A NEW PRIOR PROVINCIAL FOR THE PROVINCE OF ST. AUGUSTINE IN WEST AFRICA.

FRATREM BERTRAND CLAUDE AKPAGBE, O.P. PRIORI PROVINCIALEM PROVINCIAE NOSTRAE S. AUGUSTINI IN AFRICA OCCIDENTAL

The Master of the Order, fr. Gérard Francisco TIMONER III, O.P. confirmed the election of fr. Bertrand Claude AKPAGBE, O.P. as the new Provincial of the Province of Saint Augustine in West Africa (September 7, 2019).

Fr. Bertrand Claude accepted the election on September 8, 2019. The Provincial Chapter of the Dominicans of West Africa was held from the 4th to the 11th of September 2019 at the convent of Abidjan.

Fr. Bertrand Claude AKPAGBE was elected as their new Prior Provincial. He succeeds the Senegalese Dominican friar Benjamin Sombel Sarr, the first prior of this province.

Before his election, Brother Bertrand Claude was Superior of the House of Saint Dominic of Yamtenga in Ouagadougou, Burkina Faso.

Officially erected in 2017, the Province of Saint-Augustin in West Africa covers four French-speaking countries: Senegal, Ivory Coast, Benin and Burkina Faso

Since September 8, 2019, the province of St. Augustine in West Africa has had a new provincial in the person of Br. Bertrand Claude AKPAGBE. He was elected in their 3rd provincial chapter.

Br. Bertrand is from BENIN. Born on July 21, 1974 in Cotonou, he entered the Order in 1996 and made his first profession on September 7, 1997 at the Novitiate of Saint Martin de Porres in Cotonou.

After his priestly ordination which took place on August 8, 2004 in Cotonou, he continued his training in philosophy and then in environmental law. Until his election he was the superior of the house of St. Dominic in Yamtenga (Burkina Faso).

He was in charge of the university chaplaincy and the direction of the Saint Dominic College of Ouagadougou.

We pray that the Holy Spirit may assist Br. Bertrand in his new position to influence positively the Dominican mission in West Africa.

(AFRIDOMS FLASH N. 222)

2019 ANNUAL REGIONAL ASSEMBLY – OP LAITY REGION IV

By: Fr. Roman L. Santos, OP

“Tracing the Roots Back to the History of the Order” is the theme of the 2019 Annual Regional Gathering of the Dominican Lay Fraternities of Region IV held in the Daragang Magayon Hall of the University of Santo Tomas – Legazpi last August 11, 2019.

Expounded in the most comprehensive yet unsophisticated manner by the General Promoter of the Dominican Priestly Fraternities of the Order of Preachers, Rev. Fr. Florentino A. Bolo, Jr., OP, as keynote speaker, the theme has been well-received, understood and appreciated by the Lay Fraternities. As emphatically explained by Fr. Bolo, throughout the course of the history of the Order of Preachers, the traditional “Third Order” concept has been abandoned by the Dominicans to make way for the more inclusive thrust of St. Dominic’s vision of the Dominican Family. Nonetheless, similar to its priestly counterpart, the Dominican Lay Fraternities remains unique and distinct from the rest of the associations attached to the Order since it is not linked by an ordinary and accidental affiliation with the Dominican Family; rather, its lineage is preserved and can be
traced from the very history of the Order as an exceptional lay vocation or “calling” established by the very Master of the Order himself, Our Holy Father St. Dominic de Guzman.

And so, to boost the morale of the Lay Fraternities, Sis. Belen L. Tangco, OP, the national president of the Dominican Laity of the Dominican Province of the Philippines presented some significant updates on the ongoing revision of the Directory and By-Laws of the Dominican Lay Fraternities. According to her, the so-called aspirancy, postulancy and novitiate will no longer be used in the lay formation since these terms are more appropriately used in the religious vocation. Instead an initial formation of four (4) months for a newly admitted member is sufficient for the vestition of the “small scapular” while the rest of the following months up to a year is adequate for a member to make a temporal promise for “thee (3) years.” Upon completion of these requirements, promotion to perpetual profession comes thereafter. Hence, the simplification of the formation program of the Lay Fraternities becomes a welcome novelty not only for the upcoming generation but most especially for the old-time members who has lingered in their status of membership for several years.

It is therefore of great value that Rev. Fr. Giuseppe Pietro V. Arsciwals, OP, the Provincial Promoter of the Dominican Lay Fraternities, inspired by the Gospel Reading from Luke 12:32-48 in the celebration of Holy Eucharist, has encouraged during his homily the members of the Fraternity to persevere in their lay vocation just like a vigilant servant or a faithful and wise steward, described in the gospel as someone who patiently waits and is ever ready for the coming of his master.

Such vigilance in the ministry has manifested in the summary report of accomplishments of the Dominican Lay Fraternities of Region IV presented by the Regional President, Sis. Antonio Edna B. Roa, OP. Also, on the level of economic stewardship, Sis. Mildred Perete, OP, regional council member and the treasurer’s representative has gratefully declared the positive net performance of the collection and disbursement of registration fees intended for the annual gathering.

Moreover, in final assessment of the current state of affairs of the Dominican Lay Fraternities of Region IV, Rev. Fr. Roman L. Santos, OP, the Ecclesiastical Assistant (Regional Promoter and Spiritual Director) has declared a very positive outlook in the continuously growing and flourishing vocation of the Dominican Lay Fraternities throughout the entire region. Indeed, it is only through the frequent visit to and consistent spiritual formation of all chapters and communities of the Fraternity can there be a real effective ministry and a radically tremendous outcome in the thriving of the Dominican Lay vocation towards its future.
Gathering together as one family, the 139 participants from the various chapters and communities of the Dominican Lay Fraternities have come to attend this year’s annual regional assembly. They are as follows:

- St. Martin de Porres Chapter (Legazpi) – 31
- St. Thomas Aquinas Chapter (Guinobatan) - 11
- Mo. Francisca del Espiritu Santo Chapter (Naga) – 15
- Our Lady of the Pilar Chapter (Sorsogon) - 9
- St. Raymond de Peñafort Community (Legazpi) – 10
- St. Catherine of Siena Community (Daraga) – 14
- St. Rose of Lima Community (Oas) – 15
- St. Catherine of Siena (Libmanan) – 8
- St. Thomas Aquinas Community (UST-Legazpi, Professionals, newly established) – 18
- Blessed Pier Giorgio Frassati Community (UST-Legazpi, Students, newly established) – 8
From August 07 to 19, 2019, the Dominican friars of the Provincial Vicariate of Rwanda and Burundi met in Rwanda where they celebrated various happy events together.

On August 07, 2019, in the convent of St. Dominic of Kigali, during the 6pm Mass with vespers, six young people including two Rwandans, two Burundians and two brothers from the Provincial Vicariate of Equatorial Africa officially entered the novitiate in the presence of all the Dominican friars of the Provincial Vicariate of Rwanda and Burundi, visitors as well as some of the faithful who worship at the Kigali chapel. The six brothers made a week of retreat prior to their reception into the novitiate at the Dominican convent in Kigali.

The next day, August 8, 2019, witnessed the festivities related to the celebration of Saint Dominic. At 10am, the Dominican friars, with their guests, met again in the same chapel for the simple profession of our brothers. During the Eucharistic celebration, six novices (Four from the Provincial Vicariate Rwanda and Burundi and two others from the Provincial Vicariate of Equatorial Africa) made their first profession of vows. This was followed by the renewal of vows by fourteen student brothers, all sons of the Provincial Vicariate of Rwanda and Burundi. In the same celebration, two brothers of the Vicariate professed solemnly.

These professions were made in the hands Brother Jean DOUTRE, O.P., the Prior Provincial of the Province of Canada while those of the Vicariate Provincial of Equatorial Africa made their professions in the hands of their Provincial Vicar, Brother Jean-Paul KAMAHEU, O.P., who was present for the occasion. On August 09, 2019, Brother Donatien NDABASANZE, O.P., (Rwandan) was ordained a priest and Brother Désiré BIZIMANA, O.P., (Burundian) and Brother Olivier KWIHANGANA, O.P., (Rwandan), were ordained deacons by Most Rev. Antoine KAMBANDA, Archbishop of Kigali, in a Eucharistic celebration that took place at the Convent of St. Dominic in Kigali. On August 11, 2019, the Dominican friars of the Provincial Vicariate of Rwanda and Burundi celebrated their 27th General Assembly in Gihindamuyaga, in a Benedictine monastery located in the Southern Province of Rwanda. The activities of this General Assembly began with a day of recollection which was animated by
Most Rev. Antoine KAMBANDA, Archbishop of Kigali, on the theme "Consecrated persons, witnesses of hope in a changing world". The General Assembly focused on the theme "the vision-mission of the Vicariate: towards financial independence". Brother Benjamin Sombel Sarr, O.P., the Prior Provincial of St. Augustine Province, West Africa, moderated the proceedings. In the case of an Assembly which dealt mainly with the question of the finances of the Provincial Vicariate of Rwanda and Burundi two other people working in this field had been specially invited. This is the Brother Stephen OGBE, O.P., of the Province of Nigeria and Ghana, who spoke on the theme “Strategic Investment(s) for a Sustainable Economic and Financial Future for the Order in Africa”, and Mr. Sylvain Bossé, a lay Dominican of Canadian origin.

The Assembly closed on August 17 and the next day, brother Dieudonné BIGRIMANA, O.P. (Rwandan), who was ordained a priest in Ottawa/Canada on May 5, 2019, celebrated his first Mass in his home parish.

### The Rosary

Many saints and community founders were jealously ‘proud’ to say that they had received from the Virgin Mary herself the responsibility to preach and spread the practice of praying and devotion to the Rosary.

A seventeenth-century pope would even have asked that this competition be stopped. All this to say that devotion to the Rosary belongs to the whole Church.

It is often said that the Rosary is only the prayer of simple and uneducated people. That is not true. I had the opportunity to meet and live with great intellectuals, eminent theologians whose Rosary was part of their daily life.

At the end of their working day, they liked to pause to refocus on what was at the heart of their life of faith, to meditate on the great moments of salvation history. A great serenity. A great joy.

The daily recitation of the Rosary has allowed many believers, whose persecution has prevented the public practice of their faith, to keep it alive and to drink from it.

Often when we are exhausted, tired after a day’s work, we simply like to meditate and nourish ourselves on the essentials of our salvation. The help of various commentaries on the Rosary (especially found on the Internet) can be of great help.

The repetitive aspect of praying the Rosary makes us penetrate deeply into the mysteries of our salvation. This brings us great serenity. The resumption of the angel’s greeting to Mary, then asking her to pray for us - poor sinners - now and at the hour of our death gives us confidence and brings us a
We know **Fr. Felicísimo** because he is an artisan of reflection on religious life and evangelization in today's world. Few of us know the art of wood carving, to which he devotes himself especially during his holidays. Today, St. Dominic's carved wooden face is surrounded by a large gilded wooden frame; it shines in the Church of the Most Holy Trinity in Rome, where it is possible to discover other sculptures by our Dominican theologian inside the convent.

In the Church of the Most Holy Trinity, there was no sign of the Order of Preachers and the reason is simple: it was built by the Order of the Most Holy Trinity and of the Captives (in Latin Ordinis Sanctae Trinitatis and Captivorum, also known as the Trinitarian or the Trinitarian Order.

The face of the Patriarch Saint Dominic was carved in teak wood, remarkable for its natural durability and possessing an antiseptic resin that makes it resistant to attacks from various organisms, such as termites or fungi.

**Fr. Felicísimo** accompanies Dominican students residing at "La Casa della Santissima Trinità" (Via Condotti, 41, Rome). Here, the Dominican friars are at the pastoral service of the Church and teach in university centers. As is traditional in the Dominican Family, every day after the prayer of the Compline, the "Salve Regina" is sung before the Virgin Mary and the "O Lumen" before the face or image of Saint Dominic.

In the Dominican Family, we must value the artisans of evangelization in all their different facets.
The readings that the Church gives us today present us with certain difficulties. Dealing deceitfully and dishonestly is, to say the least, not pleasing to the Lord, as the prophet Amos makes abundantly clear in the first reading. Nevertheless, the dishonest steward is commended by his master for his astuteness, and our Lord seems to be suggesting we should emulate him in our use of “money, that tainted thing” — more literally “unrighteous mammon” — to curry favour with others. Most of us, I expect, wouldn’t dream of behaving like this, and wouldn’t expect such behaviour from those entrusted with our property. So the passage is fraught with difficulties.

Blessed John Henry Newman, soon to be canonised, once wrote, “ten thousand difficulties do not make one doubt” [Apologia pro vita sua]. So we can freely acknowledge the difficulties with this passage, without doubting the gospel message. But what is that message here?

To answer such a question we need to remember the context of today’s Gospel. It follows on immediately from the passage we heard read last Sunday, the parables of the lost sheep, the lost coin, and the lost (or “prodigal”) son. In those parables we had three stories that had little to do with the way people really behave. Real shepherds don’t generally abandon ninety-nine sheep just to search for one; real women don’t generally throw a party when they find a coin down the back of the sofa; real human fathers don’t generally throw an expensive party for sons who have frittered away half the family fortune.

Last week’s parables weren’t about how men and women actually behave. Nor were they about how people ought to behave in this world. Rather they were metaphors for how God behaves towards us, how he is extraordinarily generous and recklessly lavish towards us his children who have strayed like lost sheep and squandered the gifts he has given us.

So too with this week’s Gospel. If we are looking in the parable of the dishonest steward for guidance on how we should behave in this world for the purposes of this world, we’re looking in the wrong place, and we are bound to get mired in difficulties.
Christ talks of two realms in the Gospel: the realm of the “children of this world” and that of the “children of light”. The parable, while using what is an extraordinary image in the setting of the realm of the children of this world, is really about how God acts for his purposes in us, who are “children of light” and how we should act for his purposes in that realm. If the wicked of the children of this world can use the resources at their disposal for their selfish ends, how much more should the children of light should be able to use the resources at their disposal for the purposes of the God whose resources they are.

We are stewards of God’s creation. Everything we have, be it material wealth, or the gifts and talents that God has given us, or even our life itself, everything belongs ultimately to God. He will, one day, call each of us to himself and require from us an account of our stewardship, and so we must be astute stewards.

A real earthly master would, of course, be furious to discover that great swathes of his fortune had been written off to provide for his steward’s retirement. But God is not an earthly master. Whatever we do with the gifts God has given us, there is no way we can diminish his dominion or subtract from his majesty. Indeed, God who has lavished gifts upon us actually wishes us to lavish those gifts on others. “Love one another as I have loved you,” he says [John 15:12]. Indeed, “greater love has no man than this,” that he “lay down... for his friends” that most precious of gifts he has received from God, life itself. In short: lavish God’s gifts on what is good and true, and do not count the cost, for God’s bounty is without end. Your friends and his will welcome you into the tents of eternity.

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Venerable Brethren,

Health and The Apostolic Benediction

I » The seventh centenary approaches of the day when that light of holiness, Dominic, passed from these miseries to the seat of the Blessed. We for long have been most interested in his clients, especially since We assumed the government of the Church of Bologna, which with the greater devotion preserves his remains. We, therefore, are pleased to be able from this Apostolic See to exhort the Christian people to celebrate the memory of such a great man. In this We not only consult Our own piety but fulfil a duty of gratitude towards the father and lawgiver and towards the distinguished Order he founded.
II » This man of God and true Dominicus was fully given up to Holy Church, which had in him an invincible champion of the Faith. The Order of Preachers, too, founded by him, has ever been the stout defense of the Roman Church. And so not only did he strengthen the temple in his time, but he provided for the continuance of the defense. The words of Honorius III in approving the Order seem prophetic: "... looking to the brethren of thy Order as the future champions of the Faith and the true lights of the world."

III » Indeed, as all know, for the spread of God's kingdom Jesus Christ used no other weapon than the preaching of the Gospel, that is, the living voice of His heralds, who diffused everywhere the celestial doctrine. "Teach," he said, "all nations." "Preach the Gospel to every creature." Accordingly, from the preaching of the Apostles, and especially of St. Paul, it came to pass, that preaching being followed up with the doctrine and discipline of the Fathers and afterwards of the Doctors, men's minds were enlightened with the light of truth and conceived a love for all the virtues. Following the same lines in his work for the salvation of souls. Dominic proposed to himself and to all his followers "to hand to others what they had contemplate." For this reason, in addition to the duty of cultivating poverty, innocence of life, and religious discipline, he commanded his Order in a strict and solemn manner to be zealous in the study of Christian doctrine and the preaching of the truth.

IV » In the Dominican preaching three qualities shine forth: great solidity of doctrine, the fulness of fidelity towards the Apostolic See, piety towards the Virgin Mother. For although Dominic felt himself mature for preaching, yet he did not undertake that office until he had worked hard in the Palentine Athenaeum of philosophy and theology. Long familiar with the Fathers, under their guidance and teaching, he first, as it were, received into his blood and marrow the riches of Sacred Scripture, and especially of Paul.

V » The value of this knowledge of Divine things not long after was to be seen in his disputations against the heretics. They were armed with all arts and fallacies to attack the dogmas of Faith; yet with wonderful success he confounded and refuted them. This appeared especially at Toulouse, the head and center of the heresies, where the most learned of the adversaries had come together. It is recorded that he, with his first companions, powerful in word and work, invincibly withstood the insolence of the heretics. Indeed, not only did he withstand their strength, but he so softened their spirits by his eloquence and charity that he recalled an immense number to the bosom of the Church. God Himself was ever at hand to aid him in his battle for the Faith. Thus, having accepted the challenge of the heretics that each should consign his book to the flames, his book alone remained untouched by the fire. Thus by the valor of Dominic Europe was freed from the danger of the Albigensian heresy.

VI » With this quality of solid doctrine he ordered his children to be adorned. For, soon after the approbation of his Order by the Apostolic See and the confirmation of the noble title of Preachers, he arranged for houses to be founded as near as possible to the celebrated universities that his brethren might the more easily exercise themselves in every branch of culture, and get followers from the ranks of university students. Accordingly, the Dominican institute from the beginning was famed for its learning. Its special mission was always to care for the various wounds of error and to diffuse the light of the Christian Faith, seeing that nothing is such a hindrance to eternal salvation as the ignorance of the truth and perversity of doctrine. It was not strange, then, that the eyes and hearts of all should be turned towards this new apostolate which was based upon the Gospel and the teachings of the Fathers and commended by the abundance of all branches of knowledge.

VII » The very wisdom of God seemed to speak through the Dominicans when there rose up among them such heralds and defenders of Christian wisdom as Hyacinth Polonus, Peter the Martyr, Vincent Ferrer, and such miracles of genius and erudition as Albert the Great, Raymond de Penafort, Thomas Aquinas, in whom especially, a follower of Dominic, God "deigned to enlighten his Church." This Order, therefore, always in
honor as the teacher of truth, acquired new luster when the Church declared the teaching of Thomas to be her own and that Doctor, honored with the special praises of the Pontiffs, the master and patron of Catholic schools.

VIII » Joined to this zeal in retaining and defending the Faith there was in Dominic a supreme reverence for the Apostolic See. It is recorded that, prostrate at the feet of Innocent III, he vowed himself to the defense of the Roman Pontificate, and that the same predecessor of ours the following night saw him in vision sustain on his courageous shouder the tottering pile of the Lateran Basilica. History tells, too, how when he was training his first followers to Christian perfection, Dominic thought of gathering from pious and devout lay people a certain sacred militia which would defend the rights of the Church and resist heresy with vigor. Hence arose the Third Order of the Dominicans which, spreading among lay people the institute of a more perfect life, was to be a truly great ornament and defense to the Church.

IX » Handed down by their Father and Lawgiver, the heritage of such devotion to this See passed to the children. As often, therefore, as, through the infatuated minds of men, the Church had to suffer from popular movements or the tyranny of princes, this Apostolic See had in the Dominicans, the defenders of truth and justice, a most opportune help in the preservation and honor of its authority. Who does not know the glorious deeds in that connection of the Dominican Virgin, Catherine of Sienna? Urged by the charity of Jesus Christ she persuaded the Roman Pontiff, what no one else had been able to do, to return to his Roman See after an interval of seventy years. Afterwards, while the Western Church was torn by a dire schism, she kept a great number of Christians in loyal obedience to the legitimate Pontiff.

X » And, to pass over other things, We cannot but recall that four great Roman Pontiffs came from the Dominican ranks. Of these, the last, St. Pius V, won undying gratitude from Christianity and civil society. He joined together, after unceasing efforts, the arms of the Catholic princes, and under the patronage of the Virgin Mother of God, whom, therefore, he ordered to be saluted in future as Help to Christians, destroyed forever at Lepanto the power of the Turks.

XI » In this is amply shown the third quality We have noted in Dominican preaching: a most zealous piety towards the Mother of God. It is said that the Pontiff knew by Divine revelation of the victory of Lepanto achieved at that very moment when through the Catholic world the pious sodalities of the Holy Rosary implored the aid of Mary in that formula initiated by the Founder of the Friar Preachers and diffused far and wide by his followers. Loving the Blessed Virgin as a Mother, confiding chiefly in her patronage, Dominic started his battle for the Faith. The Albigenses, among other dogmas, attacked both the Divine maternity and the virginity of Mary. He, attacked by them with every insult, defending to the utmost of his strength the sanctity of these dogmas, he invoked the help of the Virgin Mother herself, frequently using these words: "Make me worthy to praise thee, Sacred Virgin; give me strength against thine enemies." How pleased was the Heavenly Queen with her pious servant may be easily gathered from this, that she used his ministry to teach the Most Holy Rosary to the Church, the Spouse of her Son; that prayer which, being both vocal and mental, in the contemplation especially of the mysteries of religion, while the Lord's Prayer is fifteen times repeated together with as many decades of the Hail Mary, is most adapted to fostering widely piety and every virtue. Rightly, then, did Dominic order his followers, in preaching to the people, to inculcate frequently this manner of prayer, the utility of which he had experienced. He knew, on the one hand, Mary's authority with her Son to be such that whatever graces he confers on men she has their distribution and appointment. On the other hand, he knew that she is of a nature so kind and merciful that, seeing that it is her custom to succor the miserable of her own accord, it is impossible she should refuse the petitions of those who pray to her. Accordingly the Church, which is wont to salute her "the Mother of Grace and the Mother of Mercy," has so found her always, but especially in answer to the Rosary. Wherefore the Roman Pontiffs have let pass no occasion of commending the Rosary and have enriched it with Apostolic
Indulgences.

XII » Now the Dominican institutes, as you yourself understand, Venerable Brethren, are not less opportune at present than in the time of their Founder. How many today, destitute of the bread of life, that is, celestial doctrine, are, as it were, in a state of starvation. How many, deceived by the appearance of truth, are turned away from the Faith by a variety of errors. That priests may minister fittingly to the necessities of all these by the Word of God, how zealous must they be for the salvation of others and how grounded in solid knowledge. How many, too, ungrateful and forgetful children of the Church, are turned away from the Vicar of Jesus Christ by ignorance of facts or by a perverse will whom it is necessary to lead to the common bosom. For the healing of these and every other ill how much do we need the maternal patronage!

XIII » The Dominicans have, therefore, an almost boundless field in which to labor for the common welfare. Wherefore to all of them We wish that in these centenary celebrations they renew their devotion to the holy example of their founder, and make themselves daily more worthy of such a father. In this let a fitting lead be taken by his children of the First Order, and let them be ever more zealous in preaching the Divine Word, such as may give men a reverence for the successor of St. Peter and a devotion to the Virgin Mother, and may spread and defend the truth. But from the Dominican Tertiaries, too, the Church looks for much, if they study to conform themselves to the spirit of their patriarch, in the instruction of the rude and unskilled in Christian doctrine and morality. In this We hope they will be assiduous, as it is a matter of great consequence for the good of souls. Finally, We wish this to be a special care of the Dominicans - the spread and frequent use of the Rosary among Christian people. We make this exhortation in these troublous times, following our predecessor, Leo XIII, and should it bear fruit this centenary celebration will not have been in vain. Meanwhile, as an augury of the Divine gifts and a proof of Our benevolence, We impart the Apostolic Blessing, Venerable Brethren, to you, your clergy, and your people.

Given at Rome, at St. Peter's, June 29, Feast of the Prince of the Apostles, 1921, the seventh year of Our Pontificate.
Calendar of The Master of the Order

2-13 SEPTEMBER
Plenary session of the General Council.

16-17 SEPTEMBER
Visit the delegation of the Order at the UN (Geneva).

25-29 SEPTEMBER
Fraternal visit to the province of Colombia and the Santo Tomás University

A God on man’s trail
Christian Christologies in Istanbul

A winter school for Dominican friars

The objective of the programme is come together to learn how Christians have thought and continue to think about the God incarnate. Through classes, discussions, meetings with witnesses, visits to significant historical sites and moments of shared liturgy, we will be able to experience the living faith of Syriac, Armenian and Greek Orthodox Christians.

Location: Istanbul and the Dominican priory of St Pyer in Galaata.
Inscription fee: €50 to be paid upon registration (there are no boarding costs).

For further information please contact info@senpiyer.org

A five-year-long journey

On the occasion of the approach of the XVII Centenary of the Council of Nicea (325-2025), we would like to foster a five-year period of activities, initiatives and cultural projects revolving around the notion of the relationship between God and man, real and reciprocal despite the incommensurability between the two partners of the alliance. This is because through the use of the category of kenoias, one implies not only the possibility for man of being capax Dei, but also the possibility that God himself is capax hominis. Above all, the opportunity to rethink some aspects of an “Islamic Christology” will also be made possible.

At the heart of strong, but not unusual, tensions that characterise the debate within the universal Church and also between Church and Churches, there is an urgency to return to the origins of the theological debate that ignited the primitive and formally undivided Church. From this observatory, the centrality of the notion of Homousiosis as a key theological intuition for Christian theology can be re-thought, which is essentially a historical reconstruction of the “Christological dissent” of the fifth century. Nestorians and monophysites have since constituted non-Chalcedonian churches: the Assyrian of the East, the Orthodox Coptic, the Ethiopian Orthodox, the Orthodox Eritrea, the Syro-Orthodox, the Syro-Orthodox Malankara, the Syro-Malankara Orthodox, and the Armenian Apostolic. Some of these churches and their particular rites are still alive and functioning in Istanbul.

From Nicea to Istanbul and back again

Istanbul has been a crucial place for defining the tenets of our faith. Nicea is located a couple of hours away from old Constantinople and Caledonia lies on its Anatolian shore. Istanbul itself has been the seat of four ecumenical councils. Nowadays, Istanbul is a place where Christians of different faiths come together in a largely Islamic environment.

Consequently, Istanbul is also the best place to relate a Christian theological reflection on the wider ecumenical and interreligious debate. We shall initiate the winter school by focusing on the debate among Christian communities and then consider what could be referred to as “Islamic Christology” in the following years.

Therefore, why not join us and begin 2020 in a different way?
Calendarium Liturgicum
Ordinis Prædicatorum

OCTOBER

4 OCTOBER
S. FRANCISCI ASSISIENSIS
DIACONI

5 OCTOBER
B. Raymundi (delle Vigne) a Capua
presbyter

7 OCTOBER
BEATÆ MARIAE VIRGINIS AROSARIO

9 OCTOBER
S. Ludovici Bertrán
presbyter

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