



DOMINICAN LAITY

Newsletter #31

March 2014

Some little time ago I wondered why two of my loves seem to fit together as Forest Gump said, in the movie, “like peas and ham”! L’Arche which provides residential intentional faith communities for intellectually disabled adults around the world is part of my life. The social prayerful intellectual stimulation of Dominican life which I enjoy as a lay person is the second of the two arms which embrace me and my family.

Here in Kapiti we gathered recently to celebrate 50 years of L’Arche in the world, 21 years of L’Arche in Aotearoa New Zealand and 16 years of the first community in New Zealand. Many of you will know the story of L’Arche beginning when **Jean Vanier**, a lay Dominican, at the prompting of his friend, **Pere Thomas**, a Dominican priest, invited Philippe and Raphael to live with him when their institution closed. Eventually L’Arche arrived here in 1993, after several threads and efforts of many good people converged. This turned out to be the beginning of the journey of my middle age.....



Above: We danced... we washed feet - often referred to as the ecumenical L’Arche sacrament, Below: We danced some more,,,,, Maria and Michael Noonan led us through the day (1/03/14)



My hunger for community is nourished and fed by meeting others, sharing their stories and above all listening. My heart and head are excited with reports we read of already beloved **Pope Francis** hence the quotations therein. For me the words of Francis echo our founding

story of **Dominic** listening to and sharing with the innkeeper - his conversations. Francis is talking to his priests and to those for whom gender has not always been seen as gift and to those who have been excluded from sacraments and directly he speaks to those who are not listening to the cry of the poor. On the night of his election he said; *Now let's start working together, walking together.....*” The pastoral papal journey began in our company!

Our Dominican life needs nourishment for the journey so please respond to **Susan Healy's** invitation to a weekend in Auckland in November. Likewise how prophetic have been the recent articles in “**Tui Motu**” (TM) –look out for whatever ways we can promote readership (and sales).

Kay Blackburn, a contributor and your newsletter co-editor, has forwarded a remarkable essay with the intriguing title “Our order is alive and changing” written by **Russell Hoban** a student at Good Shepherd College – *Te Heparā Pai*. This document details the journey of the Dominican Friars in Auckland. Insightful commentary on the “unfruitful models and structures” which have had to change for preaching to be active in justice and peace issues is of particular current interest. We offer Russell's history of a Dominican journey as an attachment with his blessing.

Amy Armstrong (Journey to Parenthood), **Peter Ness** (Transparency) **Angela Coleman** (Some Thoughts on Journey) and **Colleen Hopwood** (Journey) have respectively shared from their personal journeys. Beautiful gifts for us

From the home front: Look out for a performance of “*Once we built a tower*” if funding is found for its travel around the country. Last week Peter, my husband, and I went to see this play about the building of the Waitaki Dam near Kurow and the inception of the welfare state through the vision of Michael Joseph (Joe) Savage, Sir Arnold Nordmeyer and Dr Girvan McMillan. The play tries very hard to remind and insist that the electorate and all current political parties make a preferential option for the poor in this election year. (cf Mike Riddell's “*without a vision*” P6 TM September 2013) - **Michele Ness**

THOUGHTS OF POPE FRANCIS ON “JOURNEY”

“Journeying is an art because if we're always in a hurry, we get tired and don't arrive at our journey's goal,” he said. “If we stop, we don't go forward and we also miss the goal. Journeying is precisely the art of looking toward the horizon, thinking where I want to go but also enduring the fatigue of the journey, which is sometimes difficult. ... There are dark days, even days when we fail, even days when we fall ... but always think of this: Don't be afraid of failures. Don't be afraid of falling. What matters in the art of journeying isn't not falling but not staying down. Get up right away and continue going forward. This is what's beautiful: This is working every day, this is journeying as humans. But also, it's bad walking alone: It's bad and boring. Walking in community, with friends, with those who love us, that helps us. It helps us to arrive precisely at that goal, that 'there where' we're supposed to arrive.”

**2014 NATIONAL DOMINICAN LAITY GATHERING 21-23 NOVEMBER
AUCKLAND**

The Auckland Dominican laity has offered to convene a national gathering for November of this year. Our first such gathering was in May 2010 so it is timely for us to get together again. We hope that a good number of you will attend from across the country so please put the above dates in your diary. The Auckland group have prepared the proposed outline below for the gathering and are very open to feedback. Would you please send any questions, ideas, or other feedback to Teresa (teresa.mcnamara@xtra.co.nz) or Susan (healy92@gmail.com) SM Healy 92 Pleasant Rd, Titirangi, Auckland 0604. The venue for the gathering is yet to be decided. We will circulate a registration form before the end of May.

Living the Dominican Mission in Aotearoa New Zealand 21-23 November 2014

Building Connections

Sharing passion

Friday evening:

Liturgy (maybe including a reflection on the Dominican Charism – started with family model of laity, friars and sisters from the beginning).

Welcome and sharing/introductions

Saturday: Opening liturgy

Workshops – choice of 3 in the morning & 3 in the afternoon

Education / Music and Art / Contemplation: Prayer: Liturgy / Environmental and Peace and Justice / Pastoral Ministry / Maybe one other?

Small groups for each session including some form of feedback to larger group.

In each workshop people share: - how they are living the charism in this field; and,

- about any issues/concerns they might have

- how they can support and encourage one another in that field

Sunday morning: What else? Group photo? Closing prayer/liturgy - **Susan Healy**

DOMCONSULT

Domconsult is a consultation group for the Dominican laity in Aotearoa / New Zealand. We usually have around 8-12 members from centres around the country - mainly centres where there is a Dominican presence. We largely keep in contact through email, although occasionally we link up through a conference call.

We share Dominican news that can be passed on to local groups and help as we can in the planning of national events, for example, international visitors or national gatherings.

At present, the members of Domconsult are:

Carol McIntyre Crolla (Queenstown) Tui Pasco (Invercargill)

Moira Gallagher, Willie Campbell (Dunedin)

Gabrielle (Baird) Gibson, Kay Price (Christchurch)

Norman Gray (Wellington)

Kay Blackburn, Mary Woods (Kapiti Coast)

Mary Johnson (liaison with Dominican deaf), Teresa McNamara, Susan Healy (Auckland)

JOURNEY TO PARENTHOOD

Becoming a parent was not something I was sure would ever happen for me. As a young woman with some health issues, the doctors said my ever becoming pregnant was highly unlikely. It is of course not a guarantee for any woman, but most women believe it can happen for them if they choose so. I married Paul in my late twenties and we both knew of my condition and were pretty philosophical about it all, trying to trust that whatever God had in store for us would be right. But after a few years of marriage and watching my friends start their families, the grief started to take hold. Grief is never an easy emotion to confront, but I did as best I could over many years. I had much support from my community and in particular I found my monthly spiritual direction sessions incredibly helpful in working through the stages of grief, trying to find God in it all. I did find my peace. I came to a place of knowing that I would be OK with not having my own children. And I realized there are many ways to be a mother. Many women religious have played a motherly role in my life that I have found invaluable. And living here in New Zealand, away from my family in Minnesota, I have found that family is defined much broader than blood, and many women and men have played crucial familial roles of love and support for me. So I realized, I too could find other ways to invest my own generative energy.

God was generous. A few years into marriage, an opportunity to work in Otago Catholic tertiary chaplaincy came up. It was a role I discovered I loved. Walking with university students on their faith journeys was such a privilege and a way for me to give in a maternal way. It has been a healing and fulfilling role in which I really felt God calling me. Instead of having a few children of my own I suddenly had dozens and then hundreds that became part of my life.

It turns out God's life giving generosity was still unfolding. Low and behold, at 39 years old and after 10 years of marriage, we found ourselves pregnant. We were of course overjoyed, but there was also a myriad of emotions pulsing through my body along with this newfound life. I was bewildered and amazed, grateful and scared. 'What a miracle! Am I too old? How wonderful! Will my body cope?' Once again I found myself having to trust in the path God had set out for my life. This was a turn in the road I was not expecting, but prayed for the courage to walk this new path.

As I reflect on my journey to parenthood, the idea of ‘choice’ really strikes me. We do not really choose how our lives unfold. Perhaps the only choice we have is to say ‘Yes’ to God’s invitation at the different stages of our journey. We do not always get to choose marriage, children, where we live, what work we do. We might have an idea, expectation or hope of what life will bring, but we may be surprised to find out God has other plans for our lives. I often find myself saying to God, “well, if you had asked me I would have chosen to do things a little differently!” I certainly didn’t expect to begin parenthood at 40. But the choice lies not in choosing how our lives unfold, but in our response to what lies before us. Mary at the Annunciation has long been my model of trust and courage. Now even more so. I’m certain as a teenager she did not wish to be pregnant with the responsibility to bare and raise the Son of God! While she may not have chosen the path that Gabriel proposed to her, she knew the choice was in her response. Would she say “Yes”, or “No”, to this God of mystery and surprises? Well lucky for us she said Yes. And now we are all a part of this mystery of God With Us, choosing our own Yeses along the way.

Amy Armstrong

Thank you Amy. God is good indeed. I believe baby Anton will be 12 weeks old come Wednesday 2nd April! A photo maybe for next time?

TRANSPARENCY

Recently I attended a Mass at our local church at which the double doors at the northern end were opened. Now usually these doors are kept securely closed for safety reasons, as the doors are facing immediately on to a traffic driveway. On occasions this practice is overridden when a large crowd or high temperatures are expected.

On this occasion, I was seated in my usual sector, which is directly opposite to this doorway, and it afforded a small vista to the exterior, comprising a patch of blue sky above greenery. This caught my eye, and I think for the first time I was really struck by the contrast with the dull interior, and the fact that the elevated and opaque windows provide a view of uniform greyness, seemingly regardless of the weather conditions. I found myself in a “blind church”, where those inside could not see out, and furthermore, those outside could not see in.

This may have remained just another aberrant thought in a rather crowded and sometimes confused mind, but for my attendance a few days later at a funeral mass at another parish some 100 km distant. Here was a new church, a transparent church, large windows at eye level, and the Stations of the Cross placed around the outside. It reminded me of my earlier experience, and the contrast was palpable.

Back to reality. I have just recalled two experiences in separate church buildings. I know that for several years now our parish leadership has been well aware of architectural and structural shortcomings in the present building, and change is afoot. My concern is for the Church as an institution – the bride of Christ – which has become blinkered and more focussed on self-maintenance than mission.

Confession. I confess that I see myself as part of the problem. There is a level of comfort within the blind church. Regular Mass attendance is a pleasure. Involvement in ministry is

encouraged but voluntary. Relationships range from polite casual to friendship. Demographically it resembles a senior citizens' social club providing a well established seasonal routine, low risk and few surprises. To quote St Peter; "where else would I go?"

However, I also have a need for mental stimulus and social interaction. I belong to two groups of Catholics, many of whom are working for organisations and social agencies not formally connected with the Church. Prayer is an integral part of gatherings, but additionally there are lively discussions around the what, why and how of the Church and its engagement with the whole enchilada of 21st century life. These people are not revolutionary fanatics; they are thinkers, doers and faithful adherents of the body of Christ. They have a heart for the whole of humanity.

I am well aware as I write that similar sentiments to the foregoing have been expressed by many. I am also aware that metaphorical church windows and doors have been opening increasingly through the overtures of clergy and lay people, missionary orders and related charities. More significantly, Pope Francis' leadership, words and actions have caught the attention of a wide swathe of the secular world. Green shoots indeed.

I guess my conclusion is that little details like building design can be unconscious signals of human attitude. And that God speaks to the most ordinary of us through unusual channels
- **Peter Ness**

A little while ago some parishioners in Our Lady of Kapiti parish were invited to share the "who, what, and why" of lay movements in which they were involved. Here is Kay's contribution printed in March 2013!

Lay Dominicans are an integral part of the world wide Dominican Family.

The following are a few concerns we "unpacked" during 2012 at local community gatherings. How do we listen to suffering with gentleness?

How are we present in the world (newspaper in hand) and present to God (Bible in the other hand)?

Dominicans "preach at all costs, even if we have to use words".

What is expected of lay movements in the Church? Do they strengthen the laity? Are they authentic and accountable?

St Dominic (1170-1221) founded the Order of Preachers and travelled extensively throughout his ministry. He and his friars listened to the people on their journeys and thus preached the Gospel in ways people could relate to their lives. The Rosary is attributed to the preaching of Dominic and for centuries has been at the heart of Dominican life.

Today the Dominican laity accepts the four pillars of Dominican life as the framework for their own life: Prayer. Study. Community. Mission.

Why? Today we see fewer vocations to religious life. We also see the huge response to the needs of the world coming from the laity who can go places and do things denied previous generations. The vocation of the laity is a call to build community, a call to work on our relationship with God, a call to seek the truth and to reconcile, to study, and to act.

Some, perhaps most, lay Dominicans in New Zealand respond because they were first attracted during their school years to Dominic; they knew a teacher, a friend, a priest who “preached with their life”. Others respond because of “*Tui Motu*” and the editorial courage which provokes thought and study of contemporary issues. Others, such as Jean Vanier founder of L’Arche, respond to the Dominican charism and way of life. **Kay Blackburn**

SOME (rambling) THOUGHTS ON JOURNEY

The word ‘Journey’ to me has two kinds of meaning. The first, literal meaning is going from one place to another. The word’s origin comes from Latin via French for ‘day’, meaning a day’s travel. (My interest in history extends even to words)

The second kind of meaning (though not given in the Pocket Oxford Dictionary) is metaphorical and so has much more appeal for me. This is where the ‘journey’ is a process of moving forward in ways other than physically. The most common way is when people talk of the ‘journey of life’, reflecting our growth, physically, mentally, emotionally, spiritually.

One type of metaphorical journey that is particularly resonant for me due to my work in the Adult Community Education (ACE) sector, is the ‘learning journey’. By this I mean the journey of a learner as they gain new knowledge and skills relevant to their stage and way of life; the journey of the growing awareness that learning leads from acquiring of knowledge, to developing a deeper understanding eventually leading to wisdom. To me it seems many people are happy to stay in the first, which is sufficient to meet life’s needs without going any deeper; or confuse learning and acquiring information with understanding without making links between things; or question the authenticity of information or reflect on what it all means. But the challenge is to seek the answer to the question ‘WHY’ and so gain understanding and with experience mixed in, eventually wisdom.

One thing that strikes me is that all journeys, literal or metaphorical, are marked by stages/places of challenge and of comfort. There are times when we are confronted, challenged, struggle and may even want to quit. To me, it seems that these are the points of growth, where we move forward in our journey. Then there are places of comfort and peace, tranquillity and ease, which refresh us and prepare us for the next challenge we encounter.

Sometimes we can get stuck in one place/stage, either becoming so comfortable that we resist change, or treat challenges as insurmountable barriers or uncrossable rivers. Either way we need to find or be given, (not necessarily gently), a way to move on, or we will begin to just drift along on our journey. Often the way forward is through making changes.

Writing this last is very relevant for me at present. Change is what I need to find, as much of my life has begun to drift. I need to seek new challenges and direction. - **Angela Coleman**

Thank you Angela – more please – ed.

ONE STEP AT A TIME

The Labyrinth awaits the sojourner
Almost calls her name
Will you enter my simple boundaries
And journey my paths
One Step at a Time

Straight ahead, yet winding and crooked
The curled road beckons to be trod.
Reinforcing the uplifted
Blessing the downtrodden.
Maybe tears, maybe joy, maybe peace.
One Step at a Time.

All who are heavy laden, come stand at the
gate.
All who are fragmented, place one foot
down
And the other in front.
All who find wonder in the commonplace
Come travel the narrow rows.
One Step at a Time.

JOURNEY

In the same mail as a suggestion that I write a few words on 'journey', was a letter from AA with ideas about how to pay for my funeral -- the end of a journey I guess!

'In the beginning was the Word, and the Word was with God and the Word was God.'

Every journey has a beginning and an end and I can't remember any part of my journey when God hasn't been known to be there. There have been times when I've turned away – walked other paths, doubted, denied; times I've raged at God over things that happen to other people, and times when I've searched so intently, the Creator was lost to me in a mist of my own imaginings.

For 58 years I've been involved in nursing and experienced all the privileges that profession brings with it. My journey has included many people, patients and workmates, and a myriad of blessings.

I've belonged to a church that sometimes seems so far from the Gospel, I wonder where it came from! The simple all inclusive life Jesus taught us is often (to me) lost in the magisterium, to be found again in groups of caring folk; an example being the Dominican Family.

When I was little, Jesus lived in my parent's garden. Then I turned 5 and He moved to the tabernacle. I'd sometimes lose sight of Him in the rules and sexism and exclusiveness of the

Give up your burdens, your middle of the
night worries.
Lay a care on a silver, craggly rock as you
pass
And move on to the next.
The monotony will soothe you.
One Step at a Time.

An excerpt from 'One Step at a Time' by
Suzanne Moody



Church of Rome. But He was there in the hospital wards, the homes, the streets, the friends, the poor, the unwell.

I thought by my 70s I'd know it all, but I know very little. This I do know Jesus is back in my parent's garden in our amazing world. As Joan Chittister says, "The world wasn't made for us just to enjoy, but we're to love it, grow in it".

God is in all things; in the people we meet, in ourselves. God is the air we breathe, the air all living things breathe, and when this breath ceases, I believe another journey will begin. I know not what, and I am not concerned, because God is the Alpha and Omega, the beginning and the end.

(And now I'd better ring AA and get it sorted—maybe!)

- Colleen Hopwood

Finally in this our first effort as we follow in the footsteps of Jenny and Mike your former editors, Kay and I acknowledge the wisdom of Catherine..... our April saint!

A MOMENT WITH CATHERINE OF SIENA

O God eternal
In your light I have seen
How like yourself you have made your
creature.
I see that you have set us, as it were, in a
circle,
so that wherever we may go
we are still within this circle.

If I set myself to know, in your light,
the being you have given us,
I see that you have fashioned us
after your own image and likeness,
sharing yourself, eternal Trinity,
in the soul's three powers
[intellect, memory, will]

If I consider the Word
through whom we were created anew to
grace,
I see that you are like us
and we are like you
through the union that you, eternal God,
have effected with humankind.

And if I turn to the soul enlightened by
you,
True Light,
I see her making her continual dwelling
place in you
by following your Truth's teaching.....
So the soul who follows your truth's
teaching in love,
becomes through love, another you.

Thanks, thanks to you,
high eternal Trinity



[From www.goodnews.ie/ a recommended site from the Dominicans, Tallaght, Dublin]

STOP PRESS:

Just as we were sending this to you we have been gifted with a wonderful Dominican history from **Fr Kevin Toomey OP** (see article below) who writes in his accompanying email:

“It is only two years before we celebrate **the 800th anniversary** of the founding of the Order in the widest sense of the word, and of the friars more narrowly.

I hope that as the time draws closer there will be a much clearer picture of the way in which the **Aotearoan Dominican Family** will celebrate this anniversary. And I would like to think that each of us would begin to think now of what it is that we might do in **local situations and on a national** scale which would give appropriate recognition to the place of Dominic in our Church’s history and of the way we hope to live this charism into the future. **Perhaps there could be a chat column in the newsletter to facilitate this idea?** – my *bolding and underlining (ed)*

2016 AND ALL THAT: WHAT THIS YEAR MEANS FOR DOMINICANS?

“to be travelling contemplatives whose cloister is the world”

To understand what will happen in 2016, we will look back and reminisce!

Too often we forget that Domingo de Guzman was an “agricultural boy”, born around 1170 CE in the small country village of Caleruega. This fine town has large vistas over a fertile plain and is situated near the Duero, an important arterial river in the centre of Spain, famous for its red wine. Imagine this red-headed young fellow and his two brothers, Manés and Antonio, in their scallywag meanderings through the local fields and the vineyards there and nearby, picking the grain and sampling the grapes! Could they ever forget the meaning of this simple country life? Add to this the fact that the de Guzman family lived near a border that had moved back and forth during the 10th and 11th centuries when there were skirmishes between Christian knights with their serfs and the armies of the Moors seeking to gain control of the Iberian Peninsula. Here was an early type of a Muslim-Christian controversy that again dogs our blighted world.

TORREON

The de Guzman home was, in fact, one of the old border lookouts - a tall, three storied square tower still preserved today in small modern town of Caleruega, as part of the friars’ international priory and known as the “Torreon” - the tower (<http://www.dominicos.es/conventos/cautonomas/pdf/caleruega-en.pdf>). In the midst of this social context and history, Dominic imbibed from his saintly mother Jane of Aza and his priest uncle the message of the Gospel. Early on, Jane sent him to this cleric-uncle at Gumiel d’Izan, a parish close by to Caleruega. There Dominic was “apprenticed” while still young – certainly up till his early adolescence - to begin and gain an education fitting for someone who might become a priest. These basics were to be the firm foundation of the drive that the young Dominic de Guzman maintained throughout his life for learning and theology. Remember that iconic event while he was a student at university in the city of Palencia when

Dominic was motivated to give away his precious study books, in order that the local poor would not go hungry in the midst of a cyclical famine.

EXPANDING HORIZONS

All of this was stimulus to Dominic's becoming a canon regular and priest of the Cathedral in Osma, just a short distance from his home village. Dominic was nothing if not a local boy at heart. His horizons only expanded when the bishop of Osma, Diego, was commanded by the local king in 1203 to be his envoy to Denmark. The bishop was to escort back to Spain the princess who was to be the king's bride. Dominic joined Diego on this journey as his companion. Their first stop on this diplomatic mission was in Toulouse. It was here that Dominic initially confronted the Cathar religious movement which had found a home in those parts of Southern France and northern Spain later known as Languedoc. We do not know exactly what happened in those rest days in Toulouse. All we do know is that Dominic talked with his inn-keeper, an adherent of the Cathar faith. This anonymous man found in Dominic a friend and guide in the spiritual life. He left his Albigensian religious calling to become a Catholic Christian. We Dominicans look to this seminal event as the seed of Dominic's later calling to find a way of confronting this religious movement, and eventually to found a religious Order. The young itinerant priest, guest at the inn, was even then an itinerant preacher of the Word, conscious of the strange patterns of faith that the Albigensian heresy suffered from, and wishing to draw his new-found friend, the inn-keeper, back to a more wholesome and holy form of life.

FAST FORWARD

Now fast forward from 1203 to 1216-17. In 1206, a monastery of nuns at Prouilhe (<http://www.youtube.com/watch?v=Br0RntOelhY>) had been set up by Dominic to give a home to women who had converted back from Albigensianism. Dominic had been the parish priest of Fanjeaux, a hill-top town only a couple of kilometres from Prouilhe and easily accessible from there on a walking path through the fields (<http://www.youtube.com/watch?v=gJCulzt1ubY>; <http://www.youtube.com/watch?v=3gZd1oLTqrk>).

As well as looking after the nuns' interests – theirs was truly the first Dominican Family foundation, with a husband and wife and other lay people also involved – this enterprising man went around preaching in the wider region, slowly discerning the longer path of his life. With the decisive help of Bishop Fulk of Toulouse, men came to form community with him – in Toulouse and elsewhere. Together they formed a diocesan preaching band. Somehow, though, Dominic knew this idea was too narrow, too constricting. Being a man of the Church, he sought papal approval for his new, expanded ideal. This was readily given.

On August 15, 1217 (feast of Mary's Assumption, which just happens to be Aotearoa's patronal feast and the Australasian friars' province feast) from the hillock beside the monastery in Prouilhe and in complete freedom of spirit, Dominic dispersed the brothers who had come to live and work alongside him to north and west Europe: four to Madrid in the west; seven to Paris in the north; three remained in Toulouse; and two at Prouilhe. Now he had a global conception of what these preaching brothers would do. Imagine the brothers

themselves remonstrating with him, “Why would we do this? We’ve been together only a short time. Shouldn’t we consolidate the valuable work we are doing around Toulouse first? We’ve heard such ideas before? They don’t work.” These are classic ways of blocking change to needed transformation and of dumbing down possible new ways. Dominic’s answer was short and eminently memorable, “Hoarded grain rots”. Can’t you hear him talking to these fearful brothers? “Look, our preaching isn’t just for us here in the Diocese of Toulouse. It is for everyone. We have amongst us something beautiful, true and new: to be travelling friars, always on the move, preaching the Gospel, talking only of God or to God. Join me in taking up this challenge now!”

“HOARDED GRAINS ROTS”

In hindsight, this three-word metaphorical sentence must be the first motto of the Dominican Order. The wisdom of the agricultural boy had come home to roost in a profound way! The message of the Gospel must go out! Otherwise it has no force. It decays. Today we would be talking about new evangelization or *evangelii gaudium*. Dominic’s inspiration, then, was the wellspring from which rose a new form of religious life: common life, in which the place of study and theology was highlighted, but as a staging platform from which the true work of itinerant preaching of the Word could take place – in city and village; Bologna, Prague, Oxford – any city indeed; and as missionaries to the ends of the then known world. In fact, it meant dealing creatively to the new institutions of city life and university learning that were burgeoning; and of the new understandings of the world that were flourishing willy-nilly. The same things are happening again right now and at an accelerated pace. These men, however, were to be a new breed: travelling contemplatives whose cloister was the world.

AND SO TO 2016...

As Dominic’s ideas had developed, he went with Bishop Fulk to the IVth Lateran Council in Rome and talked with Pope Innocent III, seeking approval for his fledgling community. The Council had just decreed that there should be no more new religious Orders. This hiccup forced Dominic to go back to his brothers in Fanjeaux/Prouilhe/Toulouse, where they chose the fifth century Rule of St Augustine, adding some specific statutes apt for their own situation, as the constitutional basis of their life. In this way, they fulfilled the Lateran Council’s requirement but left their novel community open to development. Upon return to Rome in late 1216, Dominic gained approval for this concept of itinerant preaching of the Gospel from the new Pope, Honorius III. This was given first on December 22, 1216, and again on January 17, 1217.

Together with the nuns, and the lay people associated with them over the previous 10 years, here was the Dominican Family in miniature in its very beginnings. It is this wider approval of the Dominicans as preachers that we will celebrate in 2016. IT’S A DOMINICAN FAMILY CELEBRATION, not just of 800 years for the friars, but of hope for the future of the whole Dominican Family.

What more is there to say? The nub of Dominican life remains: “Hoarded grain rots”. Dominic’s seminal idea stands up well alongside the Dominican’s other much better known

mottos: *veritas* (truth): yes, the Dominican Family seeks integrity of life and holiness for all without compromise; *laudare, benedicere, praedicare* (to praise, to bless, to preach): yes, from our prayer and praise of God flows all good preaching; and finally, *contemplare et contemplata aliis tradere* (to give to others the fruits of our contemplation): yes, so true and formative. Silence must be at the heart of this 2016 celebration. It is largely missing from our frantically busy world. But what I call the first motto of the Order speaks of the challenge, the determination, and the dynamism from which the Word, born in the darkness of silence, is brought to the light: *lumen ecclesiae, lumen mundi* (light of the church, light of the world), as Dominic was known. No matter what part of the Dominican Family we belong to - lay person, nun, sister or friar, or any other variation you can find - no more can be asked of us than that. All of us must find our own ways of letting the grain of the Word be the impetus for our living and for evangelizing our thirsty world.

That's the nub of 2016: "Hoarded grain rots"!

[A short history of the friars: <http://www.dominicanfriars.ie/history.html> .]

STOP STOP PRESS:

Report from Dominican Mission and Justice Committee meeting, March 14-15, 2014

Present: Teresa McNamara, Chris Loughnan, Norman Gray, Judith Robinson and Helen Bergin.

In starting our time together we prayed and acquainted one another with things Dominican. Norman was welcomed back to the committee since his return from the USA. Judith was welcomed to the group.

Catching Up on Dominican family

A young woman from Auckland has applied to Dominican Volunteers International hoping to spend a period of time as a volunteer overseas.

Sr Lucia Fernandez OP, Director of Dominican Volunteers International is also keen to visit New Zealand. If the above application is successful it may link to an appropriate time to invite Sr Lucia to come here.

In February this year, lively discussion evenings at The Peace Place were the brainchild of Joan Hardiman OP who suggested that a group gather for discussion of chapters from *From North to South: Southern Scholars Engage with Edward Schillebeeckx* on three Thursday nights. 15 people joined the discussions.

At the final Dominican Family gathering in November 2013, Philomena Clare (teacher at St Dominic's College) offered an engaging presentation on the topic of "Contemplation – Radical being," the theme of the Australasian Dominican School Conference in mid 2013.

We noted that replies had been received from several MPs who responded to our letters supporting the changing of Guy Fawkes to Parihaka day. The groundswell is presently rather minimal!

Advent website reflections from members of Dominican Family offered some very rich insights. An additional comment - contributors to the website are now volunteering material which is a good sign.

In August 2014, two Dominican laity members and Luke Rawling OP are likely to attend, in Indonesia, the Dominican Justice and Peace Conference entitled "Dialogue as a way of preaching."

We discussed a range of possible events to be scheduled in Auckland during the visit of Margaret Mayce. We hope that both youth and others with interests similar to those addressed by Margaret at her UN desk e.g., trafficking, violence against women, immigration - will be able to be involved during Margaret's visit. We envisaged several small events and a larger one for diocesan youth. We hoped to invite local experts with the above (or other) interests to engage with Margaret so that learning might be mutual. We imagined that the shape of activities in one geographical area will be adapted or changed in another.

Attention was given to the publication of *But is it Fair: Faith communities engage with Social Justice* which includes chapters written by several members of the Dominican Family.

We recalled the international Dominican themes leading up to 2016:

2014 The Dominican Laity and Preaching;

2015 Dominic: government spirituality and freedom, and

2016 The order of preachers: yesterday, today and tomorrow.

In light of the above, and from previous conversations among the Australian OP sisters, Veronica Boki of the Solomons and Teresa and Helen while in Vietnam (2012), we spoke of a project that might begin soon and culminate in 2016. In Vietnam, some of the above group had considered starting ecological projects locally as well as together hosting one or two overseas guests in 2016 to challenge the justice concerns of the Dominican family. At this meeting we talked around the topic of 'hearing the indigenous voices in our three territories.' We thought of engaging seriously in learning, and committing ourselves to knowing better, responsibilities to our indigenous peoples. We spoke of further social analysis being needed; of engaging with persons such as Charles Waldegrave and others with local and national expertise.

We listened to Judith Robinson's recent experiences in Nth America and then focused on Korimako as a centre for rest, contemplation and education. We talked around the possibilities of young volunteers possibly committing to work for short times at Korimako and the outreach and service that might emerge.

We encourage use of www.missionandjustice.org as a rich website to promote.



NEXT ISSUE

A plea: Our mailing list, just like us, was, is, and always will be in a state of renewal! If someone you know has inadvertently missed this newsletter, changed their address, or has newly come to your sharing group please let Kay Blackburn know. kapitiduo@gmail.com

You may send articles and items of interest at any time to Kay for inclusion in our next newsletter which will be sent out in July. We would be grateful for your ideas about how to celebrate 800 years of being Dominican in the world and we will have a “Chat Column” to discuss this and any other contribution, format, or theme of our newsletter, kind regards and every Easter blessing. - **Michele**

“Let the Risen Jesus enter your life, welcome Him as a friend, with trust: He is Life” ! Pope Francis