



The Center for Dominican Studies

NEWSLETTER

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Aquinas Convocation Draws Diverse Audience

The Center for Dominican Studies and the Division of Theology, Arts and Ideas sponsored the annual Aquinas Convocation on Thursday, January 26, 2006. This academic event was held in the newly dedicated Sr. Mary Andrew Matesich, O.P. Theatre and included a formal procession of faculty in academic attire.

Dr. Susanne DeCrane adjunct faculty member at the Ecumenical Institute of Theology at St. Mary's University Baltimore and at the College of Notre Dame of Maryland delivered the keynote address at Ohio Dominican University's annual Convocation in honor of St. Thomas Aquinas on Thursday, January 26, 2006. Dr. DeCrane's lecture entitled Aquinas, Feminism and the Common Good was received enthusiastically by the variety of participants that included administration, faculty, staff, students, alums and friends of Ohio Dominican University. Immediately following the lecture, The Most Reverend Frederick F. Campbell, Bishop of Columbus presided at the Eucharistic celebration. Over 100 guests attended the luncheon reception that was held in the Colonial Room.

The entire text of Dr. DeCrane's address may be found on The Center for Dominican Studies web site at <http://www.ohiodominican.edu/about/dominicanstudies/default.asp>



President Calareso & Dr. DeCrane



Faculty joined Dr. DeCrane to celebrate the Aquinas Event.



Reflections by Bishop James A. Griffin
on
Benedict XVI's First Encyclical: Deus Caritas Est
God is Love

On Christmas day, 2005, Pope Benedict XVI issued his first encyclical letter, "God is Love". ("God is Love"). The letter is divided into two parts. Part One is entitled: The Unity of Love in Creation and in Salvation History. It is a deep, involved philosophical and theological consideration of the various usages, meanings and dimensions of the word "love" in our world, the word "love" is both over-used and misused. Amid this multiplicity of meanings, one stands out, and serves as a starting point for a consideration of love.

"... love between man and woman, where body and soul are inseparably joined and human beings glimpse an apparently irresistible promise of happiness."

In the scriptures and in Christian tradition, this possessive "eros" love has been developed and purified into a self-giving love expressed by the word "agape". Some philosophers accuse this Christian "agape" love of being the negation of "eros" love and the rejection of all things corporeal. While admitting that there have indeed been tendencies in this direction in excesses along the way in Church life, true "agape" love lifts up "eros" love from the level of pure sex, restores it dignity and protects its humanness. This restoration and purification becomes:

"... a love which involves a real discovery of the other, moving beyond the selfish character that prevailed earlier. Love now becomes concern and care for the other. No longer is it self-seeking, a sinking in the intoxication of happiness; instead it seeks the good of the beloved; it becomes renunciation and it is ready, and even willing, for sacrifice."

These two types of love, "eros" and "agape" can never be completely separated. The more these two dimensions of love move toward unity, the more the true nature of love is realized. Love's many dimensions signify a single reality. It is in Jesus Christ that love reaches its most radical and complete form. Through His death on the Cross, Jesus freely gives Himself in order to raise men and women up and to save them. His death on the Cross makes understandable the very title of this encyclical letter, "God is Love".

In order to make His one act of oblation present for all time, Jesus instituted the Holy Eucharist. Through this gift of His own Body to be our food, and His own Blood to be our drink, Jesus unites us with Himself in love, At the same moment, we also are united with everyone else who receives this great gift of love; we truly become one body with and in Jesus. God first loves us. He enables us to see and experience His love. Because of that experience of God's love, love can also blossom within each of us. The great commandment of love of God and love of neighbor becomes a single response to the one love with which God has first loved us. We now move on to the second part of the encyclical letter: Caritas. The Practice of Love by the Church as a "Community of Love".

Starting from Augustine's words: "If you see charity, you see the Trinity", the Holy Father points out that the love of others, grounded upon and rooted in the love of God, is the duty of the individual member of the Church and of the Church herself. From the choice of the seven to serve at table, which marked the origin of the diaconal office, to the present world-wide social services of the Church, charity has always been one of the three fold responsibilities of the Church: proclaiming the Word of God, celebrating the sacraments, and exercising the ministry of charity.

Since the nineteenth century, the Church has struggled with the objection that, in doing works of charity, the Church is in fact favoring the preservation of the "status quo", and hindering the transformation to a better world. While admitting that the Church's leadership was slow to realize that the issue of the just structuring of society needs to be approached in a new way in new circumstances, the Holy Father sketches out the development of the Church's approach to the social question, resulting in a magnificent social doctrine which addresses our present-day world. The just ordering of society is a central responsibility of politics. In this just ordering, the Church does not wish to control the state or to make its teaching prevail in political life, but she does see it as her responsibility to offer her own contribution to the clarification and the implementation of true social justice. And loving service to others can never be eliminated from society, even by the most justly ordered political forces. (Continued on page 3)

There are numerous structures of charitable service in our society, many reaching world-wide. The Church rejoices that concern for neighbor now transcends national boundaries and sets for itself a world-wide horizon. It rejoices in the new forms of charity that have sprung up in the Church and with the many cooperatives ventures of the Church with other charitable structures.

But the Church must never lose sight of its own identity and its unique motivation for charity. It must preserve the distinctiveness of its own charitable activity. To do this, three principles must be preserved. The Church's charity must always be based on a personal encounter with the Risen Jesus. The Church's charity must remain independent and free from parties and ideologies. The Church's charity cannot be used as a means of engaging in proselytism.

The importance of prayer in this work of charity must be recognized. Prayer maintains that loving contact with the person of Jesus who is the root of Catholic charity. Prayer will enable members of the Church, like Mary and the saints, to gather the faith, the hope, and the love that will cause the light of God's love to enter into our world.

The encyclical concludes with a consideration of models of charity for us; Mary and the saints who exercised charity in an exemplary way, and with an invitation to each of us to follow their example, thus perfecting our creation in the image and likeness of God, who is Love. (Bishop Griffin is a Distinguished Chair of Theology at Ohio Dominican University)

The Center for Dominican Studies sponsors Conference for Administrators, Faculty and Staff of Dominican Colleges and Universities



This February 9th and 10th, The Center for Dominican Studies sponsored a conference for administrators, faculty and staff of Dominican Colleges and Universities. Thirty-five participants from Ohio Dominican University, Albertus Magnus College, Aquinas Institute of Theology and the University of Portland at Oregon reflected on the theme: "The Dominican Charism and the Catholic Intellectual Tradition: Vision and Connections." The event was opened on Thursday evening with a reception and dinner served in the Wehrle Art Gallery. Following the dinner, Carol Dempsey, O.P., delivered the keynote address focusing on "The Common Search for Truth" that is share by all who serve in our Catholic and Dominican institutions.

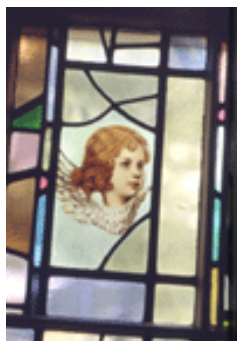


The conference continued on Friday with a 3 person team of presenters from University of Portland in Oregon that included: Carol Dempsey, O.P., associate professor of biblical studies and theology, Russell A. Butkus, Ph.D., associate professor of theology and Steven A.Kolmes, Ph.D., professor of biology. They shared contemporary approaches to theological discourse and creative scholarship as well as collaborative models for interdisciplinary study.

To the left, Catherine Colby,O.P., Director of the CDS is pictured with presenters Carol Dempsey,O.P., Steven Kolmes, Ph.D. and Russel A. Butkus, Ph.D.

“The Power of Preaching through Sacred Music”

The beautiful setting of **Christ the King Chapel in Sansbury Hall** was the venue for the sacred music concert lead by Fr. Jim Marchionda, O.P., and his colleague John Angotti on **January 20, 2006**. Fr. Marchionda is a Dominican priest, preacher, composer, conductor, singer and woodwind instrumentalist. A member of the Chicago-based Dominican Province of St. Albert the Great, he served nine years as Vicar Provincial and is now a member of the Provincial Council. He has composed over 200 sacred music compositions and his ministry successfully combines the Dominican charism of preaching with a professional career in sacred music. John Angotti brings his musical talents as a published composer for World Library Publications. After earning a degree in Marketing, he went on to study voice and piano at the U.S. Military School of Music in Little Creek, Virginia. His experience traveling with the U.S. Navy Band and director of choirs of all ages has prepared him for his current ministry as Director of Music at St. Ann Catholic Church in Bartlett, Tennessee.



Over 125 participants listened as Fr. Marchionda lead a reflection on a variety of Gospel stories interfaced with liturgical music. Both Fr. Marchionda and John Angotti, shared their inspirational music engaging the audience in singing with them.



Picture #1: Taken at the dinner reception held in Wehrle Hall prior to the concert.

Picture # 2: Dr. Jack Calareso, his wife Rose and Sr. Catherine welcome Fr. Marchionda and John Angotti to the evening of song.

Picture #3: Sr. Pat Connick, O.P., interests participants in purchasing musical CD's of Fr. Marchionda and John Angotti.

Hold this Date: April 6, 2006: 7:30 PM

“The Church and Society: A View from the Vatican” Matesich Theatre in Erskine Hall



John L. Allen Jr. Is the Vatican correspondent for the National Catholic Reporter and a Vatican analyst for CNN and National Public Radio (NPR). His weekly Internet column, The World from Rome is widely considered the best source of insight into Vatican affairs in the English language. His recent publications include *Pope Benedict XVI: A Biography of Joseph Ratzinger*.

(To register email Sr. Catherine Colby .at colbyc@ohiodominican.edu or call 251-4722)