

...The Preaching Continues...



Come
my sister, my brother
this path leads
to the hearts opening.
Together
We can make a difference.

Lenten Reflections 2011

2011
Lenten Reflections
on the
Holy Preaching
by the
Dominican Family

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We are the Holy Preaching!

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A Lenten Reflection

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Lent, the Church's Springtime
Ashes filled with the SPARK of LIFE
Waiting to burst into full flame
A torch to offer unquenchable LIGHT.

PRAYER: powered by the FLAME
Warmed by the LIGHT,
Unseen energy.
Faith begs for unreserved trust.

FASTING: emptiness waiting to be filled with God-ness, goodness.
A paradox of power, weakness.
Solitude, Community,
Encompassed by LOVE.

ALMSGIVING: sharing in joy... a hand up in the human community...
Impelled by DIVINE RICHNESS,
Never exhausted, always present
PRESENCE.

Lent, the Church's Springtime
With the Summer of New Life and RESURRECTION
Ever old, ever new.
Blossoming in myriad, magnificent and unimaginable ways
We have yet to taste.

Dear Friends and Collaborators,

This year we continue collaboration with communities in the Western Region. We have included the communities below.

This year we have again extended the reflections to include the week after Easter. We thank each and every person who contributed a reflection. If you have questions or suggestions for increasing the number of participants please e-mail me at patriciabe@tacomaop.org. May you have a hope-filled Lenten journey and an Easter full of peace. Blessings to you all!

May the Preaching Continue Always!!

Mission San Jose Dominicans

San Rafael Dominicans

Tacoma Dominicans

Adrian Dominicans

Dominican Priests

Tacoma Dominican Friends

Dominican Sisters of Peace

Sinsinawa Dominicans

Racine Dominicans

Oakford Dominicans

Dominican Laity

Ash Wednesday

Joel 2: 12-18, Matthew 6:1-6, 16-18



ALONE WITH GOD . . .

. . . TOGETHER WITH GOD



Lenten retreat begins. **Come, my sister and brother, this path leads to the heart opening. Together we can make a difference.**

Everywhere we are called to community, to unite for causes: big causes---saving Earth, saving ravaged or oppressed peoples, saving the Church or the Eucharist; little causes---Neighborhood Watch, parish festivals, base communities; and causes in-between---soup kitchens, jury duty, support groups.

The prophet Joel calls us to gather together, "Call an assembly." Psalm 51's refrain asks for mercy for "we have sinned." Paul challenges us, "We are ambassadors for Christ." Together we can make a lot of difference . . . but only if each one of us builds up the spiritual stamina to be a strong link in the chain that is community.

My sister and brother, today in Matthew Jesus takes center stage and sings solo about personal inner strength. In fact, Jesus calls each of us to hide, to connect privately with God about our concerns, our failures, our joys, our hopes, our determination to make a difference in this world of so many needs at all levels. He says to give of self quietly (alms), talk to God secretly (prayer), and curb appetites unpretentiously (fasting). He gives us the keys to his **path** to spiritual vitality and wholeness and asks that we use them to **open our hearts** to his utterly simple way of preparing to "make a difference."

I am humbled. I am amazed. God is hungry for my presence, eager to be with me . . . alone. Thank you, Jesus. Thank you, God. Thank you, Spirit.

I am ready to begin my Lent and our Lent. **Together we can make a difference.**

Jeanne Harris, OP
Mission San Jose Dominicans

March 9

Thursday after Ash Wednesday

Deuteronomy 30:15-20; Luke 9:22-25

Reflection on today's readings, in the context of our world, presents us with "a triple Ouch!" An 'Ouch!' in the Old Testament, the New Testament, and the Now. A change of heart is demanding on the 'self' and provokes an 'Ouch!' The Word of God challenges the people: 'No more worship of idols!' Jesus repeats the challenge, but softens it with the words, "Follow me . . ." The call to conversion transcends the divisions of time and geography. Ofelia Rivas of the Tohomo O'Odham Desert Tribe gives us one reason for our need of conversion: "You do not remember who you are, anymore."

A Liturgical Address to the Exilic Community is the context for today's first reading. God's people (in Moab) are called to conversion through the renewal of their Covenant. Use of the word "today" signifies that God is near through the medium of the Word proclaimed. "I summon heaven and earth as a witness against you" implies that the community is faced with a binding decision. You must leave your idols! Infidelity signifies a choice: captivity and death, or life. The call: Renew the Covenant and choose life!

In Luke, Jesus' call "Follow me . . . come with me . . ." also presents us with a challenge, to reject our idols. In a world of winners and losers, Jesus calls us to leave 'self' behind, 'to get lost,' to choose life! However, the reading reminds us that the path to resurrection is fraught with suffering, even torture. Today, Luke reveals to us a Messiah in a solitary moment in prayer at the foot of Mt. Hermon (Northern Palestine of the time). "Follow me . . ." Jesus' invitation. "Be lost for my sake if you would be safe . . . Gain the world, or lose your 'self' . . ." a personal call to conversion. And again to the community . . . choose life!



The Tohono O'Odham Tribe lives in the Southeastern Desert Nation (Arizona) on both sides of the U.S.-Mexico International Border. There the suffering Messiah is reflected in the heartache caused by disharmony, disruption and death. Ofelia Rivas describes life on an already disenfranchised reservation, now divided by a fence, traversed by migrants, coyotes, drug cartels, Border Patrol and Minutemen. Her people are sometimes offered large amounts of money by drug cartels, and coyotes to transport people and contraband through their sacred land. In the face of her people's suffering and intrusion on their sacred space, she laments, "You don't know who you are, anymore!" (Source: NCR: 12/24/10, P. Boswell)

Lord, you are near to us in your Word. Help us see your face in our suffering world. We cry 'Ouch' as we allow our hearts to be changed. We want to follow you on the path to the Resurrection! Amen!

Nora Murphy, OP
Tacoma Dominicans

March 10

Friday after Ash Wednesday

Isaiah 58:1-9, Matthew 9:14-15

Isaiah 58:3-7, 9

And the people cry out to God: "Why do we fast, and you do not see it? Afflict ourselves and you take no note of it?"

Lo, on your fast day, you carry out your own pursuits, and drive all your laborers.
Yes, your fast ends in quarreling and fighting, striking with wicked claw.
Would that today you might fast so as to make your voices heard on high!

Is this the manner of fasting I wish, of keeping a day of penance:
That people bow their heads like reeds, and lie in sackcloth and ashes?
Do you call this a fast, a day acceptable to God?

This, rather, is the fasting that I wish:
Releasing those bound unjustly, untying the thongs of the yoke;
Setting free the oppressed, breaking every yoke.

Sharing your bread with the hungry, sheltering the oppressed and the homeless;
Clothing the naked when you see them, and not turning your back on your own.

Then you shall call, and God will answer, you shall cry for help,
and God will say: Here I am!
If you remove from your midst oppression, false accusations and malicious speech...

Matthew 9: 14-15

Later on John's disciples came to him (Jesus) with the objection, "Why is it that we and the Pharisees fast; your disciples do not?" Jesus said to them: "How can wedding guests go in mourning so long as the groom is with them?" When the day comes that the groom is taken away, then they will fast.

Marion Irvine, OP
San Rafael Dominicans



Saturday after Ash Wednesday

Isaiah 58:9-14, Luke 5:27-32

If you remove from your midst oppression . . . then light shall rise for you in the darkness; and the gloom shall become for you like midday. If you call the Sabbath a delight, and God's holy day honorable . . . then you shall delight in your God.

(Isaiah 58: 9-14)



If you remove from your midst oppression-

God, your son, Jesus, was born in a time of much political unrest; help us to work, as Jesus did, for the liberation of all your people suffering oppression.

If you remove from your midst false accusation and malicious speech-

God, make us humble and just in our speech.

If you bestow your bread on the hungry and satisfy the afflicted-

God, you give us our daily bread; incline us to be generous in sharing all that we receive from you with our sisters and brothers in need.

If you do not follow your own pursuits on my holy day-

God, you call each of us to holiness; help us to reflect your divine image in all that we say and do, especially on your Sabbath.

If you call the Sabbath a delight and God's holy day honorable-

God, your son Jesus declared that the Sabbath was made for people, not people for the Sabbath; give us compassionate hearts to honor and praise you in all that we do on this seventh day of creation. Enable us to take delight in the beauty of your creation, to enjoy the company of family and friends, to reverence the gift of life within ourselves and others, to delight in the good humor that surrounds us, to shed light where there is darkness, to open our hearts to listen to the prophets of today, and to deepen our love and appreciation of our unity in the Eucharist.

Gretta Woodlock, OP
Tacoma Dominicans

March 12