



## • **Introducing the International Dominican Foundation**

The International Dominican Foundation (IDF) is an organization founded at the beginning of the 21st century in order to further the rapidly expanding global mission of preaching and teaching the Word of God by the Dominicans, the Order of Preachers. The organization consist of lay people, religious brothers and sisters, and priests from North America inspired by the evangelical zeal of St. Dominic to preach, bless and praise Jesus Christ in our lives and we accept our Lord's mission to carry the gospel to the ends of the earth.

The vision of IDF is the Dominican vision, a world where the Catholic faith can be lived, believed and shared with others in freedom and in truth so that more people may come to know the good news of Jesus Christ in freedom because good news is accepted with joy not imposed by force and in truth because it is the only way to be genuinely free

Founded in 2002, the IDF is a 501 (c) (3) organization which provides crucial monetary support to Dominican educational programs in Jerusalem, Rome, Cairo and other world centers. Without this support, the teachings of Christ in these regions would be diminished. Today, the IDF continues its mission to spread the Gospel of Christ and the charism of St. Dominic through stewardship of worthy projects that meet strict cultural, educational and religious guidelines.

At its Annual Meeting held in Atlanta June 12, 2012, the IDF Board began a new phase for the organization. The Board welcomed its new Chairman, H.E. Edward Cardinal Egan, (Cardinal Emeritus of New York City) and its new President, Fr. Michael Demkovich, OP. The IDF Board is a collaborative project bringing together bishops, Dominican provincials, friars & sisters, clergy and laity, to financially support the Order's special projects.

### The Projects of IDF

The Dominican Institute of Oriental Studies (IDEO) was founded in Cairo in 1953 at the request of the Holy See to open a dialogue, without proselytism, between Muslim and Christian scholars. It is home to one of the most extensive collections of works on Arabic culture and Islam and is recognized as a preeminent research institution by international scholars. The IDEO is comprised of a team of approximately twelve scholars, mainly Dominicans. Approximately ten of the scholars live in Cairo, where they devote themselves to the IDEO's library and welcome visitors and readers. Those who live outside of Egypt lecture in universities or work in research centers such as the CNRS in France. Some twelve other scholars are supporting them. IDEO works toward better knowledge and understanding of the Arab-Muslim cultural heritage and toward the improvement of Islamic and Christian relations. ([www.ideo-cairo.org](http://www.ideo-cairo.org))

The Pontifical University of St. Thomas Aquinas, (Angelicum). The Angelicum is one of the principle centres for intellectual life in the Order of Preachers. A House of Studies where St. Thomas Aquinas once taught, it sought and was granted pontifical status under the mastership of Blessed Hyacinth Cormier OP. Today it offers pontifical degrees up to the level of the doctorate in theology, philosophy, canon law and the social sciences. Each year it welcomes over 1200 seminarians, religious and laypeople from almost 100 different countries. The administration and teaching staff are mainly Dominicans, supported by a 70-strong convent of friars, which makes it one of the largest communities in the Order. The Angelicum is also the accrediting body for 15 higher learning institutes spread across the world (including Blackfriars Studium in Oxford). ([www.pust.it](http://www.pust.it))

The Ecole Biblique and French School of Archaeology. This world renowned centre of biblical study and archaeology produced the Jerusalem Bible and edits the Revue Biblique. Founded by the Dominican Marie-Joseph Lagrange in 1890, the Ecole continues to offer scholars of the Bible and the archaeology of the Holy Land a unique venue to study, teach and publish. There are twenty Dominican friars assigned to the Ecole and approximately forty postgraduates from different parts of the world in residence. Situated in East Jerusalem, the Ecole's students and staff witness the inter-religious context of the modern world not as a subject of study only but as a real life experience. This sensitivity to different cultural and religious contexts has inspired the community to begin a new bible project called the Bible en ses traditions ('BEST'). BEST will not be yet another Catholic bible, but one that can be read 'catholically,' that is with equal attention given to the Scriptural text and the Traditions of reception, including Jewish, Protestant and Orthodox readings. ([www.ebaf.info](http://www.ebaf.info))

As a follow-up, IDF plans regular pilgrimages to these Projects, with educational offerings by the friars and professors, updates on the status of the projects, excursions to other places of interest in the nearby areas. To Cairo where we can visit the Institute of Oriental Studies and travel up the Nile to the ancient temple sites. At the Ecole Biblique in Jerusalem, where we can visit the holy sites and travel to Galilee and the Dead Sea to learn more about the Dead Sea Scrolls. At the Angelicum in Rome, where we can have short courses taught by world renowned instructors on the Church today, the art to be found in Rome, the Vatican museum, Santa Sabina and other wonderful Dominican sites.

#### IDF Associates

In June of 2008, the IDF Board under the direction of Fr. Carlos Aspiroz Costa O.P., Master of the Order, gave approval for the foundation of the IDF Associates, a select group of supporters, both lay and religious, formed to assist with Dominican projects around the world, and to help the Dominicans bring the good news of Jesus Christ to new peoples and new places.

As members, associates will be:

- Remembered always in a special way in the prayers and Masses of the Dominican friars.
- Invited to the festivities leading up to the special 800th anniversary celebrations in Rome in 2016.
- Given information about opportunities to attend annual pilgrimages visiting the IDF projects.
- Enrolled automatically for timely newsletters with reports on and photos of the IDF projects.

Right now, the goal of IDF is to enroll 800 Associates to commemorate the 800 years since St. Dominic founded the Order of Preachers in 1216. Associates are asked to give \$100 or more annually to the IDF.

This past year the International Dominican Foundation was able to make grants of approximately \$270,000.00 because of support from generous people from all over the world. A major part of this disbursement went to our school in Rome, the Angelicum, according to the established policies of three funds, the William E. Simon Scholarship, the McCadden-McQuirk Foundation, and the Réginald de Rocquois Foundation. These funds support the theological study of lay and religious students for service in the Church from around the world. In addition, grants were made to the École Biblique for its exciting project to bring together the various traditions of biblical interpretation— Catholic, Christian and non-Christian. Funds were also given to IDEO, our project in Cairo, to develop its library and information technology. In the midst of a changing Egypt, IDEO provides a resource for religious and cultural traditions.

Apart from being an associate, there are two other ways to contribute to the projects of IDF;

- you can send a check to us, via the address and PDF form below.
- you can donate through PayPal. PayPal is a safe secure service used by IDF for receiving online donations. To donate through Paypal, please click [here](#) to be taken to the online donation section.

If you wish to mail in your contribution, please fill out the downloadable form by clicking here: [IDF Donation Form](#).

Mail in your form and check to:  
International Dominican Foundation  
1 Galleria Blvd., Suite 710-B  
Metairie, LA 70001  
USA

<https://internationaldominicanfoundation.org>

## • **The Master Visits Barry University, USA**

He is soft-spoken and slight of stature, yet he is filling some very big shoes: Fr Bruno Cadoré is the successor of St. Dominic, the master of the [Dominican Order](#) worldwide. Last weekend, he visited South Florida on the last stop of an eight-city tour of Dominican communities in the Southern U.S. Province, which encompasses 11 states, from Texas to Florida. “As the master, he has to visit the Dominican friars,” said Fr Ed Ruane, the vicar for the order and a Montana native who has worked the past six years in Rome.

On July 15, Fr Cadoré preached at the Sunday Mass celebrated at Cor Jesu Chapel on the [Barry University](#) campus. Barry was founded, and continues to be sponsored, by the Dominican Sisters of Adrian, Mich. Sr Linda Bevilacqua, president of Barry University, called it “a blessed day” for the university community. This is the third Dominican master who has visited the campus. The order was founded in the early 13th century by St. Dominic de Guzman.

Although Fr Cadoré is primarily responsible for the men of the order — priests and brothers, known as friars — he noted that “we speak of the Dominican family,” which encompasses a good number of religious orders of women, both active and contemplative, as well as lay Dominicans and associates.

In his homily, Fr Cadoré focused on the Sunday readings: the story of the shepherd Amos being called by God to prophesy to the Israelites, and Jesus sending out his disciples to evangelize two-by-two. He said the hallmark of a prophet is that he comes from among the people and therefore knows their situation;

*“He wants to speak in this situation about the day that will come because the day of the Lord is, in this situation, the hope of the people. We know the future of humanity is only one table for everybody. Indeed, the truth of a prophecy is that it sounds true in our hearts. All of us, we are called and sent to the world... to preach the hope of brotherhood, the hope of community.”*

He continued;

*“All Christians are sent as prophets. Every Christian, by virtue of baptism, is sent to beg hospitality and to preach like Jesus’ disciples, sent to do in this world what Jesus himself did. To receive this brotherhood from the Son of the God we need to preach peace and justice, to preach against all that divides the world, all the divisions inside the person. The world needs to know and know again that the world is built by love and not by division or exclusion.”*

Seven Dominican friars work at St. Dominic Parish in Miami and also collaborate with the Adrian Dominicans at Barry University. There are also Dominican congregations of women from Ecuador and Colombia working in the archdiocese. Fr Cadoré’s trip also took him to Dominican priories in Atlanta, Dallas, Houston, Memphis, New Orleans, Raleigh, N.C., and San Antonio.

## • **Golden Jubilee of Dominicans in Ivory Coast**

The Vice-Province of St. Augustine in West Africa ended the Golden Jubilee of the presence of the Dominican Friars in Ivory Coast (1961-2011) on Sunday, July 22, 2012 at St. Dominic Priory in Abidjan.

The solemn closing Mass was presided over by Most Reverend Jean-Pierre KUTWAN, Metropolitan Archbishop of Abidjan (Ivory Coast) in the presence of Bro. Bruno Cadoré, Master of the Order of Preachers and his Socius for Africa, Bro. Gabriel Samba. Also present at this Mass was, Most Rev. Pierre-Marie COTY, Bishop Emeritus of Daloa (Ivory Coast), His Excellency Jeannot Ahoussou KOUADIO, Prime Minister of Ivory Coast and several other personalities.

The large Dominican Family in Ivory Coast, Christians and friends of the Brothers wearing the loincloth of the fiftieth anniversary came to celebrate together with the forty Brothers present at the Mass. Bro. Pierre Pirson one of the elders of the priory of Abidjan came from Belgium for the occasion.

Fifty years is "the age of maturity," said Bishop Kutwan. The Archbishop of Abidjan recalled the achievements of the brothers and expressed his gratitude to them. He also paid tribute to the pioneers of Dominican presence in Ivory Coast. Finally he questioned the brothers to continue their mission in the current context of the Ivory Coast, announcing to all that "the time of joy can begin," that "God has mercy on his people" and to be artisans of Reconciliation, Justice and Peace as Pope Benedict XVI says in *Africae Munus*.

In his speech for the occasion, the Master of the Order, Bro. Bruno Cadoré expressed his great joy and the gratitude of the Order for the work that has been done. He also expressed his gratitude to the first brothers who were messengers of God's friendship in Ivory Coast. He noted that, "celebrating the Jubilee is to commemorate the history of which we are heirs" and also "to learn on our roots to build the future." The wish of Master of the Order for this jubilee is to see the Brothers being "animated by insomnia of compassion" and being "concerned with the truth for the next 50 years".

As part of the festivities marking the end of the celebration of the fiftieth anniversary, Most Reverend Jean-Pierre KUTWAN, Metropolitan Archbishop of Abidjan (Ivory Coast), ordained two brothers to the diaconate. They are, Bros Ambrose K. Sodokin and Aurel Hugues G. da Silva. The Mass of the ordinations took place on Saturday, July 14, 2012 at 9:00 am in St. Paul's Cathedral in Abidjan. Let us keep our brothers in our prayers.

Fr. Gabriel Samba, OP (AFRIDOMS FLASH N°007)

## • **Devotion to St Mary Magdalene in the Order**

St. Mary Magdalene is known as the *Apostola Apostolorum*—the Apostle of the Apostles—because of her role in the accounts of the events surrounding the Resurrection. As Dominicans we seek to imitate her great faith and zeal in proclaiming the Good News of the Lord. Yet, a further connection can be established that links this saint, regarded as a patroness of the Order, to the Dominican family.

In the thirteenth century, great efforts were put forth in France, Italy, and Germany to convert women who led sinful lives. When such conversions were made, bishops grouped these women together into communities who took St. Mary Magdalene as their patroness. In Germany, these communities of women were given the Constitutions of the Dominican Nuns and incorporated into the Dominican Order.

In 1286, Charles II turned the Dominican Order toward devotion to St. Mary Magdalene. In 1297, the feast of St. Mary Magdalene was celebrated with solemnity throughout the Order, as the General Chapter of Bologna had recommended.

Why Mary Magdalene? Dominicans strive to be apostles, preaching the gospel of Christ, and so draw their inspiration from she who was so closely associated with Christ and the early history of the Order. Further, it seems that St. Mary Magdalene, in tradition and in literature, is constantly endowed with three characteristics: she is the converted sinner, she is the contemplative soul and she is the herald of the Resurrection. These characteristics powerfully describe the

preaching office and thus our Dominican life. How can one speak of the mercy of God if one has not experienced it oneself? How can one speak of God without speaking with God?

The life of St. Mary Magdalene as portrayed in the four Gospels serves as a model and a reminder not only for Dominicans, but also for all Christians, that to be fruitful apostles we must first be faithful disciples. In order to hear the call of Christ and follow it unreservedly, we must undergo a conversion of heart. As a sinner-turned-saint, Mary Magdalene's life testifies that allowing the reality of our sinfulness to keep us from our vocation to follow Christ is a mistake. We see in this woman that Jesus calls, that Jesus heals, that Jesus brings the true freedom which enables her to embrace her vocation to holiness. We are inspired to embrace Him in that same freedom.

The interior freedom won for us by Christ leads to the freedom of self-giving. St. Luke counts Mary Magdalene among those who provided for Jesus out of her means (cf. Luke 8:3). St. Mary Magdalene shows us that the only proper response to the limitless love of Christ is to love without limit in return. She places every gift at the service of Christ and His Kingdom, returning love for love.

## • **Towards A Better Communication in the Order**

During the first week of July, the brothers involved with communication from different provinces in the Order met at the Convent of the Annunciation, Paris to deliberate on ways of improving communication within the Order especially as regards the official website of the Order.

One of the issues discussed at the meeting was the involvement of brothers from other parts of the world especially Northern America, Africa and Asia. The team is seeking for Dominican brothers with skills in different areas of information and communication technology to involve them into OPTIC – Order of Preachers for Technology, Information and Communication.

The brothers deliberated on the current situation of the new website of the Order and possible ways of improving it. The main concern of the communication team is to make the website as effective as it could possibly be and to get as many brothers as possible involved. The website should be an effective library of information about the Order in general and the different provinces and branches of the Order. It should be a source of official documents, regular preaching, multimedia and vocational recourses. The desire of the team is for the website to be a link to all Dominican websites and vice versa. The greatest achievement of the meeting was the drafting of an Editorial Policy. The Policy is to define and guide the operations of the team especially as regards the official website of the Order.

The meeting had two interventions. The first came from fr. Augustin Laffay, OP, the new Promoter of the History and Heritage of the Order. He sent in a note intimating us of his plans in preparation for the Jubilee of the Order in 2016. He sought the cooperation of the team to set up a dedicated site.

The second intervention came from fr. Hervé Ponsot, OP who came in person to intimate us on the BEST Project of the Ecole Biblique, Jerusalem. The project aims to provide access to various versions of the Bible with endnotes on texts, contexts and reception. This will be in English, French and Spanish and will be available first on the Internet and then also as an Application for portable tablets. He sought for the involvement of the team.

This team was led by Fr. Eric Salobir, OP, the Promoter for Communication in the Order. Making up the team were; frs Bonaventure Agbali, OP (general editor of the Order's website and director of IDI), Lawrence Lew, OP (Province of England), Dominique Raphael, OP (Province of Toulouse), Ivan Calvo, OP (Province of Spain). These brothers are also Area Managers for their different language speaking areas. They coordinate the activities of other contributors from their areas. There were also Mr. Bernard Perez who works at the Curia as Webmaster and Alan Rives who is also working with the Province of Spain on communication.

The entire experience was a very intensely rewarding and enriching one and this was a unanimous conclusion. Fr. Eric made sure the brothers were not all work and no place. After each section of brainstorming, he organized personal tours of various interesting places in Paris. The group hopes to meet again sometime soon.

## • **Dominican Mysticism from Caleruega**

Dear Sisters and Brothers, with this report I would like to share with you the experiences we had in Spain from the 23rd to 27th of June 2012 on the course about Dominican Mystics. The course was organized by the Promoter of the Nuns – Fr. Brian J. Pierce, OP with the three Federations of Nuns in Spain. It was open to participants from all the monasteries of Spain. The venue that was chosen to celebrate this course was Caleruega, the birthplace of our father Dominic. The course was given by fr. Brian J. Pierce and Sr Silvia Bara Bancel, OP, sister of the Roman Congregation of St Dominic, who is specialized in Rhine Mysticism.

The participants arrived on the 23rd afternoon. We were 75 sisters from different monasteries of the three Spanish federations. I must mention the presence of the Common Novitiate of the Federation of Our Lady of the Rosary and some sisters from Chile who belong to the Federation of the Immaculate. They had come to Spain to participate in the Federal Elective Assembly which was held between May and June.

The course consisted of two talks in the morning and two talks in the afternoon, interspersed with group works and breaks. There were two important moments for prayer were; in the morning with the celebration of the Eucharist and Lauds and in the afternoon with Vespers and private prayer with the adoration of the Blessed Sacrament. This timetable did not permit us to get bored at all.

Thanks to the path taken, the experience is of great joy and richness for all because of the time we were able to share. For this reason the group works and moments of fraternal sharing created a communion among us all. In the groups we talked about different topics; the situation of the monasteries, the experiences of vocations and we commented on the texts about the Dominican Mystics that had been prepared in a notebook by the Federal Prioress of the Federation of the Immaculate.

During the course we lived different experiences. The novices added charm to the recreation with different dances, guitars and African drums. The sisters of the Roman Congregation of St. Dominic, who were having a formation course at that time, joined us in one of the recreations. We also had a moment of intense prayer at the well of St. Dominic with Dominican songs and of course we drank some water from the well. We made a procession to the Parish of St. Dominic where fr. Basilio, OP, the parish priest of Caleruega, encouraged us to live the grace of our baptism. We enjoyed listening to the faithful of Caleruega singing songs about our father St. Dominic. At the end of the course we visited the monastery of Lerma and the sisters welcomed us with snacks. We lived a special moment listening to the music of “The Mission”, etc...

The experiences were sources of abundant graces which encouraged us to go on with our mission of the “Holy Preaching”. At the end, we wish the experiences would enable us to deepen ourselves in the charisma of our Order, our knowledge of Dominican mysticism and also sustain us along this path. Thanks to all those who made this possible.

-A participant

## • **Encountering God through Beauty**

Recently, Father Peter Cameron, O.P., the editor of *Magnificat* and the founder of the Blackfriars Repertory Theatre, was interviewed by Our Sunday Visitor about the nature of beauty and its power to move the human soul. Fr. Peter explains that beauty is what raises the mind above itself and helps us see the transcendent dimension of our nature as human beings, which opens our hearts to God’s grace. Below is the full interview:

Our Sunday Visitor: As Catholics, we often speak of beauty as a way to God, as a way of perceiving the good and the true. Why is that?

Father Peter Cameron: As the French playwright Jean Anouilh said, “Beauty is one of the few things in the world that do not lead to doubt about God.” The Church intuitively understands that. When we’re in the presence of something beautiful — an act of forgiveness, a newborn baby, a sunset — beauty wounds us. It has a visceral effect on us that is delightful, that increases our humanity. Beauty also reveals to us that there is something more to the world and something more to beauty than the beautiful thing itself. It leads to contemplation. That contemplation consists of wondering at where the beauty came from. It would be impossible for a human being who has just received a bouquet

of flowers to not reach into the flowers to find a card. The beauty of the flowers moves us to wonder about the sender. Then, when we know who sent them, we enjoy them all the more. Every act of beauty does the same to us. It moves us to find the author and the reason.

OSV: How has the Church relied on beauty to call people to Christ?

Father Cameron: Beauty has this sense of otherness, a sense of transcendence. It pulls out of us the transcendent dimension of our own nature. The Church understands that very well, and has always relied on the beautiful to enlighten and reawaken the religious sense every human being has. No matter how lost a person might become, no matter how much he might lapse from faith and give himself over to the darkness of the world, the one thing that's still capable of drawing him out of that darkness and into the light is something beautiful. That's one of the reasons why the Gospels are not written like the Catechism or the Code of Canon Law. In some ways, it would be better if they were. If they were more precise and used a more scientific technical language it would make it clear what the Church teaches. But they're not written that way. Instead, they're written as stories. Why? Because they're beautiful. Before we get to the meaning of the Scriptures, we're drawn in by their beauty. The beauty of the Bible moves us. Once we're moved, we start asking questions. If we keep following those questions, ultimately we start hungering for God.

OSV: So beauty is a vehicle for getting people to ask questions, not, strictly speaking, for presenting answers?

Father Cameron: Many Christians think the first thing they have to speak about is God. But God is an answer to a question. If the question isn't asked, the answer is irrelevant. Giving an answer to a question that has not been asked is the definition of boring. That's why the first responsibility of the Church in this moment is to reawaken the religious sense in people. So many people today have lapsed into an anesthetized way of living. They want to be secure, safe, get by. They escape into consumerism, television, food, pleasure because they can't face the ultimate questions. They're too terrifying.

Helping people ask those questions involves a conversion of mind on the part of Christians — remembering that what keeps people close to God is beauty, not pumping them with new ideas. It's a Socratic fallacy that if we just get the truth in front of people, if we just keep publishing the propositions of the Faith, that somehow is going to make them Christians. That is a patent lie. As worthy and as important as ideas are, ideas do not make us Christians. It is the responsibility of the Church to offer to the people of the world this encounter with Jesus Christ, and it has to happen through beauty — through a magnificent dinner, a lecture, an art show, putting on a play or giving a concert. Here we need some imagination. The first thing in terms of this conversion of mind is asking ourselves “What would speak to me?” “What would I find irresistible?” “For what would I change my schedule?”

OSV: How are you doing this through the Blackfriars Theatre?

Father Cameron: Right now we're doing a play called “The London Merchant.” It's not a religious play, but it does speak to many burning issues — virtue, vice, the afterlife, forgiveness, prayer, how faith forms character. I thought it would be attractive because it's 300 years old and as far as we can tell, has never been produced in North America. We thought that would interest people, and sure enough The New York Times did a story on it, then came and reviewed it. That's the kind of thing that we need to do. People who would never dream of coming to Church are coming into our theatre and buying tickets because The New York Times said they should.

OSV: How can our own lives be witnesses to beauty?

Father Cameron: The most attractive thing on the planet is a person filled with gladness. The modern world doesn't know how to take this; it's so completely rare. When they meet someone who is filled with gladness, their first reaction is suspicion. Are they insane? On drugs? Or have they met someone astonishing? When the world meets somebody like that, the world can't help but ask how you became like this because the world wants to be like this too. Everyone would rather be glad than miserable. The importance of each human being's witness is vital, even before he or she opens their mouth. The witness of gladness is what makes the world stop and say, “You're different, and your way of living seems better.”

By: Br. Athanasius Murphy, O.P.

## • **The Dominicans and The Carmelites**

As the Church celebrates the memorial of Our Lady of Mount Carmel, a day that highlights the maternal protection of Our Lady over the Carmelite Order. There are numerous ties that bind the Dominicans and the Carmelites together: our strong emphasis on contemplation, St. Teresa of Avila's fondness for Dominican confessors, Bl. Elizabeth of the Trinity's experience of spiritual transformation after hearing a Dominican friar preach on the indwelling of the Trinity within the soul, and the list goes on. Indeed, the connection is so strong that the twentieth century saw Dominican theologians strive to synthesize the teachings of St. John of the Cross and St. Thomas Aquinas on the spiritual life.

I, however, would like to consider another connection between the Dominicans and the Carmelites, that is, the way the religious habits of both orders manifest the maternal mediation of Our Lady. According to Carmelite tradition, it was on this date that Our Lady appeared to St. Simon Stock and gave to him the brown scapular, saying "Take this Scapular, it shall be a sign of salvation, protection in danger and a pledge of peace. Whosoever dies wearing this scapular shall not suffer eternal fire." While this scapular was originally only worn by Carmelites, it was soon adopted by the lay faithful. To this day, the brown scapular, in its miniaturized form, is one of the most popular of all Catholic sacramentals.

The white Dominican scapular came to us in a slightly different way. The most notable event connected with our scapular is associated with Bl. Reginald of Orleans. When Bl. Reginald was near death, Our Lady appeared to him, anointed him, and immediately restored him to health. She then showed him the full Dominican habit—including the scapular—and said, "This is the habit of your Order." When the mother of God definitively confirmed the habit of our Order, that quelled any question about what the friars preachers would wear.

But what is the reality to which both of these stories attest? Both Orders enjoy the maternal mediation of Our Lady. She intercedes as a mother and as one through whom grace comes. This is true in general for all Christians, but in a particular way for those religious who manifest her mediation in their very clothing. The Dominican tradition has affectionately spoken of Our Lady as the Vestiaria of the Order, that is, the one who clothes us, our "seamstress." She who clothed Our Lord as a child has clothed us as well.

Christian language, drawing from St. Paul, uses the phrase, "May God who has begun the good work in you, bring it to completion." Our Lady as well, by divine decree, is present in the beginning and the completion of the good works of God. Any Dominican or Carmelite needs only to look in the mirror for proof.

Br. Raymund Snyder, OP

## • **Nigerian OP Sisters On Collaborative Initiatives**

The three Dominican Sisters Congregations in Nigeria came together for a seminar/workshop on collaborative initiatives. The theme of the seminar/workshop was "Development Grounded in Legacy and Charism" and it was held at the Dominican Sisters Novitiate House at Markurdi, in Northern Nigeria. The program was organized by the sisters who attended the training session in Lusaka in August 2011. It lasted for four days. About 32 sisters of Perpetual vows participated in the program.

The topic was on Catholic Social Teaching. A power point presentation on the Documents and Major Theme of the Catholic social teaching was delivered by Sr. Paulina Chioma Ogbonnaya, OP who was the coordinator of the programme and also the Promoter of Justice and Peace for Dominican Sisters Africa (DSA). There was also group work, group sharing and presentation of each group work to the general assembly. We examined ourselves as Dominican Sisters in Nigeria critically and allowed ourselves to be challenged by the social teaching of the Church especially on just wages, unjust treatments of women and children in our country. We, as Dominican Women in Nigeria are called to 'See, Judge and Act'.

The sisters also had a field experience to a settlement in Makurdi, Benue State Nigeria, where on Easter Vigil Mass, rain storm pulled down part of the building killing 22 persons and injured many. Those who died were all buried in the mission compound, one beside the other. It made a deep impression on us seeing 22 fresh graves! It was a very pathetic sight! We prayed and condoled with the priest assigned to that mission and with the people of the settlement.

The celebration of ourselves as Dominican Women in Nigeria, took a lot of the last evening. We were very happy coming together to discuss and celebrate our oneness, our common and glorious heritage – ‘The Dominican Spirituality’. We felt good and demonstrated this through dances, drama presentations and of course delicious meal.

In our evaluation of the whole program, all the sisters who participated expressed satisfaction and their great joy seeing the three congregations in Nigeria coming together to deliberate on a common purpose. The desire to work out more ways of collaboration among the Dominican Sisters in Nigeria was very strong and very much emphasized by all.

We use the medium to say a very big thank-you to Srs. Faustina Jimoh, O.P and Margaret Hussain, O.P for supporting the program both financially and otherwise. We thank the Prior Provincial of Dominican Fathers and Brothers, Nigeria and Ghana, Very Rev. Fr. Charles Ukwe, O.P, whose brief presence was an encouragement to us all.

Our next Seminar/Workshop on Development Grounded in Legacy and Charism will be organized for the Temporary professed sisters of the Dominican Sisters Congregations in Nigeria in the coming year 2013. The Planning committee will work towards that and give details with time.

Ours is a Development grounded in Legacy and Charism and we are committed to it. For ... BY HUMAN DEVELOPMENT WE MEAN ALL THOSE THINGS THAT ENABLE HUMAN BEINGS TO LIVE MEANINGFUL, HEALTHY AND WHOLE LIVES... FOR ANOTHER NAME FOR PEACE IS DEVELOPMENT!

Srs Caroline Igwe, OP, Patricia Daaor, OP, Cecilia Madu, OP and Sylvia Ibida, OP – Planning Committee.

## • **A Common Study Programme at Bangkok**

The fourth Common Study Programme for the solemnly professed and the newly ordained Dominicans of Asia-Pacific Region was held at Baan Phu Waan, the Pastoral Center of the Archdiocese of Bangkok from the 17th of June to the 14th of July 2012. The theme of the programme was “Mission as Dialogue”: which is, dialogue with self; dialogue with the poor, dialogue with other religions and dialogue with the World.

There were sixteen participants from eight different countries of Asia Pacific. The host of the programme was Fr Joseph Ngo Si Dinh, OP, the Provincial of the Province of Vietnam. He delegated the task to Fr Joseph Nghi Dinh, OP, the local coordinator and organizer. He welcomed us and took very good care of us.

The four week programme was planned and coordinated by Fr. Vincent Lu Ha, OP (Socius for Asia Pacific Region). His concern and interest is immense and he journeyed with us throughout the programme. The programme had two student masters, Fr. Amirtha Raj, OP for the first two weeks and Fr. Edmund Nantes, OP for the last two weeks. The resource persons for the programme included; Fr. Prakash Lohale, OP (Socius to the Master for Apostolic Life) who showed his keen interest in the mission of the Order and the need to establish the Order in different parts of the world, Fr. Joseph Nghi Dinh, OP, Fr. Edmund Nantes, OP, Fr. Amirtha Raj, OP, Dr. Yusuf Imtiaz and a few others.

The aims of the programme are;

- 1) To give opportunity to the young Dominicans to be in touch with the Dominicans in different parts of the world.
- 2) To guiding them to live in inter-cultural and inter-national communities.
- 3) To be a launching pad for the young Dominicans to begin their priestly life with hope and expectations
- 4) To build up the ability to know oneself and others.
- 5) To know the missions of the Order and to build up willingness to be part of it.
- 6) To build up skills in inter-faith dialogue.
- 7) To relive the four Priorities of the Order.

8) Dominican Preaching.

9) Challenges of present day life of a religious.

10) To be rooted in the Church and also be relevant in the modern world.

The expectations placed on the students were high and demanding. However, the involvements and activities kept the programme alive and vibrant.

The liturgy, classes, sports, recreation, visitation to different places kept all the participants together and interested in one another and in all that was happening. It was also a rare opportunity for us to participate in the inauguration of the 'First House' of the Dominicans of the Province of Vietnam. One of the highlights of the programme was living in the Buddhist Monastery 'Chang Wat Petchabun' for four days and spending the time learning the art of Buddhist meditation and living and sharing the Buddhist monastic life. This is an experience cherished by the participants.

Fr. Amirtha Raj, OP

## • **Racine Dominican Sisters' Ecology Center for Justice**

Located off 6 Mile Road in Racine, Wisconsin, lies a unique destination. It is home to the Racine Dominican Sisters' Ecology Center for Justice. The "Eco-J Center," as it is called by those who know it as home, is a center for education, conservation, and sustainability. These values sprout from the 8 Rs, which are the roots of this great foundation: Reuse, Reduce, Recycle, Reverence, Respect, Responsibility, Rethink, and Repair. Not only do they instill in those who visit the awareness of personal responsibility but also compel them to action.

Throughout the year, the Eco-J Center hosts a variety of events and summer camps to bring awareness to these 8 Rs. During the year students from a plethora of schools in the area visit the Ecology Center to learn of its unique position in our community. Groups as large as 90 students have traversed the serene landscape, listening, learning and absorbing the unique way of life the sisters sustain. In the summer, however, the Eco-J Center is home to youthful and energetic children attending the various camps offered. Camps go week-by-week in accordance with age, hosting groups from the ages of 6-11 year olds, as well as 12-14 year olds. Youth volunteers also join in the summer activities at the Eco-J Center through summer work programs. These young adults ranging from the ages of 13-18 participate in the upkeep and growth of the center while living and learning by the 8 Rs.

The younger campers partake in many activities throughout their week including crafts, chores, and caring for the diverse animal population. The crafts created scale with the age of the group attending. Some crafts for the older groups include creating pouches and necklaces from alpaca fur. The campers venture through the process of carding and felting the hair from the alpacas, which live on the farm, to create their projects. One veteran camper gleefully exclaimed, during the first week of camp, how many of her friends and family comment on her alpaca fur necklace. "Lots of my family and friends ask me what it is and where I got it" Clara said. This allows her to begin an exciting conversation about how she was able to make this jewelry all by herself from the fur of an alpaca at the Eco-Justice Center.

During the first of this summer's three camps, the older campers also indulged in the opportunity to create items such as seed starters, learned how to use clay from the Earth to create pottery, and even created water containers by carving out gourds. Sister Janet, the head of the center, explained how important gourds were back before glass and plastic bottles. "Gourds were used for a variety of tasks including transporting water, drinking liquids, as well as for soup bowls. The campers learn how simple things in nature can be used for many tasks."

Not only do the students gain knowledge of nature and values from the 8 Rs, the Eco-J Center provides a healthy and exciting environment for children of all ages to grow in friendship with other campers. Some of the camps for older kids host participants who have been in the program since its birth. After three or more years, campers really get to know each other, and friendships grow beyond the center. The veterans commented how they enjoy returning every year, always expecting a handful of the same kids, but also looking forward to meeting new people and growing together. As one camp assistant, Nancy, said: "I love coming to help out each year, not only to assist the sisters but to see the growth of the campers and the magical experiences they encounter."

During the camp the children are encouraged to learn and appreciate the 8 Rs. Being effective at recycling and reducing waste are key rules, however the kids are challenged to go beyond just the physical tasks and really keep in mind the attitude and responsibilities they hold for the future of their Earth. Sister Janet shared, “These young campers play a critical role in the cycle of this Earth; we try to teach them how each of us has our own little spot on this Earth and how important it is to do our part.” A prime example of this is depicted through one veteran camper, Nolan, who boasted, “I’ve been using this same cup for the past 5 years of camp!”

Another one of the veteran campers during the last week of June commented on how she really took these camps to heart and how she enjoyed hearing the truth for once about how to take care of the environment. “I enjoy these camps because I learn what’s really going on to my Earth and how I can learn to take care of it. We don’t learn this stuff at school, and the news isn’t always the best place to find the perspective the sisters share with us here,” Aysia said.

So whether it be Sun-day, Water-day, or Soil-day, the Eco-Justice Center is always open for children, youth, and even adults to come learn about the 8 Rs and grow closer to nature themselves and those around them through community, contemplation and sustainability.

## • **Cardinal Cottier, OP on the New Evangelization**

*Witness of Vatican II Speaks About What's Worked Best in 50 Years*

Cardinal Georges Cottier OP, who is Pro-Theologian Emeritus of the Pontifical Household has been interviewed by the Rome-based news agency, Zenit. The 90-year-old Dominican reflects on Vatican II, the changes in the Church since then, and the task of the New Evangelization. Especially interesting is his comments on whether or not Catholics know how to preach and proclaim Jesus. Among other things he says: "We are Dominicans and I think a great effort must be made".

VATICAN CITY, JULY 10, 2012 (Zenit.org).- Living in a small apartment of Vatican City is one of the most experienced theologians the contemporary Church has had -- experience that comes not just because of the long years he has served the Church, or because of his published works, but because he has witnessed many events, theological currents and orientations, and historic gestures in the course of the 20th and 21st centuries.

We are referring to Swiss Cardinal Georges Cottier, OP, university professor for decades, former secretary of the International Theological Commission and former papal theologian, very close to the thought of the present Pope. ZENIT spoke with the 90-year-old cardinal and thus we begin a series of interviews in preparation for the 50th anniversary of the convocation of the Second Vatican Council.

ZENIT: Having reached 90 years of age, what has been the most important event in your life?

Cardinal Cottier: I think that, before God, the most important event is my Baptism, my Christian education, as I come from a family of very good Christian education. Then my Dominican vocation, which is the greatest gift of my life. There I received above all knowledge of Saint Thomas.

Q: And as cardinal?

Cardinal Cottier: My being cardinal was a kindness of John Paul II, and I come from the last group named by him in 2003 -- he died in 2005. And I think he named me because of his great kindness.

ZENIT: What did it mean for you to be papal theologian?

Cardinal Cottier: First of all it was a surprise. I remember that I was still teaching in Fribourg and I had already retired in Geneva. At the time I was 68 and I thought I’d end my life there. Then one day I received a message from the Nuncio who told me that Pope John Paul II had appointed me; I didn’t know anything. I only knew that it was post given to the Dominican Order. I came to Rome a few months later, and I had to learn on the spot what it was and I learned! (laughs).

ZENIT: What are you dedicated to at present? Are you, perhaps, writing something?

Cardinal Cottier: I'm writing a little. I will do something on the theology of history, and we'll see.

ZENIT: Celebrated this year are the 50 years since the convocation of Vatican Council II. In your opinion – who have lived through moments that belong to the past and the present of the Church – what of the Council has been assimilated best?

Cardinal Cottier: I would say that much has been done. For example, the structure of Episcopal Conferences; the way some of them function now; or the dicasteries of the Church which didn't exist before, Christian union, dialogue with non-believers -- all these are new things which often function well. Also <those areas that> regard justice and peace – these things didn't exist before the Council, as well as concern for dialogue with the world, the idea itself of the New Evangelization was born with the Council. Also the Synod of Bishops and the doctrine itself of the last Popes, which have as their No. 1 program the implementation of the Council. We can say that the Council meets with resistance, but it does not meet with a national Church that says no; it is accepted everywhere.

ZENIT: There are still people who resist. Can you explain what it is that some sectors don't understand? Or do they not want to change?

Cardinal Cottier: I believe that, basically, there must be an act of faith in the Church. The great crisis that appeared after the Council in many Catholics, was that they did not regard the Church as a mystery of faith, as Body of Christ, people of God, Bride of Christ – all these beautiful images -- but as a sociological event. So, why does this happen? Because some are mistaken in the idea. Hence it is that the first need consists in having eyes of faith on the Church, as well as a serious study of the Council, because I don't know if the documents have been sufficiently studied to be accepted. Having said this, it's true that in my generation, more than in young generations, there are persons with nostalgia for what they have lived <in the past>. However, in regard to this, one must be able to give some things up.

ZENIT: In an interview you said that you were very impressed at the time with the document on religious liberty in the Council. Do you think that this has prepared the Church for these times, in which she herself suffers from a lack of liberties?

Cardinal Cottier: Of course. If this tool didn't exist, I wonder if a representation of the Church would be possible in the principal international organizations, such as UN organisms or others specialized in human rights. And before all the States of the world it is a very strong document, because the Church can also live it in relation to minorities. History is history and it goes on, and the Church has always read in history what the Council calls the "signs of the times." The world, and all the rest on the outside, is no longer Christian; this is an enormous change that, if you wish, refers us to the first centuries of the Church, and which enables the Church to carry out her own missionary vocation. And the New Evangelization also means this.

ZENIT: Speaking of the New Evangelization. How do you see this appeal of the Pope? What must be stressed?

Cardinal Cottier: The New Evangelization means two things: first the missionary tradition of the Church which has always existed, because she is now in a new world in which I see two phenomena: the first is globalization, which wasn't there before, and the crisis of the West. This is the background of the New Evangelization: we must not say new things. We are faced with a Christianity in the West, especially in Europe more than in America, where people -- although they know Christianity – have disconnected themselves. And why is this happening? Maybe because we use traditional structures to give the sacraments, but perhaps we haven't continued preaching the Gospel. When it becomes something social, people let themselves be led by traditions, by customs and the content is vitiated. Thus we have a generation -- including in Christian families -- a youth that knows nothing about Christianity, a generation that some have called illiterate, and rightly so.

ZENIT: In your opinion, do you think Catholics know how to preach and proclaim Jesus?

Cardinal Cottier: Ah, it depends, in reality I don't know if we know how. This depends on the grace of God. We are Dominicans and I think a great effort must be made. But Jesus must be preached and Christian education, catechesis, must also be imparted. Because there is preaching that causes an impact, let's say that wakes one up – and this is ordinarily done by Protestant Evangelicals -- with much emotion, but I don't know if this lasts a lifetime. I would say

that the subject of proclamation must never be separated from that of catechesis, because the evil is ignorance and it's not enough to have a conversion for the moment. The faith must be lived.

By Jose Antonio Varela Vidal

More from Cardinal Cottier, OP:

Cardinal Cottier, OP on Pope John Paul's Request for Forgiveness

<http://www.op.org/en/content/cardinal-cottier-op-pope-john-pauls-request...>

Cardinal Cottier, OP on Conflicts in the Church

<http://www.op.org/en/content/cardinal-cottier-op-conflicts-church>

## • **Christ, the Ideal of the Preacher**

There are a great many reasons for Dominicans to esteem Benedictines: the holiness of their saints, the moderation of their monastic rule, the simplicity of their way of life; the list goes on. But there is at least one reason for Dominicans (or, at least for this one) to envy them. It is, of course, a book, and its title is *Christ, the Ideal of the Monk*. Why should this wonderful book by Blessed Columba Marmion be the cause of such envy? Quite simply, because we have nothing of our own to compare with it. There is no book entitled, *Christ, the Ideal of the Preacher*, and there should be. For the true preacher can have no other ideal than that of Jesus Christ.

The New Testament offers us numerous examples of false preachers, and the contrast between them and Jesus is striking. One of the most notable traits of these false preachers—be they Pharisees, Sadducees, or scribes—is scathingly stated in Matthew 23. Here, Jesus practically chants the refrain, “woe to you, scribes and Pharisees, you hypocrites . . .” and he warns his disciples explicitly, “do not follow their example. For they preach but they do not practice.”

If hypocrisy is a sure sign of a false preacher, then we might be tempted just to say that the true preacher will be someone whose life conforms to what he preaches. As far as it goes, this statement is correct: the true preacher will certainly practice what he preaches; but it does not go nearly far enough. When we contrast the ideal Preacher with the hypocrites we can understand why—for Jesus is not merely a preacher whose works happen to match his words.

Recall the prologue of John's Gospel. “In the beginning was the Word, and the Word was with God, and the Word was God.” Jesus Christ is the eternal Word of God the Father. In speaking this one Word, the Father says absolutely everything he has to say. That means that Jesus Christ is the Holy Preaching of God the Father. He is the eternal preaching that perfectly proclaims the Father's truth, goodness, and glory. In the Incarnation, that Holy Preaching took flesh and became for us the holy preacher, Jesus the Nazarene, who proclaimed to us the Good News of salvation. He is the only ideal of all true preachers, because he does not just “do” what he preaches, he is what he preaches.

Jesus Christ preached the kingdom of God by revealing to us the will of the Father. He showed us that this is why he came into the world when he said, “my food is to do the will of the Father.” But Jesus Christ is the Father's will, for he is the definitive revelation of the Father and the image of the invisible God. “Whoever has seen me has seen the Father,” he tells us, and this can be explained only with the even bolder truth, “I and the Father are one.” Jesus Christ is the God, the kingdom, and the salvation that he preached.

What a contrast this is with the false preachers that Jesus confronts in the New Testament! They say but they do not do. Jesus is everything that he says. This is the true ideal of the preacher. It is not enough simply to avoid hypocrisy. It is not enough to merely match work with word. The true preacher must become what he preaches: he must become Christ. That is why St. Paul, the apostolic preacher par excellence, did not proclaim, “I practice what I preach,” but rather, “I live, no longer I, but Christ lives in me.” Every preacher must die to himself and allow Christ to live within him. Every preacher must become Christ, for only in this way will he be conformed to the Holy Preaching of God the Father that became incarnate in the holy preacher of Nazareth. Only in this way can the friar preacher follow Christ, the perfect ideal of the preacher.

Br. Philip Neri Reese, OP

## • **The Power in the Litany of Dominican Saints**

What are we up to now? Well, really, nothing we haven't been doing...praying! But this time Dominicans all over the world received the invitation we have been waiting for: to pray for the success of the full reconciliation of the Society of Pius X with Rome.

If you read the interview of our brother, Archbishop DiNoia, OP you might have missed the last question and answer:

Are you optimistic or pessimistic about reconciliation?

I'm neither; I just don't know. I think it will be an act of grace.

In fact, I'm going to ask the Dominicans to start praying. I hope it'll happen. The Pope doesn't want this to continue — another sect, another division.

So, it wasn't much of a surprise when we received a communication from the Archbishop via the Provincial's office to pray the Litany of Dominican Saints and Blesseds especially this week when the SSPX is having their Chapter. We were encouraged to pray it in the months ahead!

The Dominican Litany is long and it gets longer every year! It was much shorter when it was first prayed in 1254! It continues to be a powerful prayer, as we ask the intercession of our brothers and sisters in heaven!

The lay Dominicans have this on their site:

Innocent IV (born around 1200 and Pope from June 25, 1243) became a foe of the Order when the Dominican community in Genoa, the Pope's home town, would not give him their Priory and its land for a castle he wanted to build there to protect his relatives from his enemies. Angered by what he considered to be Dominican ingratitude in the face of favors he had granted the Order, Innocent now acceded to the long standing demands of some of the secular clergy who were upset by the Friars' popularity in the pastoral ministry, in preaching, and in university teaching.

Thus on May 10, 1254, the Pope placed some restrictions on the apostolate of the Dominicans in the French town of Saint-Quentin, and then began limiting the activities of the Other French Priors. On June 4 he in effect expelled the Dominican professors from the University of Paris. This new animosity on the part of the Supreme Pontiff frightened the Friars, who began to say the Litany of the Saints for a deliverance from what they saw as the impending suppression of the whole Order.

On Nov. 21, 1254, Innocent IV signed a decree rescinding all the privileges of the Order of Preachers, and instead forbidding all Dominicans to receive any lay person in their churches on Sundays and Holidays, to preach in their churches on other days before the Solemn Mass in the local diocesan parish church, to preach in an episcopal town if the bishop was to preach there that day, and to hear anyone's confession without the permission of the penitent's pastor. A Cardinal who supported the Pope in this affair had even further restriction to suggest to Innocent.

On the day the latter signed the aforementioned decree, the said Cardinal tumbled down some stairs and shortly thereafter died of the injuries. The Pope himself, on that very same day, Nov. 21, 1254, after signing the decree, suffered a stroke which left him paralyzed. Sixteen days later, On Dec. 7, 1254, Pope Innocent IV died. The new Pope, Alexander IV, restored all its privileges to the Order on Dec. 22, 1254, thirty-one days after their suppression and on the 38th anniversary of the Order's approval by Honorius III on Dec. 22, 1216.

As a result of the foregoing, the saying arose, "Beware the Litanies of the Dominicans."

This Litany is therefore recommended as a Novena in especially critical circumstances.

## • Archbishop Di Noia on the Challenges of his New Office

In a bid to keep talks on course to a possible reconciliation, Pope Benedict XVI has appointed American Archbishop J. Augustine Di Noia as vice president of the commission charged with helping to bring the Society of St. Pius X back into full communion with Rome.

The 68-year-old Dominican and Bronx, N.Y., native, until now secretary of the Congregation for Divine Worship and the Discipline of the Sacraments, becomes vice president of the Pontifical Commission Ecclesia Dei. He spoke with Register correspondent Edward Pentin June 27 about his new position, some of the obstacles involved in bringing the society back into full communion, and his hopes for a successful resolution.

As Archbishop DiNoia had not yet begun work at the commission, he preferred not to comment on reports of a leaked letter from the SSPX that said the society found the doctrinal preamble “clearly unacceptable.” The document is supposed to form the basis for reconciliation with Rome.

What was your reaction when you were appointed? Did it come as a surprise?

It was a surprise, but, then, these things are always a surprise. Being appointed here [as secretary at the Congregation for Divine Worship and the Discipline of the Sacraments] was a surprise.

What stage has the Vatican reached in its talks with the SSPX?

To be honest, I don’t know. I have a steep learning curve in terms of the issues as they have developed in the dialogue. When I came here, I studied the history of the reform and took a close look at the [Second Vatican] Council, so I’ve learned a lot about the objections that come from that world. I’ve read books by Romano Amerio and Roberto de Mattei on the Council, and, of course, I’ve been studying the Council for years; so, in that sense, I have a framework out of which I can talk with them about their problems.

Another factor of great importance, autobiographically for me, is that I had lived my entire religious life, until I came here to Rome, in a Dominican priory, mostly in Washington or in New Haven, Conn. In those places, the hermeneutic of continuity and reform, if I may put it that way, was lived. I never experienced the Council as a rupture. It’s interesting — only as I’ve begun to read this traditionalist literature and interpretation have I begun to understand that, in a certain sense, there are problems that are real. But if you cease to believe that the Holy Spirit is preserving the Church from error, you cut your moorings.

The councils cannot — whatever their interpretations may be by the left or right, or whatever the intentions of the authors were of the council documents — be led into error. All of the documents stand. Schism is not the answer. So I’m sympathetic to the society, but the solution is not breaking off from the Church.

That being the case, why do you think some Catholics have decided to stick to “frozen” tradition, as it were, rather than coming into full communion?

I don’t honestly know; I can only speculate. To say why people are traditionalist I’d have to say it depends on their experiences. The [reform of the] liturgy has been a factor; it was a terrible revolution and shock for people. Many of these people feel abandoned, like the Church left them at the dock with the ship. So the reasons are very complicated and vary from one type of traditionalism to another and from countries, cultures and contexts in which they have arisen.

Another issue is there’s a failure to recognize a simple fact of the history of the Church: that all theological disagreements need not be Church-dividing. So, for example, the Jesuits and Dominicans had a tremendous disagreement in the 16th century about the theology of grace. In the end, the Pope forbade them to call each other heretics, which they had been doing. The Pope said, “You may continue to hold your theological opinion,” but he refused to give a doctrinal determination, saying the Jesuits or Dominicans were right. Now, this is a very interesting example, because it shows that Catholicism is broad enough to include a tremendous amount of theological diversity and debate. Sometimes the Church will act, but only when it sees people slipping into heresy and therefore breaking off from communion.

You’ve worked closely with Pope Benedict XVI in the past. How important is this reconciliation for him?

The Pope hopes for reconciliation — that's the Pope's job. The ministry of Peter is above all to preserve the unity of the Church. So, apart from whatever personal interest Pope Benedict might have, he shares his concern with John Paul II. As you know, he has been involved in this from the beginning.

The Pope is bending over backwards to accommodate them, but he's not going to give in on the issue of the authenticity of the teaching of Vatican II as a series of acts of the magisterium.

The Society of St. Pius X argues the Second Vatican Council promulgated no infallible and irreformable teaching. It was pastoral and not dogmatic. If that is so, why is it important that they agree with it?

There's enough that's dogmatic in it. The sacramentality of episcopal ordination, to take one example, is a development of the teaching of the episcopacy, so it is doctrinal.

Traditionally, the doctrines were stated as canons with anathemas. There aren't any of those, but it's certainly full of the ordinary magisterium and a restatement of it. It's doctrinally rich. But did it seek to clarify what Trent left open or that Vatican I left open with regards to Scripture and Tradition?

There are doctrinal developments here and there. And the society thinks, of course, that the whole teaching on religious liberty is a departure from the Tradition. But some very smart people have tried to point out it's a development that is consistent.

What I've tried to argue is that all they have to do is to say there's nothing in the Council that is contrary to Tradition and that every text, or every part of it that is controversial, should be read in context of the Council — and read it in light of the Tradition. It seems to me, despite their difficulties, they should be able to do that.

What do you say to the argument that if the Council documents are neither infallible nor unchangeable then they are therefore not binding?

To say they are not binding is sophistry. The Council contains swathes of the ordinary magisterium, which is *de fide divina* [of divine faith].

Now, the pastoral constitution "On the Church in the Modern World" [Gaudium et Spes] makes comments about the nature of culture which, generally speaking, everyone now believes was overly optimistic. Well, that's not *de fide divina*. It's not precise; it's very imprecise. But the Council's full of the ordinary magisterium. When I worked at the [U.S.] bishops' conference and I was discussing, say, *Veritatis Splendor*, people would ask me: "Is it infallible?" I would say, "The more important question is: Is it true?"

What I meant was: The overemphasis is on infallibility. This is why John Paul II and Benedict XVI decided not to define anything infallibly anymore because you see what happens is: People say: "I only have to believe what's been infallibly defined." Now, that is very little. So that's why there's a distinction between the ordinary and extraordinary magisterium. The extraordinary magisterium is what the Church defines, and it almost always involves settling disagreements that probably have been defined. The Church would perhaps have never said Mary was the Mother of God if Nestorius hadn't denied it. But with the ordinary magisterium there's huge amounts of what we believe that's *de fide divina* that's never been defined. That's why people have talked about the ordinary magisterium, trying to get out of this reductionist reading that says you only have to believe what's infallible. So, no, the Council does have binding teaching. The Fathers are writing as bishops of the Church in union with the Pope; that's why the Council is so important.

Yet Cardinal Ratzinger stressed the Council should not be seen as a kind of "superdogma."

It did not seek to define infallibly any doctrines; that's what he's saying, but he's not saying it doesn't contain great amounts of the ordinary magisterium.

If you take the dogmatic constitutions, they are called dogmatic constitutions — Divine Revelation [Dei Verbum], Lumen Gentium, those two surely, but other ones, too.

What would the Society of St. Pius X bring that would positively impact the Church if they reconcile?

The traditionalists that are now in the Church, such as the Priestly Fraternity of St. Peter, have brought what the Pope has insisted upon: that in the solemnity of the way in which they celebrate the liturgy, especially in the area of the liturgy, they are a testimony to the continuing liveliness of liturgical tradition previous to the Council, which is the message of *Summorum Pontificum*. The thing is: They can't say that the *Novus Ordo* is invalid, but their celebration of the 1962 Missal is something that remains attractive and nourishes faith, even of those who have no experience of it. So that's a very important factor.

I've tried to find an analogy for this. Let's say the American Constitution can be read in at least two ways: Historians read it, and they are interested in historical context: in the framers, intentions of the framers, the backgrounds of framers and all of that historical work about the Constitution. So, you have a Constitution you can study historically and shed a great deal of light on the meaning of it.

However, when the Supreme Court uses the Constitution, when it's read as an institutional living document upon which institutions of a country are based, it's a different reading. So what the framers thought, including not only experts upon whom they're dependent — they are parallel to the bishops, and the experts are parallel to the periti [theologians who serve participants at an ecumenical council].

Those documents have an independence from all of them. I often say that what Council Fathers intended doesn't matter because it's how you apply it today that matters. It's a living document.

Yet it's the way it has been applied that's the problem.

What's very important for theologians, people in charge to understand is that the Council has been interpreted in wildly destructive and discontinuous ways. I'm reading a book by Louis Bouyer, who wrote a book — in 1968 — called *The Decomposition of Catholicism*. Then there's Xavier Rynne, who shaped the Western world's understanding of the Council by writing those articles in *The New Yorker*.

The Pope has written brilliantly about this many, many times, but, you see, in part, the traditionalists are reacting justly against the outlandish interpretations of the Council by the progressivists.

What else positive can they bring?

If they are accepted by the Church and restored to full communion, they will be a sort of living witness to the continuity. They can be perfectly happy being in the Catholic Church, so they would be a living testimony to show that the continuity before and after the Council is real.

But that's only if they comply with the Vatican's conditions?

It's more than that. It's not like an edict — stop on red; go on green — because membership and full communion involves faith that the Holy Spirit is preserving the Church from error and that communion with the See of Peter is part of the reality of being in full communion. It's not accidental.

So, if they comply, it has to be with the necessary requirements of being fully Catholic, not simply what the Pope says or what I say. ... They have to say: "Yes, I do believe the Church is preserved from error by the Holy Spirit." Then I can say, "Okay, then; you're a Catholic."

The society has been fed by people who use the word "error." "Error" is a vague word in the Catholic Tradition. There are many different levels of error. Sometimes it means you've fallen into heresy; sometimes it means that you are rash.

Your new position is as vice president of *Ecclesia Dei*, but it's not clear who you are replacing.

There was a vice president for a while, Msgr. Camille Perl. However, what they've done is fill a position which I believe has been empty for three years. I'm not sure when Msgr. Perl went into pensione [retirement].

Some have argued that you have been brought in to help prepare a canonical structure for the SSPX should they reconcile. Is this based on the extensive work you did in helping to create the Anglican ordinariate?

I don't know; the Pope didn't tell me why he chose me. I was involved in the ordinariate from the beginning. I was under secretary of the Congregation for the Doctrine of the Faith, involved in discussions that led to formation of the ordinariate, but I am not a canonist. I didn't have a direct role in the composition of the constitution, but, yes, I have experience, perhaps of dialogue.

The Anglicans who came to Rome seeking full communion would often come and see me. So I guess I must have some kind of gift that attracts them to me [laughs].

How much is a perceived weakening of the dogma *extra Ecclesiam nulla salus* (no salvation outside the Church) a major part of the problem, as some traditionalists assert? Has today's understanding of the dogma contradicted its earlier teaching?

I don't know if you can blame this on the Council so much as the emergence of a theological trend that emphasized the possibility of salvation of non-Christians. But the Church has always affirmed this, and it has never denied it. ... [Karl] Rahner had a disastrous effect on this with his "anonymous Christianity." But the Council does not alter the teaching of the Church.

And yet they argue it does?

This is a very good example of two of the things we've mentioned: the danger of reading this as it's been read by Rahner, instead of in the light of the whole Tradition.

They claim that salvation is hardly proclaimed anymore.

Ralph Martin agrees with that. We do have a crisis, because the Church has been infected with the idea that we don't have to worry or be anxious or we don't sufficiently take the mandate to proclaim Christ seriously. But it's not because of Vatican II, but bad theology. That's why *Dominus Iesus* was part of the response to all of that theology of religion. There is no question that the necessity of *extra Ecclesiam nulla salus* has a long history. But they were talking about heretics, not nonbelievers. That formula addresses the problems of heresies. It has its history. The Council did say there are elements of grace in other religions, and I don't think that should be retracted. I've seen them, I know them — I've met Lutherans and Anglicans who are saints.

Some traditionalists say secular humanism frequently wins over dogmatic assertions in the modern Church. To give an example: The Holy Father has said he wouldn't have lifted the excommunication on Bishop [Richard] Williamson had he known about his anti-Semitism. But while anti-Semitism is heinous, traditionalists say that such views aren't a dogmatic position. And yet Catholic politicians can freely speak against the dogma and remain in full communion with the Church. What do you say to such an argument?

That's a trap. Edward Norman, in his very good book *Secularization*, says there's no question that what he calls internal secularization, secular humanism, has definitely invaded parts of the Church. They [SSPX] are probably right about that, and I could give them a longer list of examples than they could probably make themselves.

However, to try and defend Williamson on this basis is disgusting and odious. Is a politician the same thing as a bishop? Give me a break. It's garbage; it's sophistry.

Do they want a blanket excommunication of everyone who's pro-choice? And yet here is a person, a bishop, who openly proclaims a position which the Church is desperately trying to suppress in the Church itself, which is anti-Semitism.

In the CDF statement that accompanied your appointment, it said your experience "will facilitate the development of certain desired liturgical provisions" in the celebration of the 1962 Roman Missal, commonly known as the Tridentine rite. Could you explain this in more detail?

There are two things: In the calendar, there are a lot of saints they would like to add, but the Roman Missal is fixed. There's got to be a dialogue between them and the Congregation for Divine Worship on how to incorporate elements of the Roman calendar and how it has developed over the last 50 years. And then the prefaces: The old Roman Missal of 1962 has a very limited number of prefaces, and they are also interested in incorporating some of the prefaces. But because it's the 1962 edition, who can revise the 1962 edition of the Missal?

In effect the *Novus Ordo*, the current Roman Missal, is a revision of the 1962 Roman Missal. So the issue is: How can they do this? I don't know, but the job has to be done. We already had two meetings, between representatives of the congregation and representatives of *Ecclesia Dei*, to discuss how that could be done.

Mention was made of your good relations with the Jewish community. How good are those relations?

I've had long and warm relationships with various Jewish leaders from the time I was in the United States, working at the bishops' conference, which has continued all along. They have come to see me every year. I don't know if they've said anything in public, but on the phone they're very happy. They know I'm sensitive to their concerns.

*Nostra Aetate* (a document believed by many to have helped foster better Jewish-Catholic relations) is a problem for the SSPX.

Yes, but remember: If you take the constitution exactly, as a jurist, there's the broad and the strict, and that's a disagreement that can be held by two justices simultaneously. So again, if they want to take a stricter reading of those conciliar texts, they're perfectly free to do so theologically. But it doesn't mean they have to be outside the Church, and they should argue against people based on theology.

If they believe *Nostra Aetate* is being badly interpreted, then they have to get into the battle to correctly interpret it. Rather than walk away from the field, they have to play the game.

Could a reconciliation be timely, given the problems in the Church and culture?

It's my instinct; remember that until Benedict said in December 2005 in his address to the Curia, in which he made his famous discourse about hermeneutic of continuity, you couldn't even talk about these things. So Benedict has liberated us for the first time.

You can now criticize [theologians Cardinal Henri-Marie] De Lubac, [Cardinal Yves] Congar, [Father Marie-Dominique] Chenu. And many young people are writing dissertations and books that were somehow impossible before. So I would say that the dominant progressivist reading of the Council is in retreat. It's never been in retreat before. But insistence on continuity — they have to embrace that too.

Traditionalists have to be converted from seeing the Council as rupture and discontinuity.

This is a distinction [historian Roberto] de Mattei makes. The Council was experienced as a rupture, but doctrinally and theologically it has to be read in continuity — otherwise you must just as well throw in the towel.

Do you think SSPX fears their concerns won't be safeguarded if they reconcile?

How will they not be safeguarded? Who's telling them what to do? The only thing I'm telling them is: Vatican II is not a departure from Tradition.

Are you optimistic or pessimistic about reconciliation?

I'm neither; I just don't know. I think it will be an act of grace.

In fact, I'm going to ask the Dominicans to start praying. I hope it'll happen. The Pope doesn't want this to continue — another sect, another division.

By Edward Pentin of the National Catholic Register

# *Official news*

## • **Fr Kevin Saunders Goes for Second Term**

During their fifteenth Elective Chapter, the friars of the Dominican Province of the Assumption elected Fr Kevin Saunders as their prior provincial for the second term. This election has been confirmed by the Master of the Order and Fr Kevin has accepted.

He was born in 1948 in Melbourne and grew up in Nathalia Victoria. After completing secondary education at Assumption College, Kilmore, Victoria, he entered the Dominican Order and made first profession of vows in 1967. After completing his studies, including a Bachelor of Arts with honours, he was ordained a priest in 1975.

Since after his ordination, Fr Kevin has been the Vocations Promoter (1977-1988), Prior of Blackfriars, Prospect, SA and Chaplain at St Albert's College at the University of New England, Mannix College at Monash University and Aquinas College at the University of Adelaide. Before his first election as provincial, he was the Socius to the then provincial, Fr Thomas Cassidy and Prior of Laurence's Dominican Community in North Adelaide.

The Dominican Province of the Assumption encompasses Australia, New Zealand, the Solomon Islands and Papua New Guinea.

## • **Archbishop Augustine Di Noia, OP: Another Feather to His Cap**

Pope Benedict XVI has named Archbishop Augustine Di Noia, O.P., to the post of vice president of the Pontifical Commission 'Ecclesia Dei'. The appointment of a high-ranking prelate to this position is a sign of the Holy Father's pastoral solicitude for traditionalist Catholics in communion with the Holy See and his strong desire for the reconciliation of those traditionalist communities not in union with the See of Peter. The president of the commission is the Prefect of the Congregation for the Doctrine of the Faith, Cardinal William J. Levada.

The Pontifical Commission 'Ecclesia Dei' was established in 1988 by Blessed John Paul II to facilitate 'full ecclesial communion of priests, seminarians, religious communities or individuals until now linked in various ways to the Fraternity founded by Archbishop Lefebvre' and to promote the pastoral care of the faithful attached to the ancient Latin liturgical tradition of the Catholic Church. In 2009, the Pontifical Commission was structurally linked to the Congregation for the Doctrine of the Faith to address the doctrinal issues in the ongoing dialogue between the Holy See and the Priestly Fraternity of St. Pius X.

As a respected Dominican theologian, Archbishop Di Noia has devoted much attention to these doctrinal issues, as well as to the priority of the hermeneutic of continuity and reform in the right interpretation of Vatican Council II - a critically important area in the dialogue between the Holy See and the Priestly Fraternity. Under the guidance of Cardinal Levada, with the assistance of Msgr. Guido Pozzo, secretary of the Pontifical Commission, this dialogue has been ongoing over the past three years.

Previously, Archbishop Di Noia served as secretary of the Congregation for Divine Worship and the Discipline of the Sacraments where, together with the prefect, Cardinal Antonio Canizares, he oversaw the reorganisation of the dicastery and the preparation of a new 'Regolamento' following the directions of Pope Benedict's 'motu proprio' of 30 August 2011, 'Quaerit Semper'. Archbishop Di Noia's experience and continued association with the Congregation for Divine Worship will facilitate the development of certain desired liturgical provisions in the celebration of the 1962 'Missale Romanum'.

In addition, the broad respect that Archbishop Di Noia enjoys in the Jewish community will help in addressing some issues that have arisen in the area of Catholic-Jewish relations as the journey towards the reconciliation of traditionalist communities has progressed.

Born in Bronx in 1945, he made profession in the Dominican Order (Province of St Joseph, USA) in 1964 and was ordained to the priesthood in 1970. He received his episcopal ordination in 2009.

*From the Vatican Information Services (VIS)*

## • **The New Archivist and Librarian of the Church**

Pope Benedict XVI has appointed Archbishop Jean-Louis Brugues O.P. as Archivist and Librarian of Holy Roman Church.

Archbishop Bruguès, is the former Bishop of Angers. He is Secretary of the Congregation for Catholic Education, which oversees Seminary formation, as well as being Vice President of the Pontifical Work for Ecclesiastical Vocations and a member of The Commission for the Formation of Candidates for the Priesthood.

Born in 1943 at Bagnères de Bigorre, France-Alive. He made profession in the Dominican Order in 1969 and was ordained to the priesthood in 1975. He was appointed and ordained Bishop of Angers, France in 2000. In 2007, he was appointed Archbishop and also made the Secretary of the Congregation for Catholic Education (for Seminaries and Institutes of Study). Since 2009, he has been a consultant of the Congregation for the Doctrine of Faith. In addition to all these, he is now the Archivist of the Sacred Secret Archives of the Church and the invaluable deposits of the Vatican Library.

## • **Bishop Vilhelms Lapelis, OP Retires**

The Dominican Bishop Vilhelms Toms-Marija Lapelis of the Diocese of Liepaja in the Republic of Latvia has presented his letter of resignation to the Holy Father. According to the Vatican Information Services (VIS), his resignation has been accepted. The resignation was according to the Code of Canon Law 401 § 2 which required a diocesan bishop who has become less able to fulfill his office because of ill health or some other grave cause to earnestly present his resignation from office.

Bishop Lapelis was born in 1961 at Daugavpils. He joined the Order and made profession in 1985. He was ordained to the priesthood the following year in 1986. He was appointed and consecrated coadjutor bishop of Liepaja in 2000 and he assumed the office of bishop in May 2001. He has been the Secretary General of the Latvia Conference of Bishops.

The Republic of Latvia is a small country in the Baltic Region of Northern Europe. It is bordered by Estonia to the north, Lithuania to the south, Russia to the east and Belarus to the southeast. Riga is the capital city. The diocese is located in the city of Liepaja which is a coastal city to the west. The diocese has a total population of about 40,000 Catholics.

From the curia, we wish our brother bishop God's favour.

### ***Calendar of the Master***

July 28-August 10: Vacation

12-14: Formators Workshop at Peru

15-20: Canonical Visitation to Ecuador

23-31: Canada for Canonical Visitation and Centennial Celebrations