children of various mistresses and openly promoted them in the Church hierarchy. Corruption and vice reigned. All this led Savonarola to openly challenge clerics to reform; in one self-described "terrifying sermon" he proclaimed:

Fathers make sacrifice to this false idol, urging their sons to enter the ecclesiastical life, in order to obtain benefices and prebends; and thus you hear it said: Blessed the house that owns a fat cure. But I say unto you: A time will come when rather it will be said: Woe to that house; and you will feel the edge of the sword upon you . . . you forsake me, you deride me, yet I shall gain a few disciples who will give up all for Christ's sake. They will ask neither benefices nor prebends . . . they will not seek the great . . . they will not visit women daily.

Savonarola's candid insistence denouncing vice earned him many enemies. Eventually they fought back, using the devious and

corrupt practices that Savonarola despised; they misrepresented him to the Pope and incited anger against him in ecclesiastical courts. A long drama ensued featuring assassination attempts, riots in the church during his sermons, armed occupations of his convent, and at one point a plan to blow up his pulpit with fireworks. In the midst of these spectacles the Bonfire of Vanities fits well. But the story has a tragic ending, one which Savonarola predicted more than once.

On May 12, 1497, Pope Alexander VI issued an excommunication against Savonarola, the validity of which is still contested and unsettled to this day. And a year later when it became politically expedient, the secular rulers arrested him and two of his Dominican brothers and put them to death.

Savonarola, as recounted by J. L. O'Neill O.P., once wrote that “my departure from the city would be an occasion of grave danger [to the moral life of Florence].” His words proved true; after his death Florence returned to a life of discord and dissipation. Can we fare any better?

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DOMINICANS AND THE CRUCIFIX

Fidelis Conlon, O.P.

Note: As part of our special Jubilee Edition, we are featuring this essay from Dominicana's first issue: Easter 1916. —Editors

TTrue ideas are practicable. They represent something that is possible of attainment. They encourage imitation. Such are the Dominican Saints, the ideals of the Dominican Order. Enjoying eternal bliss beneath the protecting mantle of Mary, may be found models for all Dominicans. These models hold the secret of sanctity. To discover it we must read their lives. There we find that an intense love of the Passion has peopled the courts of Heaven with white robed Saints.

The crucifix has ever been the great book of Dominican perfection. Written by Almighty God in the Precious Blood of His only Begotten Son, it teaches the science of the Saints. Ignorant and learned, king and slave have studied it with success. All can understand its simple story. Dominicans especially have profitably opened that book of divine love and sacrifice. It was an object of their special veneration. Many fell under the weight of the cross, but not one cast off the heavy burden. No Dominican can be an unwilling Cyrene, and at the same time a loyal follower of Dominic.

The Holy Patriarch and Founder, St. Dominic, leads the white robed procession up the rugged ascent of Calvary. As a youth, he was an eager, loving disciple of the Suffering Redeemer. The Passion was the devotion having first claim on his heart. As a student he read and re-read the Epistles of St. Paul, till the spirit of the Apostle of the Gentiles, fired the heart of the Apostle of the Albigenses. It was only natural, then, that every thought, word and deed of the first Friar Preacher should be characterized by a burning love of the Crucifix, since St. Paul preached nothing but

Jesus Christ and Him crucified. Dominic true to his name was Lord-like, especially in his desire to suffer. His Gethsemani was the plains of Languedoc. His chalice was the terrible Albigensian heresy. Daily scourgings, penances, vigils, and mortifications were offered in honor of his Suffering Lord. Nothing was left undone which might make him more conformable to the Model on the Cross. Truly, Dominic preached a love of Jesus Christ and Him crucified, first by example and then by word.

Artists seem to have found inspiration in Dominic's love of the Cross. In the church of St. James at Muret, there is a picture representing the Saint receiving the Rosary from Mary. In his right hand he holds the much treasured Crucifix. This painting clearly shows how well known must have been Dominic's devotion to the Crucifix. There is another picture which is more familiar and more expressive. It is the one of our Holy Father praying before the Image of the Crucified. If art is silent music, what responsive chords must that picture strike in the hearts of all lovers of Dominic! There we see Dominic as the saint. With clasped hands, his countenance sympathetic with sorrow, his eyes closed to everything but the suffering Jesus, he asks for a share in the Sacred Passion. Nor does he forget his children. Knowing the power hidden in that Cross which rests against the very Gates of Heaven, he asks that a love of the Passion be given to all Dominicans. His request also embraces all religious souls striving to walk in the footsteps of the saints. That his prayer was answered, is evident from the following extracts from Dominican lives.

Following Dominic, the great Angelic Saint and Doctor, St. Thomas Aquinas stands out prominently. The learning of this Christian Aristotle and his efforts in behalf of true philosophy and theology were surpassed only by his love of the Crucifix. His masterpiece the *Summa Theologica*, was written on Calvary. Immediately after his necessary intercourse with the world was ended, Thomas opened that book of divine suffering. In the depths of the Sacred Heart he learned the secrets of that wonderful work of which "every article is a miracle." Theologians are often

perplexed by the teachings of the Angelic Doctor and admit an inability to fathom their depths of meaning. This is sometimes due to a faulty method of study. To perfectly understand the doctrines of Aquinas there is needed something equally important as intellectual equipment. It is a prayerful, meditative study of the textbook of the Saint—the Crucifix. The *Summa* is the sum of the teachings of the Master hanging on Calvary. It is the fruit of hours spent before that bleeding Figure. One incident especially throws much light on the motive and end of all the Angelic's labor. Having completed an important work, Thomas offers it to Jesus on the Cross. That act was pleasing to the Savior who deigned to express His approval in a miraculous manner. The Figure on the Crucifix addressed His client saying: "Thou hast written well of me Thomas. What reward wilt thou receive for thy labor?" The response gives us an insight into the character of the Saint. It was the answer to Dominic's prayer. The Angelic replied, "None other but Thyself, O Lord." We may marvel at the learning of the Saint, but we must marvel still more at the conformity between the Angelic Doctor and His Master on the Cross.

Since the Papal Throne is established on the Cross, we look to Calvary for its occupant. It is a fitting place for the Vicar of Christ. Our glance is rewarded. At the foot of the Cross kneels a celebrated Dominican Pope, St. Pius V. The world knows Pius as the Pope of the Rosary. His brethren know him as a lover of the Cross. When the Turks threatened Christendom, Pius united the Christian armies in defense. In comparison, the Christian army was small, yet the Turks were overcome at Lepanto. It was another Constantinian victory by the sign of the Cross; for the standard of the army, blessed and presented by Pius bore a large Crucifix. What power on earth could stand before that sign suspended from Heaven by the golden chain of Mary's Rosary? The Pontiff's devotion to the Crucifix had helped to win the victory. This was not the only miracle attributed to the Crucified Savior during the life of the Pope. The Saint's love of the Passion once saved his life from the treachery of enemies. As was his daily custom, Pius spent many

hours before the Crucifix. He raised the Figure to kiss the Sacred Wounds. The Feet parted so that his lips did not touch them. In all humility he believed that he had caused the displeasure of Jesus by some sin. Some members of the household, however, seeing the incident and having good reasons to think otherwise, wiped the Feet of the Image with bread. The bread was then thrown to dogs that immediately perished. Jesus had miraculously preserved St. Pius from death by poisoning, in grateful appreciation of his tender love and steadfast devotion to the Sacred Passion.

The daughters of St. Dominic rivaled their religious brethren in their devotion to the Cross. Their lives were marked by heroic voluntary suffering. No pain was too great for their love. St. Catherine of Siena was the first of those to whom our Lord revealed “the secret of His Sacred Heart.” Constantly engaged in familiar converse with Jesus, she asks Him “to take away all comforts and delights that she may take pleasure in no other thing but only in Him.” She pleaded with Christ to let her share His sufferings. “If I cannot be with Thee now in Heaven, she said, suffer at least that on earth I may be united to Thee in Thy Passion.” Her petition was granted. During the rest of her life she suffered intensely both in mind and body. Even the supernatural privilege of the Sacred Stigmata caused so much pain “that she thought she must die.” This impression of the Five Sacred Wounds transformed her into “a seraph dyed in the Blood of the Lamb.” Often she was mysteriously bathed in the Precious Blood and so great was her love of the wounded Savior that the mere sight of anything red made her weep. The whole life of St. Catherine of Siena may be summed up in one sentence—“an ardent desire to be united to the Divine Tree and transformed in Christ crucified.”

Another daughter of St. Dominic, St. Catherine de Ricci asked the Divine Spouse for a share in His sufferings. The impression of a Stigmata similar to that of Catherine of Siena was the response. This Stigmata caused intense pain yet Catherine de Ricci was not content. She then put a crown of thorns on her head. Even this was not all. Her Sisters in religion testify that from her

right shoulder to her waist there was a deep wide furrow caused by the Cross she mysteriously carried every week.

To St. Rose of Lima is given the credit of inventing extraordinary methods of showing her love for the Crucifix. Hers was a wonderful devotion. Every day she embraced a large wooden cross in her cell. Wherever she saw a cross, she knelt down in adoration. Buried deep into her flesh was a crown with ninety-nine sharp points which she often changed in position to open new wounds. On one occasion she tied her hands to the cross in her cell and hung suspended in the air. On her deathbed in order that she might expire like Jesus, she had a cross placed under her head and shoulders. St. Rose the first flower of Sanctity in the "New World" thrived under the shadow of the Cross.

From the lives of these few Dominicans may be learned the spirit of the whole Order. Love of the Crucifix was not confined to a few. It was a family devotion, practiced by all. Others besides those known as canonized Saints have shared in that devotion. Little Imelda, though a mere child, erected a miniature Calvary in her cloister garden where she was wont to spend her time with Jesus. Henry Suso for eight years wore on his shoulders a cross studded with nails and knew no resting place other than the hard wood of the cross. John Tauler spent his life meditating on the Passion so that he might teach others its value. Even in comparatively modern times Lacordaire most zealously guarded that heritage of St. Dominic. A burning love for the Crucified Savior was the power with which the eloquent Dominican moved the vast audiences of Notre Dame. In order to feel something of the sufferings of the Sacred Passion, Lacordaire had himself fastened with ropes to a cross where he hung for three hours. Lacordaire became a Friar Preacher in order to be able to exercise his great devotion to Jesus Christ Crucified. He recognized the special honor in which Dominicans had always held the Passion. This particular devotion first attracted him to the Order.

The legislators of the Order have always kept alive that devotion. The Dominican Constitution ordains that in every cell,

chapter room, classroom, refectory, and recreation room there must be a crucifix. It also prescribes that the religious on entering any of the above rooms must incline their head towards the Image. Moreover General Councils of the Order have admonished and strictly commanded the brethren “to preach nothing but Jesus Christ and Him crucified.”

Is not this devotion to the Passion a glorious tradition? The seed sown by Dominic had taken root and bore fruit a hundredfold. The motto of the Dominican Order is “TRUTH.” In no better way have Dominicans lived up to this motto than by fostering devotion to the Tree of Life on which “Truth” Itself has been nailed.

Christ told us that no one could go to the Father but through Him, for He was the way, the truth, and the life. Some of the white robed children of the Order of Truth have gone to eternal life. They followed Dominic along the way of the Cross. It remains for us to follow in the footsteps of our Model Saints, by imitating their love of the Crucifix.

The following is adapted from an obituary in the Fall 1959 issue of Dominicana (Vol. 44 No. 3).

Thomas Fidelis Conlon was born in Waterbury, Conn., on June 3, 1891. After his graduation from Aquinas College, Columbus, Ohio, he entered the Dominican Novitiate in Somerset, Ohio. He completed the required curriculum of philosophical and theological studies and also received the degree of doctor of literature and the licentiate of Canon Law in Washington, D. C.

As a young priest he was appointed Army chaplain in 1917 at Camp Shirley, Accotink, Va. Following this assignment, he taught Greek at La Salle Academy and Providence College, both in Providence, R. I. Then he was appointed to the Dominican Eastern Mission Band and in 1928, he was made superior of the Western Missionary Band in Chicago, Ill. From 1931 to 1938, Father Conlon

assumed the national directorship of the Holy Name Society. He also served as national director of the Rosary Confraternity and manager of the Dominican Publications Bureau. While acting as the executive secretary of the National Convention of Holy Name Societies, held in New York in 1936, over a national CBS radio hookup on the "Church of the Air" program, Father Conlon instituted the annual national observance of Holy Name Sunday on the second Sunday of January.

In 1938, Father Conlon was appointed pastor of St. Raymond's Church, Providence, R. I., where he remained until 1944 when he returned to his former role as a missionary and retreat master.

His labors were publicly recognized in 1937 when Father Conlon was decorated by Pope Pius XI with the Papal Cross "Pro Ecclesia et Pontifice." In 1951, the Dominican Order honored him with the title of Preacher General.

He died on April 20, 1959, in St. Mary's Priory in New Haven, Conn., where he had been stationed while fulfilling his assignment as missionary and retreat master.

May he rest in peace.

THE LOCUTORIUM

SWIMMING AGAINST THE TIDE

AN INTERVIEW WITH CHARLES CHAPUT, O.F.M. CAP.,
ARCHBISHOP OF PHILADELPHIA

Gregory Pine, O.P.

In baptism, the Christian is conformed to Christ and anointed priest, prophet, and king: “These faithful [the laity] are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world” (*Lumen Gentium* 31). Priests and bishops, for their part, partake of Christ’s priesthood through not only baptism, as do the other faithful, but also through priestly and episcopal ordination. They are thus called to exercise gifts and roles in the person of Christ the head. Charles Chaput, a Capuchin friar (Franciscan) and Archbishop of Philadelphia, is widely recognized as a holy minister of sacramental life, a clear and cogent teacher and preacher, and pastorally present shepherd of his flock. From this vantage, Archbishop Chaput affords insight in what follows into the role of the Church in the modern world, contemporary emphases in Church doctrine and practice, and his ministry as a pastor and consecrated religious.

For young Catholics in search of cities with community, apostolate, and rich ecclesial life, Denver is at the top of the list. Many attribute its vibrant Catholic atmosphere, in part, to Pope St. John Paul II's visit for World Youth Day in 1993 and, in part, more recently to the role you played as Archbishop in building up the Church in Colorado. For those looking to participate more fully in the Church's renewal and evangelization efforts throughout America, what are some basic principles that you found effective in Denver?

World Youth Day '93 was possible because my predecessor, Archbishop (now Cardinal) J. Francis Stafford, did a great job preparing for it. That meant dealing with some serious challenges in Denver's local Church when he arrived in 1986, stemming back into the 1970s. So he deserves a lot of the credit.

It's easy to build on a good foundation. By the time I became Denver's archbishop in 1997, Cardinal Stafford and World Youth Day had provided that. People with good apostolic zeal sometimes forget that mission runs on resources. Good pastoral leadership requires good stewardship of material resources. Otherwise nothing can get done. I inherited a very healthy diocese when I arrived in Colorado. This made doing new things, interesting things, a lot easier.

My own formation as a religious probably helped. The Franciscans started out as a strange new idea. So I try to be open to new ideas, as long as the people having them are hard-working and responsible.

In terms of young people wanting to contribute to the work of the Church, the key things they need are persistence, patience and humility. The Church's ministries are essential to her work. But they also tend to be heavy with inertia. Young people can do plenty of great apostolic things without getting absorbed into diocesan bureaucracies. If they're motivated, they just need to start. And of course they need to be willing to drop or modify an idea if it clearly doesn't work. Given human nature, that's harder than it sounds.



Archbishop Charles J. Chaput, O.F.M. Cap.

That leads me to think about the invaluable stability that tradition imparts to Church teaching and pastoral practice. How has your sense of living tradition deepened in the course of your priesthood and episcopacy, particularly in the American context?

The American context is bad for tradition. George Grant, Christopher Lasch and a lot of others have noted that Americans really don't like history because we don't want to be encumbered by the past. Obama's "hope and change" slogan in the 2008 election was an example. It was perfectly tuned to the American temperament. We like the idea of progress. We like the idea of change. We might be heading over a cliff, but it's OK as long as it's

“forward”—and no surprise, “forward” was one of Obama’s 2012 slogans.

It’s not my intent to pick on the president. I’m simply noting the shrewdness of his insight into the American character. We don’t like to remember that we can’t reinvent ourselves. The past is annoying because it helps to define us. It places obligations on our actions here and now. So for Catholics—including priests and bishops—connecting with the Church’s living tradition is a matter of survival. It’s the counterweight to a peculiar American weakness. We can’t stay Catholic and American at the same time unless we swim against the cultural tide. Knowing our traditions as a Church enables us to do that.

The past few years of the culture wars have been largely disastrous for Catholics. With increasing confusion as regards man’s identity and sexuality, it is more and more difficult to effectively communicate the truth. For those hoping to transmit saving truth in the public square, what do you see as the most important intellectual and spiritual resources to maintain integrity and to communicate effectively?

People are converted by other people, not by tools or programs or special strategies. If you want to be a good apostle, pray, read and do the spiritual and corporal works of mercy. It’s no more complicated than that. If you don’t read, you can’t grow in your faith. The same goes for prayer and apostolic work. We can’t give to others what we don’t have ourselves. We can’t fix interior problems—starting with our own need for conversion and missionary witness—with external solutions. We communicate best with the purity and zeal of our own lives, not the ingenuity of our tools.

The Catholic Church numbers among its members many compelling witnesses and models of the sanctity you describe. There are few stars in the firmament who shine as brightly as St. Francis. With the Holy Father choosing the name Francis, some speak of the present as

a “Franciscan moment” in the Church. Can you identify an element of St. Francis’s sanctity which we can seek presently to cultivate in our own life and witness?

That’s easy: his radicalism. By “radical” I mean committed zealously to the root; to the pure content of the Gospel and the pure example of Jesus Christ. A lot of modern Christianity, at least in the developed world, is a kind of Faith Lite. It can’t convert anyone else because we haven’t really let it convert us. St. Francis wanted none of that. He was hungry for the real thing; for the kind of zeal that comes from living the words of Jesus literally. We need to do that in our own lives, or at least have the appetite for holiness that makes real discipleship possible.

This year, the Order of Friars Preachers celebrates its 800th anniversary, just seven years after the Franciscan Order celebrated the same milestone. Eight centuries for both orders testifies to the enduring value and vigor of our charisms. Throughout their histories, Dominicans and Franciscans have contributed to the Church’s witness in sanctity, doctrine, evangelization, and apostolate. In what ways do you think the friars in particular can work together for the building up of the Church in their next 800 years?

Both communities were born in a hard period for the Church. They share a similar genius. Each in its own way was a radical recommitment to the truth of the Gospel and the person of Jesus Christ. Each was a radical reaffirmation of faith—in loyal service to the Church, even in spite of the Church. Again, that word “radical” is the key. It’s so easy to lose focus. Both communities have struggled over the centuries with the temptation to inertia. Time has a lot of aerodynamic drag, and it can wear down the soul.

I can only speak confidently about the United States, but I think the pastoral terrain for the Church here will become very hard very quickly over the next 20 years. It’s already happening.

And very few Catholics are ready for it. There's no reason to lose hope—God is always with us—but it does mean that a witness of wholehearted, articulate fidelity will be vital in sustaining American Catholic life. Dominicans and Franciscans have been down that road before. I'm not smart enough to have a grand plan for working together, but I know that if we do work together whenever we can, our people will be the stronger for it.

The Church has turned her gaze intently upon the sacrament of marriage and its sanctity in the recent papal magisterium. As the future portends increasing difficulties for Catholics, and especially Catholic families, what advice would you give to young men and women just setting out on this adventure who may be fearful of what lies in store?

Focus on God first and each other second. Everything else comes after those two things on the priority scale, even children, because children learn how to love and sacrifice from watching their parents. That might sound simplistic, but there's enormous power in little fidelities. Just saying the rosary together as a couple every day, year after year, shapes an eternity. Fear about what might happen in the future can steal the joy and beauty from the moments we have right now.

God never abandons couples who love him. So I try to tell young marrieds to fight against worrying about the future. Worry instead about the needs of your spouse and how to help him or her get to heaven. Life is about the other. That's all marriage is: a uniquely intimate, beautiful friendship, deepening over the years; fertile in spirit and fertile in body. Lived well, good things follow—always.

To speak further of family life, you had the opportunity to attend the Ordinary Synod on the Family in October of this past year during which you spoke about your positive and collegial experience with the synod fathers. As the dust has settled and you have a better

understanding of how the synod's teaching has been received and explained, what do you think will be the enduring legacy of the synod's deliberations?

That's still unclear. The synod's original working document was a decent draft text, but it had a lot of deficiencies. The synod fathers fixed most of those in the final materials, but the Church is in an odd moment. Even among some key bishops, theological formation is poor. Overall my experience of the synod was quite positive. I was very happy with the Holy Father's encouragement of candid discussion because that's the only way any real work can get done. But disagreements remain among the bishops on some very serious issues, so the synod's "enduring legacy" will remain murky for some time.

In the past century, the sanctity and witness of the likes of Popes Sts. Pius X, John XXIII, and John Paul II have U.S. Catholics looking to Rome with greater interest. Also, with social communication which brings to us a steady stream of homilies, audiences, interviews, and pictures, the Pope feels nearer and more accessible than ever. It seems that this impression of nearness has proven very powerful for the people whom Pope Francis has touched. How do you think the Church can cultivate more broadly the impression, and indeed the actual reality, of nearness to the people of God?

The technologies you mention can be wonderful tools for deepening the Christian life and spreading the work of the Church. But the "nearness" you speak of depends finally on the character of the person that those technologies project. Pope Francis has a faith and personal joy that can't be ignored because they're authentic. They're real. They come naturally from his heart. The Church draws near to people every time an ordinary Christian really lives like a follower of Jesus Christ. Again, there's nothing more powerful than personal witness. That's what gets attention. That's

what converts hearts. And we can do that right here and now, all by ourselves. Technology can help, but we're the active agents.

In this Holy Year of Mercy, Pope Francis has called for the universal Church to "contemplate constantly the mystery of mercy." In Philadelphia, you've placed a stress on adoration, confession, and works of mercy through a variety of diocesan liturgies and programs. How do you see the Year of Mercy promoting conversion and transformation in your Archdiocese and in the Church abroad?

The danger in any "Year of —" is that priests and people will receive it skeptically, as just another expression of bureaucratic programming. Every diocese has a number of efforts in place for celebrating the Year of Mercy, Philadelphia included. But the best way to live the year is to cultivate a regular reliance on the Sacrament of Penance. It's the most powerful life-changer there is. Confession is an exercise in self-examination and repentance. When we understand our own need for forgiveness, it gets a lot easier to forgive and show mercy to others.

Br. Gregory Pine entered the Order of Preachers in 2010. Before joining the Order, he studied humanities and mathematics at Franciscan University of Steubenville.

DISPUTED QUESTION:

ON THE GREATEST DIFFICULTY IN LIVING THE DOMINICAN LIFE IN CONTEMPORARY AMERICAN CULTURE

In the Middle Ages, the disputed question was one of the major forms of academic investigation. A master of theology would pose a question on which great authorities seemed to disagree, and then entertain objections from fellow masters and students. After others attempted to reconcile the various authorities, the master would give a determination that resolved the question.

In our form of the disputed question, two student brothers approach a difficult issue from different angles in order to reveal its complexity. The first brother begins with a statement, to which the second brother offers a response. While traditionally the dispute was settled by a master, in this edition, we will allow the readers to form their own decision.

THE QUESTION

As the Order turns 800 years old, there is no illusion about the existence of difficulties in living out the lofty call of following Christ according to the example of St. Dominic and his holy followers. Some stem from human weakness in general, which we hold in common with Dominicans of every place and age.

However, in the following disputed question, Br. Jordan and Br. Augustine will examine the difficulties that are more particular to living the Dominican life in the current American situation.

THE FRIAR'S DIGITAL DILEMMA

Jordan Zajac, O.P.

It was like I had a phantom limb. For my first few days as a postulant, I could have sworn that my iPhone—the one I didn't have anymore, since I deactivated it before leaving for the novitiate—was still vibrating occasionally in my left pocket. Or I would pull up short before entering the chapel, thinking to myself, “Better put it on silent or—oh yeah, nevermind.” And I didn't quite know what to do with myself when, in conversation with my classmates, a question came up concerning some factual detail, but answers via a Google search were not a few finger taps away.

I had always been quite optimistic about the benefits of smartphones and the other technologies that the digital revolution has introduced into society. However, I had not been realistic about just how deep an impact technology could leave on us—on the way we think, act, and interact with each other.

There is no doubt that digital technology has much to offer the Dominican friar. It proves useful for ministry and study. It functions as an excellent medium for our preaching, too. Yet, as I will argue here, it can also have a potentially disruptive influence on the way Dominican life is lived. Considering its ubiquity and the transformative effects it has on the way individuals think and relate to others, digital technology poses the greatest potential threat to our ability to live Dominican life to the full. I will highlight three areas of concern, each relating to our life of regular observance: the Internet's deleterious effects on prayer life, on the common life, and on the silence observed in order to protect and foster these and other essential components of Dominican life.

PRAYER

We are called to be preachers, and prayer fuels preaching. The contemplative dimension of Dominican life is indispensable. But in the digital age, we run the risk of becoming mere e-contemplatives. Regular exposure (and overexposure) to the Internet, in other words, can work to erode the kinds of mental habits that are most conducive to prayer, such as concentration and calmness. We run the risk of “power browsing” through our prayer life the way many people tend to push through a full inbox or scan headlines on the *Drudge Report*. As studies have started to reveal, the way we consume digital content is impacting our cognitive processes.

In 2008, *The Atlantic* published an influential article by technology writer Nicholas Carr entitled “Is Google Making Us Stupid?” There Carr tries to make sense of the ways in which his engagement with an ever-intensifying amount of digital content has changed his reading practices and cognitive processes. He finds himself processing and decoding lots of information, but at the same time feels himself less capable of focusing or reflecting on any of it. The studies in neuroscience which he appeals to demonstrate that the human brain is quite malleable, and that our habits of thought are shaped by the technologies to which we are exposed. The Internet not only supplies “the stuff of thought, but [it] also shape[s] the process of thought.” In other words, we are allowing ourselves to be retrained in how we think (or, in the case of “digital natives”—that generation too young to remember the sound of a dial-up modem—not retraining but training the mind outright, from their earliest years of life).

This retraining is all the more perilous for those of us pursuing the contemplative life. Our mental habits in turn affect our mental prayer. The more accustomed we become to multitasking, stopping a task to address an email, and scanning large amounts of content online, the less disposed we are for contemplation. To be a passive recipient of digital media is not the same as being open



George Hodan — Old Phone

and receptive to the Holy Spirit in prayer. Indeed, the former can slowly but surely erode our capacity for the sort of concentration that animates contemplation. If technology is training our minds to wander, we will have greater difficulty finding and following the Way (John 14:6). On a similar point, in his *Treatise on Preaching*, Humbert of Romans cites the wisdom of Seneca: “It is a sign of a good mind that a man stays put with himself and dwells within himself.” The more time we spend plugged in, the more difficult it becomes to pursue this necessary good in our life.

COMMON LIFE

Just as digital technology may compromise our communication with God, so too can it weaken our common life. Many recent studies, such as clinical psychologist Sherry Turkle’s *Alone Together: Why We Expect More from Technology and Less From Each Other*, reveal the extent to which digital technologies, especially social media, are impairing people’s capacity for meaningful personal relationships (and this applies to members across the generational spectrum). In seemingly small but significant ways,

our conversation can start to take on a shape and tone similar to the emails we have exchanged that day—terse, to the point, not exactly steeped in empathy or patience or a willingness to listen attentively.

We do not make such calculations on a conscious level, but our sustained engagement with digital technology could nevertheless cause our capacities for empathy and attentiveness to atrophy. We run the risk of treating our confreres the way some may approach the inbox—as something to get through and be done with. It requires commitment to invest oneself in community life. But technology makes demands on us as well, and we tend to submit to them too readily. Much like the attention needed to be docile in prayer, attentiveness to others in our fraternal life necessitates a kind of “active passivity.” It takes effort to remain open and genuinely receptive to our brothers. To spend sustained periods of time each day engaging in the opposite kind of activity—the “passive activity” that the digital age promotes—can in turn weaken our capacity for authentic engagement in the common life.

SILENCE

It is important to ask ourselves what—and how much—of the world we allow into the spaces where we live and study. In the digital age, the answer is: likely more than ever before. Much like cloister, silence is meant to keep out certain distractions and promote our life of regular observance. As the Order’s Constitutions state, “Silence is the guardian of all observances and contributes greatly to the interior quality of religious life, to peace, prayer, the study of truth and authenticity in preaching” (LCO 46§1). The silence called for here can be thought of as a kind of poverty of communication. But if friars’ rooms are able to pick up the priory’s Wi-Fi, there is no such poverty of communication. Silence is meant to help us still our minds, lead and enlighten, calm and convict us. Yet if we remain plugged in, we allow technology the opportunity to pull at and rush, worry and obsess us.

For others in contemporary American culture, it may well be that choosing to put away the smartphone or iPad for some period of time means losing touch with what matters most. But for the Dominican, or any other who pursues contemplation, it may be the opposite. The time we spend away from technology is precisely our opportunity for intellectual, spiritual, and self-reflective engagement with the life to which we have vowed ourselves. Silence is not the isolation that digital natives and other technology junkies might fear. Rather, it yields blessed solitude.

FINAL THOUGHTS

So, before the Internet, no friars were distracted during prayer, challenged by the common life, or struggled to maintain silence? Of course they were. And this fact strengthens my claim. Implied in my argument is that the way of life to which we have been called is already incredibly challenging. It demands a grace-filled mix of discipline, self-surrender, and assiduous effort. Submitting ourselves to technology as willingly as we have—welcoming it into our workspaces and living quarters—has meant unintentionally inviting in yet another serious stumbling block to our flourishing in Dominican life. This is not to say that we should shun technology. Nor do I wish to come off as Brother Luddite, O.P. Rather, I am arguing that the digital age has introduced an unprecedented source of tension into Dominican life, one toward which we must apply all the prudence, temperance, self-discipline, and accountability that our consecrated life is meant to instill within us.

Br. Jordan Zajac entered the Order of Preachers in 2013. Before joining the Order, he attended the University of Massachusetts Amherst, where he received a doctorate in English literature, specializing in Shakespearean drama.

HAUNTED BY UTILITARIANISM

Augustine Marogi, O.P.

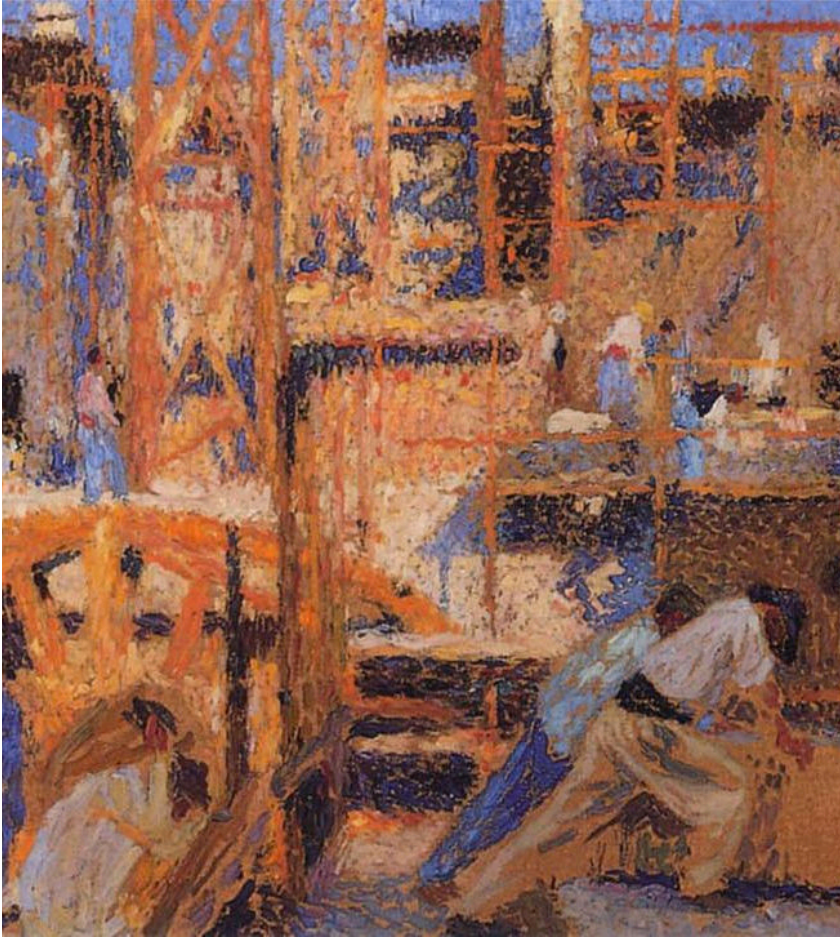
Regardless of how cloistered one may be, it is almost impossible to go through an entire day without being bombarded by some kind of advertisement, whether it be found in a cereal box, a package of soap, or a newspaper we happen to be reading. These inescapable encounters reveal the extent to which the culture in which we live is a consumeristic culture; this is an irrefutable fact, and we are all products of this culture. This means that years of enculturation, indoctrination, and instruction have made of us experienced bargainers who recognize valuables when we encounter them. While attaching values to objects is a skill that may be useful in the marketplace, in religious life this tendency is bound to foster a utilitarian mindset where everything is evaluated in accordance with its usefulness. I would like to express my gratitude to Br. Jordan Zajac for his insightful article, “The Friar’s Digital Dilemma,” wherein he suggests that the greatest difficulty in living the Dominican life is caused by the infiltration of digital technology into our conventual life, and thereby disrupting our prayer, community life, and solitude. In my treatment of the disputed question, I intend to explore an alternative answer wherein the greatest difficulty, I believe, lies not in the use of digital technology—the existence of which is a mere symptom—but rather in the utilitarian tendency to ascribe to others a value commensurate with their usefulness.

The main proponents of utilitarianism were the English philosophers Jeremy Bentham and John Stuart Mill. Bentham sought to invent a social contract that secured the maximum degree of pleasure in order to ensure the greatest possible good for the majority of people. He equated good with pleasure and evil with pain. According to Bentham, “virtue” is “a good thing by

reason only of the pleasures which result from the practice of it.” Conversely, “vice” is “a bad thing by reason only of the pains which follow.” Seeing how this system of thought could easily degenerate into the exploitation of the individual for the sake of obtaining the maximum pleasure for the majority, Mill reformulated the idea to include the “harm principle,” which states that all pleasure-procuring activities are permissible so long as they do no “harm to others.” While, for Mill, utility remained the governing principle that a society must observe, he recognized that some pleasures are superior to others based on their quantity and quality. Therefore, he posited a hierarchical gradation of pleasures that are experienced correspondingly by beings according to their capacities. This means the dignity of a human being surpasses that of a brute animal because of man’s capacity to experience pleasure more intensely.

Utilitarianism is mainly influenced by David Hume’s empiricism wherein all things are assessed in terms of what is only verified through sensory experience. In his article, “Let There Be Justice: A Thomistic Assessment of Utilitarianism and Libertarianism,” Jason Lloyd states that instead of “focusing upon the intentions” of a person and “the value of his motives,” utilitarians focus “exclusively upon the external effects” of a person’s actions. Consequently, human beings are appraised by the extrinsic value of their characters.

The influence of utilitarianism in contemporary American culture is not hard to see. The situation is even more troubling, though, when one retains these tendencies even after entering a religious order that is, by its very nature, fraternal and communal. Even friars can fall into the danger of treating one another on the basis of the sum total of pleasures or the degree of usefulness that may be extracted from each other. How valuable do we find that brother whose academic aptitude surpasses the rest? How desirable is the company of the brother whose humor captivates his audience and from whom we are able to procure a good laugh?



Martin Henri — Work

To be clear, academic excellence and a delightful sense of humor are indeed praiseworthy attributes. However, a community that esteems its members according to the perceived benefits that may be gained in return is disordered because it ignores the role of God's grace, which is bestowed on individuals gratuitously, and not based on their merits. Utilitarianism is harmful to the friar himself, his relationship with other community members, and the people to whom he ministers.

THE FRIAR HIMSELF

Holding a utilitarian mindset causes, above all, damage to the self. The utilitarian perceives his self-esteem as flowing from the degree of success he achieves in his ministry or from the number of tasks he is able to accomplish successfully. Moreover, a sense of satisfaction or happiness may easily be lost since it is not a result of virtue nor does it rest on God, but rather it stems from perishable things that may be taken away from us. Since utilitarianism is indicative of an inner, cyclical motion that consists in transient, warring desires and their temporary and successive appeasement, the mind of a utilitarian is never at peace to live faithfully the contemplative aspect of the Dominican way of life.

HIS RELATIONSHIPS WITHIN THE DOMINICAN COMMUNITY

When projected onto others, utilitarianism strips away the threefold dignity of creation, redemption, and the call to religious life, which God confers on those pursuing the life of consecration. In effect, it is capable of destroying the spiritual communion that binds the members of a community together, rendering them little more than mere objects to be used for self-gratification. A distorted sense of utility can induce friars to avoid each other's company for seemingly more pleasurable activities—such as surfing the net rather than engaging those members of the community who can offer us little in return for spending time with them. All these temptations are present within our priories because the men who enter are influenced by a utilitarian mindset before entering the Order.

HIS MINISTRY

Ecclesial ministries are not immune from the effects of this harmful philosophy either. While one may demonstrate a readiness to carry out his apostolate, his intentions and motivations

are not guaranteed to be pure. A utilitarian mindset lends itself to treating those in one's care as trophies that display our successful service to the Order or to the Church. Rather than being an expression of love, ministry becomes a fulfilment of a need for identity or purpose in life. This approach is devoid of divine nourishment, which charges the preacher and sustains him in his evangelical walk.

THE THOMISTIC ALTERNATIVE

A Thomist can easily offer a lengthy critique of utilitarianism. However, for the sake of brevity, we will explore a few points only. From a Thomistic perspective, utilitarianism does not recognize man's proper dignity, which resides in his intellectual powers. Rather, it reduces the final end of man's actions to sensory pleasures and fails to account for intellectual fulfillment, which is necessary for man's happiness.

Aquinas ascribes the proper dignity to man based on the intellectual capabilities with which he is endowed, while utilitarianism associates the dignity of man with his ability to experience pleasure, and thereby reducing his esteem to that of an irrational animal. Aquinas recognizes that since "every being" is "from God" (*Summa Theologiae* I.44.1), and since "man" is the "image of God by reason of his intellectual nature" (*ST* I.93.4), the dignity of a human being resides in his intellectual capacity rather than in his sense appetitive powers. This dignity is of an immeasurable value. The attempt of utilitarians to locate man's dignity in his sense appetitive powers fails to recognize the intellectual dignity that is proper to man alone and which establishes his preeminence among other creatures.

Unlike Bentham and Mill who state that pleasure is the end of all man's actions, Aquinas asserts that man's final cause is God. He argues that the final end of man is not simply to experience the pleasures and delights of the body, but rather it is union with God. Creatures intend to "acquire" their "own perfection, which

is the likeness of the divine perfection and goodness” (*ST* I.44.4). In the course of this undertaking, man is oriented towards a final cause or the final end which renders his actions meaningful and intelligible. Since good is the object of the appetite—the rational appetite in this case, or the will—is directed towards God, the infinite Good, upon whom all appetites rest. The utilitarians’ attempt to associate the meaningfulness of man’s actions to the pleasures they produce is a reductionist philosophy that ignores the true final end, the perfect good towards which all rationally informed appetite is oriented. Therefore, Aquinas suggests that man can only find meaning and intelligibility in his actions by pursuing the Divine perfection and goodness, while Bentham and Mill argue that the final end of all things is the maximization of pleasure for man.

Aquinas maintains that happiness does not consist in pursuing sensory pleasures, but rather it is obtained through God, the infinite being Who is the fulfilment of man’s intellectual and volitional powers. The essence of man’s happiness is an intellectual act rather than a bodily sensation. Delight is the proper accident of happiness that “pertains to the will” (*ST* I-II.3.4). Bodily delight, which is usually labelled as pleasure, is simply a product of sensory experience that uses the body as its instrument. An object of the senses cannot possibly be the perfect good because it is corporeal and limited. Material and finite good could never satisfy the intellect, which is the highest power of the soul that is independent of any bodily organ. Moreover, the senses only know the singular, whereas the intellect, being a power that is independent of matter, knows the universal, which includes an infinite number of singulars. Consequently, it is impossible for a finite good to satisfy man’s intellect; rather, the soul requires an infinite good in order for it to live happily.

Aquinas suggests that this infinite and “universal good” cannot be a created good found in creatures because the goodness found in a creature exists only by participation in the perfect good, or God (*ST* I-II.2.8). Finally, if the intellect is what distinguishes

man from an irrational animal, then man's happiness must be connected to that peculiar difference, which sets him apart. This rules out the utilitarian concept of happiness consisting of sensory pleasures, which subjugates man's intellect to his sensitive appetites and puts him on a par with irrational animals.

Happy individuals make for a happy community. Lloyd states that "the goal of the community" should be "to promote the wellbeing and flourishing of each of its members," while each individual "is expected to contribute his fair share to the common good." The relationship between the individual and his community is based on the principle of justice, or "the rendering to each his due." Aquinas's interdependent relationship among individuals in a community provides a stark contrast to the harmful, utilitarian vision of the subjugation of individuals to the majority. Therefore, based on a Thomistic account, utilitarianism fails to recognize man's dignity, which is based on his intellectual powers, it has a reductionist understanding of the final end of man's actions, and its definition of happiness ignores man's intellectual capabilities, which distinguish him from irrational animals.

Br. Augustine Marogi entered the Order of Preachers in 2013. Before joining, he studied English literature and education at the University of Windsor in Ontario, and taught English and mathematics. He has also lived in Iraq, Jordan, Spain, and China.

CONTEMPLATA

THE TWO FAMILIES OF ST. DOMINIC

Joseph Graziano, O.P.

Our Fundamental Constitution, a basic overview of Dominican life, states, “The Dominican family is composed of clerical and cooperator brothers, nuns, sisters, members of secular institutes, and fraternities of priests and laity.”

The term “family” can be used in many different ways: nuclear family, extended family, my college family, my work family. Its use abounds in the Church in particular, both in rites (e.g. “Pray, brothers and sisters”) and in common parlance (e.g. “Good morning, Father Paul”). Every metaphor and analogy begins with some model or primary referent. What model, what image of the family do all of these refer to? According to St. Paul, the use of familial imagery is rooted in the Heavenly Father: “For this reason I kneel before the Father, from whom every family in heaven and on earth is named” (Eph 3:14-15).

FAMILY PROPERLY SO CALLED

In the course of developing his Theology of the Body and in the apostolic exhortation *Familiaris Consortio*, St. John Paul II

presents a beautiful image of the family as a community of life and love. Although the foundation and archetype of all human communion is the Holy Trinity—a union of love between Lover and Beloved so strong that the very Love between them is itself a Person—the specific community of the family “is a sign and meeting place of the loving covenant between God and man, between Jesus Christ and His bride, the Church.” In a natural family, bridegroom and bride, lover and beloved, join together and manifest the fruit of their love in children. Father, mother, and child united walk together to be fulfilled in the Kingdom of God.

Families have the fundamental task of serving life, “actualizing in history the original blessing of the Creator—that of transmitting by procreation the divine image from person to person” (*Familiaris Consortio* 28). Families flourish and grow in love and life until they are ultimately fulfilled in the infinite and eternal life and love of the Lord. The man and woman welcome the new human person into being and introduce the child, by education and the sacraments, into the human community and the Church. With this beautiful image in mind, John Paul II charges the family with the mission “to guard, reveal, and communicate love” through sacrifice.

DOMINIC’S TWO FAMILIES

So, how does the Dominican analogy of family correspond with St. John Paul II’s theology of the family? The answer lies in the person of St. Dominic. St. Dominic clearly had a loving natural family. According to thirteenth-century sources, Dominic’s parents were “good and pious,” his father, Felix, was a “man looked up to by the villagers and the wealthy” and his mother, Bl. Jane of Aza, was a woman “virtuous, chaste, prudent, full of compassion for those who were unfortunate and in distress.” Their charity in Dominic’s youth planted in him the seed of the generous spirit which would flourish for the rest of his life. In educating their children, Felix and

Jane instilled in them the virtues, setting their feet on the path to God.

We, on the other hand, are a part of St. Dominic's spiritual family. As St. John Paul II taught us, the communion of the family is founded on the relationship among father, mother, and children. Our Dominican father is St. Dominic. Bl. Jordan tells us of the many nightly vigils our Holy Father would keep, first checking on the brethren to make sure they were comfortable, and then



Photo: Lawrence Lew, O.P.

staying up through the night to intercede for them. Through his prayers, he still provides for, guides, teaches, and chastens his sons and daughters on earth. Among the lessons he teaches us is love for Mary. Dominic constantly reminds his children of the Mother given to us by Christ on the Cross, who watches over her sons and

daughters. She teaches us to contemplate as she did, to carry His Word in our hearts, and give birth to Him in our preaching.

FROM ONE GENERATION TO THE NEXT

We are products not just of our parents and our times, but of the whole familial culture which precedes us. C.S. Lewis in *Prince Caspian* emphasizes how we, as sons and daughters of Adam and Eve, bear “honour enough to erect the head of the poorest beggar, and shame enough to bow the shoulders of the greatest emperor.” We inherit more than just genes and a name from our ancestors. Even if their individual story is lost, their lessons live on in the culture we inherit from our parents. For instance, I am proud of my heritage. The various values of my family—such as an exploring spirit, a gentle warmth towards all, valuing silent consideration of nature’s marvels—makes up the culture that formed me as a man.

So too with the Dominican family. We are born of the heritage given us by our Holy Father through men and women like Jordan of Saxony, Martin de Porres, Savonarola, Pier Giorgio Frassati, Charles Louis Richard, Vincent Jandel, Peter Gonzalez, Catherine of Siena, Agnes of Montepulciano, Rose of Lima, and Imelda Lambertini. This tradition has grown through them and through many unknown brothers and sisters as well, and today it continues to be passed on to us.

A SACRIFICIAL LOVE

A good and loving family forms a strong foundation for a child, and it is natural for the child, once grown, to carry on this love to a new generation. The love the child shows as he matures stems directly from the love that he himself was shown. The family is our first way of knowing love and coming to understand what it means to be alive. Dominic had a healthy loving family himself and knew this love. Rather than give all his love to raise children of his own

in the natural order, however, he sacrificed this highest of natural goods for the sake of the Kingdom. The love that he knew from his biological family he poured out on his family in the spiritual order. By renouncing marriage for the kingdom, he and his sons and daughters highlight the meaning of marriage and its beauty. Only from a great sacrifice can you bear great fruit, and the fruit of this sacrifice was the vast spiritual family of the Dominican Order.

And yet, even in this sacrifice, he did not lose his first family; rather, he drew them also into a greater family, a spiritual family. The perfect example of this elevation of his natural family into the spiritual order is his brother Mannes. Bl. Mannes was likely a few years older than Dominic. I can just imagine the two of them growing up together, Mannes leading and little Dominic following in his big brother's footsteps. As the two of them grew, however, it ended up being Mannes who followed in his brother's footsteps. He was one of the earliest members of the Order and through deliberately becoming a part of this spiritual family, made his way to Heaven. This same spiritual bond stretches through the natural relationship Dominic had with Bl. Jane, Felix, and Antonio—another brother who became a priest—even though they never made the conscious decision to join the Order. They were yet associated with this spiritual family through their son and brother. And just as the Blessed Mother is highly blessed for hearing the word of the Lord and doing it with a loving heart, so too is the biological family of Dominic—and often the biological family of each Dominican—sanctified by their part in the formation of their son or daughter.

Throughout the generations, this family of St. Dominic has sought to have “one heart and one mind seeking God,” as stated in Acts 4 and repeated in the Rule of St. Augustine. Dominicans seek to live in this mutual bond of sacrificial love, and this is the fruit of Dominic's sacrifice: a family of 800 years of men and women dedicated to the love of God and His children. Dominic's sacrifice of one small earthly family won for the world a great family within the Church. From pouring out all his love as a libation before the

throne of God, Dominic brought forth by God's grace a family of preachers. As the flask of the Magdalene must be broken and poured out upon the feet of Christ in order to fill the house with its fragrance, so Dominic, taught by the love of his natural family, sacrificed the good of natural familial love to found a family whose fragrance has spread to the ends of the earth.

*O Spem miram, quam dedisti
mortis hora te flentibus,
dum post mortem promisisti
te profuturum fratribus:
Imple Pater, quod dixisti,
nos tuis iuvans precibus!*

O wonderful hope which you gave at the hour of your death to your weeping brothers, promising that after your death you would aid them greatly: Fulfill Father what you have said, helping us by your prayers!

Br. Joseph Graziano entered the Order of Preachers in 2014. Before joining the Order, he studied philosophy and theology at Providence College.

GESTA DOCTRINAMQUE

Let the brothers reflect on and make known the teachings and achievements (gesta doctrinamque) of those in the family of St. Dominic who have gone before them, while not forgetting to pray for them (See Liber constitutionum et ordinationum 160).

LIGHT OF THE CHRISTIAN SOUL

Felipe de Meneses, O.P. (1515–1572)

Editors' note: The following is a brief original biography followed by a selected translation of Luz del Alma Cristiana, a sixteenth-century Spanish work not yet published in English translation. The most recent Spanish edition was published by Universidad Pontificia de Salamanca, Fundacion Universitaria Española (Madrid, 1978).

Fray Felipe de Meneses was a friar preacher, priest, theologian, teacher, reformer, and spiritual writer of the Spanish Golden Age. He was born at the city of Trujillo around 1515 and entered the Order of Preachers in the same city at the Priory of the Incarnation. After professing his vows, Fray Felipe was sent to Valladolid to study at the Dominican Colegio San Gregorio, an institution of advanced theological studies for Spanish friars. Having completed his education he remained at San Gregorio

where he later became a Master of Theology and Regent of Studies for his province.

A true son of our Holy Father St. Dominic, Fray Felipe was always a man of the Gospel. His chief concern, shared by many contemporaries, was the religious ignorance of the Christian people in Spain. He feared that ignorance made Christians vulnerable to heresy, but he was especially concerned that it kept the faithful from the fullness of life in Christ. To respond to this crisis, Fray Felipe preached the Truth. As a teacher and as Regent of Studies, he ensured his Dominican brothers were well equipped to instruct and evangelize the Spanish faithful. As the prior of both the Toledo and Segovia priories he nurtured Dominican preaching at its wellspring: the common and contemplative life. He himself participated in itinerant preaching bands sent throughout rural Spain.

In 1553, at the request of the bishop of Palencia, Fray Felipe composed a catechism, *Luz del Alma Cristiana*, to be read piecemeal during the offertory at Holy Mass on Sundays and feast days. This work, which presents the mysteries of faith in everyday Spanish, immensely promoted the formation of the Spanish laity. Fray Felipe's catechism was also a helpful resource for preachers and was followed by similar works from other Spanish theologians, most notably Luis de Granada, O.P.

As he was teaching in Valladolid, Fray Felipe became the regular confessor to St. Teresa de Ávila, who was in the city establishing a reformed Carmelite foundation. The saint trusted the friar and found him a wise and consoling father, even trusting him to review her autobiography. Fray Felipe became involved in a controversy regarding his Dominican confrere and teacher, the Archbishop Bartolomé Carranza, who was accused of heresy by the Inquisition. Fray Felipe testified in the hearings, vouching for the orthodoxy and virtuous conduct of his mentor, who eventually was found innocent of the charges. Fray Felipe and other contemporary Dominicans served as theological counsel for

Bartolomé de las Casas, O.P., in his work for social justice in the New World.

Toward the end of his life, Fray Felipe was delegated by Pope St. Pius V and appointed by King Philip II to oversee the reform of the Mercedarians as part of the more general reform of the orders in Spain. In 1572, as he was carrying out this reform, he fell ill and died at the ancient Priory of Santa Marta in Galicia. Throughout his life Fray Felipe was known as a humble and wise priest, an exemplary Dominican, and a zealous preacher of Jesus Christ. One illustrious witness to the life of this holy friar was none other than Miguel de Cervantes. The author of *Don Quijote* grew up listening to the friar's catechism at Mass and might even have heard him preach. In Chapter LXII of his magnum opus he writes: "[Don Quijote] moved on to another case, where he saw them correcting a sheet of a book with the title of 'Light of the Soul,' noticing it he observed, 'Books like this, though there are many of the kind, are the ones that deserve to be printed, for many are the sinners in these days, and lights unnumbered are needed for all that are in darkness.'" It is the translator's hope that, through this small effort, the Light preached by Fray Felipe may shine again, in this age so similar to his Gilded Spain.

A DECLARATION ON THE WORKS OF MERCY

What remains to be treated in this third book are the works of mercy. These are far from being last in the benefit and fruit they bear for the soul; rather, they are very important. Two points must be discussed in their regard. First, what is a work of mercy? Second, how many are there and what are they?

WHAT IS A WORK OF MERCY?

This truth will be easily grasped once the nature of mercy is understood, for mercy is the trunk from which all her works sprout. Mercy (*misericordia*), as St. Augustine teaches, is our heart's compassion toward another's misery, the which compassion moves us to aid him if we are able. Mercy is a virtue that likens us to God in that which is most proper to Him, as the Church teaches. Hence it is proper to have mercy. And as the Lord intends to liken us unto Himself in those things that are most proper to Him and that He most values, He asks us that we be merciful. He tells us: "Be merciful even as your heavenly Father is merciful" (Luke 6:36).

God is merciful toward men, for it is He who truly suffers with (*se compadece*) them. Such was His love for us and such His pity and His mercy that He became man so that He might more completely suffer with us. When He possessed only the divine nature God suffered with us only in the effect, healing our miseries but not partaking of pain or sorrow on their account, for this was impossible. Once made man, God suffered with him both as regards the effect and the affect. As for the effect, He pulled us out from the greatest misery, that is, sin. And as for the affect, not only was He pained for us and took on our sorrow but put on all our pains (so says the prophet Isaiah) and became sorrowful, not in just any way, but even unto death (as He said in the Garden). So Saint Paul wrote: "we have a high priest who knows how to suffer with our misery, having been tempted in all things" (Heb 4:15). How can that be, Saint Paul? That one of whom you speak, did He not know how to suffer with us before? Perchance has He just now begun? Before, he explains, He suffered with us without suffering, now He suffers suffering. He used to supply for all our miseries and heal them without any pain, but once incarnate He healed them with great pains.

Therefore the Lord instructs us: Be merciful toward your neighbors as your heavenly Father is merciful toward you. As the Lord comes to our assistance in our need, being under no

obligation, so let us assist our neighbors to whom we are obliged. Since He unfailingly aids us in all our needs, let us aid our neighbor in some of his. I say “some” because we are not able to succor men in all their needs, as God can, and those which are possible for us do not always arise, but only once in a while. Behold your neighbor



N. C. Wyeth — Jim and the Treasure

who has nothing to eat, give him what you have left over. See him naked, give him the clothes you do not need. See him ill and with no means for a cure, help him, and save with a few coins the life God gave your neighbor, which once lost cannot be recovered. Your coins, even if they were lost, can be regained, though truly they are not lost but handed over for interest. The Lord says: “Whoever would give his neighbor even a glass of cold water for love of me

will not lack his recompense in heaven” (cf. Mt 10:42), which being celestial cannot but be very large and greater in itself than all of the goods of this world heaped together. What recompense, then, will he come to possess for other costlier and hard-earned alms? And what for those that are great and significant?

He makes a wise wager who, following the evangelical counsel, sells all he possesses and gives to the poor. This is that wise man of whom the Gospel speaks who built his house on solid rock with little cost, little effort, and in a moment. This is he who with a small investment has made a great return and for a small price acquired a great fortune. This fortune is not made of movable goods but of lands. He attains not a passing ownership, as is that of any fortune in this life, but a real and everlasting share. This share partakes of the fortune of that powerful king who gives not from necessity but willingly. That fortune is such that, in sharing, His part does not diminish nor does that of the other to whom a share is given; rather, the more the fortune is distributed the greater it becomes. Whoever reflects upon this with a living faith will grasp that in giving alms to the poor he gives them to himself, and in doing good to the poor he does well for himself.

Almsgiving should be considered a business and a profitable investment. A man should no less agonize to spend his money on works of mercy than a greedy merchant would in using his in a lucrative deal. So it came to be that once converted St. Francis did away with his property, turned it into money and offered it to God. And since the man to whom he offered the money rejected it, St. Francis tossed it and left it in front of him. From these truths proceeds the fact that many tighten their belts in matters of food and clothing to have the means to give to the poor. When eating, they count their bites in order to leave something for the poor, even from that which is granted them by right of physical necessity. Like the greedy who seeks to make profit and to have money to purchase an honorable estate, so do these people sacrifice from their eating, drinking, and clothing to amass the true assets that are merit and good deeds to purchase a heavenly estate. Of them the

Scriptures tell: “Blessed are they who die in the Lord” (Rev 14:13), for their good deeds follow them. They take good provisions with them, a good coffer, and good treasure with which they cannot fail to acquire there in Heaven the estate they merited here. . . . If mercy is to suffer with a neighbor in his misery while intending to alleviate it if we are able, then the work of mercy is that by which we alleviate this misery—such works as feeding the hungry and clothing the naked.

Translated by Josemaría Guzmán-Domínguez, O.P.

Br. Josemaría Guzmán-Domínguez entered the Order of Preachers in 2014. Before joining the Order, he studied Italian language and literature at the University of Notre Dame.

THE LIVES OF THE BRETHREN

THE CHURCH IN THE SOUTH PACIFIC

AN INTERVIEW WITH CHRIS CARDONE, O.P.,
BISHOP OF AUKI

Timothy Danaher, O.P.

Bishop Chris Cardone, O.P., is a Dominican friar currently serving as Bishop of the Diocese of Auki, Solomon Islands. The remote island country sits in the South Pacific, one thousand miles northeast of Australia's Great Barrier Reef, and immediately east of Papua New Guinea. Auki is one of three dioceses in the country, recently erected in 1982. In 30 short years, the number of Catholics and of native priests has more than quadrupled, with 50,000 Catholic faithful and 32 priests. There are 11 full parishes, as well as parishioners scattered among 60 different small islands (to which priests commute by boat). *Dominicana* is thankful to have this opportunity to hear from Bishop Chris and learn more of the good work he is doing abroad.

What values did growing up in a Catholic family teach you? What experiences or lessons still remain with you today?

I grew up on Long Island, NY, in the parish of St. Raymond of Peñafort in Lynbrook. We were richly blessed to grow up in an incredibly active parish, where church was not just a part of our

life but was at the heart of our family. My parents were both active in school and church activities, and my Dad, who is a lawyer, wrote the first Parish Council Constitution and was even on the parish Finance Committee into his 80s. My three siblings and I all attended eight years at St. Raymond's School, under the direction of the Immaculate Heart of Mary Sisters, from Scranton, who made a great impact on our lives. We still keep in contact with sisters who taught us there!

Growing up in a diocesan parish, I did not know much about men's religious life, but coincidentally our family regularly sat in a pew that was under the stained glass window of St. Dominic receiving the rosary. The main altar also had a carving of St. Raymond "traveling" across the water on his Dominican cappa! Our parish was a real community of faith, and it was a great seedbed for a vocation to Dominican life.

Growing up we always got Maryknoll Magazine, and I quite vividly remember waiting for each month's edition to arrive, to devour the mission stories which always seemed interesting, faith-filled and exciting.

I attended Chaminade High School, run by the Marianists, whom my older brother joined. Sometimes people ask why I did not join, but I knew that I was not cut out to be a high school teacher. The Marianists gave a great example of hard-working religious, dedicated to education in the spirit of Mary our Blessed Mother!

In senior year of high school, 1976, I went to visit colleges. It was the custom then just to apply to a few places, and I applied to schools that were popular: Villanova, Boston College, and Providence College. Luckily at the time all three were relatively easy to get into, and I was accepted at all three. During a visit to Providence with my Dad, I saw my first Dominican friar, and something about the Order seemed attractive to me right from the beginning! I began at PC as a Business major but eventually changed my major to Humanities, where I concentrated on history and languages—Spanish and Italian. My four years at PC were

very happy ones, and I discovered my vocation there. Daily Mass with the Dominicans, who always preached a thoughtful homily, and seeing the friars live their faith joyfully, attracted me to apply senior year. Then, upon graduation I began my novitiate that August!



Bishop Cardone and the People of the Solomon Islands

What do you remember most in looking back on your early years as a Dominican student and as a young priest?

I entered with the hopes of being a missionary, and having Fr. Steve Fitzhenry as my novice master—a former missionary in Pakistan—I learned more about Dominican mission life. As a student brother in Washington, I was given permission to apply for a Pakistani visa, but with the tension with Afghanistan at that time and the fact that Pakistan was not open to more American missionary priests, I was declined a visa twice. At ordination, I was posted to St. Gertrude's in Madeira, OH, and initially I was

disappointed not to have a missionary posting, but it was a great place to begin the priesthood. Even though I served there nearly 30 years ago, they remain some of my best mission supporters! I always like to say that in the seminary you learn a lot about theology and philosophy, but it is the good people in the parish who teach you how to be a priest.

How did you first react to getting the call to the Solomon Islands, and how did you initially react upon arrival?

After being at St. Gertrude's for two years, the provincial asked for men to help the Australian Province in their mission in the Solomon Islands. The only thing I knew about the Solomon Islands was that it was famous during WWII for the Battle of Guadalcanal, and for JFK's PT-109 shipwreck/rescue story!

I began my three year mission assignment in November 1988, which was to help with formation and pastoral work in the western Diocese of Gizo, working with the Australian and New Zealand Dominicans. My mission journey began with Fr. Terence Quinn, O.P., who was an experienced former Pakistani missionary, and everything about the new mission life was enjoyable for me!

After three years, the saintly Irish bishop, Eusebius Crawford, O.P., asked me to spend three more years, then after that 3 more years. Then, during a final extension to that initial three years, I was appointed auxiliary bishop in the Diocese of Gizo, assisting Bishop Bernard Cyril O'Grady, O.P. It was assumed that I would take his place upon his retirement, but when one of the bishops in the eastern part of the country got sick and asked to retire early, I was moved to be ordinary in the young and fast growing Diocese of Auki!

How would you describe the personality of the people of your diocese? As a bishop, what are your most common joys and your most common challenges?



Bishop Chris Cardone, O.P.

Auki Diocese is famous—and I often joke—we have all the best and all the worst people in the Solomons! The Province of Malaita, where the diocese is located, has the most doctors, lawyers, teachers and priests. But we also have the most people in the prison! The Malaita people are famous for being faith-filled and hardworking. This year I begin my eleventh year as diocesan bishop, and it is exciting and challenging to be in a young and fast-growing community. We are blessed with an abundance of vocations to the diocesan priesthood, and we even have ten priests serving outside the diocese!

As the Province of St. Joseph has been richly blessed with vocations, so also have the Dominican friars of Solomons-Papua New Guinea region, as part of the Australian Province. They have 37 student brothers, studying at Bomana-Papua New Guinea and in the Solomon Islands.

Looking back on your many years—as a Dominican, a missionary, and now a bishop—what kind of shape do they take? What are your basic thoughts for the future years ahead?

So, an assignment that was to be only three years has been “extended” by the Lord to 27 years! The Church continues to grow and flourish with the great power of the Spirit. It is a great grace to witness that throughout my life. What is my greatest hope? I would be happy to retire and have a local Solomon Islander be bishop! The work of a missionary is to put yourself out of a job. As the founder of Maryknoll used to say: a missionary is to go where he is (perhaps) not wanted, and to stay until he is wanted but not needed. The Church and the Dominican Order in the Solomon Islands are growing. May God continue to watch over this great work that He has begun!

If readers wish to offer financial support to the Diocese of Auki, donations are tax deductible. Please make checks payable to “Dominican Mission Secretariat” and write “Bishop Chris/Solomon Islands” in the memo line. Checks may be mailed to Bishop’s sister, Nancy Yurek, 647 Lincoln Ave, Winnetka, IL 60093. You may also contact Bishop Chris at doauki@solomon.com.sb

Br. Timothy Danaher entered the Order of Preachers in 2011. Before joining the Order, he studied literature and theology at Franciscan University of Steubenville.

EX NIHILO

ORIGINAL PROSE AND POETRY

THE LAST DOMINICAN

Dominic Bouck, O.P.

B*uona sera, signore*, are you feeling okay?” The interrogator tried to console Padre Speranza as he awoke. “Those tranquilizers can make one quite ill. You’ll be fine in a moment. . . . Officer, get him an espresso please.” The arresting officer was offended. “But *Eccellenza*, with all due respect I am not a page boy!” “Officer,” said the interrogator, “go.” The policeman fetched the espresso, spat in it, and came back to give it to the priest. “Thank you officer,” the interrogator said, “you are finished for the night. *Grazie*.” The officer began to sputter in protest. The interrogator raised his voice and repeated, “*Grazie!*” The officer left the room in a huff, and Padre Speranza was now alone with Inspector Paolo Caecuzzo, the chief interrogator of the Roman province of the pan-European government.

“*Signore*, how are you? I am sorry that interrogations always have to be so cold and formal, especially for a gentleman like yourself.” Padre Speranza sat in silence, and drank his espresso. “Anyway, our surveillance program has been tracking you for a while, but this accursed bureaucracy we are a part of sometimes

makes things so difficult. I should watch my tongue, but I can get frustrated by the system too, you see. Our records indicate that you are the last known member of the prohibited group ‘Order of Preachers.’ Now if you pardon me, I have no personal hatred of the Papal Control Organization—oh, well, sorry, the Roman Catholic Church I suppose you say—I slipped into government-speak there. At any rate, I have no particular hatred for your organization, I confess I am mostly ignorant of your system and your ways. However, you are aware of the ‘Liberation of PCO Prisoners Act’ of Standard Year 298, are you not?”

Padre Speranza replied somberly, “*Certamente . . .*”

“Yes, and you are aware that the ‘Order of Preachers’ is among the several organizations that are explicitly denounced in that act, for violation of the ‘Guarantee of Self-Determination and Personal Fulfillment Decree Decision’ by the High Court of Justice of Standard Year 298 as well, are you not?”

“I am.”

“And Officer Puzo wrote in his report that you were initially arrested outside of a church on the Aventine hill, for wearing religious garb. And this is not your first arrest, correct?”

“Correct.”

“And unfortunately for you, you attempted to escape by running down to the Tiber River and then swimming to the Tiber Island. It is never advisable to jump in that filthy stream! But in seriousness, resisting arrest is a capital crime. But I don’t think we’ll have to get to that point, right?”

Padre Speranza was silent.

“Anyways, you are also aware that 3,413 men and women who were associated with your group have been Suppressed since the promulgation of the act three years ago.” The friar nodded. “And you are also aware of the several hundred members of your group who accepted the Governor’s generous offer of state-funded rehabilitation to help them be reacquainted with the joys of self-determination and personal fulfillment, and are now living lives of



El Greco — Portrait of Dominican Friar

prosperity and productivity throughout our province, contributing to the common good?”

“No!” Padre Speranza slammed the table. “You may not use that phrase!”

The interrogator looked surprised, “That phrase? What do you mean?”

“Your government knows little about self-determination and personal fulfillment, but I assure you, it knows nothing about

the common good. Instead of trying to foster a society ordered towards the good God for the benefit of all men, you have attempted to replace the Creator with a system, scripture and art with forms and documents, saints and angels with bureaucrats and functionaries, in order to control people's lives while surrounding them with an illusion of freedom. Yet you sinisterly remove their legitimate freedoms one by one so that they hardly notice their absence. No one new act or decree is ever drastic enough to cause a revolt, but each thread is pulled out carefully and slowly to minimize large-scale damage, and reactionaries are isolated and dealt with swiftly."

Inspector General Caecuzzo was caught off-guard by the first reply. "But *signore*, we certainly do have the common good in mind! Why, just look at this Peace Center! On this site used to be a prison that did nothing but house criminals, who sat rotting, growing more and more bitter. Today, it is a university that reforms those who have damaged the common good by their actions, often because of poverty and ignorance."

"*In veritá*, Inspector," Speranza retorted, "you brainwash the brighter ones, and threaten them with capital punishment and force them to act as cogs in some department as gatherers of statistics and data miners. The weak ones are put to more menial tasks, the ill are euthanized, the mentally retarded are cremated—out of sight, out of mind. But the greatest offenders are those who do not conform intellectually to your theory of human utility and centralized secular control. These, because of their intelligence and charisma, you must discredit and, ideally, convert to the official state way of thinking."

The usually reserved Padre Speranza had to pause and catch his breath. After a brief pause, though, he stood up from his chair, his voice rising in intensity.

"You also reveal your ignorance of history beyond your precious all-encompassing state. This 'Peace Center' rests on the foundation of a convent of nuns built long ago. The convent was full of those women who freely chose their peaceful and

rewarding way of life. After the convent was destroyed by a man named Napoleon, whom I am sure you would like very much, the subsequent anti-clerical state turned it into a prison that ironically kept the name '*Regina Coeli*' which housed the many victims-turned-perpetrators of a Godless industrialized society. Your society, too, creates prisoners under the pretext of liberating the masses. Confess once and for all, Inspector: for you the common good is defined as the greatest good for those in charge!"

As Padre Speranza sat back down, he slammed his hand on the metal table, causing Inspector Caecuzzo to jump in his seat. He realized he had his official, rehearsed responses to make against Padre Speranza's arguments. However—unlike in his previous interrogations—these now seemed thin. So he eschewed them in an attempt to match his interlocutor's passion.

"*Silenzio! Adesso!*" The Inspector gesticulated wildly. "*La vita . . .* life without self-determination is not worth living, correct? You say that these 'nuns' in history freely chose their way of life. But this is suicidal. Your group, the Order of Preachers, has existed for nearly 1,500 years, I believe, which predates even our glorious state, and for that I give you credit. But the men and women who join these and similar groups sacrifice that which makes life life. The state is there to help its citizens avoid committing suicide. From my little knowledge of your group, it has been full of illustrious minds." Don Paolo began to shift from his anger to a more measured delineation of his ideological convictions. However, he now seemed like he was trying to convince not only his charge, but himself as well.

"These potentially great minds, though, were wasted on the study of nothing, their actions perpetuating a system of dehumanization. When we passed our laws against these suicide groups, we had in mind the reform of your brainwashed comrades. Now it is true, some were in such a ruinous state we had to permanently suppress them. But that too was an act of mercy. They were the living dead, practically begging to die by their actions. And the hundreds we could save from your group, and thousands

more from other groups and associations, were rehabilitated and reeducated, now living fulfilling lives.”

Padre Speranza noticed the lack of conviction in his voice and in his eyes, and the friar regained his composure. His small frame now communicated a spirit of confidence, foreign even to him until now. Looking into the Inspector’s eyes, he responded. “Don Paolo, I believe that you believe what you say, but you have not sufficiently reflected on those beliefs. Take a moment. Think a bit more deeply. You rightly desire peace and prosperity, and I concede the state ought to have a role in helping its citizenry achieve these goals. But for the invalid, the disabled, the weak: these all bear witness to something beyond your artificial conception of humanity. When those who are strong look at the fragility of those who are weak, they have a choice. Either they can receive the gift of strength they have been given and protect the defenseless, or they can seize upon their gift, ignore its gratuitous nature, and extinguish the weaker elements.”

The Inspector was transfixed by the piercing look of Padre Speranza. The friar continued, “Yet the strong man who extinguishes the weakness of others is really trying to extinguish the weakness in himself, which he despises above all else. He hates the fact that he is contingent. He knows in himself that he is not the answer to his own deepest questions and longings, and this hatred drives him to create a facade of impenetrability and omnipotence. And since only a psychotic man would think he could do this on his own, he allies himself with a system created in association with all manner of other self-loathing creatures. And this system begins to resemble the infinitude which he seeks. Yet this system is a perversion, and so often the man who helped create it is unceremoniously consumed by its faceless mechanizations.”

“And you,” stammered the Inspector, “what is different about you and your group?”

“Not much,” the priest allowed himself a small chuckle, “not much. Yet the difference comes when I realize that all I have received is not the result of my seizing it, but has been given to me

freely. And the people I know, the people I love, and even more so the people I want to hate, these have been given as a gift to me as well. And when I see my contingency, my utter existential dependence, I yield. I give in to it. And I believe there is one who is not contingent, one who is independent. And He is not a system. He has a face. He also consumes, but he consumes in love, and those who allow him to consume them are not extinguished, not annihilated, but realized fully. They are made perfect and unique reflections of the one who is Absolute. And thus I find my identity.”

They stayed awake all night talking, and the spark in the eyes of Padre Speranza began to erode Paolo’s confidence in the official theories he had heretofore never seriously questioned.

“Padre,” the interrogator began solemnly, “Padre, I have never heard such conviction. I thought . . . but you must forgive me. I am a man under obedience with a job to do. You have opened my eyes to a new way of thinking. But you are not going to be changed, I see that. Thus, you must be sent to the central tower for Suppression.”

Padre Speranza sighed, “That’s how it ends: no trial, no recourse. It’s fitting I suppose. I hope I may be more use after my death, than now. Holy Father Dominic, help me persevere to the end.” The inspector called in the guards and instructed them to take Padre Speranza to the execution room. The executions were rather undramatic affairs. Just the executioner, some guards, and the inspector were present. As the trembling friar was injected with the fatal drugs, the inspector saw his lips mouth the words, “*Ti perdono.*”

As Inspector Caecuzzo went back to the interrogation room, an officer approached him. “Inspector?” Paolo was looking off in the distance, distracted. “Inspector?”

“*Si? Mi dispiace*, just thinking.” The officer had a container in his hands. “This belonged to your prisoner. I need you to sign off before filing it away.” The Inspector thought for a moment. “Thank you officer, but I will go through that a little more. Thank you.” The officer handed him the container, and he took it to his office. Inside

was a briefcase containing some waterlogged documents in Latin, and some books. He proceeded to lift up the briefcase and saw underneath it the white habit of Padre Speranza, stained with the sludge and filth of the river. He touched it with curiosity and felt the well-worn rosary beads. The complexity of the different parts intrigued him, and he was still haunted by the parting words of Padre Speranza. Paolo was becoming overwhelmed with sorrow that he had deprived this man of faith from his treasured garb, and put him to death in the humiliating dress of a criminal. He felt his grief transform into resolve, and began to put on the habit piece by piece, and the belt and rosary over top. Though things were a bit uncomfortable, and although he wasn't exactly sure how it was supposed to look, Paolo had a confidence which he had never felt before.

He stepped out of his office, and walked down the corridor for all to see. His colleagues began laughing, thinking he was making a mockery of Padre Speranza. However, they soon realized that his beaming face combined with his stoic gravity indicated that something had seriously gone wrong. A particularly zealous officer pulled out his weapon and yelled, "*Traditore!* You have violated, among many other things, 'LPPCOA §23'. What do you have to say for yourself?" Paolo looked at the young man and said nothing. "Fine. As a ranking officer you are found guilty of treason, with no recourse." He pulled the trigger, and Paolo fell down, wounded by the blast. Bleeding, Paolo traced his finger through the small pool that had formed. Then he breathed his last. The officers were shocked at the sudden demise of this highly respected officer. And further, they were confused at the meaning of his last word: "*Credo.*"

Br. Dominic Bouck entered the Order of Preachers in 2012. Before joining the Order, he studied philosophy, Catholic studies, and classical languages at the University of St. Thomas in St. Paul, Minnesota. He also studied abroad at the Angelicum in Rome.

A HYMN FOR DIVINE MERCY SUNDAY

*Humbert Kilanowski, O.P.**Tune of Ad cenam Agni providi (Hymnarium pg. 21)*

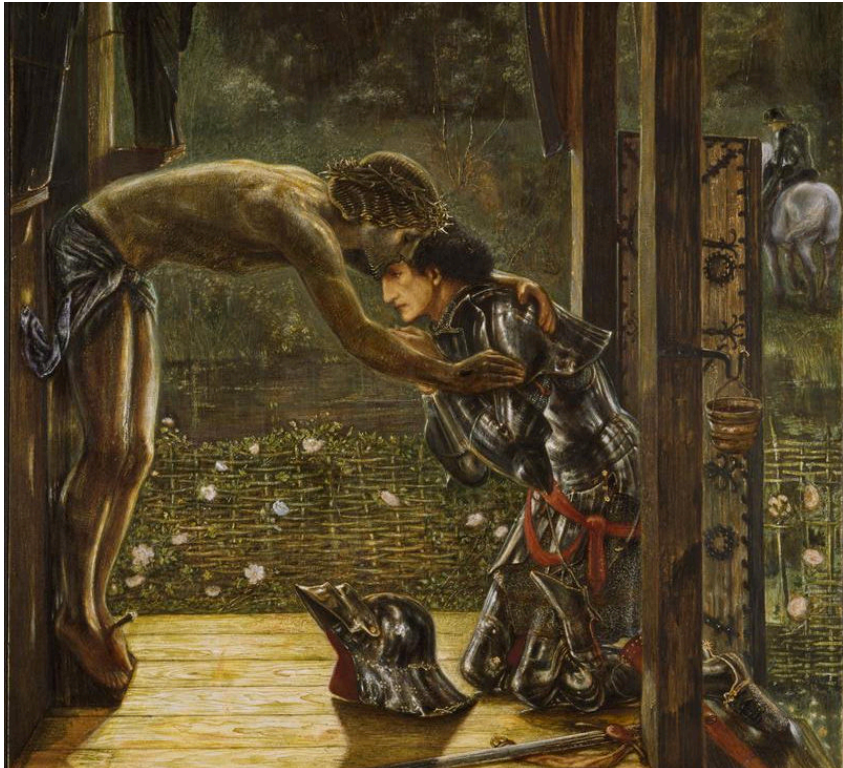
Latin Original:

An English Translation:

- | | |
|---|--|
| 1. En gloriosa vulnera
In quibus nostra scelera
Christus misericordia
Divina solvit omnia. | 1. The glorious wounds, oh now behold
That Christ in his own nature bore
To wash away our crimes of old
On Mercy's bright eternal shore. |
| 2. Amore aeterno, Domine,
Pro peccatore homine,
Auxilio vitafero,
Non pepercisti Filio. | 2. In Your eternal love, O Lord,
You did not spare Your only Son.
That sinful nature be restored
And made by mercy with you one. |
| 3. Sanctus Deus carnaliter,
Fortis homo debiliter,
Et immortalis, occidens,
Amara morte miserens. | 3. The Holy God, incarnate one,
Immortal strength with human breath
Who gave in the eternal Son
Sweet mercy by his bitter death. |
| 4. Dum Spiritum emiseras,
Cor hasta aperueras,
Sanguis et aqua dabantur,
Qui tibi terra testantur. | 4. O Lord, you sent your spirit blest
Your heart was piercé by the spear,
That Blood and water from your breast
Revealed to earth your love severe. |
| 5. Resurgens Thomae dubio,
Trino Petro mendacio,
Paulo vexanti Ecclesiam,
Largitus es clementiam. | 5. For Thomas doubting in his woe,
For Peter, who did thrice deny,
For Paul, onetime your Church's foe,
You, risen, mercy have applied. |

6. Cruoris, aquae, flumina, 6. Let streams of blood and water flow,
Delete nostra crimina, To cleanse our sins, we pray you, Lord,
Et cuncti mundi, quaesumus, And those of all on earth below:
In te, Iesu, confidimus! Jesus, we trust You evermore!

Br. Humbert Kilanowski entered the Order of Preachers in 2010. Before joining the Order, he earned a doctorate in mathematics at The Ohio State University, having completed undergraduate studies at Case Western Reserve University.



Edward Burne-Jones — The Merciful Knight

FRIARS' BOOKSHELF

A PORTRAIT OF PREACHERS

Kevin Vost, *Hounds of the Lord: Great Dominican Saints Every Catholic Should Know*. Manchester, NH: Sophia, 2015.

In his opening letter for the Jubilee year of the Order of Preachers, Fr. Bruno Cadoré, Master of the Order, celebrates the life of St. Dominic and calls upon his sons and daughters to imitate their founder's zeal, innovation, service to the Church, and contemplative spirit. The 800th anniversary of the founding of the Order is also an opportunity for the universal Church to acknowledge the great gifts God has bestowed upon her through the Dominican Order and its many saints. Yet the friars have always been humble in promoting their saints—compare the throngs at St. Francis' basilica in Assisi with the more reserved atmosphere of St. Dominic's basilica in Bologna. Moreover, many of the Order's gifts to the Church, such as the rosary and the theology of St. Thomas Aquinas, have become so ubiquitous that their origin has largely been forgotten. Kevin Vost's *Hounds of the Lord: Great Dominican Saints Every Catholic Should Know*, written by a layman for laymen, tries to conquer this ignorance and communicate to a wide audience “a taste of that glorious and joyful spirit that [the Dominicans] have for so long and so willingly shared” (5).

Educated by Dominican sisters in his youth, Vost later trained as a psychologist and joined the Lay Confraternity of St. Dominic. In addition to teaching as a professor, he has written and spoken extensively on catechetics, apologetics, and spirituality

from his unique philosophical and psychological background. His recent works, including *St. Albert the Great: Champion of Faith and Reason* and *The One Minute Aquinas*, have sought to disseminate medieval wisdom and show its continuing relevance. Occasioned by the 800th anniversary of the Order of Preachers, *Hounds of the Lord* recounts not only the thoughts of great Dominicans but also something of how they lived. Yet Vost is not interested in biographical detail merely for its own sake—he is quick to draw attention to the practical lessons readers may apply to their own lives. Because of this emphasis on applicability, the book is less a collection of biographies than an extended meditation on the Dominican spirit as manifested in the lives of the Order's most notable members.

Since there are so many Dominican saints and blessed—Sr. Mary Jean Dorcy's biographical compendium *St. Dominic's Family*, written more than five decades and countless canonizations ago, runs over 600 pages—Vost limits himself to nine great Dominicans and devotes considerable attention to each. St. Dominic himself, Bl. Humbert of Romans, Bl. Fra Angelico, St. Albert the Great, St. Thomas Aquinas, St. Catherine of Siena, St. Martin de Porres, St. Rose of Lima, and Bl. Pier Giorgio Frassati each receive a chapter. Each chapter also has a theme drawn from the Dominican's life, such as "The Fragrant Love Born of Suffering" for St. Rose of Lima, which is used to show his or her continued relevance. Appended to each chapter is a brief biographical sketch of another notable Dominican that is in some way related to the subject. Thus, the chapter on Bl. Pier Giorgio Frassati emphasizes the unlikeliness of his finding sanctity in everyday life and is followed by a brief essay on Mother Mary Alphonsa Hawthorne, the daughter of famed Protestant author Nathaniel Hawthorne—against all expectations, she converted to Catholicism and founded a congregation to care for those dying of cancer. The Dominican Order embraces diverse forms of life: clerical and cooperator friars, cloistered nuns, active sisters, priestly confraternities, and lay confraternities. Between the subjects of each chapter and the subjects of the brief historical

snapshots, Vost does an admirable job showing the sheer breadth of the Order of Preachers.



St. Dominic's Church — Choir Stall

Within each chapter, Vost breezily interweaves each figure's life, legends, legacy, and lessons, often using comparisons to other figures and modern anecdotes. After a brief biographical sketch and argument for continued relevance, he considers each Dominican under the aspects of doer, thinker, and lover. Although he broadly categorizes each saint and blessed, he is careful not to make too sharp a dichotomy and shows how even so apostolic a man as St. Dominic thought deeply and loved ardently. Along the way, Vost fleshes out each skeletal biography and even manages to include a crash-course in popular Thomism. By employing anecdotes where they will be most rhetorically effective rather than always following a chronological narrative, Vost reveals his true intent: to highlight the virtues of the saints and "to show us yet more ways to know God more clearly, love him more dearly, and

follow him more nearly” (13). Still, his discussion of each figure is well-researched and rooted in history. Though not as heavily footnoted as a more scholarly work like Marie-Humbert Vicairé’s landmark *Saint Dominic and His Times*, each chapter includes citations from important historical sources and useful modern reflections. Both because of its nature (a practical book imparting relevant life-lessons) and its scope (the breadth of the Dominican Order), each chapter of *Hounds of the Lord* can offer but a cursory historical, intellectual, and spiritual biography of its subject. Vost acknowledges this deficiency and expresses in his conclusion the hope that he has “whetted your appetite to dig deeper into the lives and lessons of these and other saints and blessed who lived in the joyous Dominican way” (230).

The work of the biographer has often been compared to that of a portraitist: both use artifice to capture, preserve, and transmit not only a subject’s appearance but also some inner quality. If so, Vost’s writing shares a certain kinship with the pointillists. Rather than offer a sweeping narrative, he juxtaposes historical vignettes and personal reflections, conveying the spirit of each figure and allowing the reader to construct the portrait himself. Similarly, he does not offer a simple definition of the spirit of the Dominican Order. Rather, he arranges some of its greatest figures, draws attention to the many different aspects of life within the Order, and encourages the reader to apprehend its shape for himself.

Br. Albert Dempsey entered the Order of Preachers in 2013. Before joining the Order, he studied biology and classics at Williams College.

DIEU SEUL: THE SOLE POSSESSION OF ROBERT CARDINAL SARAH

Robert Cardinal Sarah with Nicolas Diat, *God or Nothing: A Conversation on Faith*. San Francisco, CA: Ignatius Press, 2015.

It is said of St. Dominic that he spoke only *to* God or *of* God, the former being necessary preparation for the latter. For the saintly founder of the Order of Preachers, the logic was clear: how could one dare to speak of God without already being on speaking terms with God? First being possessed by the Word, St. Dominic was then able to speak a word to a world sorely in need.

In this age, Christ still chooses and invites men to become wholly possessed by Him so as to then go out and preach the Gospel to the nations as priests. One of these men is Robert Cardinal Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments. Over the course of several months, Cardinal Sarah sat down with French journalist and author Nicolas Diat, the result of which is *God or Nothing*, a book filled with fascinating insights into a man who but for the grace and election of God might have never left the small village of his birth, high in the Guinean mountains of West Africa, some 310 miles from the nearest large city.

In the first part of the book, Cardinal Sarah provides an account of his childhood. The Catholic faith was first introduced to his village by the Holy Ghost Fathers, a missionary order whose intense life of prayer helped to convert his family and plant the first seeds of his priestly vocation. At age eleven, never having ventured out of his own village, he departed to begin seminary formation. At that time, the newly independent government of Guinea, under the dictatorship of Sékou Touré, was oppressing the Church. Sarah had to receive his education away from home, travelling to Nancy, France.

While he was in France, the situation back home had deteriorated to such an extent that the only means of communication for the seminarians and their families was when the Archbishop would make a visit. The Archbishop never had correspondence from Sarah's family, however, since Sarah's village was over 300 miles from the capital city. God was to be his sole support, nothing else. Sarah poignantly notes—when asked by Diat if his journey to ordination in 1969 seemed somewhat miraculous—that of all the seminarians he had begun with from Guinea, he was the only one who persevered. He responds: "In fact, I have never doubted my vocation. Although there were events that made me sad, they were never anything but small wounds that never shook my love for God. I remained faithful because I truly loved God as much as a poor sinner can love him, given his own limitations. In my heart I always had the assurance that God loved me" (52).

As God's providence would have it, Cardinal Sarah was the last priest ordained by Archbishop Tchidimbo before his arrest by the government on Christmas Eve 1970. For more than eight years, the archiepiscopal see of Conakry would remain vacant, as the Archbishop was imprisoned and routinely tortured. In April 1978, Pope Paul VI asked Sarah, then 33, if he would be the next archbishop. The words of the Pontiff's envoy that evening have remained with him all these years: "The service and the mission that God is entrusting to you through this office necessarily involve the cross. But God will be with you to support you" (59).

While reading this book, one gets the impression that the Cardinal has been sustained in all his episcopal assignments—the Archbishopric he held in Guinea until an assassination plot precipitated his move to Rome; Secretary of the Congregation for the Evangelization of Peoples; appointment to the College of Cardinals; Prefect of the Pontifical Council *Cor Unum* for Christian and Human Development; and his current post as the head of Divine Worship and the Discipline of the Sacraments—by an unflinching and contagious trust in God.



Photo: Lawrence Lew, O.P.

While the autobiographical content would make for a fine and worthwhile read in itself, what makes *God or Nothing* a great book is Cardinal Sarah's and Diat's wide-ranging discussion on the Church. Within the interview, one finds the Cardinal's thoughts on such timely issues as the liturgy, communion for the divorced and remarried, gender theory, the spread of Western secularism into traditionally conservative cultures such as those in Africa, and many others. Yet this part of the conversation is perhaps necessarily prefaced by the Cardinal's simple and unhesitating answer to the question of where is the best path for the Church. His answer? She must follow along the path closest to God.

It may seem absurdly obvious to say that God must be the center of ecclesiastical activity, but Sarah explains the current challenge:

The circumstances and developments in the world surely do not help us to give God his proper place. Western societies are organized and live as though God did not exist. Christians themselves, on many occasions, have settled down to a silent apostasy. If the concerns of contemporary man are centered almost exclusively on the economy, technology, and the immediacy of material happiness that has been wrongly sentimentalized, God becomes distant (109).

Shepherd that he is, Cardinal Sarah does not merely present the problem and leave us to work out a solution for ourselves. Nor can he give us his own program for apostolic success. He says,

Well, then, given this existential abyss, the Church has only one option left: she must radiate Christ exclusively, his glory and his hope. She must immerse herself more deeply in the grace of the sacraments, which are the manifestation and the continuation of God's salvific presence in our midst. Only then will God be able to find his place again. The Church proclaims the Word of God and celebrates the sacraments in the world. She must do this with the utmost honesty, a genuine rigor, a merciful respect for human miseries that she has the duty to lead toward the "splendor of truth," to quote the opening words of an encyclical by John Paul II (109).

These are the words of one whom Diat, in his introduction, calls "a friend of God, a merciful and forgiving man, a man of silence, a good man" (12). In a Dominican vein, one might add that these are the words of a man who has said with St. Thomas Aquinas, "*Non nisi te, Domine*—nothing but you, Lord."

Those who read the life and thought of Robert Cardinal Sarah will be drawn closer to the One who enlightened the path of a humble Guinean man and in truth enlightens every man coming into the world who comes to believe in His name (cf. John 1:9-12). During the 800th Jubilee of the Order of Preachers, founded to preach the Truth to those who had fallen away from it, this book is a fruitful instrument worthy of meditation and study.

Br. Barnabas McHenry entered the Order of Preachers in 2014. Before joining the Order, he studied international affairs at The George Washington University. He also studied at the International Center for Development Studies in San José, Costa Rica.

CLOISTER CHRONICLE

The studentate's third annual CD, *Gaudeamus: Celebrating 800 Years of Dominican Life*, offers traditional and newly composed hymns to honor the Dominican Jubilee. It is the most successful of the musical fundraisers for the studentate, and it can be ordered at: www.dominicanajournal.org/buy-album.

The Dominican House of Studies hosted two Justices of the Supreme Court on January 7, Memorial of St. Raymond of Peñafort, for a celebration of the 800th Jubilee of the Order of Preachers. Justice Antonin Scalia gave a public lecture on "St. Thomas Aquinas and Law" in the Academic Center's Aquin Hall. After Vespers and a private reception, Justice Samuel A. Alito, Jr., gave a brief address at the end of dinner in the refectory before participants were invited to pray Compline. This appearance by Justice Scalia was one of his last public engagements, as he unexpectedly passed away on February 13.

On January 30, in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception, Br. Thomas Davenport, Br. Joachim Kenney, Br. Pier Giorgio Dengler, Br. Luke Hoyt, Br. Alan Piper, Br. Leo Camurati, Br. Timothy Danaher, Br. Edmund McCullough, Br. Aquinas Beale, Br. Mannes Matous, Br. Henry Stephan, and Br. Peter Gautsch made Solemn Profession in the Order of Preachers until death.

And on March 5, Br. Bonaventure Chapman, Br. Thomas Davenport, Br. Humbert Kilanowski, Br. Joachim Kenney, Br. Jacob Bertrand Janczyk, Br. Luke Hoyt, Br. Alan Piper, and Br. Edmund McCullough, were ordained to the diaconate by the Archbishop of Hartford, His Excellency Leonard P. Blair, in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception.

Moving to the National Shrine's Upper Church, we announce the ordination of our brothers to the priesthood on May 21 by Archbishop J. Augustine DiNoia, O.P., Adjunct Secretary of the Congregation for the Doctrine of the Faith: Br. Clement Dickie, Br. John Baptist Hoang, Br. Dominic Verner, Br. Raymund Snyder, Br. Joseph-Anthony Kress, Br. Michael Weibley, Br. Patrick Briscoe, Br. Louis Bertrand Lemoine, Br. John Sica, Br. Gregory Pine, and Br. Athanasius Murphy. Br. Peter Totleben was ordained to the priesthood on March 19th at our parish of St. Patrick in Columbus by His Excellency Frederick F. Campbell, Bishop of Columbus.

The Pontifical Faculty of the Immaculate Conception has its annual Commencement on May 13, with His Excellency Robert Barron, Auxiliary Bishop of the Archdiocese of Los Angeles, as Commencement Speaker and recipient of the Doctorate of Sacred Theology (*honoris causa*).

Our Dominicana archives from 1916-1968 were made available online for the first time, and no subscription is required. See www.dominicanajournal.com/dominicana-1916-1968-archive for more information.

Joining select student brothers from around the world on pilgrimage with the Master of the Order to commemorate the 800th anniversary of the Order, Br. Joachim Kenney and Br. Leo Camurati will represent the student brothers of Washington, D.C., in the footsteps of St. Dominic in Spain, France, and Italy, July 1-17.



Solemn Profession 2016