The Closing Mass of the Jubilee of the Order

21 January 2017 at the Basilica of St John Lateran, Rome

The Prefecture of the Pontifical Household has confirmed that His Holiness Pope Francis will preside at the Eucharistic celebration of the Closing of the Jubilee of the Order on the 21st of January 2017 at 4:00 pm at the Basilica of St John Lateran, Rome. All members of the Dominican Family and friends of the Order are cordially invited to participate in this Jubilee celebration. In order to guarantee entrance tickets for all those who wish to participate, we ask you to confirm your participation by sending an email to iubileum2016@curia.op.org before the 13th of January 2017.

All those who have already registered to participate in the International Mission Congress of the Order already have their tickets reserved. The entrance to the Basilica will open from 3:00 pm, starting with the praying of the Holy Rosary. May we request that all friars attending the Mass come with their habit and cappa. All Dominican Bishops and Prior Provincials present will concelebrate with the Holy Father.

• Improving our own way of preaching through the experiences of the others

On the occasion of the canonical visitation of the Provincial Vicariate of Eastern Africa (from 11-15 December 2016), the Master of the Order met with the Dominican Family in Kenya, on Monday, 12th December 2016. Friars, Nuns, Sisters, Laity and Youth gathered at Corpus Christi Dominican monastery, Karen, Nairobi for the Eucharistic celebration presided over by Bro Bruno Cadoré, and the sharing of their preaching experiences. Mr. Jean-Claude Loba Mkole, OP of St Catherine of Siena Fraternity, Nairobi summaries for us, the address of the Master of the Order.
After listening to the experiences of the different branches of the Dominican Family in Kenya, Br Bruno gave a word of encouragement with the following points:

**Supporting the Church Mission of Evangelisation**
Evangelisation is the mission of the Church. In other words, the Church is called to evangelize. Similarly, Dominicans are called to support - through preaching - the Church in her mission of evangelization. Dominicans ought to help the Church understand what she is and become what she is by evangelisation. In the context of the world today, evangelizing entails showing mercy and compassion by being more sensitive to the need of the neighbours and especially the less privileged. Some situations of misery call for more justice and as Dominicans we are called to involve ourselves in actions for justice and peace.

**Dominican Ways of Preaching**
Dominican Family has different branches and different personalities. The way a Dominican Nun, Friar, Sister, Laity or Youth preaches differs from one another, since each person preaches according to her or his state of life. All the ways of preaching are equally important and complementary. For example, through his/her witness in a secular world, the laity and the youth extend the preaching in the areas that the nuns, friars or sisters may not reach while the nuns for instance are sustaining the preaching by unceasing prayers. In all, a Dominican way of preaching derives from the Spirit of mercy and compassion as St Dominic had shown us; at the same time it is a school of mercy and compassion where the Dominicans learn how to practice those Christ like virtues.

**Improving the Dominican Way of Preaching**
When members of different Dominican branches meet and share their preaching experience, each one gets the opportunity of improving his or her own way of preaching through the way of the others. As a matter of fact, each Dominican was impressed by the reports shared by the representatives of other Dominican branches and that was a motivation and encouragement for each one to improve his or her way of preaching in the light of what others are doing. Besides, the Congress for the mission of the Order which will take place in Rome, in January 2017, on the occasion of the closing of the Jubilee of 800 years of the confirmation of the Order of Preachers, that about 500 delegates worldwide are expected to attend will be a venue of exploring together more appropriate ways of carrying out our mission of preaching in the world of today.

**Particular Dominican Apostolate and Dominican Family Apostolate**
Where two or three Dominicans are preaching, they represent the whole Dominican Family and the whole Dominican Family is preaching with them. No community however small it is should consider its preaching activities as isolated from the whole Family. What we are and do individually or in group is integral part of the Family.

Mr. Jean-Claude Loba Mkole, OP.

● **Search for the First Vice Chancellor of the Dominican University, Ibadan**

Publication of a job opening for a Vice-Chancellor at the New Dominican University, Ibadan, Nigeria.

**POSITION INFORMATION**
- **Work Title** - Vice-Chancellor
- **Organization** - Dominican University, Ibadan, Nigeria
- **Benefit Status** - Flexible/Negotiable
- **Months Per Year** - 12 Months
- **Proposed Start Date**

**Position Summary** - The Vice-Chancellor serves as the Academic and Administrative Head, the Chief Executive of the University. The Vice-Chancellor supports, guides, and coordinate the academic and research units and their support system in ways that foster the Dominican University’s mission and goals. The office of the Vice-Chancellor serves as the nerve center of activities in areas of protocol, external relations and coordination of various internal organs of the University. The Vice-Chancellor, in the absence
of the Chancellor, presides over Convocation ceremonies for the conferment of degrees, diplomas, certificates and other awards of the University.

**Position Summary Information** - The Dominican University is a newly established Private University, founded by the Dominican Fathers and Brothers of the Province of St. Joseph the Worker, Nigeria and Ghana. The Vice-Chancellor exercises general academic supervision over the University and shall responsible for maintaining and promoting the efficiency and good order of the University. The Vice-Chancellor also manages the human, financial and other resources of the University and to see that the provisions of the Law, the statutes and regulations of the University are observed. The Vice Chancellor shall also see to the day-to-day administration of the University and he shall be responsible to the Governing Council for the management of human, monetary and other resources of the University and he shall ensure that the University complies with the terms and conditions specified by the Council for the use of funds. The person to be appointed to this position will hold office for a term of five years, subject to renewal for a final term of five years and no more, subject to satisfactory performance.

**Minimum Qualifications**
The ideal candidate for the position of Vice-Chancellor will possess the following qualifications and characteristics:

1. Ph.D. or equivalent (required) and reputable stature in the academic community.
2. Significant experience in higher education or any tertiary institution (leadership role preferable)
3. A good understanding of Catholic higher education, particularly the Dominican tradition of learning
4. Commitment to inclusive and collaborative leadership that is characteristic of the Dominican tradition
5. Successful leadership and management experience, particularly experience in strategic planning and managing and allocating financial and human capital
6. Demonstrated ability to promote research excellence and demonstrated understanding of how to foster and sustain an inclusive learning environment
7. Personal qualities that embody the Dominican virtues of assiduous study, patience, compassion, and love of truth.

**Preferred Qualifications**
1. A Professor (Associate Professors will also be considered).
2. A Dominican friar or any person familiar with the Dominican way of life and tradition of education.

**Required Documents**
All application materials should be received no later than January 23, 2017. Applications received after this date will not be reviewed. A complete application package includes the following:

1. A comprehensive Cover Letter addressing how you meet the minimum and preferred qualifications.
2. Curriculum Vitae with 3 names of contact persons for reference
3. A Writing sample
4. Send all materials to Dr. Aniedi Okure, O.P. electronically at Okure@cua.edu. Please direct all inquiries also to Dr. Okure.

**The habit out of the closet again! A day of study at Louvain, Belgium**

On Friday the 16th December 2016 a group of about 120 brothers, sisters, lay Dominicans and friends of the Dominican family from the Netherlands and Flanders (Belgium) gathered for a workshop (a day of study) in Leuven. The day had been organized by three entities: the Faculty of Theology and Religious Studies in KU Leuven and the Dominican family in the Netherlands and in Belgium. The theme of the workshop was: “The habit out of the closet again: A clash or an encounter between generations seen in view of Dominican life”.

Eight persons presented papers: two theologians from the Faculty and six members of the Dominican family. From the first speaker, fr. René Dinklo, prior provincial
of the Netherlands, a call was made to a renewed consciousness of the undercurrent that truly unites the different generations of Dominican brothers. This does not imply lack of the sometimes inevitable clashes between generations. Nevertheless it is the care for the good of the common project for the community that will energize and drive all the friars. In his talk Fr. Bernard De Cock (of the Flemish vicariate) looked back at a difficult time in the priory where the novices were living (1967-68). There were different views on the format of the common life and prayer. Fr. Bernard observed that “the commitment to prayer and the openness for the evangelical truth have avoided a real rupture”. So we can learn from each other!

The prioress general of the Dominican Sisters of Bethany (Venlo), Sr. Sarah Böhmer reminded us that in difficult times the sisters have continued to keep in mind some fundamental ideas. These include: being always open to the other person, and never allowing desperation among others. Sister referred to the inspiration of Fr. J.J. Lataste, who reminds us of the dedication of St. Dominic, as the energy that still leads their congregation.

What are people saying when they speak about a “Dominican theology?” Fr. Olivier Riaudel presented several propositions for reflection, in connection with texts of other Dominicans as well of the Masters of the Order. It is evident that we can speak about a “Dominican theology”. This theology is a theology of preaching. This theology stresses the necessity of helping people to appreciate the mystery of God. Dominican preaching is also a “preaching of Grace” just as it is also a “preaching which is done in the format of a dialogue”.

Br Richard Steenvoorde, a student brother of the Dutch province, explored the different possibilities of answering the question: What can a Dominican brother offer to the actual society? He observed that St. Dominic can enlighten us in this regard. Firstly, Dominic was always open for new challenges of the life, secondly he started his preaching by contemplation, and thirdly he personally went out to the people in order to meet them! In a time when many people feel uprooted we have a duty to understand their situation and try to open again the richness of the Bible and the tradition to them. We should strengthen our “intellectual network” and really live our method: “contemplare et contemplata aliis tradere”.

If somebody wants to understand well the theology of Fr E. Schillebeeckx, he should realize that the Dominican formation asks for the spiritual and intellectual life. Professor Stephan Van Erp of the Faculty of theology in Leuven did explain this in his presentation on “The equilibrium/balance in the fraternal life: The graceful equilibrium of the theology of Edward Schillebeeckx”.

A young Flemish theologian, Anton Milh, is looking out for ways in which the Dominican spirituality can apply for pastoral care among young people. Inspired by the theology of Fr. Schillebeeckx, he refers first of all the personal “encounter with Christ”. Further on he recalls study of Fr. S. Gillet on the transcendentalia (truth, beauty, goodness) in order to see in what way these values can be helpful for young people. And he recalled also that St. Dominic could convert the innkeeper through a meeting and a dialogue in a pub…

Erik Borgman, professor of theology and a lay Dominican concluded the presentations by reflecting on the text, “Do not take a bag/case for your trip”. For him “We have to look at the Dominican life as a life that is always renewed”. By the witness of his own life he said: “without the Dominican friars, I would never have been able to realize my theological work in this way”. The Dominican vocation is a vocation, which asks us to always start again, and to “keep in our heart a concern for the kingdom of God”.


● **Christians, Muslims and Hindus celebrate Christmas together at Lahore, Pakistan**

In a world filled with religious intolerance, it was great to see Christian, Muslim and Hindu religious leaders and their followers all together under one roof in joy, peace and harmony. This was the atmosphere at the Interfaith Christmas Celebration held at Lahore, Pakistan on the 18th of December 2016. The celebration
was organised by The Peace Centre and the United Religions Initiative (URI) under the direction of the Dominican Fr James Channan.

There were over 150 Christians, Muslims and Hindus in attendance. There is a long list of Sunni and Shia leaders, Catholics and Protestants and Hindus who took active part in the celebration. There were several leaders, Coordinators and members of the URI in Pakistan including Maulana Abdul Khabir Azad, Grand Imam of the Badshahi Mosque Lahore, Chaudhary Zubair Ahmed Farooq, Additional Prosecutor General of the Supreme Court of Pakistan, Allama Masood Qasmi, Fr Pascal Paulus, Prior Vice Provincial of the Vice Province of Pakistan and Dr. Munawar Chand a Hindu leaders and many others. There were also students from both Christian schools and Mosque schools "Madrasa”. All the speakers presented messages in the spirit of Christmas and emphasized unity and respect for one another.

There were two major highlights during the celebration: The presentation of the Candle from Bethlehem, the birth place of Jesus Christ. The Candle was brought to the Peace Center all the way from Palestine via Israel, Turkey, Austria, Germany and finally to Pakistan. This Candle was lit at the beginning of the programme and it really illuminated the hearts of all present.

The second highlight was the chanting of religious hymns by the students of the one of the Madrasa schools represented at the celebration. The Christian students also presented religious hymns. All the Muslim and Christian children present received Christmas gifts from Maulana Abdul Khadir Azad and Fr Pascal Paulus. Together they all cut the Christmas cake and shared the festive dinner.

There is a grave need to promote such dialogue of love, peace and harmony throughout Pakistan and indeed the whole world in order to promote peace and harmony and overcome the challenges of religious intolerance.

fr James Channan OP, Director, Peace Center Lahore

The Approval of the Foundation of the Order – 22 December 1216

The Order of Preachers honours St Dominic de Guzman (c.1174 - 1221), who was born in the small Castilian village of Caleruega, as its founder but, as fr Simon Tugwell OP notes, “the Order was not simply his personal brainchild and he was not, and never claimed to be, its sole inspiration or even the primary embodiment of its nature and ideals.” Rather, Dominic was raised up by Providence to bring to birth a new movement within the Church - itinerant mendicant friars - and he accomplished this by engaging with the needs of his time and in collaboration with other people. “It was always with his brethren and with the authorities of the Church that he shaped the nascent Order of Preachers.

The Cathars

In 1203 - 6, Dominic, now a canon of the cathedral at Osma, travelled with his bishop, Diego through the south of France and encountered the Albigensians (or Cathars) who taught that the physical world is evil. As fr Isidore Clarke OP says, this heresy “devalued not only our own humanity, but also Christ’s and the sacramental life of the Church.” After an all-night debate in Toulouse with an Albigensian inn-keeper whom he converted, Dominic was moved by compassion and realised the great ignorance of the Faith that existed. Thus, he saw the need for preachers who could explain and defend the true faith.
Servants for Preaching the Word
So began the friars’ life of itinerant mendicancy, with their base at the newly-founded monastery of nuns at Prouille. After Diego’s death in 1207, Dominic assumed responsibility for this community of nuns and eschewing the violence which was then being waged against the Albigensians, Dominic devoted himself to preaching and the rigours of the apostolic life which he had begun with bishop Diego.

In Languedoc, where Dominic called himself “the humble servant of the preaching”, a small band of co-workers had joined him and in 1215, Bishop Fulc of Toulouse approved the foundation of a new religious order. “Concern for the Faith was the main concern of the new Order”. Later that year, he travelled with Fulc to Rome to meet Pope Innocent III. The pope advised Dominic to adopt an existing Rule as new rules were forbidden by the Fourth Lateran Council. In 1216, Dominic and his brethren adopted the Rule of St Augustine which he had already been keeping as a canon of Osma. Fr Vladimir Koudelka OP notes that “they chose the Augustinian Rule, not for what it contains, but for what, by virtue of its universality, it does not contain. This enabled them to specify in the customs which they added to the rule the goal of their order and the new means for attaining their goal, without contradicting the rule.”

Official Foundation
On 22 December 1216, Pope Honorius III approved the foundation of the St Dominic’s community and took them under papal protection. Finally on 21 January 1217, Pope Honorius III issued a second bull to Dominic which crowned the first and completed the confirmation of the Order. Whereas the earlier bull had confirmed the Order, it had left much unsaid. The new bull conferred on the new Order a ‘revolutionary’ name and office - an order of preachers rather than just an order comprised of people who are preaching. The pope thus addresses Dominic and his sons as “Friars Preachers” and entrusts them with the preaching mission. Dominic had obtained, explicitly and officially, what he had first petitioned from Innocent III: “An Order which would be called and would be an Order of Preachers.”

The Conference “Dominicans and Russia”: A Historical Journey from the Past to the Present

The Russian Emperor Alexander I (1801-1825) assigned the friars of the Dominican Province of Lithuania to the pastoral care of the Church of St Catherine of Alexandria in Sankt Petersburg at the end of 1815. The following year, 1816, the first priory was founded there. On the occasion of the bicentenary of the arrival of the Dominicans at the former capital of Russia, the Dominican Historical Institute organized an International Historical Conference whose aim was to present some chapters of the long history of relations between Dominicans and Russia from the Middle Ages to the present time.

The Conference took place at the Pontifical University of St Thomas Aquinas in Rome from 9 to 10 December 2016 and was honoured by the presence of Cardinal Kurt Koch, the President of the Pontifical Council for Promoting Christian Unity, as well as the Ambassador of the Russian Federation to the Holy See, Alexander Avdeev.

The papers dealt not only with Dominicans – friars, sisters and laity – living and working in the Russian territories whose expanse has changed during the long centuries, but also with theological or political thought of Dominicans in Russia. Testimonies about the current presence and apostolic activities of the Dominican brothers and sisters in Sankt Petersburg were also enriching.

The two-day Conference could only look into some aspects of the topic. It was noted in the final summary that there are still many archival sources waiting to be studied. Actually, the organizers wanted to give impetus to further research of this chapter in the history of the Order, for there is still a long way from these reflections to a possible exhaustive monography about “Dominicans and Russia”.
The conference proceedings will be published as a volume of the Dissertationes Historicae series by the Historical Institute of the Order.

Viliam Štefan Dóci OP

**Is ‘Amoris Laetitia’ Really Thomistic?: A Brief Note on Thomism and Moral Claims**

Fr Basil B. Cole, OP discusses the claim, made by Pope Francis and others that ‘Amoris Laetitia’ is Thomistic.

During the Jesuits’ 36th General Congregation in October, Pope Francis said in largely unreported yet highly controverted remarks that the “morals used in Amoris Laetitia are Thomistic”. The Holy Father said his apostolic exhortation on the family uses the morals of “the great St. Thomas [Aquinas]” and not those of a “decadent scholasticism” where the “whole moral sphere is restricted to ‘yes you can,’ ‘you cannot,’ ‘up to here yes but not here.’”

Dominican Cardinal Christoph Schönborn was one of the first to apply Aquinas’ supposed imprimatur to the document, telling reporters at a press conference to mark its publication in April that the document “is profoundly Thomistic.” The Pope has designated the Archbishop of Vienna as the definitive interpreter of the exhortation.

**A Brief Note on Thomism and Moral Claims – Fr Basil B. Cole, OP**

On account of his great wisdom and authority, Saint Thomas Aquinas’s name is sometimes invoked to bolster the claims of theologians, including as a defense of Amoris Laetitia. If you have the Angelic Doctor on your side, you are doing pretty well. This raises questions about what sorts of claims and documents warrant being called “Thomistic,” and how one might reasonably justify the appellative. The following observations might prove helpful for answering such questions.

First, something might be called Thomistic because it takes a cue from the methodology perfected by Aquinas. Like many authors, Aquinas uses many different “voices” depending on the occasion. He provides commentaries on Scripture or theological works, lectures on the Creed, a straightforward exposition of theology in his Summa Contra Gentiles (SCG), and so on. But his most unique and valuable contribution is in the Summa Theologiae (ST). There he asks literally hundreds of questions, and he always answers them in light of Catholic tradition—especially Sacred Scripture and the Fathers—with the help of solid philosophy. Sometimes he says “yes,” sometimes “no,” but he always provides a helpful distinction when he says “yes” in one way, but “no” in another.” He liked clarity. As he said, it is the work of the wise man “to arrange and to judge,” that is, to meditate on the truth, teach it to others in an orderly fashion, and to refute opposing falsehoods (see ST I, q. 1, a. 6, c. and ad 2; SCG I, c.1).

Second, something might be called Thomistic because it follows Aquinas's actual teachings. This can have varying results.

Sometimes, but only very rarely, following Aquinas can lead a person into error. Certainly this would be the case now if one denied the dogma of the Immaculate Conception of the Blessed Virgin Mary on the grounds that Aquinas denied it. Similarly, a person would be wrong to support abortion because Aquinas believed in the delayed hominization of the human embryo (see ST I, q. 118, a. 2, ad 2). Both issues have been abundantly clarified by the Church since the time Aquinas wrote (see Pius IX, Ineffabilis Deus and John Paul II, Evangelium Vitae n. 57). In these cases, we must follow the Church and not proposed interpretations of Aquinas. Magisterial teaching does not intrinsically depend on St. Thomas Aquinas, but on Sacred Scripture and Sacred Tradition, interpreted in continuity with previous teachings and in light of the most sound thinking. In the end, following Tradition is the most authentically Thomistic position, for he firmly opposed any doctrinal position that was not faithful to divine revelation and the Church’s binding teachings.
Another tangle one can encounter is when quoting Aquinas piecemeal or without full advertence to his theological project. St. Thomas was nothing if not a complete and consistent thinker. To pick and choose his statements without considering their context and relation to his other relevant insights would be about as disastrous as proof-texting Sacred Scripture. One might suppose that a situationist ethic is supported by Aquinas when he states, “In matters of action, truth or practical rectitude is not the same for all, as to matters of detail, but only as to the general principles; and where there is the same rectitude in matters of detail, it is not equally known to all. […] The principle will be found to fail, according as we descend further into detail” (ST I-II, q. 94, a. 4; quoted in Amoris Laetitia n. 304). Isolated from Aquinas’s other statements, it could seem as if the doctor of the Church is saying that no moral rule is absolute, but that discernment is needed in each and every situation to know whether or not a general moral principle applies in a particular situation. However, this is not authentic Thomism. Situation ethics contradicts Aquinas’s firm affirmation that there are some moral norms that always hold for everyone: these are the precepts of the Decalogue (ST I-II, q. 100, a. 8), and similar universal negative precepts, for they condemn acts that are “evil in themselves and cannot become good” (ST II-II, q. 33, a.2). He specifically says that “one may not commit adultery for any good” (De Malo, q. 15, a.1, ad 5). In the same vein, Aquinas holds that some acts “have deformity inseparably attached to them, such as fornication, adultery, and others of this sort, which can in no way be done in a morally good way” (Quodlibet 9, q. 7, a. 2). The reason for these exceptionless norms is that human nature does not change, nor does the Gospel and the Church’s mandate to transmit it unsullied through the centuries. Certain positive norms need to be adapted to the times, such as one’s relation to the environment. In such cases, Magisterial teaching adapts to changing conditions—but always without contradicting reason and the truths already articulated by the Church.

Finally, with a Thomistic moral theology, one can embrace an authentic position of Thomas and benefit from the insights he offers to illuminate the truths of faith held perennially by the Church. For example, he explains the relation between the Holy Eucharist and the Sacrament of Penance. Aquinas builds on St. Paul’s teaching, “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord” (1 Cor 11:27). Aquinas says, “Holy Communion ought not to be given to open sinners when they ask for it. […] A priest who has knowledge of the crime can privately warn the secret sinner, or warn all openly in public, from approaching the Lord's table, until they have repented of their sins and have been reconciled to the Church” (ST III, q. 80, a. 6). Furthermore, Aquinas states that, whatever reasons a person may have for engaging in sex outside of marriage, “actions done for the sake of pleasure are simply voluntary,” so one cannot rightly claim that exterior pressures cause him to sin (ST II-II, q. 142, a. 3). Once a person regularly sins against marriage in this way and develops the vice of intemperance, his reason is darkened and he becomes enslaved by his passions (ST II-II, q. 142, a. 4). Such a person is not capable of fruitfully receiving the sacraments until he repents of all his sin and makes a determinate effort to avoid the near occasions of sin: “it belongs to penance to detest one's past sins, and to purpose, at the same time, to change one's life for the better” (ST III, q. 90, a. 4). Aquinas’s teaching is clear: a person should not receive Holy Communion or absolution from sins who does not intend to change his life and forsake public sin—including being sexually active with another person who is not his sacramental spouse—a sin of scandal whereby one leads others into sin (ST II-II, q. 43, a. 1).

In sum, a burden of proof lies on anyone who wants to fly the banner of Thomism over his moral edifice. But even this is not sufficient for a nod of approval from God. Whether one is Thomistic in methodology or in content, what is most important is to be faithful to the teachings of Christ as expressed in Sacred Scripture and Sacred Tradition as handed on through the perennial teaching of the Church, for “The apostles and their successors are God's vicars in governing the Church which is built on faith and the sacraments of faith. Wherefore, just as they may not institute another Church, so neither may they deliver another faith, nor institute other sacraments” (ST III, q. 64, a. 2, ad 3).

Archbishop Paul Cremona, OP receives Malta’s Highest Honour

The celebration of Malta’s National feast commemorating the establishment of the Republic of Malta on December 13, 1974 had a surprise in store which no one was expecting.

Every December 13, the President of Malta presents individuals who have distinguished themselves in service to their country with what are known as the Republic Day Honours (Gieh ir-Repubblika).
Nobody, however, was expecting the top honour, Companion of the Order of Merit (Kumpann tal-Ordni tal-Mertu) of the Republic of Malta to go to the Archbishop Emeritus of Malta, Monsignor Paul Cremona. The national broadcaster, TVM reported that this honour was awarded to Monsignor Cremona “... on the written advice of Prime Minister Joseph Muscat.”

Archbishop Cremona was in charge of the Archdiocese of Malta from 2007 to 2014. Both during his tenure in office and ever since his resignation, he has distinguished himself by his humility and simple way of life, always insisting on being accessible to any of his flock who wanted to share their concerns with him and giving priority to pastoral work and preaching. Alfred Grixti, Lay Dominican, Parish Basilica of Or Lady of Safe Haven and St Dominic, Valletta, Malta.

**Nigerian Government approves Africa’s first Dominican University**

“The vision is African, Catholic, and Dominican,” says Father Anthony Akinwale, OP of Nigeria’s new Dominican University.

Last month it was announced that the Nigerian Federal Executive Council had approved the establishment of eight new private universities in the country. Among these is the Dominican University in the city of Ibadan, which will be Africa’s first Dominican university. The new university builds upon the work of the Dominican Institute, which has been offering bachelor’s and master’s degrees in philosophy and theology for more than 20 years, under the auspices of the Dominican Province of St. Joseph the Worker. As a government-approved institution of higher learning, the new Dominican University will be able to offer degrees in other fields of study.

Catholic World Report recently corresponded with Father Anthony Akinwale, OP, professor of theology and chair of the committee that is overseeing the transition of the new Dominican University.

**CWR: Father Akinwale, please tell us more about the new Dominican University—where in Nigeria is it located, and why was it started?**

**Father Anthony Akinwale, OP:** The Dominican University in Nigeria is located in the ancient city of Ibadan, Oyo State of Nigeria. It is a university that belongs to the Dominican Province of St. Joseph the Worker. Its seed is the Dominican Institute which, since 1994, has been running programs in philosophy and theology as an affiliate tertiary institution. With the granting of its license on November 2, 2016, the Dominican University is now authorized by the federal government of Nigeria to run programs in other academic disciplines.

Recall that the Order’s early preachers and thinkers played a pioneering and pivotal role in the development of Europe. History testifies to the immense intellectual output of St. Thomas Aquinas in Paris, and of his teacher St. Albert the Great in Cologne. Today, the Dominican Order has its universities on all the other continents. But while there are other tertiary institutions of the Order in Africa—such as l’Institut de St Thomas d’Aquin in Yamoussoukro, Cote d’Ivoire—the Dominican University in Ibadan will be the Order’s first full-fledged university in Africa. That it is being licensed during the 800th-year jubilee of the founding of our Order is the jubilee gift of Divine Providence to our Order.

The mission of the Dominican University is to respond to Nigeria and Africa’s developmental needs. So much has been said and is still being said about the developmental potential of the African continent. But the beautiful discourses on Africa’s rich potential need to translate from dream into reality. The mission of the Dominican University in Nigeria is to contribute to the actualization of this potential, and this mission is driven by a vision.
It is a vision of integral humanism, integral education, and authentic development. By integral humanism, we mean the promotion of the dignity of the human person in his or her spiritual, intellectual, moral, and technical dimensions. By integral education, we mean education that forms the human person in these same dimensions. The vision is African, Catholic, and Dominican.

It is African because education so envisioned, like the traditional African cooking-stove which is made of three stones, it stands on three feet. It is a project of integral (Catholic) education whose three feet are intellectual formation or formation for truth, moral formation or formation for the good, and technical formation or formation for managerial competence. And the three feet stand on the ground of spiritual formation.

[This vision] is also illustrated by the Dominican life of prayer and study, a life which makes us stay tuned to God and to the human person in the quest for the best way to live together. It corresponds to the Dominican quest for spiritual and intellectual formation, a quest for God in a quest for truth, and a quest for good in [pursuit of] personal self-realization and communal self-realization. Here in this vision, therefore, is a concrete expression of the Dominican tradition of prayer and study.

This vision of education for authentic development evokes the spirit of Blessed Paul VI’s landmark encyclical Populorum Progressio. In that encyclical, he wisely admonished our world not to limit development to the provision of technical infrastructure. Development, and by extension education, is about the human person. For this reason, the development of Africa cannot be left in the hands of technocrats alone. It requires the formation of a new generation of leaders, men and women of spiritual, intellectual, and moral competence, present and actively deploying this multiple competence in every sphere of human endeavor in the search for the common good. The cultivation of spiritual and intellectual life will express itself in a well-cultivated moral life placed at the service of the common good. Education today must include the acquisition of technical competence at the same time as spiritual, intellectual, and moral competence. For while technical competence is necessary, it is insufficient.

The driver’s seat of Africa’s development must be occupied by those who desire the truth, the good, and technical efficiency in the love of God above all things, and in the love of neighbor created in the image and likeness of God. We dream of a university that serves the mission of the Order of Preachers by using the Gospel to refine and rectify reason and technique: a meeting point of religion, philosophy, and technology; a symposium of faith, reason, and science; a constant conversation of theory and praxis. The Dominican University hopes to form future leaders, men and women of multiple competences, to occupy the driver’s seat in Africa’s vehicle of development. We seek to accomplish in Nigeria and Africa what the early Dominicans did in Europe.

CWR: How much does it cost for a student per semester? Does the university offer any support for bright students from disadvantaged backgrounds?

Father Akinwale: The cost of education is not what can be fixed in an interview published on the pages of a newspaper. So many factors go into it—namely, the need for quality, the economic situation of students and their sponsors. At the Dominican University, we are conscious of the fact that good quality education is quite expensive, and that access to good quality education is very difficult for the economically deprived. For this reason, the Dominican University is already considering ways of providing support for intellectually endowed but economically deprived students. At the same time, a newly-established university is also in need of generous benefactors.

CWR: What concrete needs are there in Nigeria and how does the Dominican University respond to these needs?

Father Akinwale: Nigeria, like many African countries, is characterized by religious and ethnic diversity. The problem is not the diversity; the problem is the mismanagement of diversity, its manipulation for the purpose of securing political and economic advantages to the disadvantage of others. There is a concrete need to form a future generation of leaders who will manage Nigeria’s diversity by building a nation whose citizens collaborate to actualize their personal and collective potentials. The Dominican University intends to form citizens who will appreciate the beauty of diversity, citizens and leaders who will work for their self-
actualization by working for our collective actualization. Our diversity needs not be an impediment to development. It should in fact be a means. We will hope and work for the formation of citizens and leaders who will appreciate the enriching potential of religious and ethnic diversity. For that to happen, the university, through its programs in the humanities, will enable its students to identify and work for shared core values that are needed for building a nation.

CWR: How different is the pedagogy offered at the Dominican University from that found at state-run universities?

Father Akinwale: In state-run universities, one perceives a marginalization of humanities. So much emphasis is laid on science and technology. Science and technology furnish us with techniques. But there is need for values, and it is the humanities that enable us to identify and promote values. We hope to offer courses in the arts to students in the sciences, and courses in the sciences to those in the humanities. Our pedagogy will reflect the three feet of education and the spiritual ground on which they stand.

CWR: How does the Dominican University balance between the pursuit of academic freedom and thought and maintaining a distinctive Catholic identity?

Father Akinwale: The question would presuppose an antithesis between freedom and Catholicity. But in fact, there is no such antithesis. I make this point even as I bear in mind the famous altercation in history between Galileo and the Church.

It is the truth that sets us free. The motto of the Dominican University was deliberately chosen to reflect this fact; its motto is “In veritate libertas” [“Freedom in truth”]. Academic freedom and Catholic education are collaborators and not competitors in academia because freedom promotes integral education, and integral education leads us to true freedom.

Of course, we must avoid a notion of freedom that amounts to licentiousness. There is no freedom without truth, and our ability to know the truth is severely impaired when legitimate freedom is impeded. Our distinctive Catholic identity will be maintained by a university education that recognizes, respects, and promotes the pure and unrestricted desire to know. In the same way, our desire to know is fulfilled when we provide education that forms the whole person, that is, education standing on three feet, as is I have earlier described. Truth resides in the intellect, freedom in the will, and the intellect and the will are bosom friends. It is by rightly cultivating the intellect that the will is rightly ordered. When that is done academic freedom and Catholicity are seen to be allies.

CWR: The “Fees Must Fall” in South Africa highlighted the financial challenges faced by students in accessing higher education. What is the situation in Nigeria?

Father Akinwale: The situation is not different in Nigeria. I dare say it is the same everywhere in the world. Financing education is becoming a challenge of ever-increasing magnitude. Everyone desires high-quality education. But there cannot be high-quality education without adequate funding. Since an African adage says it takes a village to form a child, facing the double challenge of access and funding demands a synergy between the state, the family, voluntary agencies like religious bodies, and the corporate world. It would be a mistake to leave that to government alone. It would equally be a mistake to leave funding to the family alone, or to the school alone. Don’t forget, every university has to pay its staff, equip its laboratories, update its libraries, and attend to sundry infrastructural imperatives. Solution will not come from protests. We all need to use our energy for progress, not for protests.

CWR: Do you think the Nigerian government is investing enough in higher education? What more can the government do? How is the Church bridging the shortfalls?

Father Akinwale: I do not believe Nigeria is sufficiently investing in education. Government at the federal, state, and local levels can do a lot more. For decades, we have run a system in which more money is spent maintaining government officials and structure than on education. There is need for an effective legislative framework for funding education in Nigeria. In the absence of such framework, the Church can only do what she can do. And I must say, contrary to what most people believe, the Catholic Church in Nigeria is doing a lot in the area of education. While it is true that the cost of attending schools run by the Church is on the high side, it is equally true that, without the Church, many children of economically disadvantaged parents would not have had access to education. I do not believe it is appropriate to mention names, but I know of a number...
of dioceses in Nigeria where there are annual fund-raising events the proceeds of which are used to educate children of the poor. A few years ago, I was invited as guest speaker at an annual lecture organized by one of the dioceses to raise such funds. There are wealthy members of the Church who are encouraged to give scholarships to children of the poor. Their response has not been discouraging.

Government needs to and can be innovative in funding education. That would be more profitable to the citizen than the campaign gimmick of “free education” which we hear in every election season. The bitter truth is: education is never free. Someone has to pay for it. There is therefore an urgent need to construct a solid legislative framework for funding education. Government should seriously consider the possibility of levying an education tax on major players in the corporate world. The time has come to give a grant for the education of each student. Government should let us know how much is budgeted for the education of each Nigerian student. Each university can then be given that sum of money, drawn from the education levy, as government’s contribution towards the education of the child. Of course, the university will be made to be accountable for how the grant is spent. It is the least government can do. But it seems the political will to do so is in short supply.

CWR: What kind of graduate would you like to see emerging from the Dominican University in Nigeria?
Father Akinwale: A developed polity is an aggregate of citizens of actualized potential and fulfilled aspirations. For this reason, I would like a graduate of the Dominican University to be a man or woman who would use the competence acquired in the university to actualize his or her potential by working for the actualization of our collective potential, a man or woman who would seek his or her fulfilment by working for our collective fulfilment. I dream of a graduate who would be a citizen of the world, one who is inspired and enabled to collaborate with others in building a civilization of love. That is how we can effectively confront the triple menace of corruption, poverty, and insecurity.

Allen Ottaro

**Auguri!: An Unusual Dialogue with Contemporary Art**

With the Contemporary Art Exhibition for the Jubilee of the 800 years of the Order of Preachers titled “Augur!”, the Order is proposing an unusual dialogue. Livia Mazzanti has been asked to enter into a dialogue with the work of the Belgian artist, Kris Martin. The 12 thematic works located in and around the Basilica of Santa Sabina, Rome will result in a creative process that will in turn lead listeners to enter into a dialogue with the works.

**Livia Mazzanti**

An organist from the large interpretative horizon, Livia Mazzanti is also an improviser, an art transmitter from Giacinto Scelsi in Rome, and Jean Guillou in Paris. Her recordings of works by Schoenberg, Busoni, Hindemith, Scelsi, Guillou, and the rediscovery of the world premiere of integral Rota and Castelnuovo-Tedesco, are considered as references.

She has recorded for Fonè, RCA Victor / BMG France, Philips Classic, Argos, Stradivarius, Aeolus, Continuous. Her concerts have taken here everywhere in Europe, the United States, in the Middle East. From ‘95 lead at the Rome International Festival MUSICOMETA which she created to collaborations with the Christuskirche. In 2011, she debuted successfully at the Philharmonie in Berlin.

Livia Mazzanti performed at a concert at the Basilica of Santa Sabina on 26 November 2016

**Kris Martin**

By altering found objects, re-creating canonical works of art and literature, and staging conceptual interventions, Kris Martin challenges notions of time and history. As he claims, his riddling works are “invitations for the viewer to reflect”.

12
100 Years (2004), for example, is a seemingly innocuous golden sphere, allegedly set to explode in 2104. By slating this work for self-destruction, Martin highlights its temporality, questioning our drive to defeat time and transience through preservation. Other conceptual works include an intervention he staged at the 2007 Frieze Art Fair in London, in which a woman’s voice came over the PA system, urging all attendees to take a moment of silence for personal reflection.

Kris Martin works are currently on exhibition at the Convent and Basilica of Santa Sabina, Rome. He is exhibiting the following works:

- Water (2015) – Different receptacles, all containing water.
- Conductor (2002) – Conductor’s baton
- What’s the time (2006) – Sound piece
- Mr (2007) – Mirror
- Festum II (2010) – Bronze confetti
- Spatium (2009) – 12 photos
- Bee (2009) – Solid gold bee
- Mandi VIII (2006) – Plaster cast of the famous Laocoon group
- Altar (2014) – Metal replica of the multi-panelled, 15th-century Ghent Altarpiece by Hubert and Jan Van Eyck

**Human Rights Day: Human Rights are under increasing attack worldwide**

HUMAN RIGHTS DAY: – SATURDAY 10 DECEMBER 2016

Speaking ahead of Human Rights Day on Saturday 10 December, the largest body of independent experts of the United Nations Human Rights system urges all Governments around the world to stand up for human rights.

“The greatest achievement of the international community since the end of World War II has been the construction of an international human rights system based upon the Universal Declaration of Human Rights which was adopted 68 years ago. Since that time, enormous strides have been made in establishing universal standards, encouraging the very widespread domestic adoption of those standards, and in effectively defending the rights of groups and individuals who are under threat in their own societies.

But today, a chill wind is blowing through much of the world and the very notion of human rights is under increasing attack. So-called populist movements are invoking nationalism and traditionalism to justify racist, xenophobic, sexist, homophobic and other forms of blatant discrimination, taking advantage also of the difficulties of the current economic climate.

Hate speech aiming to incite violence, hostility, and discrimination is dramatically on the rise, as is violence against women, children, ethnic, religious or belief groups, persons with disabilities, sexual minorities, migrants and many other groups. Inequality is growing dramatically and democratic institutions are being systematically undermined.

More and more governments are turning to increasingly intrusive technologies which systematically embed and exploit means of mass surveillance which threaten a whole range of fundamental human rights.

In many parts of the world these assaults on human rights are being reinforced by attacks on the human rights movement.
The space for civil society, without which there can be no enduring and meaningful respect for rights, has been effectively closed down by many governments. International treaties, such as the International Criminal Court Statute, are being denounced, funding for human rights bodies is shrinking, attacks on the integrity of monitoring mechanisms are increasing, and any form of international solidarity is rejected as a threat to national interests.

As the United Nations’ largest body of independent human rights experts, we call upon governments to recognize that a world which repudiates fundamental human rights values, retreats from established standards, and undermines international human rights institutions, is a world which will be less secure, more vulnerable to devastating conflicts, and utterly incapable of protecting the rights of vast numbers of people who do not happen to look or think like those in power.

Human Rights Day 2016 represents a watershed moment when all of us will need to stand up and be counted if the huge achievements of the past 68 years are to be protected and advanced.”

The Coordination Committee is a body of six independent experts which coordinates and facilitates the work of ‘special procedures’ as a whole. It is currently composed of Ms. Yanghee Lee (Chairperson), Ms. Catalina Devandas Aguilar, Mr. Juan Pablo Bohoslavsky, Ms. Maud de Boer-Buquicchio, Mr. Dainius Puras, and Mr. Michael K. Addo. Learn more: http://www.ohchr.org/EN/HRBodies/SP/Pages/CoordinationCommittee.aspx

- A book on Flemish Dominicans on the occasion of the Jubilee of the Order

To mark the celebration of the 800 years Jubilee of the Order, the Vicariate of the Vice-provincial of St. Thomas in Flanders (Belgium) has published a book on the apostolic dedication (activities) of the Flemish Dominican brothers in the preceding century. The title of the book is: “Predikbroeders in woord en daad. Dominicanen in Vlaanderen in de twintigste eeuw. (“Preaching brothers in word and deed (action). Dominicans in Flanders during the twentieth century”). The first chapter (30 pages) gives a survey of the history and the inspiration of the Order and then a short survey of the presence and the life of the Order in the country.

The greatest concentration is given to the apostolic activity of the friars, even though this does not exhaust the totality of what had been realized in that century. It was necessary to make a choice. The book illustrates how, beside the various forms of preaching of many brothers, the former province has tried to contribute much reflection on different fields. For that purpose the province has launched four important reviews; a review on philosophy “Tijdschrift voor Filosofie”, a review of general culture: “Kultuurleven”, a revue of spiritual life “Tijdschrift voor geestelijk leven” and a cultural review for the youth “Jong Kultuurleven”, which later changed its name to “Jeugd en Cultuur”. Moreover some brothers in the province have started the publication of a weekly review for the parishes, “Parochieblad”. This review, which still exists, consists partly of general articles for all the subscribers, but it also offers the possibility that every parish can insert their local news. This makes it possible for parishioners to follow very closely the life of their own parish.

The reviews “Kultuurleven” and “Jeugd en Cultuur” do not exist anymore. The brothers of the Dutch Province now have the responsibility for the review on spirituality. An editorial house of the Flemish dioceses has the responsibility for the weekly for the parish reviews. The institute of philosophy of the Catholic University of Leuven is actually the editor of the philosophical review. In the jubilee book several articles are dedicated to the three fathers, who for several years were the editors of these publications. These are; Fr. D. De Petter (Tijdschrift voor Filosofie), Fr. J.H. Walgrave (Kultuurleven) and Fr. E. Schillebeeckx (Tijdschrift voor Geestelijk Leven).

For the most part during the century, brothers of the province were engaged in the formation of people, who in turn were active in social life by founding and organizing a “Social School” for “social assistants”. These assistants were very active in social organizations of workers, and they could help to promote good social
structure in various organizations for the wellbeing of many people. Other brothers have been active in the pastoral care for students at the Catholic University of Louvain and after the 1st world war and also at the state university of Gent. The book therefore has a remarkable exploration of Fr. L.J. Callewaert, who for many years was an inspiring person in this apostolate, and had been a famous preacher who also promoted Flemish cultural identity.

Not forgetting the work of the province in Congo (started in 1911) an article in the book remembers the very dramatic moments of this presence in November 1964, when 10 brothers of the province and 9 sisters of the Congregation of the Dominican sisters of Namur were murdered by rebels in the Congo mission.

The Vicar Vice-provincial, Marcel Braekers, concludes the book by an article on perspectives for the Dominican life in 2016. He knows that the actual time does not promise much, but he says that we must believe in “the strength of the future”.


**The Song Continues: Dominican Monastic Life in Light of the Jubilee**

Eight hundred years have passed since the founding of the Order and we are coming now to the conclusion of a nine-year period of preparation in celebration of this blessed event. Go and preach! we are commanded by our Master. Take up once again the staff of Peter, the book of Paul – the staff of itinerancy, the book of the Word – and allow the fire of the Gospel to set us alight once more! 1 This is as true for us, the nuns, as it is for the friars, albeit in our own way, very distinct from that of our brothers.

To us [as monastic-contemplatives] has it been given to carry the torch of the God-quest in the name of and in the forefront of the whole of humanity. The question is – how do we carry the torch of truth as Dominican contemplatives? What is our role within the Dominican family? And what sets us apart from other contemplative Orders? The challenge of the moment is to grow into the full measure of all that we are called to be, not as contemplative women only but as Dominican contemplatives.

Several years ago, Timothy Radcliffe, then Master of the Order, posed the question: “What does it mean to be a nun in a missionary Order?” 2 I re-phrase Timothy’s question. What does it mean to be itinerant (or missionary) in a monastic setting? Itinerancy, one of the major features of our Order, leaves its mark on us as well. We too are called to the ‘frontiers of humanity.’ Our mission, as Dominican Nuns, shifts our gaze ‘to history and the world of humanity since that is where salvation is achieved.’ 3

What does it mean to be active in a life wholly dedicated to contemplation? In Dominic’s vision, the entire mission belongs to both the friars and the nuns. “They [the nuns] spend themselves totally for souls.” 4 The gift of ourselves to God is at the same time a gift of ourselves to our brothers and sisters. With St. Dominic as we fix our gaze upon Jesus, that Book of Charity which teaches everything, we are ever mindful of sinners whom ‘we carry in the compassion of our hearts.’

What does it mean to ‘preach’ when our entire life is hidden and we are dedicated to silence and stillness? From a Dominican perspective preaching is not simply something to be done but a way of life. It means to live a life which in itself is a preaching, a way of life that preaches. 5 The ‘Holy Preaching,’ we call it, is as true for the nuns as it is for the friars – and perhaps more so, in that we are to be the visible expression of that holiness envisioned by St. Dominic as the fount from which the apostolate was to flow.

There is no doubt whatever that Dominican Nuns are the recipients of a very beautiful and unique charism. Without our contribution to the full spectrum of spirituality, the splendor of the Church would (it seems to
me) be greatly diminished. We bear the beacon of light granted to our Father Dominic for the salvation of the world.

Contemplation is the heart of Dominican life, the gem beyond all price set among the many active works that make up the Order’s life and mission. What, then, is the place of the nuns in the Order, we who have been given, in an intensified way, this treasure to shelter and keep alive, ensuring its vitality, so often endangered amidst the worries and cares of the apostolate? The place of the nuns in the Order is counterpoint. All the other members of the Order – friars, sisters, laity – are visibly engaged in the ministry of the Word. We nuns, if indeed we have ‘the highest part, the noblest part,’ are at the same time the most obscure. Since we do not have an external apostolate, we are harder to define.

If appreciation of the function of each individual segment of the Dominican body has become more apparent in recent years, perhaps the challenge now is to discover how best to bind ourselves together more intimately. This challenge may be met, I believe, by a continuously deepening espousal of authentic Dominican spirituality.

Dominican spirituality is at its core ‘a spirituality of the Word’ – the lodestone we Dominicans continually return to. We, the nuns, are also enamored of the Word – in the Liturgy first of all with its daily immersion in the scriptures…. In our personal prayer…. In the voice of the Church…. The Word calls us to friendship…. And to mutual preaching in our form of government.

Veritas – the Word of Truth: The light of learning is one of the characteristic features of our Order. Can we embrace it, give it the status it deserves? Can our thirst for understanding, for Truth, be one more beautiful and humble offering that we Dominicans bring to share with other monastics at the table of the God-quest so needed today? And further, is it not the marrow of the friendships that bind us together as one?

Once we become enamored of the mystery of God dwelling in the midst of us, every other aspect of Dominican life falls into place: the gift of God’s friendship overflowing into love of all others; prayer fueled by the search to understand; a creative asceticism that up builds and fortifies. Our spirituality is positive, empowered by the knowledge that everything God made is holy, sacramentalized by the presence of the Word among us – that Word which we praise together, that Word which blesses us and all humankind, that Word which we preach and spread abroad to the ends of the earth….

The above is a synopsis of part one of a longer essay which attempts to differentiate Dominican monastic life from the other great monastic Orders with its emphases on itinerancy, apostolic activity, and witness. The synopsis of part two which seeks to delineate the place of the nuns within the Dominican Family follows. It focuses on a description of our Dominican spirituality of the Word and the mission we share in common.

READ THE ENTIRE ESSAY HERE

Sister Emmanuella Handlos, OP - New Castle, DE / Springfield, IL, USA

[4] Fundamental Constitutions of the Nuns, 1. II.

• A Dominican Voice in the “New Public Square”

Fr. Thomas Petri, O.P., is starting his second term as Dean of the Pontifical Faculty. Though his primary job of keeping the school running is no easy task, his reach is far beyond the four walls of his office. While performing the complex role of dean, essentially combining the work of a provost, vice president of administration, chair of the department, and academic advisor to each student of the PFIC – not to mention polishing his dissertation into his newly published book, Aquinas and the Theology of the Body: The Thomistic Foundations of John Paul II’s Anthropology – Fr. Petri also has an extensive media presence. “In some ways, it happened accidentally; I didn’t go out looking for this,” he says.
Fr. Petri appears on various radio and news programs as the “nice but frank conservative to speak for the Church.” He jokes, “They call me in as a talking head and ask ‘What does the Church say?’” Fr. Petri then has to dispel the commonly held notion that the Church has a position on everything: “The Church doesn’t say anything on this. How do you live your Faith? That’s the most important part.” Behind the scenes, Fr. Petri is also interviewed as a background source for reporters writing articles about the Church. “It seems to me to be a great blessing,” Fr. Petri says, “It is a chance for those of us in the Catholic sphere and in the Dominican Order to be present to the world and to the Catholic world.”

Once, in a question and answer panel, a woman struggling with whether God would forgive her for an abortion she had asked a question. “I don’t remember frankly what I said, but when I got back to the office, there was an email waiting for me, saying she just needed a priest to say she was forgiven. She was liberated in that moment through some random thing that some random priest said at some random conference.”

Among his media appearances are the National Catholic Register, where he’s been interviewed several times by well-respected reporter Edward Pentin; the public radio show Interfaith Voices, where he debated Episcopalian Bishop Gene Robinson on euthanasia; and EWTN’s Morning Glory radio show, where he often appears as the program’s “Godly counsel” (the hosts’ term for the in-studio priest du jour). He’s also been on PBS’ Religion & Ethics Newsweekly, written an opinion article for the Washington Post, commented on EWTN News Nightly, and appeared on the Fox Business Channel and NewsMax’s The Hardline.

Beyond the mainstream media, Fr. Petri is a prolific tweeter (@PetriOP) with well over 5000 followers. He acknowledges that Twitter can have its challenges: “The problem with Twitter is that it takes twenty tweets to make all the right distinctions.” He insists, however, that priests must be on social media, saying that it is the new public square. “It is clearly being used as a way to exchange ideas, exchange thoughts, to engage in conversation, and the priest should be there because people are there.”

By Br. Joseph Graziano, OP

Official News

- The Closing Mass of the Jubilee: Preparations - Part 1

On 21 January at 4 pm in the Lateran Basilica, Pope Francis will preside over the closing Mass of the Order of Preachers’ 800th Anniversary, an important event which should not only direct our thoughts toward the Order’s history but nourish us for the future as well. Since every Eucharist is the celebration of the Church – in this case particularly one of the Dominican Family – it is good to prepare well for such an event so that we may truly celebrate together, in the fullest sense of the word, remembering that the liturgy is not only about who the celebrant is or who gets to sing in the choir, but rather that it engages and expresses the entire Church with the richness of diverse roles and vocations! Let me thus explain some particularities of this unique celebration.

Before Mass we will pray the Rosary, a prayer so important in our Dominican tradition. It will be led in five different languages by fra Bruno Cadore, the Master of the Order. Obviously, our Dominican Family speaks more than five languages and is composed of more than five cultures, so the response parts will be recited in Latin in order to better express the universality of our heritage and the unity of the Dominican prayer. Before each mystery there will be a short choral piece to help us enter into meditation. At the end of the Rosary we
will chant to St. Dominic: Imple Pater quod dixisti - believing that he intercedes for us, as he promised on his
deathbed and has fulfilled for almost 800 years.

As a preparation for Mass - the ineffable mystery of God’s dwelling among us - we would like to spend few
moments following the Rosary in intentional silence, to recollect our busy minds and make ourselves
disposed to God’s own action through the liturgy.

Each Eucharist is an image of the entire Church, which means also of the Order of Preachers in the richness
of its different forms of life, with Dominican bishops, former Masters of the Order, and representatives of the
Dominican Family from all over the world. Although Mass will be celebrated mostly in Italian, in order to
emphasize both unity and diversity of the Dominican prayer we will sing in different languages compositions
coming from our traditions, both old and new. Let us start our preparations with the easiest parts.

We encourage you to download the text of the songs and to listen to the recordings.

For Communion we will use Adoro Te devote, a well-known hymn written by St. Thomas Aquinas. The mass
settings, however, are contemporary arrangements.
Dominik Jurczak OP

To be continued... Next time, more Mass chants and the booklet for the whole celebration.

• **Promulgation of the Ratio Formationis Generalis (RFG)**

  Dear brothers,

  With the approval of the General Chapter of Bologna (ACG 2016
  Bologna, 244), I promulgate by this letter the new Ratio Formationis
  Generalis (RFG) which «lays down general spiritual principles and
  basic training norms for forming the brothers, leaving the provinces to
develop their own norms as time and place demand» (LCO 163).

  This Ratio replaces the one which has been in effect since 1987. It is the
  fruit of a broad process of consultation with the provinces and formators
  in the different regions of the Order, conducted by the general council
  and the socius in charge of initial formation. I thank very much all those who have participated in the
  elaboration of this Ratio – of which the original version is in English. It is now up to each province to
  proceed with the updating of its own Ratio Formationis Particularis (RFP), on the basis of the Ratio
  Generalis (ACG 2016 Bologna, 245), and then to submit it to the general council for approval. The Socius
  for Fraternal Life and Formation will be specifically responsible to accompany this process.

  For the first time this Ratio is addressed to all the brothers, whether they are in initial formation or not.
  Indeed, for several general chapters now, the continuity between initial formation and permanent formation
  has been highlighted, along with the importance of each of us giving equal attention to these two dimensions
  of formation. Once again, formation is presented in this Ratio as a path, a school of apostolic life,
  highlighting both the primary responsibility of each of the brothers for his own formation, but also the
  responsibility of the communities and the provinces which have the task of supporting each one in the
  ongoing process of renewal of his own vocation to become an « evangelical and apostolic man ». As a
  school of life, our formation leads us, each according to the stage of our life, to contemplate in the heart of
  our life the grace of the Word that we want to preach. Thus, formation invites us to unite ourselves to Christ,
  the path of truth which leads to life, and to focus our life on the quest for truth. As a school of preachers,
  initial and permanent formation guides us on the path of apostolic obedience which makes us free to allow
  the Spirit to establish in us the compassion of Christ and his ardent desire that the world should have life
  and be saved.

  The primitive Constitutions, in the chapter about the novitiate, referred to the call of Christ «Learn from
  me». «Come and see», Philip said to Nathanael. «Go and preach», the Apostles echoed to Dominic. It is this
purpose that determines formation for all ages of the Dominican life, and brings together our diversity in the unity of a communion of «holy preaching».

You can download the Ratio - English and Multilingual at www.op.org
Brother Bruno Cadoré, op
Master of the Order of Preachers

● Fr Richard Appora, OP has been nominated as the Coadjutor Bishop of Bambari, CAR

The Holy Father Pope Francis has nominated fr Richard Appora-Ngalanibé as the Coadjutor Bishop of the Diocese of Bambari in the Central African Republic. He is of the Provincial Vicariate of Equatorial Africa of the Province of France.

Fr Richard was born in 1972 in Bangui. He made his first profession in the Order in 1997 and was ordained to the priesthood in 2004.

He studied both in his home country and in various other countries in Africa, namely: Ivory Coast at the Catholic University of Western Africa (UCAO), DR Congo at the Catholic University of Congo (UCC), Cameroun at the Catholic University of Central Africa (UCAC) and Congo-Brazzaville at the Free University of Congo. He has an Advanced Diploma in Civil Law and a Licentiate in Moral Theology and Philosophy.

Over the years, he has served in various capacities: University Chaplain and Parochial Vicar of the University Chaplaincy of St Thomas Aquinas, Douala (2006-2008), Director of Students in the Vicariate of Equatorial Africa (2006-2010), Professor of Fundamental Moral Theology at the Ecole Cathédrale de Théologie in Douala (2007-2008), University Chaplain at the Free University of Congo-Brazzaville (2008-2010), Professor at the Major Seminary of Brazzaville and member of the Formation Council of the Inter-Novitiate (2008-2012) and Professor and Spiritual Director at the Major Seminary of St Mark in Bangui since 2012.

At the time of his nomination, he was the Superior of the community in Bangui and the President of the Conference of Major Superiors in Central Africa.


Calendar of the Master of the Order for January 2017

26 Dec-4 Jan: Christmas break.
7-10: Visitation to Portugal
12-13: Visitation to the community of Santa Maria Maggiore, Rome
17-20: Mission Congress for the Jubilee in Rome
21: Closing Mass of the Jubilee in Rome
24-25: Trip to Geneva
30 Jan-8 Feb: Visitation to the Province of France.

All articles are available on www.op.org