



- **17th Day of the Consecrated Vita**
Homily of the Holy Father, Pope Benedict XVI on the Occasion of the 17th Day of the Consecrated Vita

Dear brothers and sisters!

In his account of Jesus' childhood, St. Luke stresses how faithful Mary and Joseph were to the Law of the Lord. With profound devotion they perform everything that is prescribed after the birth of a male child. There are 2 very ancient prescriptions: one regards the mother and the other the newborn baby. For the woman it is prescribed that she abstain for 40 days from ritual practices and afterward offer a twofold sacrifice: a lamb as a holocaust and a turtledove or pigeon for sin; but if the woman is poor, she can offer 2 turtledoves or 2 pigeons (cf. Leviticus 12:1-8). St. Luke notes that Mary and Joseph offer the sacrifice of the poor (cf. 2:24) to show that Jesus was born in a family of simple folk, humble but strong in faith: a family belonging to the poor ones of Israel who form the true people of God. For the first born son, who, according to the Law of Moses, belongs to God, a ransom was prescribed, consisting in an offering of 5 shekels to be paid to a priest in any place. This was done in perennial remembrance of the fact that at the time of the Exodus, God spared the firstborn of the Hebrews (cf. Exodus 13:11-16).

It is important to observe that it was not necessary that these 2 acts – the purification of the mother and the ransoming of the son – be performed in the Temple. But Mary and Joseph wish to do them in Jerusalem, and St. Luke makes us see how the whole scene converges on the Temple, and he thus focuses on Jesus, who enters the Temple. And precisely through the prescriptions of the Law, the principal event becomes something else, namely, the “presentation” of Jesus in the Temple of God, which signifies the act of offering the Son of the Most High to the Father who sent him (cf. Luke 1:32, 35).

The words of the prophet Malachi that we heard in the first reading is confirmed this narrative of the evangelist: “Thus says the Lord God: ‘Behold, I will send you a messenger to prepare the way before me and immediately the Lord whom you seek will enter his temple; the angel of the covenant, whom you seek, see he is coming ... He will purify the sons of Levi ... that they might offer a just sacrifice to the Lord’” (3:1, 3). Clearly here we are not talking about a child and nevertheless these words are fulfilled in Jesus, because, thanks to the faith of his parents, he was “immediately” brought to the Temple; and in the act of his “presentation,” or of his personal “offering” to God the Father, the theme of sacrifice and priesthood shines forth, as in the passage from Malachi. The child Jesus, who is immediately presented in the Temple, will be that adult who will purify the Temple (cf. John 2:13-22; Mark 11:15, 19) and above all will be the sacrifice and the high priest of the new covenant.

This is also the perspective of the Letter to the Hebrews, from which a passage was proclaimed in the second reading, so that the theme of the new priesthood is reinforced: the priesthood inaugurated by Jesus is an existential priesthood: “Because he himself was tested through what he suffered, he is able to help those who are being tested” (Hebrews 2:18). And here we also see the theme of suffering, which is very clear in the Gospel passage in which Simeon pronounces his

prophecy about the Child and the Mother: “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted – and you yourself a sword will pierce – so that the thoughts of many hearts may be revealed” (Luke 2:34-35). The “salvation” that Jesus brings to his people, and which he incarnates in himself, passes through the cross, through the violent death that he will overcome and transform with his sacrifice of his life for love. This oblation is announced beforehand in the presentation in the Temple, a gesture that is, of course, motivated by the traditions of the old covenant, but that is intimately animated by the fullness of faith and love that corresponds to the fullness of time, to the presence of God and his Holy Spirit in Jesus. The Spirit, in effect, hovers above the whole scene of the presentation of Jesus in the Temple, especially above the figures of Simeon and Anna. It is the Spirit, the “Paraclete,” that brings the “consolation” of Israel and guides the steps and hearts of those who await it. It is the Spirit that suggests the prophetic words to Simeon and Anna, words of benediction, of praise to God, of faith in the one he has consecrated, of thanksgiving because finally our eyes can see and our arms can hold “his salvation” (cf. 2:30).

“A light to reveal you to the gentiles and the glory of your people, Israel” (2:32): thus Simeon defines the Messiah of the Lord at the end of his song of blessing. The theme of light, which echoes the first and second songs of the Servant of the Lord in Deutero-Isaiah (cf. Isaiah 42:6, 49:6), is forcefully present in this liturgy. This liturgy, in fact, was opened with a suggestive procession, in which the superiors general of the institutes of consecrated life represented here participated, carrying lit candles. This sign, specific to the liturgical tradition of this feast, is very expressive. It manifests the beauty and the value of the consecrated life as a reflection of the light of Christ; a sign that recalls the entrance of Mary into the Temple: the Virgin Mary, the consecrated person par excellence, carried the Light Itself in her arms, the Incarnate Word, who had come to disperse the darkness of the world with God’s love.

Dear consecrated brothers and sisters, you are all represented in that symbolic pilgrimage, which in the Year of Faith expresses all the more your own entry into the Church to be confirmed in faith and renewed in the offering of yourselves to God. To each of you and your institutes I offer my most cordial greeting with affection and I thank you for your presence. In the light of Christ, with the many contemplative and apostolic charisms, you cooperate in the life and the mission of the Church in the world. In this spirit of gratitude and communion, I would like to make 3 proposals to you so that you might enter fully into that “door of faith” that is always open for us (cf. “Porta fidei,” 1).

I invite you first to nourish a faith that will be able to enlighten your vocation. I exhort you in this regard to recall to your mind, as in an interior pilgrimage, the “first love” with which the Lord Jesus Christ warmed your heart, not out of nostalgia but to nourish that flame. This is why it is necessary to be with him, in the silence of adoration, and in this way reawaken the will and the joy of sharing life, decisions, the obedience of faith, the blessedness of the poor, the radicality of love. Always beginning again from this meeting of love, you leave everything to be with him and, like him, place yourselves in the service of God and the brethren (cf. John Paul II, “Vita consecrata,” 1).

Second, I invite you to a faith that knows how to recognize the wisdom of weakness. In the joys and sufferings of the present time, when the difficulty and weight of the cross make themselves felt, do not doubt that the kenosis of Christ is already the paschal victory. Precisely in human limits and weakness we are called to live conformation to Christ, in a totalizing tension that anticipates, in the measure possible in time, eschatological perfection (ibid., 16). In the society of effectiveness and success, your life, marked by the humility and weakness of little ones, by empathy with those who do not have a voice, becomes an evangelical sign of contradiction.

Finally, I invite you to renew the faith that leads you as pilgrims toward the future. By its nature the consecrated life is a pilgrimage of the spirit in search of the Face that shows itself and hides itself: “Faciem tuam, Domine, requiram” (Psalm 26:8) (We seek your face, O Lord). This is the constant longing of your heart, the fundamental criterion that orients your journey, whether in the small steps of daily life or in the most important decisions. Do not join with the prophets of misadventure who proclaim the end of or the meaninglessness of the consecrated life of the Church in our time; rather, put on Jesus Christ and arm yourselves with the weapons of light, as St. Paul says (cf. Romans 13:11-14) – remaining awake and vigilant. St. Chromatius of Aquileia wrote: “May the Lord remove such a danger from us so that we are never lulled into the sleep of infidelity; but may he grant his grace and his mercy so that we can always be vigilant in fidelity to him” (Sermon 32, 4).

Dear brothers and sisters, the joy of consecrated life necessarily passes through participation in the cross of Christ. This is how it way for Mary Most Holy. Hers is the suffering of the heart that is wholly one with the Heart of the Son of God, pierced for love. From that wound poured forth God’s light and from the sufferings, sacrifices, gift of self of consecrated persons who live for the love of God and others there also shines the same light, the light that evangelizes the nations. On this feast I pray in a special way for you who live the consecrated life that your life always have the flavor of evangelical “parrhesia” (boldness) that in you the Good News is lived, witnessed to, announced and manifested as the Word of truth (cf. “Porta fidei,” 6).

Amen.

- **The Living Bread That Came Down From Heaven**

On January 28, 2013, the Feast of St. Thomas Aquinas, a true son of St. Dominic and St. Thomas Aquinas passed away in the Lord. Fr. Joseph Kenny, O.P. entered the Order of Preachers in the Province of St. Albert the Great in the United States in 1956 and was ordained in 1963. In 1964, he was sent to Nigeria, where he devoted the rest of his life to the missionary work of building up the Church and the Order of Preachers, and to the academic work of furthering the Catholic dialogue with Islam. In addition to his work in Nigeria, Fr. Kenny became famous throughout the world for his contributions to research on St. Thomas Aquinas and the Church Fathers by cultivating an online collection of English translations of Thomas and the Fathers. In the late Autumn of 2012, Fr. Kenny became ill while visiting his family and Dominican brothers in Washington, D.C., and he lived at the Little Sisters of the Poor Home in Washington for the last months of his life.

In this homily, delivered on August 12, 2012 at the Dominican House of Studies in Washington, D.C., Fr. Kenny begins by alluding to his unusual situation of having dual citizenship as an American and Nigerian, developing from this an analogy for understanding Christ's human and divine natures as a sort of dual citizenship. Dominicana is pleased to present this homily in the spirit of §16 of the Constitutions of the Order of Preachers: "Let the brothers reflect on and make known the teaching and achievements of those in the family of St. Dominic who have gone before them, while not forgetting to pray for them."

At the Lagos airport passport control, I get in the Nigerian line. The security people grumble, “You don’t belong there; you are in the wrong line.” I flash my Nigerian passport, it’s smiles all around.

It’s not so everywhere. Some Latinos were clearing my nephew’s yard. Without asking, a neighbor screamed, “Illegals.” You can multiply examples. When Jesus claimed divine citizenship—“I am the bread from heaven, sent by the Father”—he met grumbles. This was after presenting an ID, bearing his Father’s hologram, the multiplication of the loaves.

Jesus, by nature a divine person, naturalized as man. He is the paragon of dual citizenship, of both heaven and earth, true God and true man. Arians object, Muslims object, Jehovah Witnesses object. Their standard argument is, “He is obviously human; therefore he is not God.” Is his mother not Mary? Did he not eat and sleep? Did he not pray to God? They enclose God in a gilded cage, like the foreign diplomats in Nigeria, who are afraid to go out, mix with the people, and enjoy the country. After all, they might catch a disease, they might get booed, they might get killed.

So, when Christ talked of his coming death, Peter reacted like a Muslim: “Subhan-Allah! This shall never happen to you” (Mt 16:22). Jesus stuck to his guns. He embraced our vulnerability. Without ever sinning, he suffered, unto death on a cross. *Qui propter nos homines, et propter nostram salutem, descendit de caelis.*

Why? To give us similar dual citizenship. Remaining human, we become real, not honorary citizens of heaven (Eph 2:19): “sharers of God’s nature” (1 Pet 1:4). That makes us brothers, or sisters, to Jesus—but not greater, or even equal, to our Master. Yes, humanly, he grew in wisdom and grace. Yet “in him dwells the fulness of divinity bodily” (Col 2:9). He is “God’s wisdom”; he is “God’s power” (1 Cor 1:24). He was not, as Nestorians say, a human person, with limited bandwidth, who had to download God’s truth piecemeal. If that were the case, we could find in other prophets or religions supplementary, independent revelation of what Jesus missed—“*la théologie de l’autre.*”

Non-Christians can amaze us, and put us to shame, by their wisdom and virtue. “I have not found such faith in Israel” (Lk 7:9), Jesus said of the centurion. But that is not “other”; it is the Spirit of Jesus, working secretly in them. “The Holy Spirit enables everyone,” says *Gaudium et spes*, “to share in the Paschal mystery.”

If Jesus were simply a superman, a creature, even a pre-existent one, the Eucharist would be one more gala, competing with others in entertainment and menu. But it is not an option. “Unless you eat the flesh of the Son of Man, and drink his blood, you do not have life within you” (Jn 6:53).

What of those who cannot, from aborted infants to adults who know no better? Their baptism of desire, or baptism of blood, backed by implicit faith in the Redeemer, is also a communion with him by desire.

He is the living bread, our daily bread, our never-disappointing bread, the bread of the mighty (Ps 78:25). Our faith and baptism—these are our passport to his table, both on earth and in heaven.

- **The Dominican Nuns: First American Foundation**

Here at Dominicana, we welcome you to the start of our series on our sisters in St. Dominic, the Dominican nuns in the United States. Throughout this year we will feature posts on individual American monasteries, and today we begin with a brief history of the very first of these foundations. The nuns were established in 1206 by St. Dominic in Prouille, France. From the beginning of their establishment, the prayers of the nuns have served as a treasury of grace to make the friar’s preaching ever more efficacious for the salvation of souls. Six and half centuries after their founding in Prouille, the daughters of St. Dominic and their hidden monastic life finally arrived in the United States of America.

It was the summer of 1880 in Newark, NJ when the first Dominican nuns in the U.S. began observing their cloistered life of perpetual adoration in the Monastery of St. Dominic. Eleven years later in 1891, another group of Dominican nuns traveled across the Atlantic to begin observing the

cloistered life of perpetual rosary in Union City, NY (then called West Hoboken). From these two monasteries in New Jersey, established around eight decades after Bishop Edward Dominic Fenwick founded the first American province of Dominican friars in 1805, the Dominican nuns would eventually spread from coast to coast and beyond. In the near future we will profile the history of the beginnings of the perpetual rosary monasteries and their first foundation in Union City, NJ, but for now we are happy to present the story of the Monastery of St. Dominic, the first American monastery of Dominican nuns.

It has been said that in New Jersey “only the strong survive,” so it was fitting that it was here the first American monastery of cloistered nuns would adore God truly present in the Blessed Sacrament twenty four hours a day, seven days a week! The story begins with two people: Bishop Michael Corrigan and Ms. Julia Crooks. Michael Corrigan was born in 1839, the son of Irish immigrants, and in 1863 was ordained to the priesthood for the Diocese of Newark at the age of 25. After serving as vicar general of the diocese, he was ordained the second Bishop of Newark on May 4th 1883 at the age of 34, becoming one of the youngest bishops in the U.S. at the time.

Ms. Julia Crooks was born into a well to do New York family in 1838. Of Scottish and French heritage, Julia’s father was the successor of John Jacob Astor (the first multi-millionaire of the U.S.) at the American Fur Company. But it was Julia’s pious mother Emilie who instilled in her the love of the Catholic faith. After the death of her parents, Julia lived with her sister and her sister’s French husband, helping to care for their children, and frequently journeying between New York and Lyons, France.

The then Fr. Corrigan and Ms. Julia Crooks met in the early 1870’s at the wedding of Julia’s niece to Fr. Corrigan’s brother. Presumably the two kept in touch, for after his episcopal ordination in May of 1873, Bishop Corrigan sent word to Ms. Crooks for prayers for his work, having heard that she would enter the Dominican monastery in Oullins, France the following month with the hope of returning one day to make a foundation in the United States.

The monastery at Oullins was built by the Countess De Villeneuve, who desired to found a monastery specifically devoted to perpetual adoration. At the time, perpetual adoration of the Blessed Sacrament was rare, and Dominican monastic life was just slowly rebuilding in France after being destroyed by the French Revolution. Initially, Carmelites tried to fulfill the wishes of the Countess, but it proved to be too much. So she approached the prioress of the Dominican monastery at Chinon, Mother Mary Dominique, to offer the monastery at Oullins to the Order. The establishment of the nuns at Oullins was soon approved by the Master General of the Order of Preachers, Alexandre Vincent Jandel, and Pope Pius IX. On September 8, 1868, the Nativity of our Lady, the Dominican monastery at Oullins was enclosed, and perpetual adoration began. Henceforth, all Dominican monasteries with lineage back to Oullins would have the privilege of perpetual adoration.

Julia was given the name Sister Mary of Jesus upon entering the monastery at Oullins and soon received a visit from Bishop Corrigan en route to Rome for an ad limina visit. There the Bishop reaffirmed the plans for Sr. Mary of Jesus to return to Newark and establish the first U.S. Dominican monastery. After a year of special preparations for Sister Mary of Jesus to become the prioress Mother Mary of Jesus, Mother Mary Dominique released her along with Sr. Mary Dominica of the Rosary, Sr. Mary Emmanuel (the niece of Julia) and the novice, Sr. Mary of Mercy. On June 24, 1880, these four Dominican nuns set sail for the United States, seven years after Ms. Julia Crooks begin her Dominican religious life.

Ironically, it was on the feast of St. Martha, July 29, 1880, that the nuns began their contemplative life at 122 Sussex Avenue in Newark with their first Mass and the locking of the enclosure. Six days later, on the Solemnity of St. Dominic, Bishop Corrigan celebrated Mass for the nuns and inaugurated the exposition of the Blessed Sacrament and perpetual adoration (with the daytime help of a few devoted laity). By 1883, the community had grown to include 21 nuns and construction began on a permanent monastery. Finally, on April 14, 1884, the community moved into the Monastery of St. Dominic at 375 13th Avenue, Newark, New Jersey and prayed the choral office there for the first time. Bishop Corrigan, now the coadjutor for the Archdiocese of New York, consecrated the altar which he had donated to the monastery and locked the enclosure. Within 5 years, the monastery was filled with 47 nuns and four extern sisters.

God soon called both Bishop Corrigan and Mother Mary of Jesus to expand the Dominican contemplative life yet again. On May 26, 1889, at the request of now Archbishop Corrigan of New York, Mother Mary of Jesus and five nuns journeyed across the Hudson river to start the second Dominican monastery in the United States, the Corpus Christi Monastery at Hunts Point, which is known today as the Bronx.

The Monastery of St. Dominic, the first Dominican monastery in the U.S., closed its doors in September of 2003, 123 years after the arrival of the first Dominican nuns to America. For over a century, the nuns adored the most Blessed Sacrament day after day and night after night, lifting up their prayers and penances to God for the preaching of their brothers in St. Dominic and the Church throughout the United States. Throughout those 123 years, the Monastery of St. Dominic served as the birthplace of 8 new Dominican monasteries in New York City and Albany, NY; Cincinnati, OH; Detroit and Farmington Hills, MI; Menlo Park, CA; Hollywood, CA; Luffkin, TX; and Lockport, LA.

Although the Dominican nuns now adore the Blessed Sacrament elsewhere in many other monasteries around the nation, the old Monastery of St. Dominic continues to serve the Church. Since March of 2004, the monastery has become the home of the sons of St. Francis, serving today as the Blessed Sacrament Friary of the Franciscan Friars of the Renewal. The first Dominican Monastery on American soil continues to bear fruit as the Franciscan Friars serve the poor and carry out their mission of evangelization and renewal.

Br. John Maria Devaney, O.P.

- **A Dominican in Kolkata**

Part of the adventure of belonging to the Order of Preachers is sharing in its mission to preach the Gospel to all the world. And, in fact, one is sometimes called upon or invited to preach the Faith in the most unexpected of places. Recently, I had such an experience when I received a request on behalf of the Missionaries of Charity, who were in need of a teacher for a ten-day class on the Eucharist, at their house in Kolkata, India.

Few Catholics religious communities are more well-known than the Missionaries of Charity, having been founded by Bl. Mother Teresa in 1950 to serve “the poorest of the poor.” Their distinctive blue and white sari (a traditional Indian form of dress) makes them immediately recognizable wherever they serve. Headquartered in Kolkata, the sisters carry out their mission in one hundred and thirty-three countries throughout the world.

The Missionaries are sustained in their work with the poor and dying by the regular celebration of the Mass and an intense life of prayer. At the same time, to help the sisters who have lived their vows for many years to grow further in their love for God, a special spirituality year enables them

deepen their knowledge about various topics in the Catholic Faith. This program is held at their house called Shanti Dan (house of peace) in the Tangra section of Kolkata, India.

To assist the Missionaries of Charity in their mission, the Dominican Friars have frequently offered to celebrate Mass, preach retreats, or, as in this case, to teach a class as part of their spirituality year.

Although I was invited to Kolkata to teach, I could not help but learn a great deal about the poverty and illness that so many suffer in the developing world. Likewise, seeing the Missionaries care for the suffering was an unrivaled education in charity. With the Missionaries, one truly learns how to recognize and serve Christ in the poor and the dying.

Although one might expect these places to be difficult to visit, the sisters' joy was contagious. At Shishu Bhavan, an orphanage operated by the sisters in Kolkata, neither the children nor the volunteers ever lacked for smiles. Yet another highlight of the trip was visiting Bl. Mother Teresa's tomb, located at the sisters' Motherhouse, which has become a place of pilgrimage for many in India and beyond.

The Missionaries and the friars have been graced with different charisms in the life of the Church, but that is precisely what enables us to work together so fruitfully in the service of Christ. It was truly pleasure to spend a few weeks with them as coworkers in the Lord's vineyard.

Bl. Teresa of Calcutta, pray for us!

Fr. Gregory Schnakenberg, OP

- **Councils of Faith: Lateran IV and the Dominican Order**

The Fourth Lateran Council (November 1215) represents a high-point in ecclesiastical governance in the Middle Ages. It is also of special interest to us here as it formed the backdrop to the establishment of the Order of Preachers in 1216.

Commonly referred to in canon law as the 'General Council of Lateran', this great convocation was presided over by Pope Innocent III, who, some, argue was the most powerful pope in history. Innocent ensured that the papal privileges and ecclesiastical liberties claimed by the first three Lateran Councils were now consolidated and extended. The prestige of the pope, combined with a long period of convocation (April 1213 to November 1215), meant that Lateran IV was the best attended of all the medieval councils and could strongly claim to be 'ecumenical'. There were present: 71 patriarchs and metropolitans, including those of Constantinople and Jerusalem; 412 bishops; some 900 abbots and priors; delegates from the patriarchs of Antioch and Alexandria; and envoys from the Holy Roman Emperor and several other Christian states. Seventy decrees or canons were drawn up in advance and were easily approved.

Europe was changing fast in the early thirteenth century. The growth of towns was matched by a burgeoning mercantile class and the spread of literacy. Together with the proliferation of new religious orders through the 12th century, this gave the impetus to a new rationalisation of legal codes, especially the canon law Decretals compiled by Gratian. While official structures were waxing to meet these new challenges, a revival of popular piety was bringing many ordinary people back to a more internalised Christianity. This aimed at rediscovering the Scriptural roots of the faith, and was often expressed through a commitment to evangelical poverty. Lay movements, such as the beguines, flourished. But many turned to heretical doctrines and openly challenged Church

authority. The Waldensians, for instance, repudiated the sacraments, oaths, the cult of the saints, and Purgatory.

It is unsurprising, then, to find concern for true Christian teaching and practice at the heart of Lateran IV's decrees. Canon 1 reiterated the the creeds, including an important reference to Transubstantiation, at a time when many Eucharistic miracles were being reported. Other canons insisted that relics had to be verified before acceptance, by documentary evidence and (if necessary) trial by fire or water. To neutralise the heretics' greatest critiques, clerical discipline was tightened: Lateran IV forbade the clergy dishonest pursuits, attendance at frivolous entertainments, games of chance, and visits to taverns. This last exclusion did not apply to 'necessary' visits, namely while travelling – which perhaps explains why the early Dominicans were keen to be itinerant preachers! The clergy were also banned from meting out or participating in death penalties; which is why the capital sentences of Inquisitions were always carried out by secular authorities, not the Church. However, ecclesiastics themselves were only to be tried by Church courts, even for criminal actions; and this remained the case right up to the French Revolution.

Sacramental practice was newly enjoined upon all the faithful, especially Communion at Easter and Confession to one's parish priest at least once a year. This merely confirmed existing legislation and custom, but Lateran IV had such clout and was so widely enacted that this particular canon (21) has historically been seen as a significant step.

Canons 4-5 exhorted the Greek Orthodox to unite with Rome, and reiterated papal primacy, while Canon 1 dogmatically defined the Filioque. Interestingly, Rome now acknowledged Constantinople as the second see of Christendom, ahead of Alexandria, Antioch and Jerusalem. This is largely explained by the Fourth Crusade and its disastrous sack of Constantinople in 1204, which put the eastern capital under Latin rule. Under these unhappy circumstances, we should be wary of claiming too strong an ecumenical success for Lateran IV.

Finally, there are two canons of special significance for Dominicans. Canon 13 forbade the establishment of new religious orders with new rules, forcing St Dominic to adopt his familiar Rule of St Augustine as the foundation of Dominican life. But it is Canon 10 that stands out with its call for bishops to appoint preachers to support them in their ministry of the Word. Where bishops suffer from overwork, illness, external hostility, or ignorance(!), they are to provide suitable men, powerful in work and word, to exercise with fruitful result the office of preaching; who...diligently visiting the people committed to them, may instruct them by word and example.

These men are to be the bishops' coadjutors and assistants, not only in the office of preaching but also in hearing confessions, imposing penances, and in other matters that pertain to the salvation of souls.

So, when the Dominican Order was established by Pope Honorius III just a year later, its Primitive Constitutions emphasised the fact that it was 'known from the beginning to have been instituted especially for preaching and the salvation of souls.' In 1215, the great days of the mendicant friars were just beginning, but here was a timeless call for new workers in the Lord's vineyard. Lateran IV set the tone for those first generations of Friars Preachers, and even now, centuries later, the call to continue the apostolic preaching can still be heard.

Bro. Matthew Jarvis, OP

- **St Thomas - A Mind in Love**

Thomas joined the Dominicans in Naples, and persevered in his vocation despite much family opposition (he was kidnapped and imprisoned by his brothers for some time). He studied theology in Paris, then the intellectual headquarters of Christendom, and met a wonderful teacher there: St Albert the Great. During his studies, he would have studied all of the books of the Bible, great commentaries on Scripture, and philosophical works, especially those of Aristotle.

From the time he 'qualified' as a Master of Theology, he preached, taught and published at a ferocious rate until his death. He produced about 10 million words in all, including biblical commentaries, philosophical works (like the 'De Veritate'), and his (unfinished) masterpiece, the Summa Theologiae, a comprehensive summary of major theological questions, aimed at beginner theologians. His works have remained central to Western thought ever since, and he is widely recognised as the finest mind of the Middle Ages.

With St Thomas, we are certainly dealing with a thinking saint, one who served others not through charitable works or by prayer alone, but by means of his capacious mind. Yet when we consider the enormity of his achievement we realise that he was no mere professor. His dedication to his work, and the systematic, thought-out nature of his publications force us to ask what motivated him, and what was the uniting principle of his thought? The answer is one and the same: knowledge of God in Christ. Although St Thomas reveals little of his prayer life in his academic works, we know that he was deeply devoted to the Mass, and that he would pray often before the tabernacle and before the Cross. Prayer was the engine that powered the chug-chug-chug of his theological reasoning. Amazement at the reality of God fuelled his questioning (he himself said that 'wonder is the beginning of wisdom [and] the road to the search for truth'), and the clarity of his answers was demanded by intellectual charity (he wrote the Summa because he felt sorry for students who had to struggle through disorganised textbooks).

In St Thomas, then, we see a model for Christian thinkers. The Christian mind should be rigorous, careful, relentless, but above all, it should be a mind shaped by prayer, a mind in love.

And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebul! By the prince of demons he is driving out demons." So Jesus called them over to him and began to speak to them in parables: "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house cannot stand. And if Satan opposes himself and is divided, he cannot stand; his end has come. In fact, no one can enter a strong man's house without first tying him up. Then he can plunder the strong man's house. Truly I tell you, people can be forgiven all their sins and every slander they utter, but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin." He said this because they were saying, "He has an impure spirit."

-Mark 3:22-30

- **A New Understanding of Cloistered Cohabitation**

It sounds somewhat amazing that a number of elderly Dominican brothers are now living in convents of sisters. This has to do with the Dutch legislation concerning the care for the elderly. An elderly person or a person with ill health sometimes becomes restrained in walking and other forms of movements. If he/she is suffering from a disease, ailment or has a psychological problems that requires dedicated medical care and assistance, the person may make an appeal to the General Laws on medical care concerning the specific illness.

The person may, depending on the seriousness of the condition, be admitted into a special shelter for the elderly, where the old age pension (A.O.W. = General Old Age Law) will be applied. If the person has other incomes from other pensions, then part of that revenue will also be transferred to the accommodating Institution.

In response to this, several convents of Dominican Sisters in the Netherlands have erected new buildings or renovated their existing structures to meet the Dutch standards for shelters for the elderly. Through this process, the sisters turn their convents to special shelters for the elderly and devote their time to their care. They also make the extra rooms in their convents available to those who wish to live in a cloistered environment.

With the approval of the Provincial, five Dutch Dominican brothers are currently living in such shelters. The sisters, the medical staff of the centre with many co-workers (both men and women) take adequate care of the brothers.

During his recent canonical visitation to the Dutch Province in January 2013, the Master of the Order, fr Bruno Cadorè paid a visit to the shelter to see the brothers. With fraternal love, he encouraged them. This is a new understanding of cloistered cohabitation, an understanding that is a source of strength for the elderly.

- **A New Dominican Mission in East Timor**

The brothers of the Province of the Holy Rosary, Hong Kong have just reopened the Dominican mission in East Timor.

The Democratic Republic of East Timor is a small country in the Southeastern part of Asia which is largely made up of small islands. It has experienced political turmoil and was just declared a sovereign state in 2002. Having been colonized by the Portuguese, the country is predominantly Catholic.

Portuguese Dominican brothers were the first to open the mission in East Timor in the 16th Century. Now, two brothers from the Province of the Holy Rosary, Frs Rubén Martínez and Gerson Javier Nieto are going to rekindle the Dominican presence there. On January 16, at the celebration of the Holy Eucharist at the Convent of St Dominic in Macao, the brothers were sent forth. They were accompanied by their Provincial, Fr Javier González who will spend some days with them in East Timor before returning to Hong Kong.

East Timor is still faced with numerous political and economic challenges, therefore this mission is not going to be an easy one for the brothers. They are expected to begin very humbly by living in a house without the basic necessities like water and electricity. They will be joining some Dominican sisters who are already there. They will certainly need the prayerful support of the entire Order as they begin this very important and at the same time difficult mission.

- **The Canonical Erection of the New Vice Province of Bolivia**

The new Vice Province of Bolivia was canonically erected on Monday, the 14th of January, 2013 at the Eucharistic celebration presided over by fr Michael Mascari, Socius for Intellectual Life and the delegate of the Master of the Order.

The Decree for the canonical erection of the new Vice Province was issued by the Master of the Order, fr Bruno Cadoré on the 25th of October, 2012. He convoked the first Chapter of the Vice

Province (which started immediately after the canonical erection) and also appointed the first Vice Provincial in the person of Bro. Fernando Delgado Flórez.

The new Vice Province of Bolivia is a product of the merger of the two vicariates of the Provinces of Teutonia, Germany and St Albert the Great, USA. The new independent vice province covers the entire country of Bolivia.

At the Eucharistic celebration of the canonical erection, fr Michael Mascari gave the following Homily:

In this chapel of San Judas Tadeo there are two images that express gracefully the beauty of your country. On the one wall to the left of the altar there is the image of two llamas in the stained glass. The llama is strong, quiet, and a source of life for the people of the Altiplano. On the other wall is the image of two parrots; the parrot is colorful, cheerful, and playful. In the same way, the people of the West descendants of the Aymara and Quechua, are resourceful and industrious, while the people of the East, descendants of the Guarani, are warm and lively. There are the dramatic mountains of the West, and the fertile plains of Beni and Pando. You have great diversity in your country, and yet you are one people. So it is with us, brothers. We are brothers with two backgrounds, with two histories, with two cultures. There is the rich heritage of the Province of Teutonia, one of the most ancient and influential of all of the provinces of the Order, and there is the much younger Province of St. Albert the Great, less illustrious perhaps, but dynamic and lively with a proud history of its own. Yet today we come together, neither as sons of Teutonia nor as sons of St. Albert the Great, but as brothers of the Vice-Province of Bolivia, diverse in our origins and yet united in our commitment to follow Christ as sons of St. Dominic.

It is not a superficial or a forced unity that we establish today. It is a unity that reflects the very life of God himself. As we hear Jesus say today in the Gospel, “as you Father are in me, so I am in you.” Distinct as Father and Son are, the two share a union of complete receptivity, of complete openness, to each other. The Father gives everything that he is to the Son, and the Son gives everything that he has received back to the Father. What one is, the other is. And this union of these two distinct persons, Father and Son, is so intimate and so strong that it cannot be anything but fruitful, creative, and life-giving. And so there proceeds the One whom we know as the Holy Spirit. It is this model of the three who live not in dull uniformity but in dynamic communion that we imitate today. We the brothers of Fray Vicente Bernedo and San Alberto Magno strive today to give ourselves to each other, to be open to the other, and to learn from the other so that our life together may indeed be fruitful in those vocations who will know only a vice-province and not two vicariates. Perhaps even more important, we pledge today that our lives may bear fruit among the men and women whom we will serve, who will know us in all of our rich diversity but also in our even stronger communion with each other, in our imitation of the very life of the Triune God.

This day we celebrate the Mass of the Holy Spirit. We usually celebrate this Mass before a conventual or provincial chapter so that the Spirit of the Risen Christ might illumine our hearts and give us wisdom. Today, however, we pray not only for this wisdom, we pray for the unity that the Holy Spirit makes possible. This third person of the Trinity, who is the bond of love between the Father and Son, was present in the vision of Ezekiel, where the Spirit drew together dry bones and dead muscle and made living, breathing human beings, a vast army on fire with love for God. May this same Spirit unite you, my brothers, in a true holy communion, that through your study together of the Scriptures and of our Catholic tradition, through your life together as brothers, through your celebration together of the Liturgy and your contemplation of the One who is Truth himself, your preaching in all of its diversity may be fruitful, and powerful, and grace-filled, so that through you the people you serve may be truly one, just as you are one, and just as Father, Son, and Holy Spirit are inseparably and joyfully one.

- **Blessed Margaret of Castello and the Pro-Life Movement**

The Dominican Blessed Margaret of Castello is receiving renewed attention as a patroness of the unwanted. Born blind, lame, and deformed, and abandoned by her family, Margaret nevertheless devoted herself to a life of prayer, penance, and charity for others. At the Dominican run parish of St. Patrick in Columbus, OH, a shrine to Blessed Margaret has promoted her example and message. Recently, the U.S. publication National Catholic Register has featured the Dominican shrine in an article about the blessed's connection to the pro-life movement.

2011 was a hard year for Marilyn Pinkerton of San Marino, Calif. The 57-year-old's baby grandson, Nicholas, was diagnosed with nail-patella syndrome (NPS), a rare genetic disorder that adversely affects the nails and kneecaps and sometimes other parts of the body.

Prominent among Nicholas' symptoms was that he had no kneecaps. Therefore, doctors wondered if he would ever be able to walk.

Near Pinkerton's home was the Motherhouse of the Carmelite Sisters of Alhambra, a traditional community whose apostolates in the Archdiocese of Los Angeles include health care and retreats. The sisters suggested she pray for the boy's healing to Blessed Margaret of Castello, an Italian virgin born in 1287 who herself suffered from severe disabilities.

Although she was not Catholic, Pinkerton followed the sisters' suggestion. Every day she attended Mass with the sisters in their beautiful retreat chapel, pleading with God, the Blessed Mother and Blessed Margaret: "Please, help him to grow. Please help him."

Nicholas was undergoing constant therapy for other NPS-related symptoms (e.g., his arms were bent at the elbows so that his hands were flat against his shoulders). Marilyn was delighted to discover that, "while I kept praying and praying, he got better and better."

But the most impressive change occurred a year after Marilyn began her devotion to Blessed Margaret. Last March, the doctors were again examining Nicholas, and, for the first time, they discovered he had kneecaps. He is now able to walk and run like other typically developing children his age.

As Pinkerton said, "Nicholas is our miracle baby. He has defied the odds of everything they thought he'd be able to do."

Nicholas' grandma is grateful not only to God, but to Blessed Margaret, and she continues her devotion to her: "She had so many handicaps, but through it all had great faith. I pray I can have that great faith, too."

At Easter 2012, Pinkerton, her husband and daughter (Nicholas' mother) all entered the Catholic Church. The family has found great joy in their new faith. As the thankful grandmother said, "It's given me so much strength."

Margaret's Story

Blessed Margaret of Castello was born into a well-to-do family near Florence, Italy. To the great distress of her parents, upon her birth, they discovered that she suffered from a variety of severe physical ailments. She was a dwarf, had a curved spine that left her hunched over, was lame to the point that she could barely walk and blind.

Her family was embarrassed by her and kept her hidden away for many years. As young as age 6, she was walled up in a room beside a chapel. Fortunately, the family's chaplain taught her about God.

Seeking a miracle, her parents took her to a Franciscan shrine. They didn't receive one, so they abandoned her. Some in the community took pity on her and provided for her needs. Margaret became a member of the Dominican Third Order of Castello, developed a deep prayer life and devoted the remainder of her 33-year life to penance and acts of charity.

Many cures have since been attributed to her intercession. She was declared "Blessed" in 1609. Her incorrupt body lies under the main altar of St. Dominic Church in Castello. She has become a patron for people with handicaps and pro-life groups.

- **Reflections On The Year of Faith: The Creed**

I believe in God, the Father Almighty, Maker of heaven and earth.

'Do you believe in God?' Despite the atheistic trends in popular culture, a Gallup poll last year found that 92% of Americans answer this question in the affirmative. But if Gallup were to ask 'Who is God?' the diversity of 'gods' might astound us. For instance, if we were to meet the god of a jihadist Muslim or the god of the New Age movement on the streets, would we recognize him as the God we profess belief in?

In the Creed we not only profess our belief that God is but especially Who God is.

What does it mean when we call God Father? By professing God to be Father we immediately recognize that God is relational, God is personal. God is not some vague primal energy or force. God is a Person, and not only a Person but a Father, our Father; and what does a Father do? He loves his children, He protects and provides for them, He shares their sorrow and rejoices in their happiness. And a father does not love his children in a general way but loves each of his children in particular, individually. That means you.

What does it mean when we call God the Maker of heaven and earth? It may seem to us almost too obvious—the term 'God' is practically synonymous today with Creator. In fact, when Gallup asked their question 'Do you believe in God?' people almost certainly understood this question to mean 'Do you believe in a Creator?' But when we affirm God as Creator we are also professing the sometimes less apparent truth that creation is good. Matter, material things, bodies are good because they are created by a God Who is good.

Further, as the book of Wisdom tells us "Now if out of joy in [creation's] beauty they thought [creatures] gods, let them know how far more excellent is the Lord than these, for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. For from the greatness and the beauty of created things their original author, by analogy is seen."

Summit Dominican Nuns

- **Workshop on Islam and Interreligious Dialogue at IDEO**

The Dominican Institute for Oriental Studies in Cairo (IDEO) is organizing in July 2013 a workshop on Islam and interreligious dialogue for Dominican students brothers. This workshop, encouraged by the Socius of the Master of the Order for the intellectual life, will be held from 7 to 20 July 2013. Our recent general chapters have emphasized the importance of preparing our brothers in interreligious dialogue. This issue becomes a matter of increasing urgency in different parts of the world. This is particularly true for relations with Islam.

We have several friars in Cairo well prepared for this, an excellent library and very good contacts with officials and Muslim friends with whom we can offer a real immersion in the subject. The theme of this session will be: The topic will be: The major debates of the Islamic classical theology, through the study of al-Ghazali, who has sometimes been qualified as “the Thomas Aquinas of Islam”.

We live in a political transition without major violence and do not feel at all threatened. Living here for a long time, we know what is possible and what is not and will not obviously take any risks with brothers Students during this workshop.

Thanks for your anticipated prompt response which will enable us to deal with all the practical details. A grant from a foundation should help to organize this workshop and will pay for the board and lodging. The provinces will only have to pay the tickets to Cairo and provide some pocket money. If some help is needed, this might be considered case by case.

Thanks as you share this proposal in your provinces and support it, especially through the Student Masters. For further details, please contact: Fr Jean-Jacques Pérennès, OP (Director of IDEO) jean@druel.com.

- **The Brazilian Dominican Frei Betto Wins UNESCO/José Martí Award for 2013**

Friar Carlos Alberto Libânio Christo (popularly known as Frei Betto) has just received the UNESCO/José Martí award for 2013. This is in recognition of his opposition to all forms of discrimination, injustice and exclusion and the promotion of a culture of peace and human rights, as indicated by UNESCO.

The Executive Board of UNESCO created the award in 1994 at the initiative of the government of Cuba to sensitize decision makers on equality and human rights. The award, named after the politician José Martí, recognizes outstanding contributions of individuals or organizations to the unity and integration of Latin America and the Caribbean based on respect for cultural traditions and human values.

The Director General of UNESCO, Irina Bokova, gave the award to the Brazilian Dominican friar for his contributions towards the building of a universal culture of peace, social justice and human rights in Latin America and the Caribbean. He was chosen from the recommendation of an international jury. The award is worth 5,000 US dollars.

Frei Betto was born in Belo Horizonte (Brazil) in 1944. He entered the Dominican Order when he was twenty years old and a student of journalism. During Brazil's military dictatorship, he was jailed on two occasions; first in 1964 and the second between 1969 and 1973. He was jailed by

those loyal to the guerrilla organization, National Liberation Action (ALN) led by Carlos Marighella. After he was released, he worked for five years in a slum in the city of Vitoria. He has authored more than fifty books which have been translated into several languages and he has received several honours for his works as an educator, writer and theologian,

During the eighties, he was widely consulted on church-state relations in various countries such as Nicaragua, Cuba, China, the Soviet Union, Poland and Czechoslovakia. Later, he was appointed onto the board of the Swedish Foundation for Human Rights.

As an adherent of liberation theology and pastoral and militant social movements, he was a special adviser to the Brazilian President, Luiz Inacio Lula da Silva, from 2003 to 2004 and was the coordinator of the Social Mobilization for "Zero Hunger".

- **Dominican Seminar 2013 – Fr Gerald Vann OP**

Gerald Vann OP was one of the great Dominican communicators of the last century. Though much of his ministry was exercised as teacher and headmaster of the Dominican school of Laxton, he gained a much wider audience through his books and radio broadcasts on the spiritual life. He was one of that notable generation of Dominicans between the 1930s and Vatican II, which Aidan Nichols OP describes in Dominican Gallery. His writings, above all *The Divine Pity*, continue to exert great influence on the spirituality of Dominicans today. So, Fr Vann was a good choice for the theme of this year's Dominican Seminar

Gerald Vann OP and the New Evangelisation

Once again, members of the Dominican Family converged from all corners of Britain and Ireland on Hinsley Hall in Leeds. The programme, as always, includes talks, liturgy, meals and informal social gatherings. The talks all aimed at showing how Fr Vann had communicated the truth of the Gospel so effectively to his generation, in order to learn something about how we might do the same to ours.

Fr Aidan Nichols began by characterising Fr Vann's project as sapiential, seeking to inculcate wisdom and not just knowledge, in the boys he taught at Laxton and those who heard him preach. This wisdom must pay attention to symbols, both natural and supernatural, which help to define us and our place in God's creation.

There followed two talks on the socio-political dimension of the Gospel. Dr Patrick Doyle gave personal insights from his life's work in local politics, and emphasised the need to translate theological jargon into plain language for wider audiences. Sr Helen Alford, Professor of Economics and Business Ethics at the Angelicum, then gave a nuanced perspective on whether Fr Vann would approve of Catholic neoconservative economics, with special reference to the work of Michael Novak, and adding the perspective of the Dominican theorist of social ethics, A. F. Utz.

Br Andrew Brookes had scoured Fr Vann's corpus for his Mariology, and found that there was no overarching approach to the Virgin Mother. Rather, Fr Vann often speaks of Mary in connection with other themes, particularly that of suffering (hence, the 'seven sorrows' of Our Lady). Suffering, moreover, was the dominant theme of Fr Richard Conrad's talk on the Lenten sermons at Westminster Cathedral in 1947, later published as *The Pain of Christ and the Sorrow of God*, which opens with this powerful statement: 'The history of humanity is a love-story.'

God's loving kindness towards humanity was beautifully represented in a meditative session led by the Irish Dominican Sisters, using Scripture and readings from Fr Vann's work (which is itself thoroughly scriptural). In the final seminar discussion, we focused on The Divine Pity, which connects each of the Beatitudes with a different prayer, Gift of the Holy Spirit, and Sacrament.

I always enjoy the social aspect of these Dominican gatherings, catching up with other Friars, Sisters, Laity and members of the Dominican Secular Institute, some of whom I haven't seen in over a year, and also meeting new people for the first time. The social evening on the last night was an obvious opportunity for singing, dancing and a bit of 'magic', but really the whole seminar is a social occasion. In trying to rediscover Gerald Vann's ability to communicate the Gospel to our contemporary culture, we couldn't do better than start with the joy that comes from our brotherhood and sisterhood in Christ.

Bro. Matthew Jarvis, OP

- **Blessed are the peacemakers**

A kid tells another: “Happy New Year.” The other replies, “Happy New Year to you, too,” and adds, “By the way, what is happiness?”

For us Christians, happiness is Beatitude. Jesus is the Beatitude of God. Jesus, our Way, taught us that his eight beatitudes (Mt 5:3-10) are eight forms of happiness and paths to more happiness here and hereafter: the Kingdom of Heaven belongs to those who practice the beatitudes. “Blessed are the poor in spirit, the gentle, the merciful, the persecuted for the sake of justice... and the peacemakers

Among the eight beatitudes we have the beatitude of peace: “Blessed are the peacemakers.” To wish one another a Happy New Year means to wish one another a Peaceful New Year. On the first day of the New Year of 2013, we ask the Mother of God on her Feast day to bless all those we have wished a happy new year, to bless them with the gift of peace, and we ask her, too, to help us be peacemakers.

This is what our Holy Father Pope Benedict XVI asks us today in his Message for the World Day of Peace entitled: Blessed are the peacemakers (see the Vatican's web page: Benedict XVI, Messages). How to be, or become more, a peacemaker in our family, in our city, in our world?

To be able to be a peacemaker around us, we need to have peace in us – in our hearts: “Peace begins within our hearts” (Paul VI). Indeed, as the song exclaims: “Let there be peace on earth, and let it begin with me.”

To have peace within ourselves, we need to have peace with God, for we are sinners and sin means lack of true peace in our hearts. Without inner peace we cannot give peace to others: no one can give what he or she does not have. With this interior peace we are ready to contribute to external peace: “Acquire inner peace and thousands around you will find liberation” (St. Seraphim).

Peace means harmony within and without. The five columns of peace are life, truth, freedom, justice and love, above all, love. Peace therefore requires working together in love, loving one another – all others. Benedict XVI tells us today: To work for peace includes “to say no to revenge, to recognize injustices, to accept apologies without looking for them, and finally, to forgive” (see Peace Message, 2013, no. 7). A Christmas card I received shouted at me in red color-letters: “To

forgive and be forgiven make new every day.” In this Eucharist, when we offer peace to one another we forgive all and thus our 2013 is truly from its very first day a new year.

True peace means loving one another with unconditional and universal love: loving all human beings, in a particular way the ones who need it most: the poor and needy around us. The seven other beatitudes are permeated by the first: “Blessed are the poor in spirit,” that is, those who are detached from things, and care for and share something with the poor. The poor represent Christ in a special way: “I was hungry and you gave me food...; what you do to the least of my brothers and sisters you do it to me” (see Mt 25:31-46).

To be peacemakers, we who are sinners and tend to be selfish need to pray, for peace entails our human efforts, yes; but radically God’s grace: peace is a gift from God. On the Feast of the Motherhood of Mary, we ask the Mother of Jesus and our Mother to help us acquire internal peace and work for peace around us. We ask her, who is Regina Pacis, the Queen of Peace to bless us through her Rosary, which is by nature, according to Blessed John Paul II, “a prayer for peace.”

Let me close my reflection on the World Day of Peace with the well-known prayer of St. Francis of Assisi, who lived a life of full peace: harmony within himself, with God, with all others, especially the poor, and with the whole creation – with brother sun and sister moon, and also with sister death!
We all pray:

Lord, / make me an instrument of your peace. /
Where there is hatred, / let me sow love. /
Where there is injury, / pardon. /
Where there is doubt, / faith. /
Where there is despair, / hope. /
Where there is darkness, / light. /
And where there is sadness, / joy. /

May you and your loved ones have a Happy New Year, that is, a Peaceful New Year! Saint Mary, Mother of God, pray for us!

Fr. Fausto Gomez, OP

St. Dominic’s Priory, Macau

Official news

- **The New Secretary General of CIDALC**

Within the framework of the XVII General Assembly of CIDALC taking place in Mexico, Fr Samalot Yamil Rivera has been elected as the Secretary General of CIDALC. He is from the General Vicariate of the Holy Cross in Puerto Rico.

Fr Yamil is from Isabela in Puerto Rico. After his novitiate in the Province of St Louis Bertrand, Colombia, he made his first profession in 2002. He was ordained to the priesthood in 2006. He has a doctorate in the Language and Literature of Luso-Brazilian from Brown University, Providence, RI (USA) and another in dogmatic theology from the Pontifical University of Javeriana, Bogota.

In his General Vicariate, he has served as the Moderator of the Center of Theological Studies, at the Central University of Bayamon and as the rector of the Shrine of St Martin de Porres in Cataño. He was the coordinator of the CIDALC Caribbean Zone (2010-2013).

- **Fr Joseph Kenny, OP RIP (1936-2013)**

Fr Joseph Peter Kenny (aka AveJoe or Alhaji) has passed on. He died on the Feast of St Thomas Aquinas, 28th January, 2013. He was originally from the Central Province of St Albert the Great, USA but he has lived and worked all his life in the Province of St Joseph the Worker, Nigeria and Ghana, specifically, at Ibadan, the House of Formation of the Province.

Fr Kenny was born on the January 12, 1936. He made his First Profession in the Order in 1957 and was ordained to the priesthood in 1963. Soon after his ordination, he was assigned to Nigeria in November 1964. That assignment became a permanent one because he spent his entire life in Nigeria and was always proud to say he was a citizen of both the USA and Nigeria.

He started his studies at the Aquinas Institute, River Forest, where he studied Philosophy and Theology. He also studied at Aquinas Institute Dubuque, Pontifical Institute of Arabic Studies, Rome, University of Tunis and University of Edinburgh. He was a foremost expert in Islamic and Arabic Studies.

With his expertise, he taught in various institutions in Nigeria and other parts of Africa. He retired as a full professor and Head of Department of Religious Studies from the University of Ibadan, Nigeria's premier university. He was one of the founding fathers of the Dominican Institute, the Center of Institutional Studies of the Nigerian Province and taught there all his life. Even in his retirement and to the point of his death, he laboured earnestly for the realization of the Dominican University Project of the Province.

Practically every brother of the province passed through him during their formation. Till his death, he was an epitome of assiduous studies to all the brothers and an example of radical poverty. He has written several books and over 200 articles on various areas of theology and philosophy, Thomism, metaphysics, liturgical music, Islam, inter-religious dialogue and various other social issues. He was a lover of Liturgical Music especially Gregorian chants. To complement this interest, was his excellence on the piano. He will also be remembered for his hobby of bee-keeping. At a time, the honey from his bees served as a great source of income for the community.

As an expert in Islam, he served in various capacities on various commissions for Inter-Religious Dialogue for the Catholic Bishops Conference of Nigeria and the Association of Episcopal Conference of West Africa. He had a reading and speaking knowledge of the following languages, most of which were on the expert grade: English, Latin, Greek, Hebrew, Italian, French, German, Spanish, Hausa, Arabic, Yoruba, Dutch, and Portuguese.

Fr Kenny will be greatly missed by all the brothers. It is not a coincidence that he died on the Feast of St Thomas Aquinas. While he was alive, he studied, wrote and taught St Thomas extensively. There is no doubt that St Thomas himself will be at hand to welcome him into the beatific realm. May his soul rest in perfect peace.

- **Fr Reginald Slavkovský Has Been Reelected as Provincial**

The brothers of the Province of Slovakia have just reelected Fr Reginald Adrian Slavkovský as their provincial. He was elected at their 3rd Provincial Chapter at Zvolen. The Master of the Order, fr Bruno Cadoré has confirmed the elected and fr Reginald has in turn accepted the election.

Fr Reginald was born in Košice in 1963. He joined the Order and made his first religious profession in 1991. He was ordained to the priesthood in 1996. Before entering the Order, he studied

Mathematical Analysis at MFF UK, Bratislava. Since after his ordination, he has studied at and has been a professor of Systematic Philosophy at CMTF UP, Olomouc in Trnava.

This will be his second term in office. He was first elected provincial in 2009. At the same Provincial Chapter, the following were elected as diffinitors; frs Dominika Romana Letza, Benedikta Róberta Hajasa, Gabriela Petra Hunčagu and Damiána Juraja Mačura. We wish them all success as they shepherd the affairs of the province for the next four years.

- **Fr Carlos Caceres is the New Provincial of the Province of Central America**

The Provincial Chapter of the Province of St Vincent Ferrer have just elected Fr Antonio Caceres Carlos Pereira as their new Prior Provincial. He accepted the election after it was confirmed by the Master of the Order, fr Bruno Cadore.

Fr Carlos is a native of San Salvador, Republic of El Salvador. He was born on May 28, 1969, made his religious profession on February 6, 1994 and was ordained to the priesthood on December 12, 1998.

He is a Professor of Philosophy and also holds a Master's degree in Theology and Higher Education. He is currently pursuing a Doctorate in Theology from the College of San Esteban de Salamanca. He has been an animator for the Training and Intellectual Life in the Interprovincial Conference of Latin America (CIDALC). For nine years he has also been involved in the training of students friars of the Province and also as Moderator of Studies.

We wish the new provincial, fr Carlos and his council the best during their tenure.

Calendar of the Master - February 2013

11-23: Plenary Council Meetings at Santa Sabina

13: Ash Wednesday Mass with the Holy Father at Santa Sabina

25-March 6: Visitation to Haiti and Cuba