



ORDER OF PREACHERS



The Jubilee of the Order



• [A year to the beginning of the Jubilee of the Order](#)

This November 7, the Coordinator of Jubilee presented the final program of international events for the Dominican Jubilee - 800 years that will begin within a year, November 7, 2015, the Feast of All Saints of the Order.

The International Program of the Jubilee consists of 14 events. Some of them will be celebrated simultaneously in each local community, others at the provincial level and some in one place with the participation of representatives of the various entities of the Order.

The events of the international program seek to give space to different dimensions of Dominican life: some are celebratory and festive, others invite to the contemplative and liturgical dimension; others are more academic and invite to reflection; some focus on specific areas of our preaching as art, defense of human rights and youth ministry. The informative brochure with the program can be downloaded [here](#).

Introducing the program, the Coordinator of Jubilee thanked the collaboration of Bro. Florentino Bolo (Philippines) and Bro. Iderman Andrade (Colombia) in its preparation. These brothers are part of the team for Jubilee and will cooperate specially in communications with the provinces and Dominican entities.

For more information on the Jubilee, visit the Jubilee page - <http://www.op.org/en/jubilee>

• [Sr Maria Hanna, OP has been honoured as Catholic of the Year 2014](#)

Sr Maria Hanna, an Iraqi Dominican Sister of St Catherine of Siena has been named one of the Outstanding Catholic Leaders of the Year 2014 by Our Sunday Visitors Newsweekly.

This is in recognition of her role in saving many Iraqi Christians and minorities during the darkest days of the ISIS invasion of Iraq.



According to OSV, she has “made a profound difference in the Church and has been an inspiration to others in the Catholic community and beyond”.

“After four months of exile, there are no signs of hope that the situation here in Iraq will be resolved peacefully,” writes Dominican Sister Maria Hanna from her place of refuge in Kurdistan. “Unable to think or make decisions, everything is vague and we feel as if we have been living a nightmare.”

Elected prioress of the Dominican Sisters of St. Catherine of Siena in July 2004, Sister Maria Hanna has served during a tumultuous moment in Iraqi history. Her term has coincided with a decade-long ordeal that has included invasion, war, sectarian strife and persecution. This crucible culminated with the expulsion — at gunpoint — of the Christian community from northern Iraq’s Nineveh Plain during the night of Aug. 6. After a final tearful prayer in the convent chapel in her hometown of Qaraqosh, Sister Maria Hanna fled into the unknown with 40 of her sisters, their families, friends and neighbours.

Overnight, more than 130,000 Christians abandoned their homes, their livelihoods and their roots, as the Islamic extremists (ISIS) swept through the region, wiping out the heart of the ancient Mesopotamian church.

“Psychologically, people are tired, worried, confused and irritated,” Sister continues in her recent letter. “Who would blame them? The problems are totally overwhelming, and it seems as if our efforts are amounting to nothing.”

Nevertheless, Sister Maria Hanna has made a difference. She has mobilized her own exiled community, organizing volunteer relief committees and working with partners, such as Catholic Near East Welfare Association, to assess the needs of the displaced, assist those with special needs, counsel those in shock and treat those who are ill.

• [Christians, Muslims in Pakistan unite for justice over couple burned in kiln](#)

The killing of a Christian couple, Shahzad and Shama Masih at Kot Radha Kishan, Pakistan

Since a Christian couple was killed by a Muslim mob in Pakistan, local leaders from both religions have come together repeatedly to call for justice in the matter, and an end to the misuse of blasphemy allegations.

On Nov. 4, Shahzad Masih and his wife Shama were reportedly killed and their bodies burned by a mob after they were accused of desecrating the Quran. The couple lived in Kot Radha Kishan, a city located nearly 40 miles southwest of Lahore.

The couple worked at a brick kiln, and it has been reported that the kiln owner noticed Shama burning some belongings of her recently-deceased father-in-law, and charged that some pages she burnt were from the Quran – he then detained them. They owed him money, and he refused to release them without being paid.

It was then announced from local mosques that the couple had desecrated the Quran, and a mob forced their way into the room where the Masihis were held, and beat them. Reports vary as to whether or not the couple's bodies were thrown into the kiln before or after their deaths.

The incident has led to calls for better justice and increased solidarity throughout Pakistan.

On Nov. 18, a group of Muslim and Christian scholars and religious leaders met with Mohammad Sarwar, governor of Punjab, the province in which Kot Radha Kishan is located, “to express our deep shock on this barbaric act of burning alive, the fears of Pakistani Christian religious minority and our reservation on the follow up of this heinous crime,” according to a report by Fr. James Channan, O.P., director of the Peace Center Lahore.

The meeting “was also to listen to the point of view of the government of Pakistan and what strategy it has adopted to deal with such a crime and would justice be ever done?”



Fr. Channan was joined at the meeting by Hafiz Tahir Mehmood Ashrafi, chairman of the Pakistan Ulama Council, and two Anglican bishops.

Sarwar condemned the killing, Fr. Channan reported, and “said that the case of Radha Kishn is a test case for the government of Pakistan. We want that all those who are involved in this heinous crime must be given exemplary punishment so that no one else dares to commit such a crime in (the) future. Our government will make sure that all the criminals are brought to justice.”

Robert Azriah, the Anglican bishop of Raiwind, said that it was unfortunate that the government had failed to punish the perpetrators of such acts in the past, saying that had those criminals been punished then such incidents would not have taken place.

“The miscreants must be punished and all those who misuse these laws must be given exemplary punishment so that no other person dares to misuse these laws,” Fr. Channan reported him saying.

The Dominican also noted that Tahir Ashrafi lamented that in the past, “no one was punished who attacked Christian villages and colonies. That is big question for me ... if they were penalized then this incident would have not taken place.”

“He said we are with our fellow Christian citizens and we lament and mourn with them. He said that a group of 100 Ulama went to the site of the crime and condoled our Christian brothers and sisters. We are with you and will raise voice so that justice is done to you.”

The Pakistan Ulama Council had already, on Nov. 12, demanded “that judicial inquiry should be conducted into the Kot Radha Kishan tragedy and the culprits must be brought to justice.”

On Nov. 18, the kiln owner and more than five other suspects in the case of the Masih's were jailed on judicial remand, according to the Daily Times, based in Lahore.

The previous day, relatives of the Masih's said at a press conference that they were being pressured to withdraw the case against those who are believed responsible for their deaths, with both threats and promises of land and money.

Sajid Ishaq, chairman of the Pakistan Interfaith League, said “We want the government to relocate the family to a safer place to protect them from the people pressuring them,” according to The Express Tribune.

On Nov. 13, the Peace Center Lahore, United Religious Initiative, and the Muslim-Christian Dialogue Forum of Minhaj ul Quran organized a peaceful protest march in Lahore over the Masih's tragedy.

Minhaj ul Quran reported that its secretary general, Khurram Nawaz Gandapur, “said that those who have perpetrated this horrible crime are not only enemies of Islam but also of humanity” and “that the purpose of this interfaith prayer and protest is to give message to the peace-loving people of the world that they should play their individual and collective role for establishment of peace.”

In addition, the Pakistani bishops' conference and the Major Superiors Leadership Conference of Pakistan on Nov. 12 sent joint letters to several government officials, and to the U.N. Council on Human Rights in Islamabad, demanding that the government take action to protect minorities in the wake of the Masih's case.

The matter “is a grim reminder that intolerance in the name of religion in Pakistan has escalated beyond the rule of law,” read the text of the letter, which was made available to the international Catholic charity Aid to the Church in Need.

“The situation has now reached beyond the application of laws for justice, to where crowds and police are repeatedly setting precedents for street justice ... such incidents reflect lack of governance.”



The letter, signed by Archbishop Joseph Coutts of Karachi and Fr. Pascal Paulus, O.P., presented six demands to the Pakistani government, including that all those involved in the crime or inciting the violence be dealt with according to law, that clerics responsible for inciting violence through mosque loudspeakers be held accountable; that the government “take immediate measures to stop the misuse of the Blasphemy laws”; and that mob violence be curtailed by “training and sensitizing its police force and hold them accountable in future for any negligence on their part.”

Pakistan's state religion is Islam, and around 97 percent of the population is Muslim. The nation has adopted blasphemy laws which impose strict punishment on those who desecrate the Quran or who defame or insult Muhammad.

The blasphemy laws are said to be often used to settle scores or to persecute minorities; while non-Muslims constitute only 3 percent of the Pakistani population, 14 percent of blasphemy cases have been levied against them.

The U.S. Commission on International Religious Freedom's 2013 report cited “chronic” sectarian and religiously motivated violence in the country, as well as the Pakistan government perpetrating and tolerating “systematic, ongoing and egregious violations of freedom of religion or belief.”

For more on this story:

<http://www.dawn.com/news/1146341/sc-seeks-update-on-kot-radha-kishan-inq...>

http://www.churchinneed.org/site/News2?page=NewsArticle&id=8133&news_iv...

• **Good Christian men, rejoice!**

On Christmas Day, Archbishop J. Augustine Di Noia, O.P., preached the following homily at the Mass of the Day at the Dominican House of Studies in Washington, DC.

Brothers and sisters in Christ, good Christian men. “Rejoice with heart and soul and voice. Give ye heed to what we say, Jesus Christ is born today. Ox and ass before Him bow, for he is in the manger now. Christ is born today. Christ is born today.”

The spell of this birth—in the form of poinsettias, wreaths, garlands, lights, music, gift-giving—penetrates the remote corners of our aggressively secular age. There is this absolutely stunning grace: Christ is born today. God has become one of us, upsetting all human expectations of what is possible and impossible, of what can be and what cannot be. The Son of God has come in the flesh—a pure, stunning, and, as we say, amazing grace. Who could have foreseen it, planned for it, or arranged it? What purely human conditions could have made way for it? None. Christ is born today—notwithstanding human unreadiness and skepticism—Christ is born today.

God, who desires to share the love and communion of His life with us, makes Himself accessible in the humanity His only begotten Son assumed—“that we might share in the divinity of Christ who humbled Himself to share in our humanity” (Collect). When we take the God’s-eye-view of this event that our faith makes possible, we see how fitting it is that God should make His Son “like us in all things but sin,” drawing us into the communion of His divine life along humanly accessible pathways suffused with His grace: words, gestures, objects, sacraments—tangible, visible, audible persons and things, full of human and divine significance. “No one has ever seen God. The only Son, God, who is at the Father’s side, has revealed him” (John 1:18).

But there is more. We also sing: “Good Christian men, rejoice, with hearts and souls and voice. Now ye hear of endless bliss, Jesus Christ was born for this. He hath opened heaven’s door, and man is blessed evermore. Christ was born for this,” we sing, “Christ was born for this.”

Born for what? In his depiction of the nativity, the sixteenth century Italian artist Lorenzo Lotto painted a crucifix into a niche in the background behind the kneeling figure of St. Joseph. Christ was born for this, Lotto seems to tell us—for the Cross. In Liz Lemon Swindle’s beautiful *Madonna and Child*—entitled “Be It Unto Me”—Mary looks out with a certain apprehension into a future beyond the viewer’s sight, while the Child’s raised eyebrows wrinkle his forehead. One artist’s crucifix in the niche parallels the other’s Cross on



the horizon. For over the peaceful scene of the Nativity falls the shadow of the Cross. The Christian tradition has almost universally seen in the harsh circumstances of Christ's birth "in Bethlehem, at midnight, in piercing cold" a prefiguring of the brutal circumstances of His death on the Cross. "Ox and ass before Him bow; and He is in the manger now." But in the future the wood of the Cross will take the place of the wood of the manger. "Be it done unto to me according to your word," indeed. He willingly embraces the Cross for our sakes, by His perfect obedience erasing the deadly effects of our disobedience. "He hath opened heaven's door, and man is blest forevermore." Christ was born for this, we sing, Christ was born for this.

So there is yet more to sing about: "Good Christian men, rejoice, with hearts and souls and voice. Now ye need not fear the grave. Jesus Christ was born to save. Calls you one and calls you all, to gain his everlasting hall. Christ was born to save," we sing, "Christ was born to save."

Thus we have, in the first place, the grace of the "Nativity of our Lord Jesus Christ according to the flesh" (Roman Martyrology), and then, through His Cross, "the purification from sins" (Hebrews 1:3). Now we have the glory. "And the Word became flesh and made his dwelling among us, and we saw his glory, the glory of the Father's only Son, full of grace and truth" (John 1:14). And "he took his place at the right hand of the Majesty on high" (Hebrews 1:4). We have grace of the Incarnation, the victory of the Cross, and the Resurrection and life everlasting. This is the full meaning of Christmas, the arc from Bethlehem to Golgatha, and beyond. "Now ye hear of endless bliss. Jesus Christ was born for this." We give up the forceful proclamation of this mystery, my brothers and sisters in Christ, and we are left with a pitiful dry husk of moral maxims and human wisdom. At the heart of the Christmas story is not merely a wonderful moral ideal but the person of Jesus Christ and the salvation and new life He makes possible for us. "Now ye need not fear the grave. Jesus Christ was born to save."

"Good Christian Men Rejoice" is the English title of the carol "In Dulci Jubilo," attributed to the 14th century German Dominican mystic, Blessed Henry Suso. The original text is a delightful mix—a "macaronic" alternation—of Latin and medieval German. The melody is at least seven hundred years old. The circumstances of its composition are understood to have been described in Blessed Henry's autobiography in a passage about a vision of angels: "Now this same angel came up to the Servant (Suso) brightly, and said that God had sent him down to him, to bring him heavenly joys amid his sufferings; adding that he must cast off all his sorrows from his mind and bear the angels company, and that he must also dance with them in heavenly fashion. Then they drew the Servant by the hand into the dance, and the youth began a joyous song about the infant Jesus."

• [Fr Bruno is honoured as a "Chief" at Ibadan, Nigeria](#)

Canonical Visitation to the Province of Nigeria and Ghana by fr Bruno Cadore, OP

In continuation of his canonical visitation to the Province of Nigeria and Ghana, the Master of the Order, fr Bruno Cadore, accompanied by frs Gabriel Samba (Socius for Africa) and Michael Mascari (Socius for Intellectual Life), was at the Priory of St Thomas Aquinas, Ibadan from the 10th to the 14th of December 2014.

The Priory of St Thomas Aquinas, Ibadan is the Provincial House of Formation. It is a unique convent because it encompasses the Pre-novitiate, Novitiate, Studentate and the Provincial Philosophy and Theology Institute, all operating from different parts of the large compound. These bring the total number of brothers in the convent (pre-novices, novices, students, formators, lecturers and administrators at the Institutes) to about a hundred at its peak.

At his inaugural speech to the brothers, fr Bruno insisted that he came to sit and dialogue with each brother and this was what he succeeded in doing. He also met with different groups in the formation house and at the Institute.

The Province is at the verge of obtaining a licence to run a university (Dominican University, Ibadan) and the Master took particular interest in this laudable project. Apart from meeting with the committee responsible for the project, he also visited the permanent site of the proposed university.



From outside the convent, the Master met with Lay Dominican Fraternities and the Dominican Youths. At the end of his visit, he presided at the Conventual Mass on Sunday with the attendance of members of the lay faithful.

To crown the entire joyful, fraternal and enriching experience, Fr Bruno and his companions were honoured with a “Chieftaincy title” by the brothers. This is a gesture of honour traditionally given to persons of high repute in recognition of their good works and achievements. This is therefore in appreciation of the good works the Master and his socii are doing for the Order and the entire Church. With this title, these brothers could rightly be called; “Chief Bruno Cadoré”, “Chief Gabriel Samba” and “Chief Michael Mascari”.

For pictures of the Canonical Visitation to Nigeria -

<https://www.flickr.com/photos/orderofpreachers/sets/72157649437402208/>

• Centenary Celebration of the Dominican Sisters of Bethany

Dominican Sisters of Bethany, Venlo, Netherlands

In September 2014, the Dominican sisters of Bethany of Venlo (Netherlands) celebrated their 100 years of existence. The Congregation of the Dominican Sisters of Bethany was founded in Montferrand, France in 1866 by the French Dominican Father Jean Joseph Lataste.

When the World War I started in 1914, the 22 German sisters of the congregation who were living in France had to leave the country. Together with Fr. Willigis Erren, a Dutch Dominican, they left the country, passed through Belgium and arrived in the Netherlands after much difficulty. When the sisters arrived in Venlo, close to Germany, they could not enter their fatherland (Germany) but had to stay in Venlo, at the border. They arrived there on 14 August 1914.

They started a convent, hoping that one day they would be able to return to their country or to France. Since this was not possible at that time, the Bishop of Roermond recognized them as a religious congregation in his diocese. Next, the sisters became an independent congregation of the Diocese of Roermond. After the war, the sisters started some communities in Germany. In the first year, they lived as a contemplative community while assisting in the reintegration of women who were in jail or had been.

After the World War II, the main apostolic work shifted towards ‘Kinderdörfer’. In these “villages for children”, sisters offered a life in the form of a normal family to children who for family reasons (and sometimes by juridical decision) could not live with their parents. It was a new type of education, which has inspired others.

On Sunday 14 September, the sisters organized a celebration to commemorate the past and to share the joy of being a congregation. The date of 14 September was chosen because it marks the 150 years anniversary of the first preaching of Fr Lataste to the women in the prison of Cadillac. This apostolic work later inspired Fr. Lataste to start the congregation of the Dominican Sisters of Bethany, a unique congregation that welcomes women who are ex-convicts and still want to live the religious life.

The anniversary was commemorated in all “Bethanian communities” in the world: the original congregation of Montferrand and the other associations linked with the Bethany Sisters (Laity groups in Norfolk (Massachusetts) USA, Casco/Maine USA, several groups in France, Réunion, Italy. They all joined in prayers during those days (15 – 18 September). Special meditations were also written by members of the Bethany family and suggestions for the reading of the sermons of Fr. Lataste were offered.

In the Netherlands, there was a celebration in a village, close to Venlo. Several Dominican brothers concelebrated with Fr. Karl Meyer of the German province as the main celebrant and also the preacher. Other members of the Dominican family and friends were also present.

In the evening of the celebration, all the sisters and participants at the celebration went to the cemetery in Venlo, where a special part is reserved for all the deceased sisters of the Netherlands, even from the communities which no longer exist. After some prayers, roses were laid on every tomb and all present sung the Salve Regina.



• 798th Anniversary of the Order: Two more years to the Jubilee of the Order

Today, 22 December marks the 798th anniversary of the confirmation of the Order of Preachers by Pope Honorius III. After establishing the first monastery of cloistered Dominican nuns in 1206, Dominic gathered a group of men to begin a unique preaching mission as the nuns prayed for the success of the mission. In 1206 in Rome, Dominic received the Bull “Religiosam Vitam” issued by Pope Honorius III as a formal confirmation of the Order.

On the 7th of November 2015, the Order will commence the celebration of its Jubilee with the theme, “Sent to preach the gospel”. Preparations are in top gear. The Coordinator of the Jubilee, fr Franklin Buitrago Rojas has presented the final programme of the international events of the Jubilee. We already have a Jubilee Prayer and a Jubilee Hymn.

In celebrating the Jubilee, the Order seeks to renew itself by entering into a dynamic process that culminates in sending the friars to preach anew. We are invited to return to the origins of the Order by remembering how St Dominic sent out his first friars from their houses, their families and their nations so as to discover the joy of itinerancy.

To help us in our recollection, here is a translation of the Bull:

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.

• IDYM International Commission: A year of working together

Report of the annual meeting of the International Commission of IDYM

After a year of frequent online meetings, the International Commission of IDYM (Dani, José Alberto, Leonardo, Lyamar, Sean and fr Rui) gathered again at Santa Sabina, Rome. Since our last meeting in Rome, time has passed, some goals have been achieved, others are yet to be achieved but we are fully aware of what lies ahead of us. Largely, it has been a year of learning for us but we have also managed to get some things done while gearing up to do more next year.



One of our main tasks for which the entire Order is also preparing is the programme of activities for the Jubilee of the Order in 2016. For the celebration, we plan to have series of activities together. Our final proposal which we hope will not undergo any further changes is as follows:

International Meeting: This will take place in Toulouse (France) from 14 to 17 July 2016. This is the place where the Order was founded and where it took its first missionary steps. We want to use the Jubilee to return to the basics and build momentum for the future. We invite you all to start preparing for this meeting. It promises to be a defining moment for us.

International Assembly: This will immediately follow the international meeting until 21 July at the same venue.

World Youth Day 2016: This will take place from 26 to 31 July 2016 at Krakow, Poland. We are currently working with those on the ground there to develop a suitable unique programme that will allow us to celebrate this gathering of young Catholics as a Dominican family. We are still working on the programme, it will be disseminated as soon as it is ready.

In the other part of the meeting, we reviewed what we have done in our respective offices and also in our contacts with different groups in different countries.

Mission

Our mission work has been intense and not always easy. After several attempts to prepare an international mission work for the movement without must success, we have managed to prepare a mission experience for next year. This will be in July in Paraguay and it is open to participants from different countries. We will continue to work to strengthen our mission areas in all countries and try to develop more joint mission works at different levels. We will continue to devote the month of October to mission.

Communication

We ask you to help us by sending us your mission experiences and/or national voluntary activities and any other activities you are undertaking. Do make use of any of our communication channels to share with us and other movements in other countries. We have “Whatsapp” groups according to geographical areas and languages. We will further strengthen our team of translators and we invite you to participate.

Formation

In the area of formation, we have come a long way and its slowing bearing fruits. We have already published some formation themes and we will continue to publish more, even more interesting ones. We have almost finished working on the proposed Formation programme. Thanks to DOMUNI for offering its platform and its contents and making them available to individual members and groups of the movement in different places and languages.

Regional Integration

Concerning the question that was raised at the last Assembly at Bogota about development at regional levels, we recall the steps that have been taken in Africa with the meeting held in Nigeria. Now, our desire is to support and strengthen their work. We are preparing for a regional meeting in Latin America for next year and we are also looking forward to Asia and Europe afterwards.

Consultants

We have made some advancement in the development of a guideline for the Consultants for the movements which will comprise; friars, sisters and laity. This was one of the concerns raised at the last Assembly. The roles and function of the consultants still needs to be properly defined considering past experiences. We hope to come up with something before next summer.



Lay Fraternities

We are making moves to have greater collaborations with the lay fraternities for better mutual understanding. It will be helpful for both groups (youth movements and lay fraternities) to meet occasionally by inviting each other to local meetings and activities.

Meetings with the Curia

Firstly, we want to thank our host, fr Bruno Cadore who grants us the opportunity to meet at the convent of Santa Sabina. This is certainly a great help to our work in the International Commission. Our stay at the convent affords us the opportunity to meet with the friars who are working in the Curia and during many spontaneous conversations, we get a better understanding of the Order and its diversities in different parts of the world. This year, we also had the opportunity to share with fr Bruno and we took that advantage to have a “Thanksgiving” dinner with him since Sean and Lyamar who are from the US are with us. During our meeting with him, we explained our work and some of the difficulties we are encountering. After listening to us, he advised us and shared some practical ideas with us. Once again we thank him for his confidence and support for young people in the Order.

We also had the opportunity to meet with Sr Marie Therese Clement, the International Coordinator of the Dominican Sisters International. It was a fraternal discussion which helped us to understand better the operations of DSI and discover some areas of future collaborations. In our discussion with fr Michael Deeb (the Delegate of the Order to the UN and the General Promoter for Justice and Peace), he explained his duties as delegate and promoter and the various ways the youths of the Order can get involved in the issues of Justice and Peace. We thank Sr Celestina Veloso Freitas (Promoter for Justice and Peace for DSI) for allowing us to use her work space for our meetings. Finally, we thank fr Gustavo Gutiérrez for the time we shared with him. This was a once in a life time opportunity, one you can only get spontaneously in a place like Santa Sabina.

As we conclude this year’s meeting, we ask for your prayers for all youth groups in the Order and for the International Commission so that we may take the appropriate steps to continue to transmit Jesus message of love in our present daily reality.

● **“Laudare, Benedicere, Praedicare” – A Video**

A video of the official hymn of Jubilee of the Order of Preachers

In preparation for the 800th Anniversary of the Order, the Liturgical Commission of the Order recently selected the hymn, “Laudare, Benedicere, Praedicare” composed by our brother Giuseppe-Pietro Arsciwil of the Province of the Philippines as the official hymn of the Jubilee.

The friars of the Province of the Philippines are currently working on the official video of the hymn and we thank them for their graciousness. While we await the official video, we have put together a video of still pictures to accompany the hymn. The pictures cut across the different branches of the Order (friars, nuns, sisters and laity) and the different regions of the Order in their different lives and ministries.

Here is the video: <https://www.youtube.com/watch?v=wAT7zMzavdw>

● **18th Dominican Family Convention, India**

At Jeevan Darshan, Vadodara, in Gujrat, from 2nd to 5th November 2014

The 18th Dominican Family Convention was held at Jeevan Darshan, Vadodara, in Gujrat, from 2nd to 5th November 2014. A total of 56 participants from across India took part in this convention.

The Inaugural Eucharist was presided over by Fr. Cedric Prakash at the Shrine of Our Lady of the Forsaken. The inaugural ceremony was held under the direction of Sr. Manjula Tuscano OP and Sr. Daisy OP welcomed the participants. The keynote address was delivered by Sr. Conchitha OP, the provincial of the Dominican Missionary Sisters of the Rosary.

The Prior Provincial of the friars in India, fr. John Kusumalyam OP delivered a lecture based on the thoughts of Pope Francis, dwelling much on his first Apostolic Exhortation *Evangelii Gaudium* - the joy of the Gospel. He spoke to the participants about how to be authentic and joyful evangelizers in today’s modern



world. In another session he spoke about the “Consecrated Life”. He emphasised that if we want to make Consecrated Life meaningful and relevant in today’s world, we need to accept the religious life differently and try to live it differently.

Sr. Valsa C.A. of the Dominican Congregation of St Catherine of Siena's Union of School Missionary Sisters shared her thoughts on “Facing the Challenges of Community Living from a Psychological Perspective”.

Sr. Daisy Rose Peenikaparamban of the Dominican Sisters of the Presentation shared her views on the Media. She pointed out how the media can damage the living of the consecrated life, and how it can become an effective tool for evangelization. This was followed by discussions in groups.

The convention was also enriched by the sharing of charisms by all the Dominican entities who were present.

The convention came to a close on the 5th. It was informed that the 19th Dominican Family Convention will be organized by the Dominican friars in Nagpur. The whole Dominican Order is getting ready to celebrate the 800th anniversary of the approval of the Order on 22nd December 1216 by Pope Honorius III.

• Echoes of a visit to the Dominican priory of Tehran

How many brothers in the Order know that we have a Dominican priory in Tehran, capital of the Islamic Republic of Iran? Who knows that this presence is old, that indeed the Order was present in Persia in the 14th century, with a priory in Tabriz, a city in the north of present-day Iran and then in Isfahan in the 17th century?

In modern times, in the early 1960s, a priory was founded in the center of Tehran, at the request of the Holy See and entrusted to the Dominican Province of Ireland who established there a community of 4 to 5 brothers. All had to leave at the time of the Revolution of Khomeini (1979) when the country was transformed into an Islamic Republic.

This priory, named under the patronage of St. Abraham, still exists due to the commitment of an Irish Dominican friar, fr. Paul Lawlor, who lived there in his youth and has returned fifteen years ago, to lead the parish attached to the priory. For many years, I wanted to visit Paul, who lives alone in Tehran, and finally I got the opportunity in October of this year. For me it was a fascinating experience, a journey full of discovery.

Contemporary Iran is a very important country for several reasons: its strong ancient culture (Darius, Cyrus, etc.) of which I could get an idea by visiting Tehran, Isfahan, Shiraz and Persepolis; its oil resources and its location in the east of the Persian Gulf near the Strait of Hormuz; its role as leading country of the Shiite Islam, of which I got a glimpse being received at the University of Religions of Qom, a kind of "Vatican of Shiite world"; and above all its people, justifiably proud of its old culture, its mystics and poets (Hafez, Saadi, Attar).

I was very positively surprised by the cultural openness of contemporary Iran, where you can find, translated into Persian under their care, all of Western philosophy, and even the Catechism of the Catholic Church that a mullah in Qom was legitimately proud to offer me. Yes, this country is indeed a great country and is worth far more than the clichés that circulate about it in the West.

It is wonderful that our brother Paul Lawlor could reopen our house in Tehran. Its parish welcomes several dozen young Iranian Christians, born of foreign parents long settled in Iran. This is important in a country where the Catholic Church is reduced to very little. Paul welcomes also other people; students, scholars, neighbors, who, through him, have a chance to have at least one Christian friend.

Certainly, proselytism is excluded but Paul has an extraordinary gift for friendship, an ever-open door, which means the making of high quality human links, as I was able to see for myself. We can better understand his life by visiting the website he has created (www.irandoms.org), where we learn a lot about the history of the Order in Iran, the Catholic community of St. Abraham and Iranian culture.



Fr. Paul lives alone and is not sure that he will ever see other brothers coming to help him. However we can visit him. Sometimes he has brothers staying with him to learn Persian, as once fr. Cyprian Rice (1889-1966), from the Province of England studied the Persian world and language and who understood with great finesse the importance of a Dominican presence in this country. In the present great debate about Islam in our world, it would be very important that the Dominican Order could find ways to support and continue such a meaningful presence in Iran.

Fr. Jean Jacques Pérennès, op (Octobre 2014)

• **Study Week 2015**

Study Week of student friars of the European Provinces.

The Dominican Province of Croatia is organizing the 18th Study Week for the friars of the European Provinces who are in formation. The Study Week will take place from 23rd to 30th August 2015 in Trogir, Croatia, and the main topic is going to be: Human Curiosity and Knowledge and Christ's Acquired Knowledge.

The Conference on belief, curiosity, knowledge and cognition will take place during the Study Week. Speakers include:

Simon Gaine, OP (Blackfriars Hall, Oxford),

Pawel Klimczak, OP (Krakow),

Ralph Weir (University of Oxford),

Mikolaj Slawkowski Rode (Institute of Philosophy, Warsaw).

The official languages of the Week are English, French, and Croatian. We cordially invite and encourage our brothers from all the European Provinces to participate in this project.

The detailed programme for the Week and the Conference will be published on the blog/website of the project which will soon be set up. For more information :

http://www.op.org/sites/www.op.org/files/public/documents/fichier/invitation_letter_2015_-_study_week.pdf

• **'We have family in Iraq': Delegation organized**

A delegation of Dominicans from the US to Iraq

With gratitude, we write to let you know of the welcome of our family in Iraq to our proposal for a delegation. Sister Maria Hanna quickly responded:

Thank you so very much for your thoughtful email. I told the sisters about your proposal, and they were happy to know that they were dearly loved.

I am very grateful for this initiative. Your presence among us in such condition will be a sign of hope and solidarity. We know that we are not alone, facing our destiny on our own.

As noted in the proposal, there will be two small delegations from the Dominican Family that will visit Iraq/Kurdistan in the first part of the New Year (five Dominicans in all). Though traveling separately, they will spend some time together with our Dominican Family in Erbil, Kurdistan (where most of the Dominican sisters and a large part of the Catholic community have gone during these recent months of heightened violence). Both delegations will send written reports to the Dominican family in the United States and throughout the world once they have returned.

We are asking that you prayerfully accompany the two delegations during the first few weeks of January. May Christ our Light be a guiding presence and a beacon of peace for both the pilgrims and our sisters and brothers in the region. The Dominican friars who will travel prefer not to be mentioned by name publicly until after the trip has finished. The delegation of sisters includes Dusty Farnan, Arlene Flaherty, and Marcelline Koch.

Both the sisters and the friars who are going on this delegation are writing letters to request prayers and financial support. The donations will be shared among the Dominican Family in Iraq. All checks (for those



who are responding to this particular appeal letter) should be made out to Dominican Leadership Conference and sent to:

Pat Farrell, OP
1326 Park Avenue,
River Forest IL 60305

We also invite you to send Christmas cards. The delegates will hand-deliver these Christmas cards filled with your greetings of love, solidarity and peace. You can send them to any one of those going:

Dusty Farnan, OP, 1257 E. Siena Heights Drive, Adrian, MI 49221
Arlene Flaherty, OP, 496 Western Highway, Blauvelt, NY 10913
Marcelline Koch, OP, 1237 W. Monroe, Springfield, IL 62704

Thank you for your solidarity and for your prayers for our family in Iraq.

Sister Marcelline Koch, OP for the Iraq Coordinating Committee:

Jim Barnett, OP, Chuck Dahm, OP, Dusty Farnan, OP, Pat Farrell, OP, Arlene Flaherty, OP, Eileen Gannon, OP, Margaret Mayce, OP, Rick McDowell, Beth Murphy, OP, Roberta Propara, OP, Lucianne Siers, OP, Mary Trotochaud, and Richard Woods, OP

• **"We still have family in Iraq": Update from the Dominican Sisters in Iraq**

Letter from the Dominican Sisters in Iraq dated November 24, 2014

Dear all,

After four months of exile, there are no signs of hope that the situation here in Iraq will be resolved peacefully. Unable to think or make decisions, everything is vague, and we feel as if we have been living a nightmare. Christianity in Iraq is bleeding; so many families have left, and many are leaving to Lebanon, Jordan, and Turkey, preparing themselves for second immigration and an uncertain future. We know not how long these families will be able to tolerate the burden and survive financially.

The conditions remain the same for those of us in Iraq. Many still are forced to stay in unfinished buildings on construction sites. In one place, a mall has been remodelled to accommodate families, with the hall divided merely with partitions. Although they are better than tents, they resemble dark, damp cages with no ventilation. Most difficult of all is the lack of privacy.

There have been some attempts to provide containers and rent houses and flats, but this is not enough as the number of displaced people increases each day. Many come from cold mountainous places. Psychologically, people are tired, worried, confused, and irritated—who would blame them? They are jobless, their children do not attend school, and young people are still waiting to start their academic year at the university—some tried to register at Kurdish Universities, but they were not accepted. All this is causing tremendous strain on the families, and the result is abuse and relationships that are unhealthy. The problems are totally overwhelming, and it seems as if our efforts are amounting to nothing.

People have been stripped of their dignity and unjustly deprived of all their money and possessions. What money people do have cannot be withdrawn from banks as the central government has frozen their accounts. Moreover, some people desperately look for work, ready to labour for minimum wage.

Despite this, things would be much worse if it were not for the aide we have received from you and the many benefactors who have contributed what they can.

Thank you. Indeed, we are so grateful to you, and we have tried to help as many people as we can with these donations. Our focus has not been on the refugee centers and camps, as refugees at these centers are supported by the organization and the church. Rather we are trying to help those families who rent houses, but cannot support themselves. So we help them by providing bedding and clothing.



As for our community, we are extremely exhausted with concern for the family and friends we have who are unjustly forced to leave us. Everyday we hope that tomorrow will be better, but our tomorrows seem to bring only more tears and hardship. Out of the depths we cry to Thee, Oh Lord! When will you rescue us?

We desperately count on your prayers, and we need you carry us to Jesus like the men who brought the paralytic to Jesus.

*God bless you,
Sr. Maria Hanna, OP
Prioress of the Dominican Sisters of St. Catherine of Siena, Iraq*

• [Working to prevent violence against women, minorities](#)

Briefing from the Dominican Leadership Conference - December 2014

The International Day to End Violence Against Women was celebrated at the United Nations on Nov. 25. Each year, the 16 days following this event are designated as days of activism against gender violence. This year's theme, "Orange Your Neighborhood," was given vivid testimony as the Empire State Building was lit in orange in an effort to galvanize public awareness around this all-pervasive issue.

Ms. Phumzile Mlambo-Ngcuka, Executive Director of UN Women, addressed those gathered, reminding us that "No country, no culture, no age group is untouched by this massive and pervasive human rights violation. Far too often, sexual and gender-based crimes go unpunished and the perpetrators walk free. Society turns a blind eye and a deaf ear."

A global pandemic

Violence against women and girls is considered to be a global pandemic. The World Health Organization considers it a global health problem, with one in three women/girls subject to physical or sexual violence. The Secretary General, Ban Ki-moon, reminded us that in this year alone we have witnessed the kidnapping of more than 200 girls in Nigeria; school girls in India were raped, killed and hung from a tree; and Iraqi women gave testimony of rape and sexual slavery during war. He went on to say that "It is simply the most extreme example of the political, financial, social and economic oppression of women and girls worldwide." While more than 80 percent of the world's governments have legislation against sexual violence and harassment, implementation is often another story. And currently, more than 603 million women and girls still live in countries where this kind of violence is not considered criminal. And right here in the United States, we are reminded of this brutal reality on a daily basis in our newspapers, and even on our college campuses.

Safe Cities Global Initiative

As part of the day's event, UN Women and the City of New York signed an agreement to work together to enhance the safety and empowerment of women and girls. This is part of the UN Women's Safe Cities Global Initiative, an effort to work along with municipalities to make public spaces safe spaces for women and girls. For its part, New York will develop and advocate policies and practices to safeguard women's and girls' safety, equality and empowerment. The Memorandum of Understanding was signed by the Executive Director of UN Women and Chirlane McCray, First Lady of the City of New York.

Another kind of violence

Even as the international community struggles to grapple with violence against women and girls, here in our own country we have once again come face-to-face with another kind of violence, this time in Ferguson, Missouri—that perpetrated against young African-American males. According to the Sentencing Project, more than 60 percent of those incarcerated in the United States are racial and ethnic minorities. For black males in their 30s, one in every 10 is in prison or jail on any given day. "A shameful truth is that too often, there is a different criminal justice system for whites and blacks, and for the wealthy and the poor. These circumstances are unconscionable, and can only be addressed through continuing and comprehensive change."

Of course it goes without saying that what happens here at home becomes world news. But perhaps not too many of us would be aware that what happens here at home is also scrutinized by the UN Committee Against



Torture. In its first review of the United States' record on preventing torture since 2006, the committee urged the U.S. to fully investigate and prosecute police brutality and shootings of unarmed black youth. The report, issued last week, also addressed the recent spate of "botched executions," the frequent rape of inmates, shackling of pregnant women in prisons, and the extensive use of solitary confinement. While not making explicit mention of the events in Ferguson, the panel did refer to the "frequent and recurring police shootings or fatal pursuits of unarmed black individuals."

In light of all that disturbs us these days, and threatens to extinguish the spark of hope that lies deep within us, these words from Eleanor Roosevelt may serve as a reminder as to what is most important:

"It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it."

Hopefully, we are each up to the task at hand.

Sr Margaret Mayce, OP (DLC/Amityville) (ngo@domlife.org)

• [Amid insurgency, Iraqi Dominican priest is guardian angel of ancient manuscripts](#)

A news report from the National Catholic Reporter.

Just as the so-called Monuments Men salvaged European masterpieces stolen by Nazi forces during World War II, a Dominican priest is protecting priceless manuscripts from falling into the hands of rampaging militants in northern Iraq.

Though operating on a much smaller scale, Dominican Fr. Najeeb Michael and the ancient manuscript collections in his care still face a very real threat.

Islamic State militants have been sweeping across the northern Iraq region in their bid to establish an Islamic state. Their campaign has become increasingly brutal in recent months as they continue to lay siege to unprotected towns and villages, murder hostages, threaten residents, confiscate property and, by many reports, desecrate or ransack religious places of worship.

The Dominicans' collection of medieval manuscripts and valuable documents that already survived centuries of conflict and potential neglect were now under threat once again.

Early Aug. 6, the Feast of the Transfiguration, the residents of Qaraqosh woke up to the news that the Kurdish regional forces, known as peshmerga and who had been repelling militant incursions, had packed up and left the city in the dead of night.

"The people woke up and realized they had no protection" and they started scrambling to evacuate the city, said Benedictine Fr. Columba Stewart, director of the Hill Museum and Manuscript Library at St. John's Benedictine Abbey in Collegeville, Minn., who has been helping Michael with his preservation work since 2009.

People had to flee on foot as the limited number of vehicles were being used to shuttle children, the ill and the elderly out of the city, he told Catholic News Service on Tuesday from Collegeville.

Michael and his small team managed to pack two open-bed pickup trucks full of nondescript cardboard boxes holding 1,300 extremely fragile and valuable 14th to 19th century manuscripts.

Stewart said Michael was able to save "really important patriarchal manuscripts" from the Chaldean Patriarchate in Baghdad that recently had lent their collection to him for digitizing.

The wave of townspeople, including Michael, walked 40 miles in scorching August heat to Irbil, capital of the Kurdish region of Iraq, carrying whatever they could, said Stewart, who remains in almost daily contact with the Iraqi priest.



Just hours before militants invaded, they were able to truck the manuscripts, leaving behind the laboratory and digitizing equipment that had been provided by funding through the Hill Museum and Manuscript Library.

Now, in addition to preserving the manuscripts, the priest and his community provide the lion's share of care of the refugees' suddenly fragile lives because so many lack any shelter and support, Stewart said.

Michael started collecting and preserving the nation's cultural and religious heritage as recorded on the manuscripts in the 1980s.

He persuades manuscript owners, monasteries and churches to let him borrow their works to be cleaned and digitized; he then returns the restored originals and gives digitized copies to the owner and specialized archives.

The priest also built a collection of some 750 manuscripts from the Dominican community.

Stewart said the early European Dominicans in Iraq "were the first cultural anthropologists" in the area. "They described what they were seeing and left very interesting records," he said, documenting "their work and the communities they ministered to."

The Dominicans have been in Iraq for so long, "there's a lot of depth" and history in the collection, Stewart said.

Luckily, Michael already had digitized the collections in the Mar Behnam Syriac Catholic Monastery, which is now behind the front lines of the militants and rumored to have been destroyed or burned down, Stewart said.

Michael and his staff of six to eight local Iraqis use a simple, inexpensive technique of photographing manuscript pages with a high-end 35mm camera and flash strobe lights for illumination. The digital images are stored on a hard drive, which is then sent to Collegeville.

Staff at the Hill Museum and Manuscript Library then makes multiple backups, organizes the data, catalogues it and puts it online for scholars, Stewart said.

All training, funding and equipment for Michael's work come through the donations, grants and foundation money pulled together by Stewart.

Stewart said Michael and his restoration team have made digital copies of 5,000 manuscripts with the library's support. "It's amazing what they're doing on their own," he said.

They will be getting new equipment as they settle in Irbil, he said, with now a second exodus under their belt. They were uprooted from Mosul in 2008, when the entire Dominican community left, many for Qaraqosh, in the wake of mounting kidnappings and threats against religious.

Stewart said as the Iraqi people, especially Christians, continue to be pushed out of their homes and their country and settle elsewhere, their history and heritage gradually will be lost.

"These are communities that no longer exist" as the people have scattered and their traditions fade away, he said.

When communities disappear, their heritage goes with them, he added, so these manuscripts and documents will most likely end up being the only memories that survive.

Even though "they are digital surrogates, it's not the best, but they are better than nothing," he said.



The museum and its funders will continue to support the preservation work because, Stewart said, "it's a tiny investment for such a huge boon of conserving cultural memory."

By Carol Glatz

Official News

• [The Provincial Vicariate of Angola has a new Vicar](#)

The Provincial Vicariate of Angola held its General Assembly from 7 to 12 December 2014 at Saint Thomas Aquinas community, the new house of the Brothers in Luanda, Angola. On December 8, 2014 Solemnity of the Immaculate Conception of the Blessed Virgin Mary, the Brothers elected fr. José Sebastião Paulo, op as their new Vicar Provincial for the next four years. He takes over from fr. Miguel Chacachama, op. The Provincial of Portugal, fr. Pedro Fernandes, op who took part in the Assembly confirmed the election and fr. José (Ze) has accepted.

The Assembly elected three Counsellors of the Vicariate and other officials were appointed to form the new Council of the Vicariate as follow:

fr. José Sebastião Paulo, op : Vicar Provincial

fr. Adriano Francisco Quizembe, op : Socius

fr. Celino João Chitapa, op : Counsellor and Syndic

fr. Marmiliano Keyse Naufila, op : Counsellor and Promoter of Vocations

fr. Boaventura Sapalo Cordeiro, op : Counsellor and Delegate to the Secretariat of Dominican Family

fr. Miguel Gabriel Chacachama, op : (former Vicar), Students Master

fr. Julio Gonçalves Candeeiro, op : Promoter of Studies

Two others Brothers were also appointed but are not members of the Vicariate Council: fr. Mário Rui as Promoter of Justice and Peace of the Vicariate (re-appointed) and fr. Agostinho Lumati, op as deputy Promoter of Justice and Peace.

We do congratulate our Brothers and wish a fruitful tenure to the new team.

fr. Gabriel Samba, O.P.

• [Fr Philippe Cochinaux has been elected as Prior Provincial of the Vice Province of Belgium](#)

The Master of the Order, fr Bruno Cadoré has confirmed the election fr Philippe Cochinaux as the Prior Provincial of the Vice Province of Belgium.

Fr. Philippe was born in 1962 in Wilrijk, Belgium. He had his secondary education at the College Cardinal Mercier at Braine-l'Alleud. While studying in the Law School, he entered the Order in 1984 and had his novitiate at Strasbourg. He was ordained to the priesthood on 1990. He completed his studies in Law after his ordination and also did some studies in philosophy. He went on to study theology at Oxford in England and later defended a doctoral thesis at the University of Louvain-la-Neuve.

From 1990, he worked as a chaplain at Covenant House (New York) with street children, young drug addicts and prostitutes. Back in Belgium in late 1992, he worked at the Philosophy of Law Centre of Louvain-la-Neuve. For over three years, he gave lectures and seminars on Fundamental and Sexual Morality at several institutions in the US and Canada. He also lectured at the Dominican formation houses at Kigali (Rwanda) and Bujumbura (Burundi), the Faculty of Psychology and the Faculty of Pastoral Theology at the Catholic University of Leuven.

He has been involved in pastoral works at the parish of Ste Croix and St Etienne at Rixensart, Saint-Luc Clinics in Bruxelles and with the students of Liege. He has also been involved in the preaching of retreats.

February 2001, he was elected prior of the community at Froidmont. He resigned from this office when he was elected Vicar General of the then Vicariate of South Belgium in October 2002. He was re-elected to this office on 2006.



• **Fr Loïc Marie Le Bot has been elected Prior Provincial of the Province of Toulouse**

The Master of the Order, fr Bruno Cadoré has confirmed the election of fr Loïc Marie Le Bot as the Prior Provincial of the Province of Toulouse for the next four years.

Born in Saint-Foy-la-Grande in 1969, he entered the Order in 1994. He studied philosophy and theology at the Dominican House of Studies in Toulouse and was ordained to the priesthood in 2001.

He has a Licentiate in Canon Law from the Pontifical University of St Thomas Aquinas (Angelicum), Rome and another degree in Theology from St Thomas Aquinas Institute, Toulouse. He has a Doctorate in Canon Law.

He has been a lecturer in Canon Law at various institutions including the Dominican House of Studies in Toulouse. From 2005, he was an official of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life and when he left in 2013, he was made a consultor to the same Congregation in July 2014. He was the Dean of the Faculty of Canon Law at the Catholic Institute of Toulouse at the time of his election.

• **Fr Michel Lachenaud has been re-elected as the Provincial of the Province of France**

On 28 December, gathered at their Provincial Chapter at the Convent of Sainte-Marie à Éveux, the friars of the Province of France elected fr Michel LACHENAUD as their Prior Provincial for a second term. The Master of the Order, fr Bruno Cadoré has confirmed the election and fr Michel has accepted.

Born in Paris in 1944, fr Michel made his first profession in the Order in 1966 and was ordained to the priesthood in 1971. He has been a missionary in Africa, specifically in Cameroun for many years. He was the socius to his predecessor and subsequently the vicar of the province after his appointment as bishop.

We felicitate with him and wish a successful tenure in office.

Calendar of the Master of the Order for January 2015

Dec 26-Jan 11 2015: Christmas Break
12-15: Leonine Commission at Paris
17-24: Visitation to Croatia and Bosnia
Jan 31-Feb 5: Visitation to Ukraine

All articles are available on www.op.org