

The Newsletter of the Dominican Friars Foundation



BLACKFRIARS

INSIDE THIS ISSUE

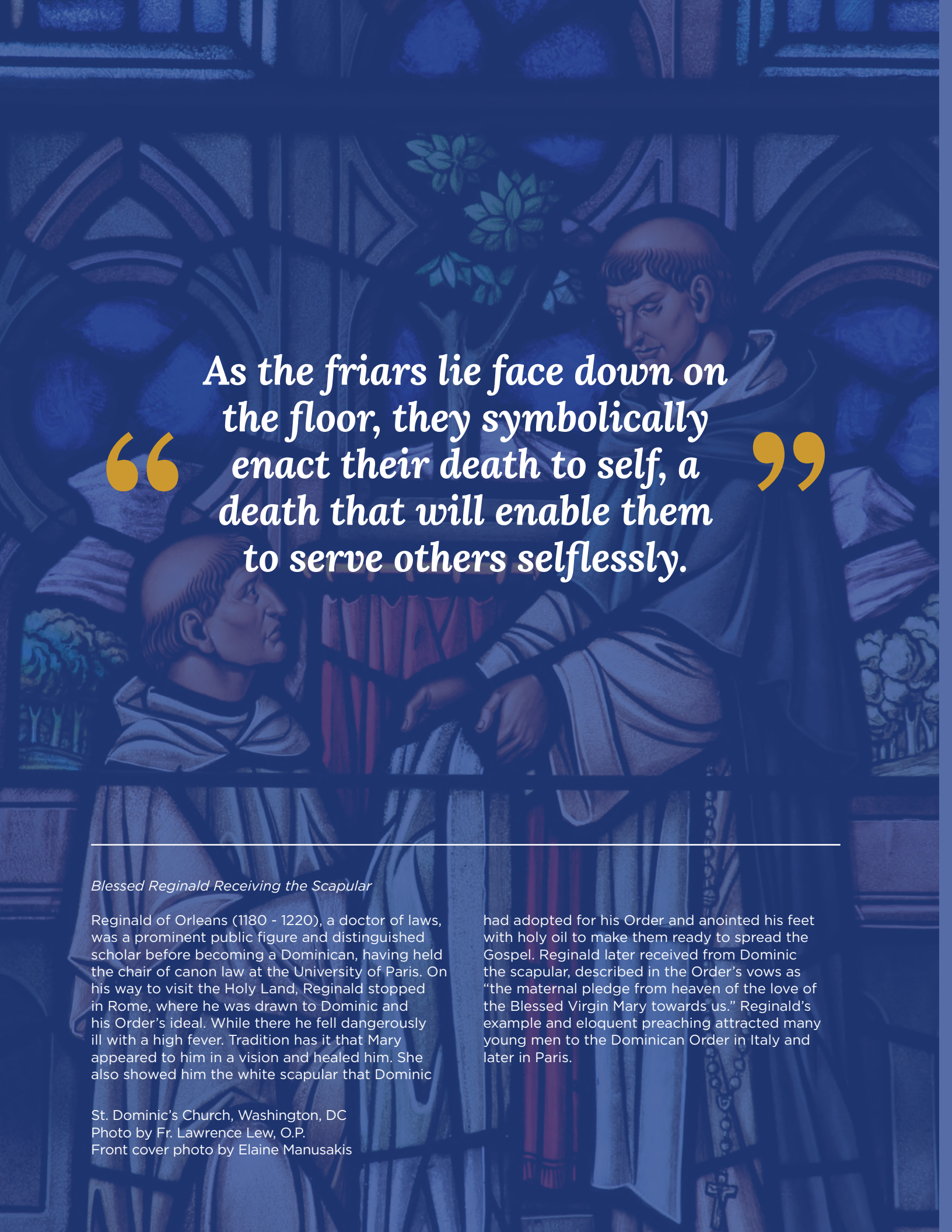
**A Dominican Presence at
Youngstown State**

We Need Great Men

**Why do Dominicans Wear a
White Habit?**

Fr. Norbert Keliher, O.P., is the Youngstown State University Chaplain, a new full-time ministry for the Province of St. Joseph.

Volume VIII, Issue IV



“As the friars lie face down on the floor, they symbolically enact their death to self, a death that will enable them to serve others selflessly.”

Blessed Reginald Receiving the Scapular

Reginald of Orleans (1180 - 1220), a doctor of laws, was a prominent public figure and distinguished scholar before becoming a Dominican, having held the chair of canon law at the University of Paris. On his way to visit the Holy Land, Reginald stopped in Rome, where he was drawn to Dominic and his Order's ideal. While there he fell dangerously ill with a high fever. Tradition has it that Mary appeared to him in a vision and healed him. She also showed him the white scapular that Dominic

had adopted for his Order and anointed his feet with holy oil to make them ready to spread the Gospel. Reginald later received from Dominic the scapular, described in the Order's vows as "the maternal pledge from heaven of the love of the Blessed Virgin Mary towards us." Reginald's example and eloquent preaching attracted many young men to the Dominican Order in Italy and later in Paris.

St. Dominic's Church, Washington, DC
Photo by Fr. Lawrence Lew, O.P.
Front cover photo by Elaine Manusakis



Letter from the Director *Dear Friends,*

Prostration is a gesture packed with meaning. At Ordinations, the most striking moment is seeing the friars lie prostrate. The fact that the praying Church is calling upon all the saints at that moment becomes palpable. As the friars lie face down on the floor, they symbolically enact their death to self, a death that will enable them to serve others selflessly.

An example from the secular world points to a similar reality.

Jessica Buchanan, a good samaritan, was an aid worker in Somalia, educating children on how to avoid land mines. One day, Jessica and a colleague found their convoy surrounded by armed Somalians. The man responsible for protecting them had sold them out to a band of rogues demanding a high ransom. Jessica had a thyroid condition and was developing a kidney infection, but the kidnappers provided no medicine. They forced Jessica and her coworker to lie on mats in open desert for 93 days.

One night, one of the kidnappers who had been sleeping near Jessica jumped up and started yelling. He was quickly silenced by the eruption of automatic gunfire. With a blanket over her head, Jessica felt hands tugging at her arms and legs and kicked hard in self-defense until she heard, "We're the American military, and we're here to save you. We're here to take you home. You're safe now." Even then, it took Jessica a moment to process what she was hearing.

A team of Navy Seals had infiltrated the camp after a high altitude jump. One of them scooped Jessica up and ran across the

desert with her to an arranged pickup point. After giving her medication, the Seals did something that made her feel completely safe: they laid prostrate, covering her, acting as a human shield in order to protect her until the helicopters arrived to lift Jessica to safety.

When a Dominican friar lays prostrate before the altar at his Ordination, he does so out of love for souls who need rescuing. Yet, for the friar, the gesture has additional meaning: he will be totally reliant on God and on the support of the faithful in carrying out his mission, just as he was reliant on your generosity for his seven years of rigorous formation.

In this issue of *BlackFriars*, you'll learn about how one friar changed the lives of a young couple on a college campus and how another friar is starting out on a new campus ministry.

I thank you, once again, for being a part of our team in carrying out God's plan to bring His children safely home to His embrace.

Father Gabriel

Father Gabriel Gillen, O.P.
Executive Director
Dominican Friars Foundation



A DOMINICAN PRESENCE AT YOUNGSTOWN STATE

By *BlackFriars* Staff

Fr. Norbert Keliher, O.P., meets with Catholic student leaders on the Youngstown State Campus. Photo by Elaine Manusakis

This school year, Fr. Norbert Keliher, O.P., began his tenure as the Youngstown State University Catholic Chaplain. While the Dominicans had a part time presence on campus in the past, taking on this ministry full time is an exciting opportunity for the friars to reach souls. Unofficial estimates place YSU's Catholic population at over 25% of its 11,000 students.

"College students want to feel connected, to make friends, and find their place on campus and in the larger world," says Fr. Norbert. He adds that his ministry "gives them a chance to solidify their Catholic identity and see that you can be a serious Catholic as a full adult."

In addition to Sunday dinners, game nights, eucharistic adoration, and retreats, Fr. Norbert brings a Dominican stamp to the ministry with a video and lecture series based on the Thomistic Institute's Aquinas 101 program. The ranks of the Catholic Student Association have swelled as a result.

"The students are very engaged and have been asking good questions. The philosophy and theology are sinking in, and they're starting to see from the Thomistic point of view. Most importantly, it gives them a sense of how deep the Catholic tradition is. It's not just a matter of going to church and spiritual things; it also has to do with the life of the mind and truth," Fr. Norbert says.

"Fr. Norbert brings a Dominican Stamp to the ministry... The ranks of the Catholic Student Association have swelled as a result."

Once a semester, Fr. Norbert will bring in a visiting professor rooted in the Catholic tradition through the Thomistic Institute, starting with Joshua Hochschild of Mount St. Mary's University.

Fr. Norbert, who met the Order of Preachers as an undergraduate at Harvard and ministered at the University of Maryland as a Dominican student brother, says the witness of a vibrant fraternal life brings home the strength of the Church to questioning students:

"If you only pay attention to certain parishes, you might think that the Church is in decline. But if you're in contact with a good-sized, growing religious order, you can see, yes, there is life in the Catholic Church."



WE NEED GREAT MEN

By Bro. Maximilian Maria Jaskowak, O.P.

This essay previously appeared in *Dominicana* and is reprinted with permission.

The modern Church is in dire need of *greatness*.

We don't just need anyone in the seminary; we don't just need anyone in the pew.

We need *great* men.

We need great men who don't flee from danger or run into trifling dangers unheeded. We need great men who live not for themselves but for another. We need great men who believe in love and love to believe.

We, the Church, need *great* men.

We don't need men who are unduly humble, and we certainly don't need men who are vain.

We need *great* men.

And each of us—both you and me—have the potential to be great, to be *magnanimous*.

What, then, constitutes a *great* man? Magnanimous men seek to do great acts, acts that would otherwise merit honor and esteem from others. Their minds, in a word, have “stretched” to the consideration of great things (ST II-II, q. 129, a. 1). They are marked by greatness of soul and seek excellence in proportion to the gifts that they have received from God. In this way, even those who seem *little* can be great.

The nine-to-five businessman can be *great*.

The oft-forgotten homemaker can be *great*.

The lonesome college student can be *great*.

The newly-minted seminarian can be *great*.

And even the hidden, cloistered life of a religious can be marked by *greatness*.

Each of us—both you and me—have the potential to be great, to be *magnanimous*.

You and I are capable of the *greatest* of things: sanctity. You can be the greatest businessman and the best of fathers; you can be the greatest homemaker and the best of mothers; you can be the greatest college student and the best of friends; you can be the greatest seminarian and the best of men; you can be the greatest religious and the best of women. And to be the greatest and to be the best is to be nothing less than a *saint*.

The modern Church is in dire need of *this* greatness.

The modern Church needs magnanimous, saintly men who pursue greatness in the

midst of a mediocre world, even when greatness is arduous or unsparing of life. She needs those truly great souls who know that there are certain conditions in which this life is not worth having, and that eternal life is promised to those who persevere to the end. She needs men who desire greatness, not of this world, but of the next.

We don't just need anyone in the seminary; we don't just need anyone in the pew.

We, the Church, *need* men who strive for *greatness*, who strive to be saints.

**Your support helps us provide
Great Men with Great Training in
the service of the modern Church!
Thank you!**

**LOOKING TO MAKE A
POWERFUL IMPACT IN
OUR GREAT COUNTRY?**
A gift from your IRA will
make a difference!

Do you have a traditional IRA account?

If you are 70 1/2 or older, you may make a tax-free contribution of up to \$100,000 from your IRA directly to the Dominican Friars. Your gift from your IRA will help bring about the renewal of the church and culture through the faithful preaching of Jesus Christ.

For more information on an IRA Rollover, please contact Planned Giving Director Rossano Rovello at **(646) 350-0108** or email him at rrovello@dominicanfriars.org.





A Dominican novice is vested in the habit of St. Dominic. Photo by Margaret Craycraft Swensen.

WHY DO DOMINICANS WEAR A WHITE HABIT?

By Philip Kosloski

This article originally appeared at *Aleteia.org* and is reprinted with permission.

Dominican friars, nuns and sisters are unique in wearing a white habit, as many other religious orders chose brown, grey or black for their clothing.

White is certainly not a practical color (considering how easily it can get stained), and was chosen by St. Dominic for its connection to a legendary dream.

According to *Aleteia's* Fr. Patrick Briscoe, O.P., in his book *Saint Dominic's Way of Life*, published by Our Sunday Visitor, St. Dominic originally didn't have a distinctive habit.

As a canon, Saint Dominic wore a white tunic with a surplice, looking much like an altar server clad all in white would look at Mass. The early friars adopted the same dress.

St. Dominic soon changed the newly established order's habit after a miraculous vision.

This happened when a newly admitted member, St. Reginald of Orleans, became seriously ill.

St. Dominic prayed to God for a miraculous healing, and soon after St. Reginald regained his full health.

Afterwards, St. Reginald told St. Dominic a vision he witnessed, as narrated by the early 20th-century book *Short Lives of the Dominican Saints*:

And even whilst [St. Dominic] yet prayed, the Blessed Virgin Mary accompanied by the virgin martyrs Saint Cecilia and Saint Catharine, appeared to Master Reginald and extending her virginal hand, anointed his eyes, ears, nostrils, mouth, hands and feet, pronouncing certain words appropriate to each anointing. Then she showed him the habit of the Friars Preachers saying to him, "Behold the habit of thy Order," and so she disappeared from his eyes and Reginald perceived that he was cured.

St. Dominic then announced they would exchange the white surplice for the white scapular given to them by Our Lady.

This story is commemorated each time a Dominican friar or nun receives the habit.

*Receive the holy scapular of our Order, the most distinguished part of the Dominican habit, **the maternal pledge from heaven of the love of the Blessed Virgin Mary towards us.***

The white scapular then is a constant reminder of the Dominicans' devotion to Our Lady, as well as to challenge them to a life of purity.

DONOR PROFILE

DONALD AND JANE DANILEK



Donald and Jane Danilek in 2013

Jane Till and Donald Danilek were born in the same New York City hospital five days apart in 1937. They met in high school, where, as Don puts it, “the magic struck” and the pair “became inseparable.” The relationship did not enjoy the support of Jane’s Episcopal family, nor of Don’s Catholic family.

Don went to Princeton in 1954. The couple spent every weekend together, attending home football games and Sunday Mass celebrated by the Dominican chaplain, whom Don remembers as “a jovial and brilliant man.”

Eventually the friar learned of the couple’s difficult situation. “Father Hugh took it upon himself to go to the midtown Manhattan office of my father, a Knight of Malta, and implore him to leave us alone,” Don recalls.

Soon Don and Jane were engaged. No proposal was necessary. As Don puts it “we just knew we were meant to be together.”

The pair made a habit of reading the catechism, and Jane met with the chaplain regularly to discuss her fiancé’s faith. “One day, Jane asked Fr. Hugh if she could become a Catholic and he accomplished it forthwith. No RCIA back then,” says Don.

In 1957 Don and Jane were married at St. Joseph’s Catholic Church in Garden City, New York. Jane’s father walked her down the aisle. “I’m convinced that the only reason there was a wedding was because Fr. Hugh intervened,” Don says.

With the goal of forming Dominican college chaplains able to walk with today’s students as they navigate a vastly different world, Don and Jane became generous donors and legacy supporters of the Dominican Friars Foundation.

Jane Till Danilek passed away on May 10, 2014. She is remembered in the prayers of the Dominican Order and her remains are in the priory’s columbarium on the University of Virginia campus.

“It amazes me to look back at what Jane and I started, which has become four children, ten grandchildren, and I have just been told to expect our fifth great-grandchild next May. Thank you, Lord, for that wonderful soulmate you gave me for sixty years.”



Donald and Jane in 1956 upon their engagement

Executive Director | Father Gabriel Gillen, O.P.
Planned Giving Director | Rossano Rovello
Marketing Director | Barry Clark
Production Coordinator | Sean Gilmartin
Editor | Matthew Kirby

Dominican Friars Foundation

141 East 65th Street
New York, NY 10065
Phone: (212) 744-2410

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