

# Fr. Bruno Cadore, OP, Master of the Order of Preachers

Cadore, Fr. Bruno., OP. *"Mary: Contemplation and Preaching of the Word," Essay of the Master of the Order of Preachers in preparation for the 800<sup>th</sup> Jubilee. February, 2013. <http://www.op.org/en/content/mary-contemplation-and-preaching-word>, accessed Jan 2017*

1. Glass half empty or half full. Our vision of reality has many filters. Describe the 'filter' that enabled Blessed John-Joseph Lataste to exclaim, "I have seen wonders!".
2. Dominicans are contemplative/active. Can you explain how these two things are not dualistic or as the article says "not sequential steps"?
3. What does the article suggest is the "father of preachers"? On a practical level, how can one apply this to one's daily routine? If and how does this apply to a single mother of 3 small children?
4. If one preaches with words, there is the temptation to want to be unique, profound or something where the ego "eases God out". This article recommends a simple central focus. What is that focus? What are some practical helps for not 'losing this focus'.
5. What kinds of situations in Mary's life does Scripture tell us that she "pondered these things in her heart"? At other times, her words/actions were bold. Because knowing when to act or not act is a normal tension(contemplation/action), how can we apply these situations where Mary pondered to our daily life?

## Lumen Gentium: Chapter IV The Laity

1. Lumen Gentium is a dogmatic Constitution of the Church and a principle document of Vatican II. No word is wasted in such a document. Every sentence holds weight. Like Scripture, different parts speak to us at different times. But for this discussion, choose one sentence from this Chapter (yes, just one) that you like for some reason and, if possible, explain why.
2. #35 speaks to family life. In light of this article, how can you explain that dealing with toothpaste being left in the sink, or some other annoying family thing that 'irks you' has anything to do with evangelization?
3. #36 asks the laity to "vigorously contribute" their efforts in the secular arena. Clearly this does not mean we should all chain ourselves to trees or picket abortion clinics in our spare time. What are some 'basics' all Catholic laity can and should do in society? As a lay Dominican you are called to continually go deeper in your devotion to Christ. Does this mean that your efforts in society should also be 'ramped up'? "How can this be"?
4. Virtue. Thomas's written work on virtue (and many Dominicans since) is unparalleled. This document calls on the laity to practice 'virtue' and be guided by a Christian conscience in all secular business. Can you think of examples of how Christian laity are called on today to witness to virtue and Christian conscience?
5. The dimensions in the relationship between the clergy and the laity are discussed in this section. It may be a surprise to note that there are many imperfect pastors. The world's one perfect pastor was

judged very imperfect by the learned of that time. This document doesn't discuss this 'human element' but stays on the ideal. But, in the spirit of this document how can you explain this relationship of the laity to someone who loves the Church but has judged the pastor to be very imperfect?