



- **St. Zdislava, Lady of Lemberk (c. 1220-1252)**

Wife, mother, patron saint of the Czech Dominican province, patron saint of Czech families, patron saint of the Dominican congregation of St. Zdislava, patron saint of the diocese of Litoměřice, patron saint of the Czech nation.

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Sunday 6 February 1228, Prague Castle woke up to a great celebration. Old king Přemysl Otakar had seen fit to arrange the coronations of his son Václav and wife Kunigunde while he was still around to secure his succession. Among the nobles witnessing the solemnity in St. Vitus Cathedral must have been Lady Sibyla, who had come to the Czech lands as lady-in-waiting of Kunigunde of Schwaben, and Sibyla's oldest daughter, 8 year old Zdislava.

We can imagine the joy and curiosity of the little girl - a bright child, a lively child, a fearless child... Zdislava, remembered to this day in Křižanov for chasing away a bear that threatened another girl in "her" forest, the forest where the pious little girl thought she might become an anchoress! Well, she didn't.

St. Zdislava would come to marry Havel, Lord of Lemberk. In the forests of Northern Bohemia, 80 km from Prague as the crow flies, they raised four children that we know of - Havel, Markéta, Jaroslav and Zdislav. Born into a family who spent all their resources on the building of castles, convents and churches - indeed her father, Burggrave Přibyslav of Křižanov, was described as "knight on the outside, monk on the inside" - it seems only a matter of course that St. Zdislava would do the same.

Queen Kunigunde was a great promoter of the Friars Preachers (and the nuns) in her lands, and it may well be that it was her enthusiasm that inspired Sibyla and her daughters to join the supporters. They would have met friars in Brno and Prague, some of St. Dominic's first disciples very likely among them - preachers like St. Hyacinth, Bl. Czeslaw, Bl. Sadoc, Paul of Hungary... St. Zdislava had much in common with St. Dominic, perhaps that resonated with her? Raised in a castle by pious Christian parents, she received a good education, did what was expected of her - and then some!

St. Zdislava became a Dominican penitent woman, striving for Christian perfection according to her state in life - which in her case meant embracing a life of responsibilities, work and action. Raised from childhood to take charge as châtelaine, her husband away for weeks or months at a time, the Lady of Lemberk certainly had work cut out for her.

With her husband, she founded a Dominican convent in Jablonné v Podještědí, the town below the castle and then another one in Turnov. She set up a hospital in Jablonné, with herself as doctor and nurse, performing many miracles. Restoring sight to the blind, raising five people from the dead, curing a priest of madness! You can still find the Wellspring of St. Zdislava under the hill, below the castle, the water known to be good for eyes, people filling their bottles and children running around.

In 1241, the mighty Mongol army launched an invasion of Europe. The Tartars attacked from the East and devastated Moravia, her homeland: killing, raping, maiming, burning, driving people to flee for their lives. The invasion was finally halted by Our Lady at Hostýn before reaching Bohemia, but until they retreated at the end of the year, many refugees came to Lemberk for shelter and food.

Living the faith, incarnating the faith; warmly burning her candle from both ends, devoted to her family, to the poor, to her country, to the Church, she died young - about 33 years old (of course) on 1 January 1252. Appearing later to her devastated husband Havel in a vision, she comforted him and left her red cape to him as witness of her presence and prayers - her devotion glowing even beyond death.

After time had stubbornly refused to erase her name from the scrolls of history, this good matron (a rare and precious epithet in the Dominican litany of saints) was beatified in 1907 by St. Pius X when Bl. Hyacinthe-Marie Cormier O.P. was Master of the Order. St. Zdislava was canonized in 1995 by Bl. John Paul II. Her memorial was initially set to 28 November in the Roman calendar, but later moved to 1 January. In the Dominican calendar she is remembered either 3 or 4 January, and in the Czech calendar she is celebrated 30 May with pilgrimages to the Basilica of St. Lawrence and St. Zdislava in Jablonné v Podještědí.

St. Zdislava, first lady of Dominican families, pray for us!

Questions:

1. Pope Paul VI wrote in *Evangelii Nuntiandi* that “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.” To be a Doctor of the Church, one must first be a Servant of God, a Blessed, a Saint. St. Zdislava speaks more eloquently with her life than the most energetic preacher does with words, if that preacher is not a saint too. Do we keep in mind that our preaching is supposed to be grounded in prayer, to proceed from an abundance of contemplation in a life striving for Christian perfection?

2. From the life of St. Zdislava, we get a glimpse of how the Order came to spread all over Europe in a few years - through the eager and faithful support of “fading gentlewomen” and their families. These “Dominican families” often preceded the establishment of convents and monasteries, supported them with everything when they were there, and remained long after they were gone - in the 20th Century as well as the 13th. What is the relationship between secular and religious Dominicans in our region?

3. For every “preaching ace” on a chair of learning or pulpit, there might be “36 humble ones” in the ground crew for the show to go on. We love and need our “aces”, but do we tend to the ground crew as well - are we ourselves willing to be ground crew for our brothers and sisters?

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- **General Assembly of Nuns in the USA**

The Second General Assembly of The Association of the Monasteries of Nuns of the Order of Preachers in the United States of America, which includes Canada and Trinidad, was officially opened with the singing of Vespers on the evening of September 18, 2012 at the Mother House of the Dominican Sisters of Springfield, IL., USA. Participants include, the Master of the Order, Fr. Bruno Cadoré, OP; the Promoter General of the Nuns, Fr. Brian Pierce, OP; the friar Consultant, Fr. Dominic Izzo, OP; the member monasteries of the USA, Canada and Trinidad represented by their prioresses, delegates and observes; affiliate monasteries by their observers; other monasteries by their prioresses; and the ICNOP representative for the region.

The first item on the agenda was a reflection by Fr. Dominic Izzo, OP. With the support of a power point presentation, “Love’s Itinerancy”, he spoke of our need to share our thoughts and our faith with our Sisters in community. He reminded the nuns to use their gifts in love, to practice reconciliation, and to trust God’s promises as Mary did. God has been very merciful with us from the days of Adam. Even expulsion from the garden was mercy because then our first parents had the grace to repent and start over. He continued by addressing obedience and mercy, the charism of the Order, the Nine Ways of Prayer of St. Dominic, and union with Mary in our prayer and silence.

In her welcome address to the Assembly, the out-going President, Sr. Mary John, OP, made reference to Fr. Yves Congar's book, *I Believe in the Holy Spirit*, where he said, "We are led by another, who does not act without us and does not use violence, but who nonetheless goes beyond anything that we can see or expect." She highlighted some of the ways in which the Holy Spirit had been guiding her and her Councilors the past four years leading up to the Assembly, sometimes taking them beyond their comfort level. The insight to use Fr. Carlos A. Azpiroz Costa's letter to the nuns in the USA in 2008, That they may have life, as preparation for the Assembly, was certainly the work of the Holy Spirit, guiding them to identify areas of concerns about the viability of our communities and the resolve to take some positive action toward bringing about new life in our monasteries. "Yes, we need the light of the Holy Spirit, but we also need to act so that the Holy Spirit can act with us. The need to act in concert with the Spirit can be demonstrated by dancing, particularly ballroom dancing, which is the epitome of synchronized movement. There is no dancing if there is no movement, however minimal. The essential thing, however, is that one be

alert and sensitive to the lead partner, quick to follow the slightest move so that in the end the two are moving as one".

The Guest speakers, Director of Sister Historians of the Order of Preachers, Sr. Barbara Beaumont, OP; and former Socius for the Order in northwest Europe and Canada, Fr. Allan White, OP, gave a background of the history of the nuns of the Order. Sr. Barbara spoke on "Safeguarding the Tradition - Historiography and Myth" and "Spiritual Values that Helped Dominican Nuns Survive in Times of Crisis." Beginning with the medieval period, she eventually gave attention mostly to the period of the French Revolution when they stood firm to the last nun during times of war and persecution. Quoting Msgr. Jean-Louis Bruges, OP, "Our ability to handle the future will depend on the quality of our memory," she challenged us to follow their example of perseverance, courage and faith in the face of our present day difficulties. She asked the Assembly to reflect on the following questions: What makes you a Dominican Nun when 1. Your monastery building no longer exists. 2. You can no longer wear the habit. 3. You are condemned to prison or hard labor? And also to identify circumstances in the history of their individual monasteries that have helped them deal with crises. Fr. Alan White, OP spoke of the crises of the nuns in earlier times focusing especially on how the nuns coped during times of war and persecution, and the sometimes difficult relationships with the friars of their time.

The much anticipated presence of the Master General, fr. Bruno Cadoré, OP, was the highlight of the Assembly. On September 22, 2012, he arrived and began two days of intense discussion and dialogue with the nuns. Much time was spent on the necessity for open and honest dialogue between the nuns within each monastery, among the monasteries, and between the nuns, sisters and friars. He spoke for quite some time about the importance of unity in the Order and encouraged the nuns of all the monasteries in the USA to become members of The Association of the Monasteries of Nuns of the Order of Preachers in the United States of America, "not in order to become all alike", he said, "but to help each other to balance the issues, and to respect diverse points of view, because no one opinion contains the whole truth". He said that, "our witness to the fragmented world around us must be one of unity in diversity". Questions were also asked about the possibility of some collaboration in Initial Formation, either in a common place or by sending novices from one monastery to another for periods of time. Fr. Bruno and Fr. Brian explained several ways that these things are being successfully done in other countries.

They both encouraged the nuns that wherever possible the Feast of Our Lady of the Rosary, October 7, was to be observed as a "Dominican Day" with some kind of celebration involving as many of the branches of the Dominican Family as possible. Likewise, Father Brian asked that the nuns to continue the observance of the feast of the Visitation with some celebration with the active Dominican Sisters in the region. He also noted that in many parts of the world the Dominican Family began gathering in the parlors of many monasteries for shared Lectio Divina, something both the master and himself encouraged the monasteries of our region to consider doing as well. In addition, Fr Brian announced a surprise gift to the nuns. He has arranged a retreat for all the North American Nuns to be held at the Springfield Dominican Sisters' Mother House on July 1 - 9, 2013.

On the final day of the Assembly, Father Dominic, gave a brilliant appraisal of the important insights and ideas of the ten days proceedings. In the context of the Jubilee, he reminded us about our need for liberation and restoration and the manner in which we listen as contemplative nuns, being the most important for the Order. We do it in a very particular way flowing from our vocation as Dominican Nuns. No one else is going to do it for us. We are the ones who have to move forward together. We must continue to make the Word our home because we are the wealth and wellspring of the Order. What we have to offer is joyful contemplation. The word we preach is the word of reconciliation. He also reminded us of what both Sr. Barbara Beaumont and Fr. Allan White said

about the many crises in the history of the nuns. But despite these crises there is a resiliency of grace in the vocation of the Dominican Nuns. Nothing and no one can take joyful contemplation from us. Negativity and suffering cannot overcome that power. The Spirit will continue teaching us everything.

In the evening, the in-coming president of the Association, Sr. Maria Christine, OP, her new council and the Assembly body, welcomed the prioress general of the Springfield Dominican Sisters, Sr. Rose Marie Riley, OP; her council and the members of her planning committee to an appreciation dinner. A copy of a painting of St. Dominic sharing wooden spoons to the nuns in Prouille, was presented to Sr. Rose Marie in gratitude for their hosting the Assembly 2012. The original painting was done by a novice, Sr. Consuelo Tirado, OP, of the Mission San Jose Dominican Sisters, around 1915-1917 and hangs in the motherhouse in Fremont, CA., USA. Sr. Consuelo used the founding Sisters of the Mission San Jose community as models to portray the nuns of Prouille. Fr. Dominic Izzo, OP, was given an alb and cincture made by the nuns of Lufkin, TX., in gratitude for his many years of service as friar consultant to the Association and Sr. Mary John (outgoing president), received a bible, many, many books and CDs by and about John Henry Cardinal Newman, and some special homemade soaps made by the nuns of the monastery in Summit, NJ. The Assembly closed with the singing of Compline.

Sr Ann Marie Pierre, OP

- **The Testimony of the Servant of God - Fr Tomas Tyn, OP**

On the occasion of the 64th Anniversary of the Universal Declaration of Human Rights, there will be a conference titled;

The Human Rights in Europe
Nobel Prize for Peace 2012

This is in recognition of 2012 Nobel Peace Prize won by the European Union. The conference will feature the testimony of Fr Tomas Tyn, a Dominican and citizens of Europe who is today a Servant of God with a special focus on the fight against totalitarianism, an affirmation of its Christian roots and commitment to freedom.

Among other speakers, Fr Giovanni Cavalcoli, OP, the vice postulator of the Cause of Beatification of fr Tomas Tyn, OP will make a presentation.

The conference will take place on Monday, the 10th of December, 2012 at the Sala del Carroccio – Campidoglio. Time: 10am.

Fr Tomas Tyn was born in the Czech Republic on May 2, 1950 and died in Neckargemund in Germany on January 1, 1990. In 1968, following the invasion of Soviet troops after the famous “Prague Spring”, fr Tomas fled with his family to Germany and could no longer return. He joined the Dominicans in Germany and in 1972 he moved to Bologna.

His Dominican vocation was characterized by his love for peace, both physically and spiritually. His extraordinary love for the truth, justice and freedom were all nurtured by his deep spirituality which he expressed in his preaching and teaching. He was a lover of souls and an educator of the conscience. He taught theology at the former Studio Teologico Accademico in Bologna, now known as the Faculty of Theology in Aemilia-Romagna.

In addition to the testimony of his life, he has left us a wealth of philosophical and theological teachings following the footsteps of St Thomas Aquinas. His major work titled; “Metafisica della sostanza. Partecipazione ed analogia entis” is now in its second edition. It is highly recommended by scholars. As a true European, fr Tomas lived in his homeland and also in France, Germany and Italy and this gave him the opportunity to study European history, languages, culture and art in its Christian roots.

While he suffered ill-health with heroic patience, the liberation movements which lead to the dissolution of the Soviet Union were in full force. The fact that his ill-health and death coincided with the liberation of his homeland Czechoslovakia was symbolic and it touched the heart of the whole nation. It was recalled that at his ordination in 1975, he had offered his life as a sacrifice for the liberation of his country from an oppressive regime. He asked for a liberation “without the shedding of blood” and so it was.

The Cause for his Beatification is currently underway at the Ecclesiastical Tribunal in the Archdiocese of Bologna. The Cause was initiated by the Czech province of the Order on 25 February 2006 at the Holy Eucharist celebrated by the Archbishop of Bologna, Carlo Cardinal Caffarra in the Basilica of St Dominic belonging to the Friars Preachers (Dominicans) in Bologna.

The Cause was initiated by the Czech province of Friars Preachers because they felt that Father Tomas was an excellent example of heroic human, Christian, and Dominican virtue, especially considering the fact that he offered his own life for the freedom of Czechoslovakia (as it then was), which was under the yoke of atheist Communist oppression. Our Lord accepted the Servant of Gods wishes, and called him to his heavenly rest on 1 January 1990, exactly the same day when the dictatorship in Czechoslovakia fell from power and freedom and democracy arrived.

Fr Tomas has been acclaimed as a saint by many, not only in his own country but in Italy also, where he lived from 1973 until just before his death. He had excellent intellectual qualities, and as a theologian he was perfectly faithful to the Magisterium of the Church and to the teachings of St Thomas Aquinas. At the same time he was a very zealous and active priest, and was humble, wise, courageous, prudent, and a shining example of the Dominican life. He would listen to everyone and could enter into open dialogue with anyone. He left many writings and recordings of his lectures and talks, which are currently being transcribed. They are all full of proper, salutary doctrine. Many graces have already been granted through his intercession.

• **Dominicans Promote Racial Justice in the 21st Century**

Members of the Sinsinawa and Springfield Anti-Racism Teams presented a webcast focusing on systemic racism. Sister Mary Ellen Gevelinger, OP, Sinsinawa prioress, welcomed those present in Sinsinawa as well as those joining via the Internet, noting that we cannot pretend that racism has gone away—that it is systemic within our institutions. She also echoed a challenge that this is the moment for Dominicans today to summon the transforming grace of our charism and to continue to preach for justice.

In introducing the presenters, Sister Tanya Williams, OP, recalled the two challenging questions of Antonio Montesinos: By what right do we still discriminate and disenfranchise persons and groups in our world? Are they not human?

The presenters included Sinsinawa Dominican Sister Joan Duerst, Sinsinawa Associate Barbara Johnson, Springfield Dominican Sister Marcelline Koch, and Springfield Associate Leroy Jordan.

They engaged the audience in examining racism today, coming to a common definition, and understanding racism as a systemic issue. The evening concluded with a call to continue the conversation. The Resource Listing shares ideas that you can use.

Resources

Talk with others

1. Have conversations with your local community, family members, colleagues, and in social settings about the idea of systemic racism. Counter stereotypical thinking. This doesn't dismantle the structure of racism but it does help to prepare for the dismantling to happen.

Deepen the analysis

2. When you hear about a current event, watch a movie, or read a book, ask: Who has the power, the privilege? Who is oppressed? How are all hurt in the process?

Study and learn

3. Dismantling Racism by Joseph Barndt, Augsburg Fortress, Minneapolis, MN, c1991

4. Racial Justice and the Catholic Church by Bryan Massingale, Orbis Books, Maryknoll, NY c2010

5. Interrupting White Privilege: Catholic Theologians Break the Silence - edited by: Laurie M. Cassidy (Editor), Alexander Mikulich (Editor) Orbis Books, Maryknoll, NY c2007

6. The New Jim Crow: Mass Incarceration in the Age of Colorblindness by Michelle Alexander, The New Press, New York, c2010

7. Michelle Alexander at Riverside: New Jim Crow Convict Under-Caste
<http://www.youtube.com/watch?v=4BSwEYyFu2E> a 53 minute presentation

8. The Danger of a Single Story <http://www.youtube.com/watch?v=D9Ihs241zeg>, a 19 minute talk by the Nigerian author, Chimamanda Adichie.

9. An Era of Post-Racial Equality, a 60 minute presentation at the University of Illinois Springfield by Tim Wise, writer, lecturer and educator on racism
<http://webcast2.uis.edu/multimedia/Archive/2011/eceewise040611.html>.

10. An interview with Dr. Camara Jones, Research Director on Social Determinants of Health and Equity at the Centers for Disease Control and Prevention. She describes systemic racism using a flower garden allegory (15 minute). http://www.citymatch.org/UR_tale.php

Connect with Organizations

11. Sinsinawa Dominican Anti-Racism Transformation Team

12. Springfield Dominican Anti-Racism Team

13. Crossroads Anti-Racism Training and Organizing: Dismantling Racism, Building Racial Justice in Institutions www.crossroadsantiracism.org

14. The People's Institute for Survival and Beyond: Undoing Racism www.pisab.org

15. National Black Catholic Congress www.nbccongress.org

16. Grand Rapids Area Center on Ecumenism: Racial Justice Institute www.graceoffice.org/rji

17. Center for the Healing of Racism www.centerhealingracism.org

You can also view it by visiting www.sinsinawa.org/live. (Click on the "On Demand" tab in upper right column, then click on the "WATCH" text next to the title "Dominicans Promote Racial Justice in the 21st Century.") As of Nov. 16, the presentation has been viewed 130 times by individuals and groups around the globe.

By Sister Marcelline Koch, OP

- **Devotions to St Martin De Porres in Vietnam**

The Beginning

At St Albert the Great Priory, HCM City

It could be said that the devotion to St. Martin de Porres started in the hearts of Vietnamese Catholics as early as his canonization in 1962. At that time, the Vietnamese Dominican Vicariate, then a part of the Province of the Philippines, had its curia at St Albert the Great Priory. The same priory hosted the first shrine ever in honour of St Martin which introduced his devotion to the Vietnamese Catholics. According to the testimony of our elder brothers, on the occasion of his canonization, the first image of St Martin was sent from the Philippines, and that was how the devotion to the saint began. The co-operator brother, Joseph NGUYEN HUU HOA saw to the propagation of this devotion.

From the very first day, fr Hoa committed himself wholeheartedly to praying at the altar of St Martin. People came with their problems and he listened, sympathized and prayed with them before the image of St Martin. He also printed the images and the litany of the saint and distributed them free to the people. fr Joseph DO VAN LOI continued in this tradition. St Martin was referred to as the "Black Saint" by non-Christians who came to the shrine. Many of them were converted after their prayers were answered through the intercession of St Martin. In gratitude some of them brought tablets to the shrine with inscriptions like; "MY FAMILY THANKS SAINT MARTIN".

At St Martin de Porres Priory, Honai

In 1972 the Holy Rosary House (now St Martin de Porres Priory) built a monument of about 4 meters high with a life statue of St Martin. Again, fr Joseph HOA took charge of promoting and spreading the devotion to St Martin in this region. With more pilgrims from all over Vietnam, a bigger monument was built in 1987. Just as he did at HCM City, fr Joseph HOA listened with great devotion to the people and then prayed with them before the statue of St Martin. Many got their prayers heard and they would often leave with different images of St Martin for his continuous intercession and to propagate his devotion in their families.

The Present

The title “The Saint of Charity” has become so popular all over the country such that many, Catholics and pagans alike, have heard about it and have personally visited one of the two national shrines at least once. Some come on a regular basis while others come only when they are in need. However, most will never miss his feast day on the 3rd of November every year. Many parishes have made St Martin their patron, and many of them have his statue enthroned. Among Vietnamese, ‘Martin’ is now a common name at baptisms. The Dominican brothers are also beneficiaries of his powerful intercession especially during their most difficult times after 1975.

The number of pilgrims at the Shrines of St Martin is on the increase due to the increase in political, social and economic problems in the country. St Albert the Great Priory has set aside every Thursday to foster the devotion to St Martin. Before Mass, a devotional service is held before the image of St Martin with songs and general intercessions. After Mass, the celebrant together with the faithful gather at the statue of St Martin outside the church to pray and present their petitions.

Meanwhile, at St Martin de Porres Priory, Honai, the brothers continue to welcome hundreds of people every day. They come to seek for his intercession or simply to thank him for prayers answered. There are several brothers who take turns to be by the altar of St Martin to receive guests and their petitions, and to give them whatever information they may want.

November 3 each year is really a big day for St Martin’s devotees everywhere. People come from all over the country. They arrive by all means of transportation. Along with the thousands of pilgrims are bands of hundreds of beggars who come to the feast hoping to receive more generous alms on this special day of “The Saint of Charity”. Prior to the feast day, retreat are given to different interested groups such as the youth, the Dominican Laity and the faithful in general. At Honai, however, there is always a solemn Mass celebrated by the Bishop of Xuan Luân Diocese and concelebrated by hundreds of priests, Dominican and diocesans alike. Due to the huge number of people, the Mass is celebrated outdoors. After the Mass the people line up for hours to venerate the saint’s relics.

The Jubilee Year of St Martin

50th anniversary of St Martin’s canonization, the Holy Father has given his papal blessing and allowed St Martin de Porres Priory, Honai to host the Jubilee Year from May 5th, 2012 to May 6th, 2013. Pilgrims attending Mass at the Priory will receive a Plenary Indulgence on the following occasions :

- The Opening Day of the Jubilee : Saturday May 5th, 2012.
- The feast day of St Martin : Saturday November 3rd, 2012
- The Closing Day of the Jubilee : Monday, May 6th, 2013.

During this Jubilee Year, the Priory will hold various activities and events to introduce the life and example of St Martin. On the feast day of St Martin, November 3rd, 2012 there were 6 Masses. The first Mass was celebrated by the Provincial, fr. Joseph NGO SY DINH, OP, while the remaining Masses were officiated by bishops of different dioceses. The faithful were as many as 50,000. St Albert the Great Priory, HCM City also had one solemn Mass on November 3rd, 2012 and seven Masses to honor the saint on the following Sunday, November 4th, 2012. The 7pm Mass was celebrated by the former Bishop of Phu Cuong Diocese.

In conclusion, we could say that the devotion to St Martin in Vietnam has become very popular, not only among the Vietnamese Catholics but also among non-believers. Indeed, it has become an unprecedented phenomenon in a country whose great majority are Buddhists with only 7% Catholics. St Martin de Porres is indeed our pride and a model for all Dominicans, particularly for all Cooperator Brothers. This Jubilee Year should be an encouragement to all Cooperator Brothers everywhere.

May God bless us all through the intercession of St Martin de Porres.

Joseph Mai Van Tuyen, OP

- **St Albert the Professor**

Though Albert taught him philosophy and theology in Paris and Cologne for the first seven years of his Dominican life, we recognize Thomas as more perceptive, more comprehensive, and more influential than his master in the Church's intellectual heritage. St. Thomas Aquinas surpassed St. Albert the Great, and this is Albert's great virtue.

University professors are a peculiar species. Though they have all the same virtues and vices as the rest of humanity, it is the special temptation of the professional intellectual to perpetuate himself by making students into his carbon copies, loyal disciples of his school of thought.

At the beginning, a student must be receptive and humble as the professor imparts his knowledge with drill and discipline. Learning a foreign language is like this. The vocabulary flash cards, the conjugation charts, the declensions, the parts of speech, and so forth are all quite necessary at the beginning. However, as the student advances, he becomes a master of the material himself, even to the point of possessing the ability to create something not seen before, something the professor hasn't thought of.

There are at least three different reactions that the professor could have at this point: envy, suspicion of intellectual treason, or pride (the good sort) in the accomplishment of his student. The professor could resent the student for doing something beyond the professor's own capacity. If the subject studied is prone to partisanship, the student's divergent scholarly opinion could be construed by the professor as an intellectual betrayal, heresy, or high treason. Or the professor, if he be humble, could acknowledge that the student has surpassed him and made a real contribution to the field.

When the professor gives in to one of the first two reactions, the splendor of truth is obscured. There is a narrowing effect that damages the particular academic discipline, the professor, but above all the student. The student is treated as a rival ideologue and a simple partisan rather than a companion in the pursuit of truth, a pursuit which aims higher than group consensus and the conformity of a younger mind to an older one. Instead, study ought to be the arena in which we strive "for the prize of the upward call of God in Christ Jesus" (Phil 3:15).

"If I have seen further, it is by standing on the shoulders of giants." This line is found in the letters of Isaac Newton and probably originated with Bernard of Chartres. Albert gave himself totally in Thomas' education, everything he had intellectually, that Thomas might stand on his shoulders. Thomas took what he received further, deeper, and higher. Thomas could see truth more clearly on the horizon because he was standing on Albert's shoulders. And we now hope to stand on the shoulders of both of them and many others in between. The Catholic philosophical and theological tradition is indebted to the Patriarchs, the Prophets, the Evangelists, the Fathers, the medievals, and even (some of) the moderns.

The student, of course, has to prove himself. He must pass through the narrow gate of study that he may creatively serve the truth with love rather than become a slave of academic recognition. What Jesus says to the apostles in John 14 could be on the lips of every teacher speaking of that zealous student in his class: “greater works than these will he do.” And when those two rare creatures meet, the professor detached from his own reputation and the student boldly in love with the truth, great works are written, false systems of thought are obliterated, truth is made visible, and the rest of us see the beauty of that truth evermore clearly.

St. Albert the Great, Doctor of the Church, pray for us.

Br. Edmund McCullough, O.P.

- **Cloistered Nuns and the Year of Faith**

The Dominican Nuns of Our Lady of the Rosary Monastery, a young and growing community of cloistered contemplative nuns, has launched DNS Publications as a new means of preaching during this Year of Faith. In response to our Holy Father’s request that the New Evangelization be at the heart of this Year of Faith, the nuns have decided to use the medium of printed and digital books to encourage and support a culture of faith.

The monastery is perched upon a hill in the center of the bustling city of Summit. Cloistered, the nuns’ mission is to pray for the salvation of souls and for all of those who rely on their prayers. All day every day and three nights a week the nuns take turns praying the rosary before the Blessed Sacrament, praising and adoring God for the gift of Himself. Permeated by the love of God, the nuns desire to share this wondrous Gift with the whole world. While this ‘preaching’ is primarily done by the witness of their lives as an eschatological sign, the nuns are ingenious in finding any little way to bring the Love of their lives to the hearts of others. DNS Publications, the publishing house of the monastery, is the overflowing of this desire to bring the Word to the ends of the earth.

DNS Publications publishes books for the building up of the faithful, to create a culture in which faith in God may be planted, rooted, and blossom. That is why the nuns publish not only new works on the Saints and spiritual life, but also out-of-print classic novels that inspire and nourish the seeds of faith in the hearts of believers. New works include *Dominican Life* by Fr. Walter Wagner, O.P., a series of seventeen conferences on the Rule of Saint Augustine with a focus on living the Rule in today’s world; *The Spirit of Saint Dominic* by Fr. Fabio Giardini, O.P., a look at the character and charism of Saint Dominic as found in the early documents of the Order of Preachers; and *The Life of Saint Agnes of Montepulciano* by Blessed Raymond of Capua, O.P. and translated by the monastery’s own Sr. Mary Martin Jacobs, O.P., a hagiographical account of one of the few canonized Dominican nuns. Back-in-print classics include S.M.C.’s *Brother Petroc’s Return*, the story of a medieval Benedictine monk kept mysteriously alive for four hundred years for the fulfilling of Our Lady’s promise to his family; and *The Chronicles of Thomas Frith*, O.P., the story of an old and ailing English Dominican priest who recounts the three whirlwind years he spent as a young friar travelling through Poland and Hungary and meeting many startling and intriguing characters such as wonder-worker Hyacinth, gentle giant Sadoc, and little Princess Margaret.

These titles and more are available in paperback and kindle through Amazon.com as well as the nuns' online gift shop: <http://summitdominicans.3dcartstores.com/> (paperback only). To order please visit our website or contact us at 908-273-1228.

For more information, contact:

Sister Maria Teresa, O.P.
908-273-1228
DNSPublications@gmail.com

- **Year of Faith 101**

What is the Year of Faith?

Pope Benedict XVI has set aside a special year for Catholics throughout the world to rediscover, and share with others, the precious gift of Faith entrusted to the Church and the personal gift of faith that we have each received from God the Father, God the Son, and God the Holy Spirit.

When is the Year of Faith?

Pope Benedict XVI has decreed that the Catholic Church will observe the Year of Faith between 11 October 2012 and 24 November 2013.

What is the Concept of the Logo of the Year of Faith?.

The logo is composed of a square, bordered field on which a boat, symbolizing the Church, is represented as sailing on a graphically minimal representation of waves. The main mast of the boat is a cross from which sails are displayed in the form of dynamic signs which compose the trigram of Christ (HIS). The background to the sails is a sun which, associated with the trigram, refers to the Eucharist.

What is special about the dates for the Year of Faith?

Pope Benedict has chosen to open the Year of Faith on the 11 October 2012 because that date is the anniversary of two important events in the life of the Catholic Church:

The 11th of October is the 50th anniversary of the opening of the Second Vatican Council (11 October 1962 - 8 December 1965).

The 11th October is also the 20th anniversary of the publication of the Catechism of the Catholic Church by Blessed John Paul II.

The Year of Faith will close on 24 November 2013, the Solemn Feast of Christ the King throughout the world.

Why is the anniversary of the Second Vatican Council so important that it marks the opening of the Year of Faith?

Pope Benedict explains that though the Second Vatican Council occurred half a century ago it remains 'the great grace bestowed on the Church in the twentieth century' that is 'a sure compass by which to take our bearings in the century now beginning.'

The Holy Father is also convinced that the Second Vatican Council, if interpreted and implemented according to the mind of the Church stretching back to the Apostles,' can be and can become increasingly powerful for the ever necessary renewal of the Church'. (Porta Fidei, 5).

This is why an important component of the Year of Faith will be reflection and rediscovery of the riches contained in the texts of Vatican II.

Why is the anniversary of the publication of the Catechism of the Catholic Church so important that it also marks the opening of the Year of Faith?

The Catechism of the Catholic Church is a systematic presentation of the Catholic Faith that enables the faithful to know the full symphony of Faith. In the Catechism 'we see the wealth of teaching that the Church has received, safeguarded and proposed in her two thousand years of history. From Sacred Scripture to the Fathers of the Church, from theological masters to the saints across the centuries, the Catechism provides a permanent record of the many ways in which the Church has meditated on the faith and made progress in doctrine so as to offer certitude to believers in their lives of faith.' (Porta Fidei, 11).

Blessed John Paul II declared that the Catechism of the Catholic Church is 'a sure norm for teaching the faith'. It was his hope that it would 'serve the renewal to which the Holy Spirit ceaselessly calls the Church of God, the Body of Christ, on her pilgrimage to the undiminished light of the Kingdom!'

Pope Benedict XVI sees the Catechism as 'a precious and indispensable tool. It is one of the most important fruits of the Second Vatican Council'. (Porta Fidei, 11).

This is why an important component of the Year of Faith will involve a 'concerted effort by every Catholic to rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the Catechism of the Catholic Church'.

What are Pope Benedict's hopes for each one of us during the Year of Faith?

The Holy Father wants us to rediscover the journey of faith so as to shed ever clearer light on the joy and renewed enthusiasm of the encounter with Christ.

He wants us to rediscover a taste for feeding ourselves on the word of God, faithfully handed down by the Church, and on the bread of life, offered as sustenance for his disciples (cf. Jn 6:51).

To take the opportunity to read the documents of Vatican II correctly, help them become widely known and take them to heart as important and normative texts of the Magisterium.

To approach the Year of Faith as a time of purification for the Church and for individuals, a summons to an authentic and renewed conversion to the Lord.

To intensify our reflection of faith, so we acquire a more conscious and vigorous adherence to the Gospel, especially at a time of profound change such as humanity is currently experiencing.

To profess our faith in the Risen Lord in our cathedrals and in the churches of the whole world; in our homes and among our families, so that everyone may feel a strong need to know better and to transmit to future generations the faith of all times.

The Holy Father wants the Year of Faith to arouse in every believer the aspiration to profess the faith in fullness and with renewed conviction, with confidence and hope.

He wants us to intensify the celebration of the faith in the liturgy, especially in the Eucharist, which is “the summit towards which the activity of the Church is directed; ... and also the source from which all its power flows.”

To rediscover the content of the faith that is professed, celebrated, lived and prayed, and to reflect on the act of faith, is a task that every believer must make his own, especially in the course of this Year.

In order for us rediscover the content of the faith, the Holy Father proposes that the Year of Faith will have to see a concerted effort to rediscover and study the fundamental content of the faith that receives its systematic and organic synthesis in the Catechism of the Catholic Church.

Pope Benedict is clear that faced with the urgent need for the purification of the Church the ‘one thing that will be of decisive importance in this Year is retracing the history of our faith, marked as it is by the unfathomable mystery of the interweaving of holiness and sin.’ By this the Holy Father means to encourage each one of us to become familiar with the great figures of our Faith, from Mary and the Apostles, to the saints, martyrs, confessors and virgins. *Porta Fidei*, 13.

Taking up one of the recurring themes of his pontificate, the Holy Father expresses the hope that the Year of Faith will also be a good opportunity for each one of us to intensify the witness of charity, which is faith in action.

Pope Benedict concludes with a beautiful expression of his hopes for us:

‘Intent on gathering the signs of the times in the present of history, faith commits every one of us to become a living sign of the presence of the Risen Lord in the world. What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end.’ *Porta Fidei*, 15

- **Year of the Faith with the Rosary!**

The Holy Father, our pope Benedict XVI, has announced a Year of the Faith in the *Motu Proprio Porta Fidei*.

It starts on 11th of October 2012 for the fiftieth anniversary of the opening of the council Vatican II and will conclude on the solemnity of Christ the King on 24th November 2013.

This Year of the Faith, we will live it... with the Rosary!

It is true that we have many reasons to pray, in order to be in communion with this beautiful project. We, who have already many intentions for our prayer, will add others, in link with this year which opens before us.

- Evidently we must entrust to the Lord, through Mary, the progress of this Year. It will be an occasion to make the faith grow within the Christian people. It will also be an occasion to present the faith to those who do not believe.
- We must equally pray for those who teach the faith. We think evidently of theologians and catechists. May they faithfully keep the faith that they teach! May the faith of those who listen to them be affirmed and grow!
- We will also pray for each one among us, that the Lord give us to keep and make our faith grow. We know that our faith is fragile and the circumstances of life, sometimes painful, can sorely test it.
- We will not forget to pray for those who do not believe, and we will ask for them this faith founded on the meeting with Jesus-Christ.
- Finally, during this Year of the Faith, will be celebrated, World Youth day in Rio de Janeiro. We will entrust all those youth to the Lord. May those WYDs be for them an occasion to experience the joy which comes from faith in Christ and from the communion with the Holy Father!

What intentions have we for this Year of the Faith!

A Year of the faith... in Joy!

A Year of the Faith... with the Rosary!

Fr. Louis-Marie ARIÑO-DURAND, o.p.
General Promoter of the Rosary

Visit Rosarium, the official site on the Rosary of the Order of Preachers !

The author of this article (in French)

• **All Dominican Souls**

In the month of November, the Church calls to mind and prays for the faithful departed. When I was growing up I thought this was silly. Why should I waste my time praying for the dead while the living are in such need of prayer? Needless to say, I eventually changed my tune. The living are no doubt in need of prayer, but from the beginning the Church has honored the memory of the dead and offered prayers on their behalf so that they might be purified and come to see God face to face. This includes commending the dead to God's mercy in the sacrifice of the Mass, as well as almsgiving, indulgences, and works of penance undertaken on behalf of the dead.

Praying for the dead is not just an obligation for All Souls' Day or for the month of November. Rather, prayer for the dead is a perennial act of mercy that flows from a compassionate heart. The holy souls in purgatory elicit our compassion in a special way. For starters, they are all too easily forgotten. We do not see them. Nor do they come to us asking for prayers except by some extraordinary grace, as in the case of St. Catherine of Genoa.

Secondly, the holy souls in purgatory are unable to help themselves. They cannot pray for themselves or undertake works of charity, but are instead entirely passive to God's purifying action. As St. Thomas puts it, "They are not in a condition to pray, but rather in a condition that requires us to pray for them" (ST II-II, 83, 12). This is why they are traditionally called not just the "holy" souls, but also the "poor" souls. It's hard not to have compassion on someone who has been forgotten and is in need of help, yet is incapable of asking.

Today, the Dominican Order commemorates all the deceased brothers and sisters of the Order. This day, which falls six days after All Souls' day, is affectionately referred to as "All Dominican Souls." As Dominicans, we have a great devotion to the holy souls in purgatory. Every one of our priories must offer a Mass for the dead each week, and every friar must offer a Rosary each week for the dead. In addition, we also have days set aside for the commemoration of the deceased parents and benefactors of the Order.

The most conspicuous and frequent reminder of the dead that we have, however, is the daily custom of praying together Psalm 130 (the De Profundis) for all of our deceased brothers and benefactors. In the houses and priories of our province on any given day, the praying of this psalm is accompanied by the reading of the names of all of the American Dominicans whose anniversary of death falls on the following day.

Within the context of the Order, it becomes clear that praying for the souls in purgatory is not only an act of mercy, but also an act of mercy toward our brothers, an act of fraternal charity. When entering the novitiate and again when making profession, we are asked, "What do you seek?" to which we respond, "God's mercy and yours." The prayers and suffrages from which we hope to benefit after death may be seen as a continued response to this initial request for mercy. From this perspective, it's wonderful to reflect on the fact that we continue to receive mercy from our brothers even after death. It is good to be a dead Dominican.

Dominican devotion to the holy souls is significant not only for its recipients (that is, deceased Dominicans and benefactors), but also for all the faithful. If the holy souls considered in the abstract call for mercy, all the more so do those who are connected to us in some way. We pray for the dead not only in the generic sense, but also for "our beloved dead." While in the Order this is an act of fraternal charity, within families prayer for the dead can be understood as an act of piety, that is, an act of devotion to those to whom we are particularly indebted. This familial piety might take the form of a simple daily prayer or sacrifice for those parents, grandparents, and ancestors who have given us more than we could ever repay.

Br. Raymund Snyder, O.P.

- **All Saints of the Order**

"Blessed are the pure in heart, for they shall see God." (Mt. 5:8)

The universal Church celebrates her feast of all the pure of heart, all those who see God – All Saints Day – on November 1. Likewise, many of the great religious Orders celebrate a feast for their own saints. The Dominican Order happens to be one of them (feast day – Nov. 7). The Dominicans were the second Order (after the Benedictines) to receive this privilege from the Holy See. In response to the request of Cardinal Vincent Maria Orsini, OP, in 1674, Pope Clement X wrote:

Rightly, my Lord Cardinal, ought your Order to celebrate the solemnity of all its Saints on one appointed day; for, if we wished to assign to each of its holy sons his own special feast, we should have to form a new calendar, and they alone would suffice to fill it.

So not only does the Order have the privilege to celebrate her great saints like Our Holy Father Dominic, St. Thomas Aquinas, St. Albert the Great, St. Martin de Porres, St. Peter Martyr, St. Catherine of Siena, St. Agnes of Montepulciano, as well as our countless number of blessed, but we also get to celebrate the holy friars, nuns, sisters, and third order members who have lived throughout these past almost 800 years. According to the General Chapter of Valencia in 1337, there were 13,370 martyrs between 1234 and 1335. There were another 26,000 in the 16th century alone. Martyrs, confessors, virgins, and holy men and women all have their place of honor in the Order. Friars, worn down through constant contemplation, study, and preaching; nuns who lived lives of great prayer, silence, and penance; sisters who educated 1000s of souls; and third order members who sanctified the world – these are the “forgotten” saints who are also celebrated on this day.

But why celebrate them? It’s not just so that they can have their day on the calendar. As our Book of Constitutions states, it’s because they “provide us with an example by their way of life, a fellowship in their communion, and an aid by their intercession,” so that we may be “moved to imitate them and may be strengthened in the spirit of our vocation” (cf. LCO, nn. 16 and 67).

May we thank God on this great feast and turn to the example and intercession of the hundreds of saintly Dominicans so that they may guide us on our journey.

O God, who has pleased to make the Order of Preachers fruitful in an abundant progeny of Saints, and has gloriously crowned in them the merits of all heroic virtues, grant unto us to tread in their footsteps, that we may at last be united in perpetual festivity with those in heaven whom we venerate today under one celebration upon earth. Through Christ our Lord. Amen.

Br. Peter Martyr Yungwirth, O.P.

- **A Chronicle of the Meeting of Cooperator Brothers**

House of Spirituality of St Rose of Lima, Lima, Peru - 31 October to 3 November 2012

Day 1 – October 31

The meeting started with the introduction of about 70 brothers from different parts of the world. At lauds, the brothers sought the inspiration of the Holy Spirit for their meeting. While welcoming the brothers, the Master of the Order, fr Bruno Cadoré, OP, expressed great joy at the gathering of the brothers. He recalled that the meeting was a response to the request of the General Chapter of Rome, 2010 and also a think-tank for the next chapter on the vocation of cooperator brothers in the Order. The Provincial of Peru, fr Juan José Salaverry, OP was also at hand to welcome the brothers.

The first presentation was made by fr Ignatius Perkins, OP, of the Province of St Joseph, USA. He tried to portray the vocation of brothers in the Order as a response from different places and ministries to the great preaching of our Holy Father Dominic. After his presentation, the brothers went into working groups according to languages. This was to enable them to share experiences and raise questions based on their experiences. The responses were put together later in the day at the plenary session.

To end the day, the brothers celebrated the Eucharist which was presided over by fr Luis Maria Green, OP, Vicar of the Vicariate of St Rose of Lima.

Day 2 – November 1

The brothers began the second day with a visit to the Shrine of the Lord of Miracles. There contemplative nuns have maintained a huge devotion to a painting of the crucified Lord. The brothers had the opportunity to interact with the huge crowd at the shrine and also to witness the faith of the people.

Back at the meetings, there were presentations from brothers from Colombia, Argentina and Mexico. They echoed the thoughts of the cooperator brothers in their provinces within the context of their vocation as preaching friars. They gave a hint at the depth of their different ministries within which they exercise their preaching mission. After the speeches, the brothers went back into groups to discuss further.

They spent the later part of the day visiting interesting locations in Lima. They returned for vespers, supper and further in-house entertainment before signing off for the day.

Day 3 – November 2

On the third day, the brothers concentrated mainly on their reflections on the vocation of cooperator brothers in the Order. The day began with the Eucharist presided over in English by fr Christopher Eggleton, OP, the Prior Provincial of the Province of St Martin de Porres, USA.

fr Isaac Quispe, OP of the Province of St John the Baptist, Peru gave a beautiful profile of St Martin the Porres. In it, he highlighted his profound charity with which he delivered God's Word and bore witness. fr Quispe emphasized the important of the virtues of St Martin for all Dominicans friars today. This gave light to further discussions in groups. In the summary, it was made clear that the option for the poor will never go out of style because it comes from the Gospel and the life of a saint will always be an inspiration to those going on the same path as the Love of God incarnated.

Later in the day, the brothers went to the Convent of the Rosary to celebrate the first vespers of the Solemnity of St Martin the Porres, the Apostle of Charity. At the same choir where St Martin prayed, over 90 brothers gathered in the company of his relic. There the brothers prayed to God in gratitude for the 50years of his canonization and each brother had the opportunity to venerate his relic personally. The brothers were later entertained with a documentary on the celebration of the anniversary from different parts of the country.

Day 4 - November 3

On the last day of the meeting, the brothers had the opportunity to interact with the Master of the Order, fr Bruno Cadoré, OP and presented the fruits of their reflections to him.

These are some of the highlights of their reflections;

- Promoters of Vocations must have the necessary human and material resources to promote vocations to cooperator brotherhood.
- During formation, greater attention must be paid to cooperator brothers. Adequate information must be provided for formators at the different stages of formation.

- There is a great need to keep working on overcoming thoughts that perceives the vocation of the cooperator brothers as distinctive in the Order.
- The formation of cooperator brothers should have the same requirements, without addition, as that of brothers for the priesthood.
- It is necessary to continue to reflect on vocations in the Order in this modern times, for both cooperator and priest brothers.
- Depending on the context of each province, cooperator brothers should have annual meetings to share their experiences and support each other
- The Cooperator Brother's International Commission should continue its work with the General Curia to ensure the continuity of the processes initiated so far.

In the afternoon, the brothers had a solemn celebration of the feast of St Martin de Porres in the chapel of the Holy Rosary Convent – the place of the eternal birth of St Martin. The entire Dominican family were part of this celebration. After the celebration, the farewells were fraternally shared bearing in mind these words of the Fundamental Constitution;

"unanimous in common life, true to the profession of the evangelical counsels, fervent in the celebration of the liturgy, primarily of the Eucharist and the Divine Office, and prayer, assiduous in study, persevering in regular observance "(IV).

Therefore, with the Divine blessings and the intercessions of our brother St Martin de Porres, the international meeting of cooperator brothers in the Order came to an end.

Fr Yefrey A. Ramirez, O.P.
Chronicler of the Meeting.

• **The Shrine of St Dominic**

The Convent of St Dominic, Bologna has just launched a new website on St Dominic. The website is called “The Shrine of St Dominic” (<http://www.arcadominici.org>). The site is presented in the simple beautiful colours of the Order (black and white) and also in two languages – Italian and English.

There are three main sections;

The section “Dominic of Caleruga” presents a profile of St Dominic accompanied by a picture of Carlo Pini’s (1946) sculpture of St Dominic from Sr Cecilia’s detailed description.

The section “Dominican Jubilee” presents articles on different topics with a focus on the annual themes of the forthcoming Jubilee of the Order. This year’s theme is “Dominican Women and Preaching” and the site stores varieties of resources on the theme. There are also other news articles on events in the Order.

The section “The Shrine of St Dominic” is the main focus of the site. It highlights the magnificent tomb of St Dominic at the Basilica that bears his name at Bologna. There is a library of pictures of St Dominic, his tomb, the basilica and the exhumation of his cypress. On the homepage, there are multifunctional pictures of the carvings on his tomb from all angles. A click on any part of the tomb will automatically generate a pop-up with close-up pictures and detailed description.

The tomb of St Dominic is indeed a masterpiece and treasure which continually bears witness to the glorious splendour of his life. According to the site;

“St. Dominic's tomb is both an artistic masterpiece and a historical document. Nicola Pisano, Nicolò dell'Arca, Michelangelo, Girolamo Cortellini, Alfonso Lombardi and other famous artists showed their genius by transforming lifeless marble into "speaking stones." The most important episodes of St. Dominic's life are "photographed" in the carvings of the sarcophagus (Nicola Pisano, 1267) and the step between the two angels (Alfonso Lombardi, 1532). These carvings were done according to the memories of friars who had personally known the Saint”.

This new site therefore serves as a continuous reminder of the heritage we bear as Dominicans and also to promote devotion to St Dominic. Anyone who visits the site will certainly be enriched on the life of St Dominic and the symbolic significance of his tomb.

O light of the church, teacher of truth,

rose of patience, ivory of chastity,

You freely poured forth the waters of wisdom,

preacher of grace unite us with the blessed.

• **The Most Sensible of Gifts: Prayer for the Dead**

Increasingly, obituary notices recommend that as a way of memorializing or honoring the deceased, the donation of a money contribution to one of the deceased's favorite charities would be appropriate. The sentence in point often reads: “in lieu of flowers, donations may be made to (Fill in the name) Charitable Organization.” It is quite laudable when a person's death moves his or her survivors to an act of charity. It seems like a holy and pious thing to do.

In some cultures, the donation of flowers to help decorate the funeral parlor (or the family home or even the fresh gravesite) has been a touching custom that has lent support to grieving survivors. The arrival of a suitable bouquet often represents a valued, personal message of support from a friend or associate. In some instances, the bouquet constitutes the virtual presence of a sender who is regrettably unable to be present for the funeral rites. Much to the consternation of the florist industry, in the recent past many people have decided that instead of sending flowers, a donation to a worthy cause is a more suitable way to honor a deceased person. The sentiment behind these activities is, in part, a holy and pious thing that should be encouraged, but when Catholics offer this kind of gesture, they can be denying their beloved departed valuable assistance in reaching Heaven.

For many Catholics in English-speaking lands, belief in the ability of the living to help the dead through prayer and sacrifices often falls prey to cultural suspicion about the Church's belief in Purgatory because most English-speaking Catholics live in countries whose culture is primarily Protestant. As a rule, Protestant Christians believe neither in Purgatory nor in the living person's ability to be of assistance to the deceased. This is because at the time of the Protestant Reformation, among numerous other texts, Martin Luther removed from the Bible that section which teaches that there is great value in praying for the dead. The text reads, “He then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But if he did this with a view to the splendid reward

that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be absolved from their sin.” 2 NAB Maccabees 12: 43-6. This text from Maccabees, which Protestant bibles do not contain, conveys the scriptural basis for the Church’s belief that some of those who have died who will be saved have not yet achieved heaven (i.e. they are in Purgatory), and that the living can provide help for those souls by performing prayers and sacrifices. Catholic faith holds that we can indeed continue to care, help and express generosity toward people even after they have died through prayer. Because the Book of Maccabees ranks among those texts that Luther edited out of the scriptural canon, Protestantism is bereft of this consoling ingredient of our Christian patrimony. In Christian lands that are primarily Protestant, the Protestant sense of the futility of praying for the dead has easily entered into the popular consciousness, regrettably causing even some Catholics to question the practice. It behooves pastors not only to clarify this belief for their flocks, but to encourage the growth of the Catholic observance of praying for the dead and in particular, of offering Masses of the dead.

It must be acknowledged that the Church has a very limited understanding of the specifics related to Purgatory, yet Church teaching on the existence of Purgatory is made clear in the Catechism of the Catholic Church, articles 1030-32, which begins with “All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven (1030). The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned (1031)”.

Ancient Christians believed in the practice of praying for the dead. Many locations in the ancient catacombs reveal passages marked into the walls reminding the living to pray for the dead. St. Monica begged her son, St. Augustine, to pray for her after her own death. In 1439, the Second Council of Florence acknowledged that some souls must still expiate for past sins after their death and they do so in Purgatory. The 16th Century Council of Trent, legislated “that purgatory exists, and that the souls detained therein are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar.”

Catholic faith is unambiguous in its belief that those who die without mortal sin but with many of life’s imperfections still unhealed will experience a time of perfect healing from sin and brokenness and a time for whatever expiation from sin the merciful God requires of a soul before that soul may enter Heaven. Further, the Church has been clarifying for centuries that prayers, sacrifices and most particularly, the Holy Sacrifice of the Mass, are of assistance to those souls who are in Purgatory.

Several extracts from the Mass reveal the Church as she understands her ability to be of help to the dead. In the First Eucharistic Prayer at Mass we pray: “Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace. (Through Christ our Lord. Amen.)” The Second Eucharistic Prayer reads: “Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection and all who have died in your mercy: welcome them into the light of your face.” When Eucharistic Prayer 3 is used in Masses for the Dead, the following is prayed: “To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy forever the fullness of your glory through Christ our Lord through whom you bestow on the world all that is good.” Each of these liturgical prayers officially acknowledges that some of the dead who will be saved are not yet in Heaven and that the Church’s prayers are helpful to them.

The understanding then, that prayers, sacrifices and particularly the offering of the Mass helps the souls in Purgatory, prompts one to ask why in the world a Catholic would choose to memorialize a

deceased person by making a gift of flowers or a charitable contribution to an agency instead of arranging to have the Holy Sacrifice of the Mass offered for that person's soul. Certainly flowers provide solace for the survivors, and the Church urges all toward acts of charity, so these are good and holy gestures that should not be eliminated. But they should not run competition with the pious practice of having Masses offered for the dead as well. The greatest favor anyone can make to a deceased person is to have the Mass offered for them; nothing surpasses this in efficacy.

As we approach All Souls Day (The Commemoration of All the Faithful Departed) on November 2, it is especially important to recall the Church's teaching that there is indeed a Purgatory in which the souls of the saved but imperfect are awaiting the fulfillment of their purification and healing, and that these souls can be greatly helped by the prayers, sacrifices and Masses offered by the living. This is an aspect of the Catholic patrimony that must not be forgotten or de-emphasized. Justice demands that our brothers and sisters in the faith who have died find in us faithful friends who acknowledge that "it is indeed a good and pious thing to pray for the dead."

Fr Michael Monshau, O.P.

Official news

- **Fr Jean-Paul Vesco, OP Has Been Appointed A Bishop**

The Holy Father, Pope Benedict XVI has appointed fr Jean-Paul Vesco, OP as the new Bishop of Oran in Algeria. He is from the Province of France and he succeeds Bishop Alphonse Georger who has just retired.

Fr Jean-Paul was born in 1962 in Lyon. After his law degree, he worked in a law firm in Lyon before joining the Order. He made his first profession in 1996 and was ordained to the priesthood in 2001.

He did pastoral work in the Diocese of Oran from 2002 and was a delegate of the diocese for the preparation of the Algerian Inter-diocesan Assembly. In 2005 he was appointed the Vicar General of the diocese and later the bursar. In 2009 he was elected the superior of the Dominican Community of Tlemcen, a position he held until he was elected the provincial of the province of France in 2011. He was the provincial until his appointment as Bishop.

There are four Catholic dioceses in Algeria: Algiers, Constantine, Oran and Laghouat-Ghardaia. The diocese of Oran has more than eight million people. However, Christians are only about a thousand and they are made up of Catholics, Orthodox, Coptic, and evangelicals. The majority of Catholics are very dynamic: they are students studying in various universities in sub-Saharan Africa. They are supported in their faith by priests and religious of various congregations.

- **Years Well Spent At Santa Sabina**

After 6 years at Santa Sabina, Fr Edward Michael Ruane has concluded his tenure as the Socius for the USA and also the Vicar of the Master of the Order. He is of the Central Province of St Albert the Great, USA.

Fr Ed (as he is fondly called) was born in 1942. He made profession in the Order in 1963 and was ordained to the priesthood in 1969. Since after his ordination, he has been involved mostly in teaching and administration with a little sting at pastoral work. He has been the Novice Master and

Provincial of his province. He has also taught Homiletics and Pastoral Theology at Aquinas Institute, St Louis.

After his tenure as provincial, he was appointed the Socius of the Master for the USA in 2006. In addition to this, he worked closely with the Dominican Volunteers International. However, after the death of the then Vicar of the Master, fr Dominique Renouard, he was appointed the Vicar by the then Master, fr Carls Azpiroz Costa in 2007. He has therefore worked closely with two Masters of the Order and to this he said;

“I have been privileged to serve under two very wonderful Masters who deeply love the Order and model the life of St Dominic profoundly in their own unique diverse ways, and for this, I am eternally grateful”.

The Master of the Order is always on the road (or on the air) visiting the whole Order and when fr Ed is not with him, he take care of the home front. In the absence of the Master, he makes sure the operations at the General Curia are smooth, efficient and effective. This for him has been a sweet experience. He appreciates the way the brothers and sisters at the curia do their best with all seriousness and simplicity even in the midst of limited means. For him, the community of Santa Sabina has been a place of great charity and generosity. He will miss mostly the unrelenting cooperation of the entire brothers.

Fr Ed will be returning to his province to be the pastor of St Dominic Parish at Denver. From the curia, we want to express our profound gratitude for his person and immeasurable contributions to the life of the Order from Santa Sabina. We send him forth with our best wishes.

- **A New Socius for the USA**

The Master of the Order, Fr Bruno Cadoré has appointed Fr Dominic David Izzo as the new Socius for the Provinces in the United States of America and the Vietnamese Regional Vicariate in Canada. Fr Dominic Izzo replaces Fr Edward Ruane who has just concluded his tenure. The appointment takes effect from the 17th of November, 2012. Fr Dominic is of the Eastern Province of St Joseph.

There are four Dominican provinces in the USA; the Eastern Province of St Joseph (New York), Western Province of the Holy Name (Oakland), Central Province of St Albert the Great (Chicago) and the Southern Province of St Martin the Porres (New Orleans). Also included in this region is the Vietnamese Regional Vicariate of St Vincent Liem, OP in Canada.

Fr Dominic was born in 1966. He entered the Order and made his first profession in 1989. He was ordained to the priesthood in 1994. Soon after ordination, he was assigned to the Provincial Vicariate of Eastern Africa, Kenya (1995-2002). There at Kenya, he was once Student Master, Vicar Provincial and also lectured at Tangaza College. Back to the US, he was elected Prior Provincial and he served for two terms (2002-2010). He has also served in various other capacities within and outside his province.

We wish him success in his new appointment.

- **Fr Vivian Boland is the New Vicar of the Master of the Order**

The Master of the Order, Fr Bruno Cadoré has appointed Fr Vivian Boland as his new Vicar. He is of the Irish Province and he replaces Fr Edward Ruane who has just completed his tenure. The appointment takes effect from the 17th of November, 2012.

Fr Boland was born in 1953. He made his first profession in 1972 and was ordained to the priesthood in 1978. Since his ordination, he has studied at the University of Edinburgh, Angelicum and the Gregorian. He has also been involved in various pastoral works at Ireland, England and Trinidad and Tobago.

He was the moderator of the Irish province's center of institutional studies and also taught moral theology at the House of Studies in Tallaght (1992-1996). He was the Master of Students of the English Province and taught moral and pastoral theology at their House of Studies (Blackfriars) at Oxford (2004-2011). At the University of Oxford, he was the director of Aquinas Institute which promotes the study of Aquinas.

In 2011, he was appointed the Socius for North West Europe and Canada and the Socius for Initial Formation. Now, he is also the Vicar to the Master of the Order. We wish his a successful tenure in office.

Calendar of the Master - December 2012

Dec 5-6:	Convocation at Bari
7-22:	Canonical Visitation to the Philippines
25:	Christmas Celebrations at Santa Sabina
27-Jan 3:	Brief Recess