



## ORDER OF PREACHERS



### Dialogue as a Way for Preaching



Journées Romaines Dominicaines (JRD): a gathering of Dominican women and men living in Muslim countries or working with Muslim communities elsewhere and

Justice, Peace and Care of Creation (JPCC): a quadrennial conference of the Promoters of Justice and Peace of the Asia-Pacific Region

present; “Dialogue as a Way for Preaching.”

A conference examining the role of interreligious dialogue in a world rife with fundamentalism and violence and also cooperation and mutuality

Process: The week together will be structured around conferences, reactors, panel, group-work and sharing. Major themes are: Fundamentalism and violence as realities of our world, The Word and the words of Dialogue and Dialogue as bridge-building towards peace.

Speakers include, Fr. John Prior, SVD, Heru Prakosa, SJ, Peter Phan etc.

Date : 11 -16 August, 2014.

Venue: CIPUTRA WORLD RESORT and HOTEL, Surabaya, Indonesia.

Language: English and French

Cost: The participants will be charged US 200 \$ for the whole session (6 days). We are also asking participants, as usual to pay a registration fee of US 135 \$ to cover additional costs. This is to be paid on arrival.

Please complete the form and send to Ms. Marie-Hélène Canale ([francese@curia.op.org](mailto:francese@curia.op.org)) on or before February 28, 2014.



For further details, contact:  
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### **The Coordinating Committee of Inter-Africa (CC-IAOP) prepares the 12th General Assembly of the IAOP**

*12th General Assembly of IAOP: 20-27 July, 2014, Nairobi, Kenya*

This is the main purpose of the meeting held at St. Thomas Aquinas Priory in Johannesburg, South Africa, from 27 to 30 December 2013, under the chairmanship of Brother Gabriel Samba, Socius for Africa and Coordinator of Inter-Africa. The five members of the Coordinating Committee have focused on the preparation of the 12th General Assembly of the IAOP which will take place in Nairobi, Kenya at the Dimesse Spiritual Centre, from July 20 to 27, 2014, under the theme: "The challenges of the Dominican mission in Africa today". The Committee first reviewed the activities of the year 2013 and each member reported on the tasks entrusted to him.

With regard to the preparation of the 12th General Assembly of the IAOP, the CC-IAOP prepared the agenda and defined the elements that would constitute the report of the Major Superiors in connection with the theme of the Assembly and the orientations and objectives of the 800 years of the jubilee of the confirmation of the Order. The committee then discussed practical issues related to logistics, secretarial, translation, moderators, speakers, liturgy, transportation, etc. It estimated the number of participants to be 45, full members and guests included.

Since the General Assembly of Nairobi will take place in the wake of the celebration of the Jubilee of the Order (because the 13th Assembly of the IAOP will be in 2017), we shall take the opportunity of the 12th Assembly to celebrate the jubilee of the Order at the regional level in Africa. Therefore, the CC-IAOP has invited some members of the General Curia, members of different branches of the Dominican Family present in Africa, some pioneers of Inter-Africa to come. A solemn Mass marking this regional celebration will take place on Saturday, July 26, 2014 at 10 am at the monastery of our Dominican nuns in Karen, Nairobi. On this occasion, we expect to have the Archbishop of Nairobi (who would also preside at the opening Mass of the Assembly) and the Apostolic Nuncio (subject to their response to our invitation), the whole Dominican Family and many other personalities. Several symbolic liturgics and cultural activities are planned.

Finally, the Committee has considered the idea of making a fabric (loincloth) of the Jubilee that we should wear during the Holy Year of Jubilee (November 7, 2015 – January 21, 2017), and the production of a DVD presenting the "Holy Preaching" of the brothers in Africa. The next meeting of the CC-IAOP will take place on 18 and 19 July 2014 in Nairobi before the Assembly. Fr. Gabriel Samba, OP  
To receive *Afridom Flash* directly contact fr Gabriel Samba, OP ([s.africa@curia.op.org](mailto:s.africa@curia.op.org))

### **Rest In Peace Fr Gabriel Nápole, OP**

On the night of Wednesday, December 26, our dear brother Gabriel Nápole passed away after suffering a massive stroke. With deep sorrow we share this news and commend fr Gabriel and the Vicariate of Aragon in South America to which he belongs to the prayers of the entire Dominican family.

He was born in Buenos Aires on September 6, 1959, made his first profession in the Order in 1981 and was ordained a priest in 1986. From 2004 to 2012 he was Regional Prior of the Vicariate of the Aragon Province in South America. Between 1995 and 1997 he received the degrees, Élève titulaire and diplômé from the French Biblical Archaeological School of Jerusalem. He was Director General of the "Pedro de Córdoba" Institute (Centre for Advanced Studies of the Dominican Order in Latin America and the Caribbean) between 1997-2002 and Secretary of the Argentina Society of Theology from 2005 to 2007.

He is currently a Member of the Board of the Bible School "Our Lady of Sion" (Buenos Aires) and since 2002, a member of the Editorial Board of the Journal of Biblical Argentina. Since 2004, he has been the coordinator of the group of Argentine biblical scholars involved in the project of the French Biblical



Archaeological School of Jerusalem, “La Bible dans ses Traditions”, preparing the translation and notes to the book of Joshua, and since 2007, has been participating in the Team Translators of the Bible Church in America (BIA) by the CEBIPAL (CELAM), with translation and concordant notes between Ezra - Nehemiah.

He has been visiting professor at the Faculty of Theology in San Miguel (Buenos Aires) and Uruguay. He also teaches at the Centre for Institutional Studies of the Order of Preachers, in the center of studies "St. Thomas Aquinas" and the Biblical School "Our Lady of Sion".

May his gentle soul rest in peace. Amen

### **A child is born for us**

*Christmas Homily by Fr Anthony Akinwale, OP*

At a time of intense political crisis, the prophet Isaiah addressed the words we heard from the First Reading to the kingdom of Judah: “The people that walked in darkness has seen a great light.”

At a time the kingdom of Judah faced two potent threats, one from Assyria with its highly efficient military, the other from Syria and Israel; at a time Ahaz king of Judah had to make a tough choice between subjecting his kingdom to the wickedness of Syria and Israel or subjecting his kingdom to the oppression of Assyria; at a time Ahaz proved to be indecisive, not knowing whether to succumb to the threat posed by Assyria or to enter into a military alliance with Syria and Israel in order to face Assyria, Isaiah prophesied: “there is a child born for us, a son given to us.”

Isaiah had warned Ahaz in the oracle of the Immanuel which we heard on Sunday not to enter into a military alliance with Syria and Israel in order to face Assyria, but to rely on God who had already given him a sign, the sign of the Immanuel. “The maiden is with child and will soon give birth to a son whom she will call Immanuel, a name which means ‘God-is-with-us’.”

Isaiah assured Judah that with the birth of the child named Immanuel, the darkness that covered the land, the darkness of political crisis, the darkness of imminent military invasion and conquest, would soon disappear. For, in the birth of this child, the people that walked in darkness had seen a great light. The light that shone on the people that walked in darkness was a child.

And this mysterious child is named: “Wonder-Counselor, Mighty-God, Eternal Father, Prince-of-Peace.” He is called “Wonder-Counselor” because he would not be indecisive like Ahaz, neither would he be led astray by bad advisers. He is called “Mighty-God” (God-warrior) because he himself would lead Judah to overcome the military might and efficiency of Assyria. He is called “Eternal Father” because of the high quality of leadership he would provide for the land. And he is called “Prince-of-Peace” because the high quality of leadership he would provide would replace crisis with stability.

There is something else to be said about these names, and that is, two of those are names given to God in the book of Isaiah. God is the one called “Wonder-Counselor” (28:29); God is “Mighty God” (10:21). And of course, God is the Everlasting Father who brings peace.

The prophecy of Isaiah regarding the Immanuel presumably pointed to Hezekiah. But Hezekiah did not fit into the description of the child Isaiah spoke about. He was neither wise, nor mighty, nor fatherly. He was not the Prince-of-Peace Isaiah had foretold. And so, Isaiah looked to a future when his vision would be fulfilled, a future when a son of David would become king on whom shall rest the spirit of the Lord, as we heard during Advent: “the spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of the Lord.”

Tonight, we hear the Gospel according to Luke present the birth of Jesus as the fulfillment of Isaiah’s vision. Tonight, Isaiah’s vision of a people that walked in the dark seeing a great light becomes real and concrete in the Gospel according to Luke. The people that walked in the dark were the people subject to the tyranny, the whims and caprices of the powerful Caesar Augustus. They were the people living in the Roman Empire,



crushed by a ruler who was celebrated as bringer of peace but who in fact used the might of his dictatorship under the pretext of making peace.

The people that walked in the dark were the shepherds “in the countryside close by” who took their turns to watch over their flock “during the night”. At the birth of Jesus, the angel of the Lord appeared to them “and the glory of the Lord shone round them”. In those shepherds, the people that walked in darkness had seen a great light.

And those shepherds. They represent us. For we too walk in the dark. We walk in sin. In the story of creation in the book of Genesis, light was the first creature to be made by God (Gen 1:3). Light enables us to see the beauty in creation. Then came sin. Sin diminishes the beauty of creation. Sin dims the light that enables us to see. Sin brings darkness. Sin is darkness. Sin darkens our intellect to the point where we find it difficult to differentiate between what is really true and what is false, between information and misinformation, between wise counsel and manipulation. And, since our will can only choose the good understood by the intellect, when the intellect mistakes what is false for what is true, the will chooses what appears to be good. This is our story. This is the story of each of us. Our intellect is darkened by sin. Our paths are paths of darkness, paths to darkness. Truly, we are people walking in darkness.

But in the birth of Jesus, light is shone on our path. “The angel of the Lord appeared to them [to the shepherds in the dark] and the glory of the Lord shone round them.” God shows that he cares for us. He does not leave us in the darkness of sin.

In the birth of the child born in Bethlehem God offers us light. His birth is the dawn of a new creation. Just as in the first creation, he created light first, in this new creation, our redemption, he offers us the light of Christ, the light that Jesus is. His glory shines on those who prefer God’s glory to theirs. His light shines on those who prefer his way to the way of sin. We are no longer disfigured by sin. We are beautified by the glory of the Lord. And this light that shines on us is the love of God that confounds us, the love that makes the Mighty God come to us as a fragile little child. For this child is no mere child. A child who is called “Mighty God”, a child who is named “Eternal Father” is a child, but no mere child.

A little child, like light, makes the difference. The child brings joy by his simplicity. It is like we get complicated as we grow in age. It is like the older we get the greater our distance from innocence. I was at Mass on Sunday at the parish in Sango, and from the presider’s chair, I noticed two little girls, identical twins, exchange blows. I made a sign for them to come to the sanctuary. “Why are you fighting?” they would not answer me. The next I thing I said, “Offer each other a handshake.” They did. And they walked away from the sanctuary hand in hand. They remained hand in hand throughout the Mass, and even when they came to say goodbye at the end of Mass.

We see this in many instances, how God uses the birth of a child to open a new page in a family, to free members of a family from enslavement to the past. A young interracial couple I met, a Nigerian man and an American woman, told me of the objection of the parents of the woman to their getting married. They would not want their daughter to marry a black man, a Nigerian for that matter. We are famous and notorious. Our Ghanaian brothers and sisters, not knowing what to make of our fame and notoriety say in gratitude to God: “Thank God, God is not an alata.” On the day this couple got married, the woman’s parents stood at the back of the Church, weeping. But when the first child was born, their attitude to the union became positive. And that familiar experience God uses even now in the birth of his only begotten Son.

A little child refreshes relationships by his innocence precisely because his innocence challenges our claims to innocence, our presumption. The light that this child is exposes our sins of malice, our hatred and resentment as things from which we have been freed so that we can embrace a new life. This child calls us back to real innocence because in his birth, to use the words of the Second Reading, “God’s grace has been revealed”.

God’s grace has been revealed, and it has made salvation possible for the whole human race and taught us that what we have to do is to give up everything that does not lead to God, and all our worldly ambitions; we must be self-restrained and live good and religious lives here in this present world, while we are waiting in



hope for the blessing which will come with the Appearing of the glory of our great God and savior Jesus Christ

This child makes a difference because this child will sacrifice himself for us in order to set us free from all wickedness and purify us so that we would be his very own and would have no ambition except to do good.

At the birth of this child, the heavenly throng burst into song, praising God:  
Glory to God in the highest heaven,  
and peace to men who enjoy his favour.

This child brings us peace. In Jesus, God gives us peace not because we deserve it, but because of his mercy. While Caesar Augustus used his military might to impose peace of his own making, peace of his own notion and imagination, the Mighty God uses the simplicity and vulnerability of a child to offer us peace. God is teaching us that peace is never imposed. Genuine peace is an offer from God waiting to be received by men and women of good will. The peace God offers us is not the peace of political astuteness, not peace of superior military strategy, but peace that comes from childlike innocence. It is those who desire this innocence in themselves first who win God's favour.

In the birth of Christ, love has found us. And in the words of the Sussex Carol, beautifully arranged by June Nixon, which the choir will sing at Offertory:

Why should men on earth be so sad  
since our Redeemer made us glad.  
When from our sins he set us free.  
All for to gain our liberty.

Filled with gratitude to God for the birth of this child, his only begotten Son, the words of Fred Pratt Green in the last stanza of his hymn "For the fruits of all creation" come to mind:

For the wonders that astound us,  
For the truths that still confound us,  
Most of all, that love has found us  
Thanks be to God.

Father Anthony Akinwale, O.P. (Dominican Priory, Ibadan, Nigeria)

### **Anniversary of the Approval of the Order of Preachers**

Seven hundred and ninety-two years ago today, Pope Honorius III gave official approval of the creation of the Order of Preachers by our Holy Father Dominic. Let us thank God for his blessings on the Order and pray that he will sustain and fortify us. Below is the text of the Bull of approval and an image of the original:

Honorius, bishop, servant of the servants of God, to the beloved sons Dominic, prior of St. Romanus in Toulouse, and his brethren, both present and future, professed in the regular life. In perpetuum.

It is fitting that apostolic protection should be extended to those choosing the religious life, lest temerarious attacks should possibly turn them away from their purpose or, God forbid, destroy the vigour of the sacred religious institute. Wherefore, beloved sons in the Lord, we benevolently assent to your just requests. We take the Church of St. Romanus in Toulouse, where you have given yourselves to the service of God, under the protection of St. Peter and our own, and we secure it with the present written privilege.

In the first place, indeed, we decree that the canonical Order which is known to be established according to God and the Rule of St. Augustine in the said Church should be inviolably preserved forever.

Moreover, that whatever possessions and whatever goods the said church at present justly and canonically possesses or shall be able, the Lord granting, to acquire in the future through the concession of the popes, the liberality of kings or princes, the offerings of the faithful, or other just means, should belong firmly and inviolably to you and your successors. Among these goods, we have deemed it well to name the following: the place itself where the said church is situated, with its properties; the church of Prouille with its properties;



the estate of Caussanel with its properties; the church of St. Mary of Lescure with its properties; the hospice in Toulouse, called “the Hospice of Arnold Bernard,” with its properties; the church of the Holy Trinity in Loubens, with its properties; and the tithes which, in his good and provident liberality, our venerable brother Foulques, the bishop of Toulouse, with the consent of his chapter, has given you, as this is more explicitly contained in his letters.

Also let no one presume to exact or extort from you tithes from the fruits of the lands which you cultivate with your own hands or at your own expense, or from the produce of your animals.

Moreover, you may receive and keep, without opposition from anyone, members of the clergy or the laity who are free men and unencumbered by debt, who flee from the world to enter the religious life.

Furthermore, we prohibit any of your brethren, after they have made profession in your church to depart from it without the permission of their prior, except for the purpose of entering a stricter religious institute. If one should leave, let no one dare to receive him without the authorization of a letter from your community.

In the parochial churches which you hold, you may select priests and present them to the bishop of the diocese, to whom, if they are worthy, the bishop shall entrust the care of souls, so that they may be responsible to him in spiritual matters and to you in temporal matters.

We decree further that no one may impose new and unjust exactions on your church, or promulgate sentences of excommunication or interdict on you or your church without a manifest and just cause. When, however, a general interdict shall be laid on the whole territory, it will be permitted to you to celebrate the divine office behind closed doors, chanting in a low voice, not ringing the bells, and excluding those under excommunication and interdict.

The sacred Chrism, holy oils, the consecration of altars or basilicas, and the ordination of clerics who are to be promoted to holy orders, you shall obtain from the bishop of the diocese, so long as he is a Catholic and in grace and communion with the most holy Roman See and is willing to impart these to you without any irregularity. Otherwise, you may approach any Catholic bishop you may choose, provided he be in grace and communion with the Apostolic See; and armed with our authority, he may impart to you what you petition.

Moreover, we grant this place freedom of burial. Let no one, then, place an obstacle to the devotion and last will of those who choose to be buried there, provided they are not excommunicated or under interdict. However, the just rights of the churches from which the corpses are taken must be safeguarded.

When you, who are now the Prior of this place, or any of your successors shall go out of office, no one shall be appointed by secret craftiness or violence; but only he whom the brethren, by common agreement, or whom those brethren who are of more mature and sound judgment shall choose to elect according to God and the Rule of St. Augustine.

Furthermore, the liberties, ancient immunities, and reasonable customs granted to your church and observed up to this time, we ratify and command that they shall endure inviolably for all future time. We decree, therefore, that no one may rashly disturb the aforementioned church, take away its possessions or, having removed, keep them, diminish them, or harass them by any kind of molestation, but all these goods shall be preserved intact entirely for the control, sustenance, and use of those for whom they have been granted, saving the authority of the Apostolic See and the canonical rights of the diocesan bishop.

If, therefore, in the future any ecclesiastical or secular person whosoever, having knowledge of this our document, shall rashly attempt to contravene it, and if, after a second or third admonition, he refuses to correct his fault by fitting satisfaction, let him forfeit the dignity of his power and honor; and let him know that he shall stand guilty of the perpetrated evil before God’s judgment and shall be denied the most sacred Body and Blood of our God and Lord, our Saviour Jesus Christ, and shall, at the last judgment, be delivered to strict vengeance. Nevertheless, may all those who uphold the rights of the said place have the peace of Our Lord Jesus Christ, receive the fruit of good action here on earth, and, before the Just Judge, receive the rewards of eternal peace. Amen, amen, amen.



I, Honorius, Bishop of the Catholic Church.

Perfect my steps in your ways. Fare ye well!

[Then follow the signatures of eighteen cardinals.]

Given at Rome at St. Peter, by the hand of Ranerio, Prior of Santo Fridiano in Lucca, Vice-Chancellor of the holy Roman Church, on the eleventh of the kalends of January, the fifth indiction, the 1216th year of Our Lord's Incarnation, the first year of the Lord Pope, Honorius III.

## **EUROPEAN COUNCIL OF LAY DOMINICAN FRATERNITIES**

*Newsletter 2/2013*

### **1. 5TH ECLDF MEETING (7TH – 10TH NOVEMBER 2013) IN BOLOGNA, ITALY**

The members of the Council met for the last meeting during their office term. We met in Bologna, in Collegio San Tommaso, where the next European Assembly of Lay Dominican Fraternities will be held in May 2014. The Collegio is situated in the heart of Bologna, by the Basilica and Tomb of St. Dominic. For more information, please refer to their website - [www.collegiosantommaso.it](http://www.collegiosantommaso.it). The meeting itself started on Friday morning with the most important topic – Preparation of Assembly in Bologna. Thanks to Elisabetta Molè, Lay Dominican from Bologna, we were able to see all the rooms and conference spaces, which will be at our disposal during the Assembly. For the plenary meeting a large Faculty classroom was offered to us. Elisabetta also offered us help with arranging coffee breaks and “small aids” during our Assembly.

### **2. FINANCES AND FUND RAISING**

During Friday morning the most important issue was discussed – finances. Jose Antonio presented a newly opened PayPal account linked to the Pax-Bank account for a crowd-funding. The page was launched primarily for ECLDF Assembly organization project, but can be used also as a base for Formation Working Group, visits to Provinces/Vicariates, ordinary meetings of the next Council. The webpage is translated into several languages and is accessible via link [www.gofundme.com/ecldf](http://www.gofundme.com/ecldf). Right now we received 100 EUR out of 5000 EUR. Thank you Piotr! Jose Antonio then informed the Council that the amount of money in the Bank is ‘a little bit under the balance needed’. ECLDF still encourages provinces and vicariates to send their annual contributions for 2013 and the previous years. Thanks to information from Klaus Bornewasser, our European delegate to ICLDF, Jose Antonio will contact a German Catholic foundation - RENOVABIS, which in the past made a donation to ECLDF, and ask for donation for delegates from Easter European countries. It is necessary to provide a pack of documents including Programme, Title and Content of the Assembly.

### **3. INTERNATIONAL CONGRESS OF LAY DOMINICANS WILL BE IN 2017**

Klaus Bornewasser made a presentation of ICLDF meeting in Mexico City, Mexico. We have learned that Mexico City is situated 2 200m above Sea level and that he travelled one street which is 38 km long. Klaus informed us that ICLDF agreed on a new way of working during ICLDF meetings. The most important project of ICLDF will be to organize the next International Congress, which will be held in July 2017 (they are looking for the most suitable place).

### **4. 9TH EUROPEAN ASSEMBLY OF LAY DOMINICANS IN BOLOGNA, 21ST – 26TH MAY 2014**

Then the rest of meeting was dedicated to preparation of the Assembly. As is already known, the Assembly will take place in Bologna from 21st – 26th May 2014, in Collegio San Tommaso. The theme of the meeting will be <<Torchbearers: Crossing borders>>.

A preliminary Programme will be as follows:

- Wednesday 21st May 2014 – Arrival of Delegates
- Thursday 22nd May 2014 – Lauds, Opening of the Assembly, short reports from ECLDF officers, 1st Talk and discussion, Work in Working groups, Holy Mass, Vespers
- Friday 23rd May 2014 – Lauds, 2nd Talk and discussion, Work in Working Groups, 2nd Talk and discussion, Work in Working Groups, Holy Mass, Vespers



- Saturday 24th May 2014 (Feast of Translation of St. Dominic) – Lauds, Common Mass with Priory friars in Basilica, Tractatus, plenary discussion on Statutes and presentation of results of working groups, Vespers, Social evening with local Lay Dominicans, friars and YDYM
- Sunday 25th May 2014 (arrival of Master of the Order – Bruno Cadoré) – Lauds, Holy Mass with Master of Order, Talk of Master of the Order, Election of new ECLDF, Installation of new ECLDF, Vespers
- Monday 26th May 2014 – Departure of delegates

A part of the Programme will be also a Guided tour to Basilica and Priory, Prayer in front of the Pilgrim Image of St. Dominic, Social events and visit to Bologna city.

As we already informed, the Convocation Letter, which was sent to all Provinces in November 15th 2013, will be followed by a Letter with more detailed information before Christmas 2013. Provinces will be requested to send back Registration Forms by 31st March 2014. One month before the beginning of Assembly, April 15th 2014, payment of the Assembly fee will be due.

As our financial budget is limited, the Assembly and plenary sessions will be in English, however working groups will be gathered according to linguistic factors (e.g. French, Italian, Spanish, etc.). However, if there are two delegates from the same Province/Vicariate, at least one must understand English.

As we already informed, the presentation of Provinces and delegates will be requested in advance, by filling a template with short presentation of themselves and a photograph. This will be displayed on a notice board and thus made available to all participants.

#### 5. PILGRIMAGE OF A PICTURE OF SAINT DOMINIC

The “Pilgrim Image” of our St. Dominic started its journey in September from Seville, Spain to Fatima, Portugal. In these days it has already arrived in the Netherlands and will follow in accordance with the schedule across Europe. Thanks to flexibility of Lay Dominicans from Hungary, the Image will also go to Ukraine.

#### 6. SMILING COMMENT FROM PILGRIMAGE OF PICTURE OF SAINT DOMINIC

During the pilgrimage of St. Dominic across Europe we have encountered, that he prefers to travel in car with married couple alone. □ Here is the comment from Cristina Busto, Portugal, we have received:

“First I would like to tell you that everybody loved the pilgrimage; it is a beautiful Image, showing our Father in such colours, expressive look... There was only one problem: the dimensions! Gabriel and I transported it to Fátima (we had a formation meeting with the laity) with no problem, because there were only the two of us, and we had the back seat of our car free. But when we wanted to carry it to the Dominican Family meeting, we had no place to transport it! So, we had only one day to preach around the Pilgrim Image, but it was very good!”

#### 7. THERE IS NO NEXT MEETING OF THIS ECLDF, NEXT MEETING IS IN BOLOGNA IN MAY 2014!

Our ECLDF team is looking forward to meeting you or your delegates by the tomb of St. Dominic next year! Thanks to all of you for your prayers and support!

#### 8. THE PILGRIMAGE OF SAINT DOMINIC PICTURE IN PORTUGAL

The Pilgrimage of Saint Dominic was presented to the Portuguese laity in a formation day that took place in Fátima, on 26th of October. The theme was “Lives of lay Dominicans” and Pier Giorgio Frassati was the main figure. There were represented six Fraternities, from North to South.

The Pilgrim Image was received with much enthusiasm, and many people wanted to bring it to their fraternities, if we had more time and if it could be more “transportable”.

We prayed the Litany of Dominican Saints and Blessed, after our working day talking about so many lives of saints... Lay Dominicans!

It was the perfect way to end a very good formation day.

Our prayer is with all lay Dominicans that, like us, have gathered around the Pilgrim Image, and will do so; but especially with all those that prepared this peregrination!



Cristina Busto (President of the Council of the Portuguese Laity)

#### ASSEMBLY PRAYER

Lord Jesus Christ,

you are the light of the world.

We are torchbearers, bringing your light to our brothers and sisters throughout Europe.

Help us to keep the flame burning.

Help us to build bridges, and not walls; to illuminate and warm, and not to destroy; to open our arms in welcome, and not to raise barriers.

Teach us to cross the borders between nations, between Languages, between generations, between the sexes, between Religious and laity, between those who love the past and those who long for the future.

May we be true followers of St Dominic, bringing your Word to all those we meet.

We ask this in your name. Amen.

Eva Zúdorová (ECLDF Communication Officer)

#### **Priory Institute Graduations November 2013**

*at St Mary's Priory, Tallaght*

The Priory Institute, based at St Mary's Priory, Tallaght, County Dublin, held a graduation ceremony recently for its students who had completed programmes in theology.

The ceremony was held on 9th November in St Mary's conventual church, and attended by lecturers and administrative staff of the Institute along with the guests of the graduates.

The Priory Institute was set up following a decision of the Provincial Chapter of the Irish Dominican Friars in 2000.

It offers programmes in philosophy and theology up to and including a bachelors degree (level 8) through a distance education approach.

Follow this link to see pictures of the happy event - <http://dominicanfriars.ie/gallery/events/pi-graduations-2013.html>

Priory Institute website - <http://www.prioryinstitute.ie>

#### **113 Years of Prayerful Presence**

Yesterday (December 9) our prioress, Sr. Mary Martin, as well as the sub-prioress from the monastery in Squamish, B.C., Sr. Jean Marie, and the prioress from the monastery in Menlo Park, California, Sr. Maria Christine, traveled down to Camden with one of our externs, Sr. Maureen. The Dominican Monastery in Camden, after 113 years, was closing with a final farewell Mass. This monastery had been reduced to only three sisters due to a lack of vocations and could no longer live the full Dominican monastic life. The three sisters left will be joining the monastery in Elmira, NY to continue their life of prayer.

Each Dominican Monastery in America (there are now 15, as well as 2 convents of contemplative Dominican sisters) was invited to send sisters to attend the farewell Mass. Sisters from our monasteries in Elmira (NY), Summit (NJ), Squamish (B.C.), Menlo Park (CA), Lancaster (PA), Lufkin (TX), Bronx (NY), and New Castle (DE) (I may be missing some!) attended the event to give their support to our three Camden sisters.



The closing of the Camden Monastery leaves the Camden diocese without a single contemplative monastery and it brings the number of Dominican monasteries in New Jersey down to one—ours here in Summit.

Bishop Dennis Sullivan celebrated the Mass with many friends of the community in attendance. Many of the priests and one seminarian mentioned that they owe their vocations to the prayers of the Camden nuns. One priest, Fr. Vincent Garland, even owes his very life to the intercession of the Camden nuns after hope was lost that he would recover from being hit by a car as a child. The event marks the last time the bells were rung and the last singing of the Salve Regina (sung by Dominican nuns every night after Compline) in the Monastery chapel.

While we are saddened to see such a house of prayer come to an end, we rejoice for the grace of 113 years of prayer and penance for the salvation of the world.

### **Master of the Order visits Dominican nuns in Drogheda, Co Louth.**

The Master of the Dominican Order (fr Bruno Cadore OP) is currently visiting the friars of the Irish Dominican province. This formal visit, called a 'canonical visitation' is an opportunity for the head of the Order to meet with all the communities and friars of the province and to discuss how our lives as friars are being lived at this time. Fr Bruno is accompanied by a socius, or assistant, fr Dominic Izzo OP ( a friar of the Saint Joseph Province in the United States).

The Master of the Order also has responsibility for the Dominican contemplative nuns throughout the world, including the Dominican nuns at the monastery of Saint Catherine of Siena in Drogheda, County Louth. Last Thursday I was privileged to accompany fr Bruno and fr Dominic as they visited the nuns. It was a wonderful meeting with lively discussion and brought home the closeness of the contemplative nuns to the friars of the Order. The friars are heavily dependent on the prayers of the nuns for the preaching mission of the Order. May that close bond of friendship and prayer sustain us.

### **News from the Brothers and Sisters in Bangui, Central African Republic**

As at this morning, Sunday December 8, 2013. Brother Richard called several people in different parts of the city. They said that the night was quiet. After Morning Prayers, brothers Ilitch and Justin took a walk in the neighborhood. They meet a few people in the streets. They meet the French army that patrol in the city. The French soldiers ask them, if everything is okay. The brothers answer, "yes!" The military wants to know if there is any place where abuses or violence are taking place. The brothers returned home without any problem. They told us that they did not see any vehicle of the Seleka soldiers around.

Brother Richard went to celebrate Mass for the Sisters of Charity of Mother Theresa of Calcutta, about ten minutes walk from our community. There the sisters care for the elderly and orphans. The Mass went well and the brother came back to the community safe and sound. Meanwhile, brothers Ilitch and Justin went out again to a small market not very far from the community. They were able to buy cassava and some vegetable.

At 10:00 am, it was time for the community mass. Since my arrival in Bangui, I have been the chief celebrant every day. Our neighbors, the religious sisters are there, and a couple of the faithful who usually come for this Mass. Some of them expatriates, including Italians. After Mass, we shared news of the things happening around, each telling his or her story. The atmosphere is good despite the fear of abuses, attacks and the uncertainty about the future. The presence of each other is comforting and encouraging to all. That is the situation this morning in the community and in our neighborhood.

The city is still quiet. But people are talking of killings in some neighborhoods of Bangui. Two young people were killed last night not far from our community. Many displaced people are still in the churches and at the airport. They are afraid to return home for fear of reprisals and score-settling. Last night, the " tene- tene " ( rumors in the local language Sango here ) have driven some people from their homes to take refuge in safe places. A fellow parish priest in Bangui has informed us that the number of displaced people in his parish reached nine thousands (9,000) and there are only two toilets in his parish. At the Major Seminary of Bangui,



the Rector speaks of more than four hundred displaced. People sleep outside. The situation is not yet back to normal. A three-day national mourning has been declared in the country, and the curfew in Bangui, from 6 pm to 6 am.

Tomorrow Monday, will people go back to work, and students to school? Nothing is sure. When will commercial flights resume in Bangui? Nobody knows. We remain hopeful. We continue to watch and pray in expectation of "THAT DAY", the Day of the Lord, the Prince of Peace. Fr. Gabriel Samba, op  
To receive the *Afridom Flash* regularly, contact fr Gabriel Samba, OP (s.africa@curia.op.org)

### **Praying Together for the Entire Order**

The primary task of a mother is the care of its offspring. As the true Mother House of the Order, the Convent of Santa Sabina prays daily for all the entities of the Order and the entire Dominican Family.

The Convent is unique in many ways. For one, it is a mini replica of the entire Order since every region of the Order is represented in the Convent. Certainly, the brothers must have been praying for the different entities for ages. However, in a more formal way, since the beginning of this year, the Convent has been praying for all the entities of the Order, one each day.

From the recommendation of the Master of the Order and his Vicar for the Convent, fr Bernardino Prella, the Cantor of the Convent, fr Bruno Clifton has prepared a timetable for the prayers. In the timetable, each entity in the Order is listed, one for each day. During the intercessory prayers at vespers each day, the hebdom intones the prayer intention with this formula,

“Oggi preghiamo per I fratelli di ..... e per tutta la famiglia Domenicana in quella regione”

(Today, we pray for the brothers of ..... and for the entire Dominican family in that region)

and all the other brothers follow in silent prayers.

This keeps us in touch with the entire Order in a very unique way. This is the timetable for the prayers.

INTERCESSIONI PER L'ORDINE CICLO A	
[Formulario proposto: Oggi preghiamo per i fratelli di ... e per tutta la famiglia Domenicana in quella regione]	
SETTIMANA I	
Domenica 1V:	01 Spagna
Domenica 2V:	02 Tolosa
Lunedì:	03 Francia
Martedì:	04 S Domenico – Italia
Mercoledì:	05 S Caterina – Italia
Giovedì:	06 S Tommaso – Italia
Venerdì:	07 Ungheria
SETTIMANA II	
Domenica 1V:	08 Germania – Teutonia
Domenica 2V:	09 Inghilterra
Lunedì:	10 Polonia
Martedì:	11 Aragona
Mercoledì:	12 Boemia
Giovedì:	13 Croazia
Venerdì:	15 Portogallo
SETTIMANA III	
Domenica 1V:	16 Betica
Domenica 2V:	17 Olanda
Lunedì:	18 Irlanda
Martedì:	19 Messico
Mercoledì:	20 Peru
Giovedì:	21 Colombia
Venerdì:	23 Ecuador
SETTIMANA IV	
Domenica 1V:	24 Cile
Domenica 2V:	25 Nostra Signora del Rosario
Lunedì:	27 Fiandre
Martedì:	28 Argentina
Mercoledì:	29 San Giuseppe – USA
Giovedì:	30 Malta
Venerdì:	31 Canada

INTERCESSIONI PER L'ORDINE CICLO B	
[Formulario proposto: Oggi preghiamo per i fratelli di ... e per tutta la famiglia Domenicana in quella regione]	
SETTIMANA I	
Domenica 1V:	32 Santo Nome – USA
Domenica 2V:	34 Austria – Germania
Lunedì:	35 Sant'Alberto Magno – USA
Martedì:	36 Australia
Mercoledì:	37 Brasile
Giovedì:	38 Svizzera
Venerdì:	39 Belgio del Sud
SETTIMANA II	
Domenica 1V:	40 Vietnam
Domenica 2V:	41 Filippine
Lunedì:	42 San Martino de Porres – USA
Martedì:	43 Pakistan
Mercoledì:	44 America Centrale
Giovedì:	45 Nigeria
Venerdì:	46 India
SETTIMANA III	
Domenica 1V:	47 Congo
Domenica 2V:	48 Africa del Sud
Lunedì:	49 Taiwan
Martedì:	80 Paesi Baltici
Mercoledì:	81 Russia – Ucraina
Giovedì:	82 Puerto Rico
Venerdì:	83 Slovacchia
SETTIMANA IV	
Domenica 1V:	84 Africa del Ovest
Domenica 2V:	85 Bolivia
Lunedì:	Curia Generalizia – Santa Sabina
Martedì:	Angelicum
Mercoledì:	Gerusalemme
Giovedì:	Friburgo
Venerdì:	Santa Maria Maggiore



There are two different Cycles (A and B), each covering the four weeks of the Church's prayer cycle. On the first week of Advent, we started with Cycle A.

We invite all the brothers and the entire Dominican family to join us in these prayers, using the timetable. What powerful effect it would have if we all together pray daily for a particular intention, a particular entity. With this timetable, no one will be left out rather, everyone will pray for everyone. The most interesting thing is that, we will all be doing it together, a true communion in prayer.

“Behold, how good and pleasant it is for brothers (sisters) to dwell (and pray) together in unity” (Ps 133)

### **The Ordination of Seven Burmese Dominican Brothers**

The days 23rd and 24th of November of this year 2013 will be recorded in the chronicles of the Province of Our Lady of the Rosary as part of its history. In fact they are already part of that history. Three important events for us, for the Dominican Order and for the Church took place on those days in the city of Loikaw, the capital of the Kayah State, in Burma or Myanmar (as today the country is known). They were the following ones:

- the Solemn Profession of two of our Burmese Dominican brothers (Isaac and Mariano);
- the Opening of a House of the Order under the patronage of St Thomas Aquinas; and
- the Ordination of seven of our brothers (five as priests and two as deacons).

Three unusual events for that diocese of Loikaw, which, although geographically located in Myanmar's smallest State (4,500 square miles in extension and around 350,000 inhabitants), however, it has the biggest percentage of Catholics (a total number of 89,000). No wonder the diocese of Loikaw is known as the stronghold of the Catholicism in that “Golden Land”, which is what the word “Myanmar” means.

This was the most important event that we had gone to witness: the ordination of seven of our Burmese Dominican brothers (5 as priests and 2 as deacons). The ceremony was held at the Cathedral compound in the morning of November 24, the solemnity of Christ the King, the Patron of the Cathedral of that city of Loikaw.

It was an amazing thing. Neither the old nor the new Cathedral could accommodate the thousands of pilgrims who had come to the place for their patronal feast. People from the city and from the distant mountains, many of them in their traditional costumes, filled the cathedral compound. There was a festive atmosphere in the air. It was seven o'clock in the morning of that Sunday when more than 200 children (boys and girls) dressed up in their first communion attires waited already impatiently in two lanes for the beginning of the procession of the 104 concelebrating priests towards the altar placed under a tent near the new cathedral. Three musical bands took their turns to accompany until the altar the long queue of acolytes, children, those to be ordained with their relatives, concelebrating priests, and the two bishops.

Upon arrival to the altar, the bishop of the place, Msgr. Sotero Phamo, addressed a few welcome words to me and to the friars of the Province present there. I felt obliged to answer him from the ambo with some words, which translated into vernacular language through the loudspeakers, set the tone of the celebration that was about to start: “It is a joy for me and for my brother Dominicans being here today celebrating the feast of Christ the King with you. We are a group of Dominicans who have come from different places (Hong Kong, Macau, Manila, Rome...) not as tourists but as pilgrims to accompany the group of seven brothers of ours from this diocese of Loikaw who today are about to be ordained priests and deacons. This is the first time that such thing happens and hence it is a historical event for us, for the Dominican

Order and for the Church. The whole thing has been possible thanks to your Bishop Sotero, to whom we are deeply grateful, and to his Auxiliary Bishop Stephen who kindly accepted to ordain our brothers. We are impressed by the colors and the beauty of the settings, by your religiosity and by your living faith. In very few places of the world can today be contemplated the view that our eyes are contemplating. Thank you very much for your hospitality and for the love you show to our Dominican brothers who today are being ordained and who will remain here with you to serve to your needs. May the Lord bless you and keep your faith strong. When we return to our places we will keep you in our memories and prayer. A blessed day to all!”



A choir of 300 members, backed up by the crowd, sang the Mass in Gregorian chant: Kyrie, Gloria, Sanctus, Agnus Dei. The solemn celebration went on for nearly three hours under a scorching sun with the characteristic ceremonies of an ordination (Litany of the Saints, Laying of hands, welcome embraces, etc.), at times quite touching because of its uniqueness. It is true that in order to avoid falling prey of emotions one has sometimes to imagine that nothing is going on when in reality something and very significant is indeed going on. Some people sowed yesterday so that today we may harvest the fruits of their labor. My heartfelt gratitude to those who initiated the mission of the Province in Myanmar and to those who through the past years have worked in the formation of our young brothers.

The ordination of the first batch of Burmese Dominicans, the opening of a house of the Order in Loikaw and the solemn profession of two native brothers in the Province are very significant events in the history of our mission. It is my pleasure to share them with you all. How I wish that this kind of events awake in us a deep sense of gratitude to God, help us to rise over our miseries, make us overcome the crises and petty troubles existing in our communities and, in a word, enable us to look up to the future with hope. This is what I ask God for.

### **The Opening of St Thomas Aquinas House at Loikaw**

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Honored must have felt the Angelic Doctor at being called after his name the first Dominican House in those mountains of the Karen ethnic group, in Myanmar. The name was chosen by our Burmese brothers, perhaps to indicate that this building, home from this day 23 of November of a Dominican community, is called to become a centre of irradiation of faith and culture as well as of social and human promotion.

Colorful indeed was the opening ceremony: three hostesses dressed up in red costumes embroidered with local designs were waiting at the entrance of the House, holding in their hands a blue ribbon that in a few minutes was going to be jointly cut by the Bishop of the place, Msgr. Sotero Phamo, and by the Prior Provincial, fr. Javier Gonzalez. The ceremony began with the proclamation of a Psalm. Then Father Pedro Luis Gonzalez, the superior and representative of our community in Rome, read the document of erection of the House issued by the Master of the Order, fr. Bruno

Cadoré dated 1st November 2013. In a matter of seconds, two strategic cuttings on

the ribbon caused the quick rising into the sky, above the rooftop of the house, of a cloud of balloons, carrying with them not only pieces of the blue ribbon itself, but also the gazing looks of children and adults alike. Soon afterwards the eyes turned to the ground to watch how the two bishops, one on the first floor and the other on the second, were assuring divine protection over the house and its inhabitants as they sprinkled holy water on its walls and rooms before giving us all a final blessing.

The awaited ending was the snacks and refreshments spread around on tables. Everyone was welcome and appreciated it. A number of families of the neighboring village remained there to have later on beside the house a heartily dinner which they themselves had prepared.



With the assignation of the first members and the appointment of its first superior, the first Dominican community in the place was established, and with it, the presence of Our Lady of the Rosary Province in the diocese of Loikaw. A promising beginning!

### **THE POPE ANNOUNCES THAT 2015 WILL BE DEDICATED TO CONSECRATED LIFE**

The Union of Superiors General held its 82nd General Assembly in the Salesianum in Rome from 27 to 29 November. The story of three experiences provided the basis for reflections and encounters focusing on the challenges of leadership in the light of the Magisterium and following the example given by Pope Francis. The Holy Father chose to meet with the Superiors for three hours, rather than the short encounter envisaged: no address was prepared in advance, but instead a long, colloquial and fraternal discussion took place, composed of questions and answers.

The first group of questions related to the identity and mission of consecrated life. A radical approach is required of all Christians, the Pope stated, but religious persons are called upon to follow the Lord in a special way: “They are men and woman who can awaken the world. Consecrated life is prophecy. God asks us to fly the nest and to be sent to the frontiers of the world, avoiding the temptation to ‘domesticate’ them. This is the most concrete way of imitating the Lord”.

When asked about the situation of vocations, the Pope emphasised that there are young Churches which are bearing new fruit. This naturally gives rise to a re-evaluation of the inculturation of charism. The Church must follow the example of Matteo Ricci in asking forgiveness for and looking with shame upon apostolic failures caused by misunderstandings in this field. Intercultural dialogue must press for the introduction persons of various cultures, expressing different ways of living charism, in the governance of religious institutes.

The Pope insisted upon the importance of formation, which he presented as founded upon four fundamental pillars: spiritual, intellectual, communitarian and apostolic. It is indispensable to avoid every form of hypocrisy and clericalism by means of a frank and open dialogue on all aspects of life: “formation is an artisanal craft, not a form of policing”, he commented; “its aim is to form religious persons with a tender heart, not acid, not like vinegar. We are all sinners, but not corrupt. Sinners are to be accepted, but not the corrupt”.

When asked about brotherhood, the Pope said that this has a great force of attraction, and presupposes the acceptance of differences and conflicts. At time it is difficult to live in fraternity, but without it no fruit may be borne. In any case, “we must never act like managers when faced with a brother's conflict: conflict instead must be caressed”, said the Pope.

A number of questions were asked regarding the relationships between religious persons and the particular Churches to which they belong. The Pope confirmed that he had experience of the possible problems: “We bishops must understand that consecrated persons are not helpers, but rather charisms which enrich dioceses”.

The final questions regarded the frontiers of the mission of consecrated persons. “They must be sought on the basis of the charisms”, answered the Pope. Situations of exclusion remain the first priorities. Alongside these challenges he mentioned the cultural and educational mission in schools and universities. For the Pope, the pillars of education are “transmitting knowledge, transmitting methods, transmitting values. By these means, faith is communicated. The educator must measure up to those he educates, and must give careful thought to how to proclaim Jesus Christ to a changing generation”.

Before taking leave of the 120 Superiors General present, the Pope announced that 2015 would be a year dedicated to consecrated life. He added, “Thank you for what you do and for your spirit of faith and your service. Thank you for your witness and also for the humiliations through which you have had to pass”.

### **Official News**



### **Merry Christmas from the Master of the Order**

Contemplari et Contemplata aliis tradere.

"Contemplation is the seizing of our entire being by the mystery of God's love which simultaneously acts in the world and establishes its home within us".

Merry Christmas!

fr Bruno Cadoré, OP

("May it be done to me according to your word (Lk 1, 38). Mary: Contemplation and Preaching of the Word", February 2013).

### **The Coordinator of the Jubilee of the Order**

In accordance with the ordination of the General Chapter of Trogir 2013;

"We ordain the Master of the Order to name a Coordinator and Steering Committee as soon as possible to oversee the Jubilee and to work together with the Provincial Promoters of the Jubilee" (no. 53),

the Master of the Order, fr Bruno Cadoré has appointed fr Franklin Buitrago Rojas as the Coordinator for the Jubilee of the Order. Fr Franklin is currently the Secretary General of the Order and he is from the Province of Colombia.

The General Chapter of Trogir also thanks fr José Gabriel Mesa, also from the Province of Colombia for his great efforts in preparing the proposal for the Jubilee. Fr Franklin will continue from where he stopped.

We wish you all the best in his new task.

### **The Permanent Commission for the Promotion of Study**

The Permanent Commission for the Promotion of Study met in Rome from Wednesday, 06 December until Friday, 08 December, 2013. As part of its broad mandate, the Commission assists and advises the Master of the Order on matters that touch the intellectual life and the preaching mission of the Order.

Among these are the tasks that the Chapters of Rome and Trogir have given to it. These include the revision of the Ratio Studiorum Generalis and the preparation of joint meetings of Provincials and Regents in each region of the Order before 2016 to promote regional collaboration among our centers of study.

Significant work was done on the Ratio and a text should be available for further study by Provincials and Regents within the next six months. Planning has also started on the regional meetings of Provincials and Regents, which will begin to take place in 2015. In addition, the Commission is developing a database of professors in the Order who are currently teaching.

Members of the Commission include the five regional Coordinators of Regents;

fr. Emmanuel Durand – Province of France (Europe),

fr. Bryan Kromholtz - Province of the Most Holy Name, USA (North America),

fr. Romulo "Roy" Rodriguez – Province of the Philippines (Asia-Pacific),

fr. Luis Javier Rubio Guerrero – Province of Mexico (Latin America and the Caribbean), and

fr. Gilles Soglo – Vice Province of West Africa (Africa).

In addition, there are three brothers who have been appointed directly by the Master of the Order;



fr. Michal Paluch (Poland),

fr. Jorge Scampini (Argentina) and

fr. Benoît-Dominique de La Soujeole (Toulouse), who also represents the institutions under the immediate jurisdiction of the Master.

fr. Michael Mascari, the Socius for Studies, serves as the President of the Commission.

fr Michael Mascari, OP

### **The Calendar of the Master of the Order for January 2014**

Dec 26-Jan 6: Brief Recess

6-20: Canonical Visitation to the Province of St Thomas Aquinas in Italy

24-Feb 1: Canonical Visitation to the Province of Malta

*All articles are available on [www.op.org](http://www.op.org)*