

NEW MASTER of the ORDER



**FATHER GERARD FRANCISCO P
TIMONER III, OP**

On July 13, 2019, the Order of Preachers welcomed the 87th successor of St. Dominic de Guzman, in the person of **Fr. Gerard Francisco Parco Timoner III, O.P.**, a son of the Dominican Province of the Philippines

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OP News

and first Asian Master of the Order.

The ceremonies took place in line with the Elective General Chapter currently being held in Bien Hoa in Vietnam.

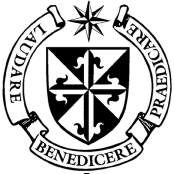
Recognizing the challenges of the modern times, fr. Timoner said that the present times of the Church seem to point out a time “when the Church needs a Francis and a Dominic. There is a need for a new evangelization, and we are all called to do precisely that.”

To do so, Fr. Timoner echoed the call of his predecessor, Fr. Bruno Cadoré, O.P., for the Order to revisit its mission as first laid out by St Dominic himself:



“We are preachers [said St. Dominic].’ It is not what we do. It is who we are. Mission is not what we do. It is who we are. And if that is clear, everything will just follow. We are preachers even when we are not preaching. We are preachers even if in our old age, we can no longer speak. We are preachers even if we are not ordained. We are preachers even if we are sick. We are preachers even if we are doing serious research alone in our rooms. We are preachers when we are helping the less privileged. We are preachers.

That is our identity.”



THE PROMOTER'S BIGGEST JOB

The Promoter of the Dominican Laity has one big job: getting **religious assistants** for the chapters.

I want to explain what they do and how I get a religious assistant and perhaps how hard it is to get one (no excuses, though).

I tell every religious assistant that they have two jobs:

First is to keep the chapter Dominican. It is really easy to become a prayer or devotional group, a book group or a group working for causes of different sorts. This is not a Dominican chapter. It is part of being a Dominican, but none of these on their own will do. Dominicans look to the truth that comes through faith to set us free. We need to study, contemplate and give to others the fruits of contemplation and study. We need all three: prayer, study and apostolate.

The second job of the religious assistant is not to do other jobs in the lay chapter or council. Religious assistants are just that: assistants. They do not replace formation, leadership or any other job in the council. If they bring up questions, it is to clarify or inform. So, in the end the religious assistant must keep chapters Dominican and also assist in the chapter and not do the work of the Dominican laity.



FR. AUGUSTINE, OP

The document that came out of the International Lay Dominican Meeting in Fatima, Portugal last year set up a way of getting religious assistants for chapters.

I try and follow that model.

First, the chapter and council recommend, at most, three people for the job. Religious assistants in our chapters are usually priests, because of the sacramental life involved in the chapter from confessions to Mass to anointing. But we have a new group of priests who can be religious assistants that are formed as Dominicans but who are still part of the diocesan clergy: members of the Priestly Fraternity of St. Dominic. This is the same group

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THE PROMOTER'S BIGGEST JOB

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which has St. Louis Marie de Montfort as a member. If you know of any diocesan priest who you think would want to be part of this group, please contact me.

Second in the process is for me, as Promoter, and Denise, the current Lay Provincial Council president, to go through the names. Third, we send a name to Fr. Christopher Fadok, OP, our Western Dominican Provincial, who assigns the person as a religious assistant to the chapter. We have more than one name, so that he can be free to refuse, if he knows something which might make this the wrong fit.

Why is assigning a religious assistant so hard? We have 29 lay Dominican Chapters, thanks be to God. We have 14 Dominican sites in the Western Province. Most of these sites have chapters, two Dominican priories even have two chapters, but there are many Dominican lay chapters not near Dominican sites. Also, you may have noticed, but Dominicans move a lot. When I visited our lay Dominican chapter in Reno recently, the need for a

religious assistant became more clear. We have no friars near the diocese of Reno, and no priests currently interested in the Priestly Fraternity. Some friars and chapters have gotten used to technology for video conferencing the religious assistant into a chapter, but this cannot always be the case.

So who can be the religious assistant? Our lay provincial council is experimenting with different models. One in Modesto, California involves one Dominican priest who is always at their professions, but with two student brothers who make it out to the chapters every month alternating between the two. One model is in Arizona, where the four Dominican friars only staff one ministry, yet have responsibility for five chapter of lay Dominicans. The one religious assistant looks to bring the five chapters together for different events from retreats to study days.

I hope this helps. If you don't have a religious assistant, I hope I haven't overlooked you. I tried to contact every chapter without one. But if I haven't contacted you, please contact me.

In His Name, Fr. Augustine, OP



Electronic Newsletter



IN HIS NAME

from the desk of the **Peace & Justice Promoter**

--The First Things in the Pursuit of Justice

In the encyclical entitled *Centesimus Annus* (1991), John Paul II reflected on the lively attention the modern world gives to human rights.

Every right enjoyed by humanity is hinged to the premier right we all enjoy by nature: the right to life, born and unborn, young and old, incapacitated, disabled, etc.

For more than 45 years, the abortion mentality has poisoned our family life and our national debates; causing a deep divide in our political, religious, and cultural institutions. Its caustic rationale has destroyed logical thinking and right order in pursuing the common good. The politics of abortion calls it a right, reproductive justice or reproductive health, but the facts remain: it destroys the most innocent lives among us.

Abortion violates the natural law which is the ultimate check against tyranny.

To sanction the legal killing of innocent persons has a price. The toll for this recurrent crime against innocent persons is the hardening of the collective heart of our Nation, that has created a social tolerance for other wrongs and crimes, has set



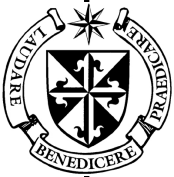
us free from the safe harbor of truth and justice, and has allowed widespread depravity.

The cavernous fissures among viewpoints in the 2019 American cultural, social, and political landscape is ghastly; yet it has a source and that source is abortion and its mentality.

All of the good sought through social justice work is hollowed activism unless the social doctrine of the Catholic Church is first pursued, which commences with the legal and actual protection of the most innocent persons among us. To transform the cultural mindset of the truth about abortion is the forerunner in working for and obtaining true social justice.

Mr John C. Keenan, OP
Peace & Justice Promoter for
The Holy Name of Jesus Western
Dominican Province

Officer Reports



from the desk of the **Lay Provincial President**

Dear Brothers and Sisters,

At our recent Lay Provincial Council meeting, we discussed a **“cardinal” Commendation** in the Fatima documents - the importance of the Eucharist and Confession.

The Commendation reads:

“In the present situation of great upheaval in the Church... we recommend that Lay Dominicans should deepen their understanding of - and renew their relationship to - the Sacraments of the Eucharist and Reconciliation” (page 65).

The reason I refer to the commendation as “cardinal” is because the entirety of our vocation hinges on this.

There is nothing more important to our salvation - and the salvation of others - than daily reception of the Eucharist and frequent confession.

When we receive the Eucharist we become living tabernacles.

We bring Jesus to everyone we meet. Our time in Adoration transforms and renews our minds and souls. This transformation becomes visible to those around us. We bring light to the world.

St. Dominic and St. Catherine knew the power of the Eucharist.

St. Dominic spent all night - every night - in Adoration. St. Catherine lived on nothing but the Eucharist for many years. She would drag herself from Minerva to the Vatican for Mass (a distance of several miles). Fulton Sheen spent one hour each day in Adoration. He called it his “hour of power”.

St. Mother Teresa did the same. When people asked her how she could spend that amount of time in daily Adoration, when she had so much work to do, she replied that

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from the desk of the **Lay Provincial President**

Officer Reports

she couldn't do the work *without* spending that time in Adoration.

Our Holy Father Dominic laid the foundation of his life upon the Eucharist. The rest is history. Go to daily Mass and frequent Adoration. Encourage others to do the same.

But, we have to dispose our souls to receiving the Eucharist, and the grace from Adoration. The best - and only way - to do this is by frequent Confession.

Our Rule obliges us to go to Confession at least once a month.

A good way to translate that is once a week, or two at the most. Confession washes our souls in the same way we wash our bodies in the shower. Just think about not taking a shower for a week. You would be pretty grimy. Now think about not taking a shower for two weeks. You may not want to stand too close to people. If our bodies accumulate dirt and grime - just from walking around in the world - how much more so our souls? Now think about the experience of taking a shower after a week or two. We would feel

a tremendous sense of being clean and renewed. A sense of peace and order. That's what our souls also experience. For the well being of your souls - and those around you - don't wait a month to go to Confession. Go weekly. Encourage others to do the same.

The Fatima commendation is an important reminder. There is no doubt that the renewal of our Church will come from the Eucharist and Confession. The power in these Sacraments is phenomenal. If every Catholic experienced this power, wild horses couldn't drag them away from the Church. Our call is to spread the good news that Jesus is alive and well in the Eucharist. Church trials and challenges come and go. The Sacraments stand unshaken. **The more we receive these Sacraments, the more like Jesus we become. And when we become like Jesus, we can set the world on fire!**

May the Eucharistic Jesus bless you abundantly,

Mrs. Denise Harvey, OP
Lay Provincial Council President



IN HIS NAME



TO BOYCOTT - or - NOT TO BOYCOTT

To Boycott or Not to Boycott
Church moral teaching gives guidance on making decisions as consumers.

Edited, rewritten and Summarized from Catholic Answers article by Todd Aglialoro - His full article is available at this [link](#).

The recent passage of laws in various states regarding limiting or expanding abortions, rewriting gender categories, modifying the traditional understanding of marriage, among others, have caused great concern in the Catholic community.

Some of these new laws directly conflict with our beliefs, others at least weaken the Judeo-Christian values that many of us have previously entrusted our Legislatures to respect and the Judicial branch to guard.

The Catholic concern is compounded by major corporations who openly endorse laws that are anti-Catholic or seek to limit their business involvement in states that support our value system. One then, frustrated and seeking not to cooperate with deviant morals, has to consider who to patronize or who to boycott in the market place of consumer products.

(In His Name Editor: I know that I personally have struggled with the boycott idea, and seem to be running

out of places to shop - so am I obligated as a matter of obligation to boycott those who stand against Catholic teaching and whose products I may wish to purchase)?

Where is the line?

Is someone who forebears their morning latte making a difference? Does whether it makes a difference matter in the analysis?

What is a Catholic approach to these questions? Are consumer boycotts worthwhile? Are they morally necessary?

The Church teaches that the laity, in particular, have a vocation to evangelize the world, according to *Lumen Gentium*, "in the ordinary circumstances of the world." We are to do this, it says, not only by word but by "testimony of life" (35). This ordinary, everyday testimony in the world should act "like leaven," "infus[ing] a Christian spirit into the mentality, customs, laws, and structures" of the culture around us (Apostolicam Actuositatem 2, 13).

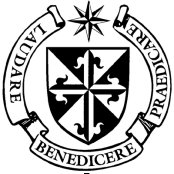
Sometimes when we vote with our wallet, as with our ballot, we still come up on the losing end. Yet, is there power in taking the right stand, and are we not in some way



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evangelizing the observer of our actions.



Let us look at the morality of cooperating with a company committed in vision to anti-Catholic principles.

Principle 1: Formal vs. material cooperation

There are two ways in which we may morally cooperate with someone else's act.

Material cooperation provides some sort of instrument by which the act is carried out. If I give a gun to someone who uses it to commit a homicide, I cooperate materially in that act.

Formal cooperation includes a willed intent to aid the act. If I give a gun to someone with the knowledge and the intent that he will use it to commit homicide, I cooperate formally.

So when I buy a cup of coffee from an offending seller, I am Materially cooperating to the extent the increased profits are then available for the seller to finance objectionable values.

If my cooperation is Formal as well as Material—then I am specifically purchasing the product with the intent to fund the immoral goal. There, I would be culpable for cooperating in the evil.

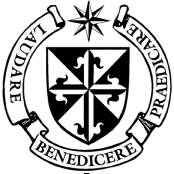
Principle 2: Mediate vs. immediate cooperation

Sometimes we cooperate materially with an act in a way that is necessary and essential to its commission—such as handing the gun to a man who could not commit homicide without it. This would be **immediate cooperation**. Other times, the cooperation is materially connected to the act but not necessary for it: a plumber we pay to fix our kitchen sink uses that money to buy a gun that he later uses in a homicide. This is **mediate cooperation**.

Immediate material cooperation carries with it a much stronger level of moral responsibility. Only extreme ignorance could excuse it; otherwise it is tantamount to formal cooperation - because it is seen as mentally assenting to the immoral act.

In the majority of cases, though, our consumer acts morally cooperate with evil in a **material** and **mediate** way. We commit the morally neutral act of purchasing the cup of coffee,

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without either formally intending or immediately-materially enabling an evil that may follow from that purchase.

The morality of mediate material cooperation will depend on the moral “distance” between the act we do (our purchase) and the evil that it later assists in some way.



DON'T DO IT

Principle 3: Proximate vs. remote cooperation

The terms proximate and remote are used to characterize that distance or connection. A Proximate cause is also a legal term for evaluating the connection between an act and the injury flowing from the act.

Much of the time, when we speak of boycotting a business because of some evil it contributes to, we're talking about moral cooperation that is remote. We buy the coffee. The owner pays takes in the revenue, pays its suppliers, employees, overheads, and remits some portion to the parent company. At some point that company then directly or through some affiliate gives a *some* money to an organization engaged in - let's say donating money to an abortion clinic. In cases such as this the purchaser can not be seen as the Proximate cause of an abortion. Our connection in this scenario is **remote**.

On the other hand, if we purchased the same cup of coffee from the same business person who is a major contributor to the local neighborhood abortion clinic, or who advertised that 20% of every purchase would go to the abortion provider, now it our proximity to the immoral act is not incidental but direct. We are then the **Proximate cause** of this evil and culpable.

So, according to **Catholic teaching** on moral cooperation, *most of the time we're not morally obliged to boycott a company that cooperates in a remote, material way in some evil practice.*

But we know that the laity have a special mission to be leaven to the world, in the ordinary circumstances of the world. We know that companies care what their customers think of them and respond accordingly. And we can observe that collective action makes consumer power stronger.

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PRUDENCE

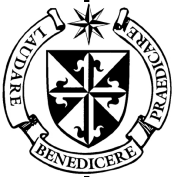


On the level of prudent strategy, then, a boycott or protest could be a good idea—especially when a company goes out of its way to tout its material cooperation or publicly express its formal cooperation.

Whether organized or just the collective result of a million consciences, boycotts can send a signal to the market that Christians and our cultural allies aren't pushovers; that we love life and truth more than stuff.

Final In His Name Editor's comment: A note on **SB 360** the California bill that would have **required a priest to breach the seal of confession in certain circumstances**. SB 360 was sponsored by Calif State Senator Jerry Hill. Well voiced and coordinated Catholic petitions and phone calls coupled with an intended large physical presence in Sacramento at the committee hearing caused the sponsor to pull the bill from a vote. Many of us congratulated ourselves in derailing this legislation.

My personal concern is that it will be very easy for Senator Hill to re-introduce the bill again next year and again the subsequent year until fatigued Catholics no longer have the energy that it took this year to derail the bill repeatedly. It is my opinion that derailing the Senator's career would be more productive and effective. A legislator with such evil and immoral principles needs to be removed from a position where he can influence the market place of ideas as a legislator. Hopefully the Catholics in his district can muster the will to remove him at the ballot box — not as a political statement, but rather to implement the "participation" principle contained in Catholic social justice.



The Blessed of the 4th of July

I'm writing on the Fourth of July, a celebration of our freedom. Let's blow things up. The Fourth of July has a militaristic quality, but it shows that even though the bombs are bursting in air, we are not in the battle, but celebrating the results.

I'd like to point to two of our Dominican Lay Blessed whom we celebrate today on July 4th and how they can help us see freedom in a new light.

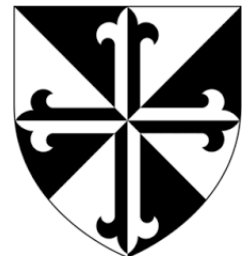


FR. AUGUSTINE, OP

Bl. Piergiorgio Frassati is a model of the freedom that we fight for. He joined different groups which proclaimed a lived faith in the world. We know him as a Lay Dominican because of his love for Savonarola, whose name he took in profession, and St. Catherine of Siena. But he was also part of Catholic Action, the St. Vincent de Paul Society, and other social clubs which he founded. He was a man of the people modeling Jesus Christ by serving and not being served. What we offer in the Dominican laity is a freedom of spirit to share the love of God with others. And to perfect this love we come together. Bl. Piergiorgio was also a fighter. He was not afraid to protest socialism and anarchism. Let us use our freedom well in spreading the faith and love of Jesus Christ.

The other lay Dominican Blessed celebrated on July 4th is **Bl. Catherine Jarrige**.

She is a model of personal freedom. Catherine begged alms for the poor and sick in Revolutionary France. During the French Revolution, she even hid priests and



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The Blessed of the 4th of July

provided supplies to them for saying Mass. Only one of the priests she hid was caught and killed. She accompanied him to the guillotine, and immediately after the execution, she used the blood of the martyr to cure a blind child.

With another priest, she acted towards him as a scolding wife in public. A soldier came up to him and told him that if he were the husband, he would drown that wife in the nearest river. The priest agreed with the soldier. She was very convincing. She did not need to accept freedom from the state. She was free to love and, even amidst persecution, to find new and unique ways to serve Jesus Christ in others.

Jesus Christ tells us that if he has set us free, we are truly free. These Blessed knew that. Freedom is not a stage in which we show off our skills.

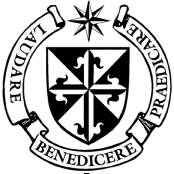
The freedom of the saints shows that the work of Jesus Christ continues. Jesus Christ is our love and that is the love we offer others.

- Like [Piergiorgio Frassati](#), we need to love others in the best possible way.
- Like [Catherine Jarrige](#), we need to love even if everyone, including our own government, is against us.



FR. AUGUSTINE, OP





LAY MEMBER CONTRIBUTIONS

From time to time, Lay Dominican members will contribute articles of general interest to the community. The Publication of these articles is intended to foster dialogue and reflection, and are not to be seen as an endorsement of any opinions expressed therein.

— *Are We Satisfied?*

By Mr. Robert Curtis, O.P.

So here I am 27 years into this Lay Dominican thing. When I was life-professed, my first thought was “what else have I’ve got to do?” If I didn’t participate in discussion, who’s going to care? If I didn’t eat the potluck, what would be the concern? If I was silent during Liturgy of the Hours, who would notice?

I am life-professed, I can just follow along.

Here’s the thing however, I can’t just follow along, Dominic got under my skin, Dominicans got under my proverbial skin! I’ve read the histories: guys like me hung around with Dominic and the friars in Prouille; they were penitent. Then, Master of the Order, Zamora went and created



an actual “rule” so all those folks had to do stuff.

A couple of us Lay folks were recognized by the Church from time to time: Catherine of Siena, Pier Giorgio Michelangelo Frassati, Martin de Porres, Juan Macias, Rose of Lima; we all know them.

I began thinking about what we did as Lay Dominicans compared to what all these folks did: we attended a meeting once a month, we ate potluck, we prayed the Liturgy of the Hours, and we talked about spiritual stuff. It was all cool, like a club!

One day, I ran into trouble, I was researching for my second book on the Order when I ran into this statement from the 1992 General Chapter of Bologna:

“We are aware that this (collaborative) consciousness calls for a conversion of mentalities on the part of everyone, and will be only gradually realized. Often friars of the Order have treated the sisters and the Laity solely as objects of their pastoral care rather than as peers in their apostolic mission. Failure to listen to the Laity

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LAY MEMBER CONTRIBUTIONS

— *Are We Satisfied?* Cont.

has created a dependency of the lay chapters on a friar, thereby impeding the development of their own self-responsibility.”

I thought, what?

Looking back even further I came across this in the 1971 General Chapter of Tallaght:

“1) The doctrinal mission of the Order of Preachers can no longer be adequately achieved without the participation and active assistance of lay people, a laity who are concerned with present-day problems, questions of science, united in the spirit of the Order;”

BOOM!

“...can no longer...” That meant that my club membership had come due, some 48 years in the past! Here I was gathering ONE time a month, praying the Liturgy of the Hours, eating the potluck, of course doing my Liturgy every day, praying the Rosary occasionally, all the while things were happening in the world that were patently moving the whole culture away from Christ. I was simply “doing” Dominicans instead of being a Dominican.

So I started talking to other Lay Dominicans and asking the question: “are we satisfied?” The Preaching of the Gospel had to go on. Since the 1960s,

the numbers of friars, sisters, and nuns, had dropped significantly but, even so, when did the religious preach outside the confines of the Church? Many sisters had jobs like teachers and counselors but who was getting into the increasingly-hostile workplace? Who was doing the marketplace, the secular schools, and the political arena? Who preached to the neighbors down the street?

But still, all the lay Dominicans I spoke to were satisfied with the once-a-month pray-potluck-pontificate sessions.

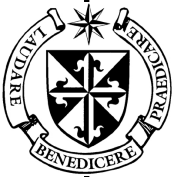
I created the **Veritas Sessions**, a planned campaign to step outside the comfort zone and learn – in some detail – about the declining western culture and how the Gospel can be used to slow and hopefully stop the decline.

The reception at my own Chapter was, “that’s cool” but only two or three even understood the implications. I hope to grow this idea, to bring it into the mainstream Order and set about turn lay folks into preachers through writing, social media, and parish workshops. After reading this, if you find yourself wondering if you are satisfied but discovering that you’re not, go to www.veritassessions.com.

It will be start.

Mr Robert Curtis, OP

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ST THOMAS MORE

—*The Obedient One.*

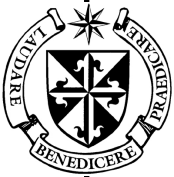
The Church celebrates the **Feast of St. Thomas More on June 22nd** of each year. This Feast recalls British history of the 16th Century when St. Thomas faced the wrath of the British monarch, Henry VIII.

St. Thomas suffered not only for refusal to support the King's efforts to divorce his first wife, Catherine of Aragon, but principally Thomas' refusal to accept the King's claim to be the supreme head of the Church of England.

Highly educated, St. Thomas was a politician, scholar, lawyer, author, father and the Chancellor of England for a period of two years. His refusal to support the divorce and ultimately England's separation from Rome cost Thomas his head, on July 6, 1535. At his death, Thomas declared he was the King's good servant, yet God's first. With his life taken, St. Thomas paid the price of obedience to his conscience and the will of God; for as St. Peter said before the Sanhedrin, as recalled in Acts 4, "We must obey God rather than men."

In a brief dialog over the controversy, St. Thomas, as played by Paul Scofield in the movie entitled, *A Man for All Seasons* (1966), in response to daughter Meg's entreaty to sign the Oath of Succession to save her father's head, Thomas states,

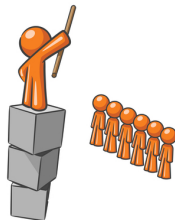
Listen, Meg. God made the angels to show him splendor. As he made animals for innocence and plants for their simplicity. But Man he made to serve him wittily, in the tangle of his mind. If he suffers us to come to such a case that there is no escaping... ..then we may stand to our tackle as best we can. And yes, Meg, then we can clamor like champions, if we have the spittle for it. But it's God's part, not our own, to bring ourselves to such a pass.



LAY MEMBER CONTRIBUTIONS

One may conclude from this famous dialog, that if God provides the grace, we can survive the ordeal—at least spiritually—yet it remains our duty to trust and obey God in all things. The conundrum involves the question of obedience to temporal authorities. What is our duty to obey those in temporal authority, whether it is our parents and religious, government, school business leaders, or leaders in public or private institutions?

The first reflection is simple enough:



**we owe
obedience to
those in
authority over
us.**

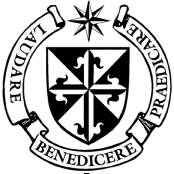
Obedience is due to persons in authority who have jurisdiction over us individually. Obedience is a virtue of religious conduct in life, be it secular or religious. St. Thomas Aquinas noted it was in accord with natural law and the positive law of Almighty God. It is the homage due and rendered—with limitations—to one in authority over each person. Obedience is not due to a person who has no authority or jurisdiction over another person. By example, civil authorities cannot order a man to marry a certain woman. A guiding principal for persons with familial and

civil temporal responsibility, is that all authority comes from God and should be exercised in a godly manner.

The Holy Scriptures give light to our duties to God and to mankind. In Chapter 13 of the book of Romans 13, St. Paul tells us to be subject to governing authorities, as “there is no authority except that which God has established.” Romans 13:1. He notes that governors “bear the sword” for a reason as servants of God, that it is a matter of necessity “to submit to the authorities, not only because of possible punishment but also as a matter of conscience.” Romans 13:5.

St. Paul’s letter is to the Romans, at a place in history in which not only his homeland, Palestine, and Rome were under the jurisdiction of the Emperor—which was likely Nero (d. 58 A.D.) The Christians were under a systematic regime of persecution; yet St. Paul admonishes the Christian disciples to pay their respectful obeisance to the emperor. He admonished them to “pay taxes, for the authorities are God’s servants, who give their full time to governing. Give to everyone what you own them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.” Romans 13:6. In other words, obey and give honor to those in authority over you.

St Paul recalls in Timothy’s first Epistle, that prayers and thanksgiving should be made for all people, including



LAY MEMBER CONTRIBUTIONS

... of interest

kings and “all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.” 1 Timothy 2:2. With clarity St. Paul notes that the prayers of the Faithful are efficacious, that give divine aid to this world and our neighbors, and contributes to peace and quiet in society, that is reflected in our godly and holy conduct.

This early apostolic admonition to submit is echoed by St. Peter in his first Epistle, where he notes it is our duty to submit ourselves, “for the Lord’s sake to every human authority: whether to the emperor, as the supreme authority, or to governors, who are sent by him to punish those who do wrong, and to commend those who do right.” The earlier Christian faith grew alongside a pagan Roman culture that saturated the Mediterranean, laden with a persecution and fallen society, yet St. Peter petitions us to show “proper respect to everyone, love the family of believers, fear God, honor the emperor.”

Obedience is a virtue, where rightly exercised with

discernment and understanding, gives honor due God, when we obey the proper authorities, do rightly, and give honor where honor is due even in the face of unjust civil authorities.

Obedience paves the way to peace and right order in society, clears the path for truth, and helps set things right in justice and mercy.

In like manner, Christ provided peace and salvation to all by His radical obedience to His Father, when He accepted His passion, crucifixion and death upon the Cross.

--“I die the king's faithful servant, but God's first.”

St. Thomas More (+1535 AD)

Obedience

Doing the right thing



Mr John C. Keenan, OP
Vice President Lay Provincial Council
The Holy Name of Jesus
Western Dominican Province



LAY MEMBER CONTRIBUTIONS

... of interest

A PROFILE

To my dear sisters and brothers in Christ,

Seattle is well-known for being one of the most unchurched cities in the country, a place overcast with clouds most of the year and openly hostile to traditional Christianity, but it was here of all places that I was challenged to embrace my Catholic faith by the example of a few peers at Blessed Sacrament parish. They were living out the mission of St. Dominic as young adults, growing in their faith and preaching the Gospel, no matter the challenges they faced. I was excited by their joyful example, and when I found out they were being formed by the Dominican Third Order I was eager to learn more.

My name is Helen Nguyen and I recently made my third profession with the Dominican Third Order, entering my 4th year with them, and Godwilling I'll make a lifetime profession in two years. Every time I make my profession I am reminded of how truly

blessed I am to be a part of such a wonderful group of people who inspire me to reach for heaven. In a world that would extinguish our faith without a second thought, the laity community has been the flame keeping my faith on fire.

I owe so much of my faith journey to the many Dominican Priests who were or still are pastors of the UW Newman Center and Blessed Sacrament parish. I was introduced to the Dominican Laity through various young adults there and immediately knew I wanted to live my life the same way. I wanted to serve my community by being the best Catholic I could be and the only way I knew I could do that was to become a Lay Dominican myself. Through the formation program, I felt more and more called to live out my faith in ways I previously did not think I could do. I was never one to be confident or open to preaching/ evangelizing the faith to others. I always

thought of myself as uncatechised, or not articulate enough to influence others to turn towards Christ. All of those insecurities gradually changed as I began to be educated in the faith through the charism of St. Dominic. I felt for the first time in my life, I was putting my faith first and myself second.



Helen with Husband Steve



LAY MEMBER CONTRIBUTIONS

... of interest



Because of this intentional step towards aligning myself with Christ, I allowed Him to fill my cup up to the brim.

Specifically this year, I have been able to put my formation into practice. My husband helps teach confirmation at our local parish, St. Anthony's in Renton, WA. He was assigned the difficult task of teaching Theology of the Body to a group of uninterested teens. He asked if I would join him in presenting this topic together as a married couple and I jumped at the occasion. When the day came to present our presentation, I was able to speak about the topic with confidence. I knew the laity community was behind me and I felt that in a real

way while speaking. I was able to incorporate the various topics during formation class into this presentation and put my years of formation into practice. The feeling overwhelmed me so much that by the end of the whole thing I cried as I wrote an email to the formation leaders about my experience. This opportunity created a ripple affect and I was asked again to speak at another diocesan parish with young adults. Again, I was able to pull from the formation materials and speak with confidence and zeal.

Even though the formation journey has been bumpy at times, I know within my core that I was called to be a Dominican. I always ask for St. Dominic's intercession before these speaking opportunities and he always comes through for me. I am beyond grateful for the blessing to live my Catholic faith in a very tangible way. Praise God for all that He does in our lives! And thank you to my wonderful laity community!

**Helen Theresa Dominic
Nguyen, OP**



Pictured above with Fr Jordan Bradshaw and here with parents and in-laws



Electronic Newsletter



IN HIS NAME

BISHOP ROBERT BARRON ORDAINS SIX DOMINICAN FRIARS



... of interest

Friends,

Please enjoy ... *[portion of text deleted by Editor]* ... my ordination of six Dominican friars to the priesthood, which took place on May 25 at the Basilica of the National Shrine of the Immaculate Conception in Washington, DC.

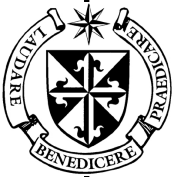
The Order of Preachers has had a profound impact on my life, and I am grateful to the Dominicans for inviting me to ordain these men as priests of Jesus Christ.

These priests are also the first group of men that I have ever ordained, so they will always hold a special place in my prayers and in my heart.

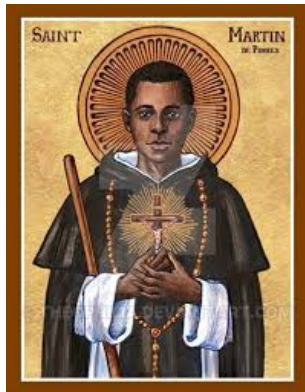
Please keep these new priests and all the newly ordained priests in your prayers, asking the Lord that they always remain faithful and seek to imitate in their own lives the sacrifice of Jesus, our great high priest.

Bishop Robert Barron

Editor Remark — Above is an excerpt from an email sent on August 1, 2019 by Bishop Robert Barron to his subscribers. His fondness for the Dominican Order is clearly manifested - Unfortunately the video link of the ordination has become inactive and is no longer available for viewing. Mr Jerry DeMelo, Jr OP



LAY CHAPTER COMMENTS



Chapter of **San Martin de Porres**, - Tucson, Arizona

The St Martin de Porres chapter works closely with the St Thomas More Catholic Newman Center. The community life is the thread that binds the four pillars of Dominican life.

Studies: Champions of the Rosary by Fr Donald Calloway, Hounds of the Lord by Kevin Vost have been very profitable as the authors are very respectful to the goals of our Order. Next they plan on Religions of America by Leo Rosten.

In addition to the LOH, the Chapter recites the Rosary as part of their meetings. On other days the members have resolved to seriously pray the rosary daily.

Additionally, St Martin meets with St Dominic-Star of the Desert Chapter for yearly reflections. Prayer members are remembered with paired members who pray with them and for them. Finally, the Chapter is in the process of developing a Quarterly newsletter for the Chapter

Dorothy J. August, OP and Jenne Hemingway, OP



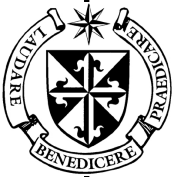
Chapter **St Agnes of Montepulciano** - Eugene, Oregon.

A permanent chapter since August 2017.

This picture was taken for the Dominican Laity brochure distributed to the various churches in our vicariate. From left to right the names of the chapter members are: Pat Bettencourt, Fr. Peter Do, Lori Stephens Dan Morin, Deanna Valenzuela, Lois Banks, Rosemary Villani, Susanna Krch-Arkin, Ruth

Germaine, Marie Grinstead, Roger Grinstead, Dennis Maricle.

Lois Banks, life professed in 2018, and Ruth Germaine made her three year temporary profession on April 09, 2019.



SPECIAL LIFE PROFESSION

Chapter Contributions



JEFFREY RECEIVES THE PROFESSION CROSS FROM ROGER RITZLIN (PRIOR OF THE RENO CHAPTER)

The Saint Thomas Aquinas Lay Dominican Chapter of Reno, Nevada has its first life professed member!

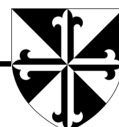
The Chapter was founded in November 2016 by two Lay Dominicans who previously had been members of the Sacramento Lay Dominican chapter.

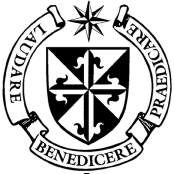
One of those two, **Mr. Jeffrey Springman, OP** made his life profession at the Saint Albert's Priory, Oakland, California on August 3, 2019. The Rite took place during the 2019 Lay Provincial Council Annual Conference.

Father Augustine Hilander, OP, Promoter for the Dominican Laity, acted as the chaplain and **Mrs. Denise Harvey, OP**, President of the Lay Provincial Council, served in the capacity of the moderator.

Representatives of the Western Province Lay Chapters were in attendance and witnessed the profession, which was followed by the customary greetings of welcome and fellowship.

Congratulations to Jeff from all of us who had the pleasure of being there!





Bowing at the Name of Jesus



Br. Isidore Rice *entered the Order of Preachers in 2015.*

He grew up in Gaithersburg, MD and graduated from the University of Maryland, College Park, where he studied Materials Science and Engineering.

I decided to bow my head at the name of Jesus. I wish I could say I was led to this by feelings of pious devotion. I was not. I just saw some priests doing it and it seemed like a good idea; we call His name holy after all. So I decided to bow my head at the name of Jesus.

I wish I could say my motives were perfectly pure, but honestly, I hoped to be seen. When I bowed my head at the name of Jesus, certainly someone

would take note, and they would think me quite pious and holy. Not everybody bows their head at the name of Jesus, you know. That's not why I did it, at least not usually, but the thought was not displeasing to me. But I decided to bow my head at the name of Jesus.

The name of Jesus comes up a lot in Mass. At first, I usually missed my chance to bow my head. I had to start listening, to start noticing. After all, I had decided to bow my head at the name of Jesus. It always comes up twice in the *Gloria*, once in the *Creed*. After the *Our Father*, it comes at the end of the priest's prayer and then he says it again right away after "the kingdom the power and the glory..." You can get on a roll at that part.

Depending on the Eucharistic Prayer, the number of opportunities varies. If I listened at the beginning, I could know which one it was and when to bow; I had decided to bow my head at the name of Jesus. It always comes up soon before the consecration. That is really neat; I'll have to think more about that. I like it best when it comes up right before the doxology—"through Him with Him and in Him"—culminating it all.

The Collect and Preface are tricky. Sometimes you get the name of



Bowing at the Name of Jesus, *continued*



Jesus, sometimes just “Christ” or “Son.” Should I bow my head at “Christ”? If I do, it can’t hurt, but I had decided to bow my head at the name of Jesus. What about the readings and the homily? Some priests say the name of Jesus a lot when they preach (I hope I’ll be one of those). In the meantime, though, I could end up looking like a bobble head. What will people think? Does it matter? I have decided to bow my head at the name of Jesus.

The name Jesus means *God saves*. It’s hard to find a better summary of the Gospel than that. Scripture talks a lot about God’s name: *I am who I am; the almighty has done great things for me and holy is His name; at the name of Jesus every knee shall bow; Hallowed be thy name*. I like that. It directs us to what is most important, what is most wonderful, what is most true. When I hear that name now, I might even be touched with thoughts of pious devotion. I decided to bow my head at the name of Jesus.

Editors Note: Why is this article by Br Rice OP here?

Fr Vincent Serpa, OP one of our prior Lay Promoters, once taught our St Hyacinth chapter in Visalia: **“Dominicans pray with their entire body.”** Hence we chant the Office, we bow during the Gloria acknowledging and worshiping the Trinity, we sit and we also stand, we face the altar at times, but most of the time we face each other in choir. Our body moves along with our lips.

You would think we were at Mass just reciting the Office. Maybe, we get it as Dominicans. God wants us to pray with our whole being at the Sacrifice Our Lord instituted at the Last Supper, and so we incorporate gestures as part of our tradition.

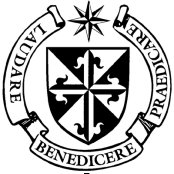
I have to admit - ALL Brother Rice’s thoughts entered my mind when I first thought it pious and appropriate to bow at the Name of Jesus. While being primarily oriented to the pious, pride of piety was part of it as well. Perhaps, I will be well regarded if I bow at His Name. With time, the pride of performance has faded solely to a posture of worship at the mention of His name. It was worth persevering in the practice. You might consider doing likewise.

Mr Jerry DeMelo, Jr OP - Editor

Electronic Newsletter



IN HIS NAME



BOOKSTORE

StDominicsStore.com

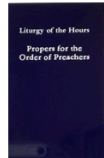
Several items have been added to the website!
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Electronic Newsletter



IN HIS NAME

THANK YOU FOR YOUR CONTRIBUTIONS

THIS NEWSLETTER is now my second attempt at generating and editing submitted articles that might be of interest to our community. I therefore, especially appreciate and thank those who took the time to submit articles in advancing that mission. My contact email is now inhisnameop@gmail.com

I enjoyed meeting many of you at our annual LPC conference. Thank you for introducing yourselves to me during the weekend.

Some continuing thoughts on Contribution Ideas - though not dispositive or meant to be limiting:

- Chapter Articles should be of general interest to our OP audience. Perhaps when considering a Chapter report, ponder submitting a report that if you were from a different chapter you would want to read.

Best info?

Information that gives other chapters ideas, such as study topics, apostolate ideas, holiness suggestions, and the like - probably are of greater interest than chapter statistical information;

- Articles that transcend the season of the publication, are generally of greater value; and
- Personal articles that contain your creative thoughts and ideas and reflections, a half or full page in length are going to be well received by our OP community.

Prep Time - Like all of you, I have a full plate. Article submissions greater than 3-4 weeks away from Publication, give me greater survival time to publish date.

The next Newsletter will be published around Christmas. Feel free to share the **website link** with anyone who might find the Newsletter profitable to read. www.inhisnameop.org

In His Name,
Thank you - Mr Jerry DeMelo, Jr OP, *Editor*

THANK YOU