



- **HABEMUS PAPAM: Pope Francis**

Apostolic Blessing "Urbi et Orbi":

Brothers and sisters, good evening!

You know that it was the duty of the Conclave to give Rome a Bishop. It seems that my brother Cardinals have gone to the ends of the earth to get one... but here we are... I thank you for your welcome. The diocesan community of Rome now has its Bishop. Thank you!

And first of all, I would like to offer a prayer for our Bishop Emeritus, Benedict XVI. Let us pray together for him, that the Lord may bless him and that Our Lady may keep him.

Our Father...

Hail Mary...

Glory Be...

And now, we take up this journey: Bishop and People. This journey of the Church of Rome which presides in charity over all the Churches. A journey of fraternity, of love, of trust among us. Let us always pray for one another. Let us pray for the whole world, that there may be a great spirit of fraternity. It is my hope for you that this journey of the Church, which we start today, and in which my Cardinal Vicar, here present, will assist me, will be fruitful for the evangelization of this most beautiful city.

And now I would like to give the blessing, but first - first I ask a favour of you: before the Bishop blesses his people, I ask you to pray to the Lord that he will bless me: the prayer of the people asking the blessing for their Bishop. Let us make, in silence, this prayer: your prayer over me.

[...]

Now I will give the Blessing to you and to the whole world, to all men and women of good will.

[Blessing]

Brothers and sisters, I leave you now. Thank you for your welcome. Pray for me and until we meet again. We will see each other soon. Tomorrow I wish to go and pray to Our Lady, that she may watch over all of Rome. Good night and sleep well!

Who is Pope Francis

Cardinal Jorge Mario Bergoglio, S.J., Archbishop of Buenos Aires, Argentina, Ordinary for Eastern-rite faithful in Argentina who lack an Ordinary of their own rite, was born on 17 December 1936 in Buenos Aires. He was ordained for the Jesuits on 13 December 1969 during his theological studies at the Theological Faculty of San Miguel.

He was novice master in San Miguel, where he also taught theology. He was Provincial for Argentina (1973-1979) and rector of the Philosophical and Theological Faculty of San Miguel (1980-1986). After completing his doctoral dissertation in Germany, he served as a confessor and spiritual director in Córdoba.

On 20 May 1992 he was appointed titular Bishop of Auca and Auxiliary of Buenos Aires, receiving episcopal consecration on 27 June. On 3 June 1997 was appointed Coadjutor Archbishop of Buenos Aires and succeeded Cardinal Antonio Quarracino on 28 February 1998. He is also Ordinary for Eastern-rite faithful in Argentina who lack an Ordinary of their own rite.

Adjunct Relator General of the 10th Ordinary General Assembly of the Synod of Bishops, October 2001.

He served as President of the Bishops' Conference of Argentina from 8 November 2005 until 8 November 2011.

Created and proclaimed Cardinal by the Bl. John Paul II in the consistory of 21 February 2001, of the Title of S. Roberto Bellarmino (St. Robert Bellarmine).

Elected Pope on March 13, 2013. The 265th successor of St Peter.

Member of:

Congregations: for Divine Worship and Discipline of the Sacraments; for the Clergy; for Institutes of Consecrated Life and Societies of Apostolic Life ;

Pontifical Council for the Family;

Pontifical Commission for Latin America.

• **Empty Tomb, Not Empty Rhetoric**

With Pope Benedict's renunciation and Pope Francis's election, there has been a lot of talk over the past two months about the controversial issues facing the Church. MSN News ran an article by Eli Epstein last month speculating about where Pope Francis stands on five "controversial" issues: gay marriage, same-sex adoption, baptizing children born out of wedlock, abortion, and euthanasia.

Based on what then Cardinal Bergoglio did in Buenos Aires, Epstein finds that the Pope pretty much agrees with all the other cardinals. Should this come as a surprise to anyone? What Epstein and others don't understand, is that there is not a controversy within the Church about whether the union of two men can be called marriage, nor were the cardinals going to elect a pope who thought abortion was morally acceptable. With the exception of the issue of baptism, Epstein's list of controversies amounts to a list of issues that put the Church at odds with our contemporary political situation. These are not controversial issues for the church but for the world. They concern teachings of the Church that some find difficult to accept because they don't see the truth about human nature that underlies them.

While the Church's stand on social issues can put it at odds with the prevailing culture, we are not ultimately a political organization. Our position on marriage and life issues is not what really makes a Christian different from the world. The one assertion of the Church that puts all of the others into perspective is that Jesus Christ was raised from the dead!

"[I]f Christ has not been raised, then empty [too] is our preaching; empty, too, your faith," Paul tells the Corinthians (1 Cor 15:14). The central mystery of our faith, which we profess every Sunday, is that "For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures."

Our annual eight-day long celebration of the Day of Christ's Resurrection is a good time to remind ourselves of the most important Truth: Jesus Christ. We are pulled away from the battles of the present age to refocus on eternity. The liturgy reminds us of why we are Christians. We have a chance to once again be astounded by the empty tomb (cf. Lk 24:22).

As we see seismic shifts in popular culture and opinion, we can easily lose hope. But as Jesus asks the disciples on the Road to Emmaus, "Was it not necessary that the Messiah should suffer these things and enter into his glory?" (Lk 24:26)

Christ by his resurrection has given us more than any rhetorical victory ever could: He defeated death. "But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a human being, the resurrection of the dead came also through a human being." (1 Cor 15:20-21)

The empty tomb should mean more to us than all the praise we could ever receive by agreeing to the values of this world. We have plenty to be afraid of, but even more to hope for. "Thanks be to God who gives us the victory through our Lord Jesus Christ," (1 Cor 15:57).

By: Br. Clement Dickie, O.P. (April 2, 2013)

- **Determining the Focus of the Dominican Peace and Justice Ministry**

They came from every corner of the country—from New York to Houston; from Washington to Kentucky—the North American Dominican Justice Promoters all made their way to Grand Rapids, Michigan for their biennial meeting March 1–2. While the winter sun shone brightly on the motherhouse of the Grand Rapids Dominicans and the snow-covered ground, it was the warmth of Dominican hospitality and the embrace of old friends and colleagues that broke through winter's chill. Sisters, friars, lay Dominicans, and co-workers were all gathered to determine the focus of the peace and justice ministry of the Dominican family for the next two years.

In the midst of the decade-long Jubilee celebration of the Dominican Order's 800 years—beginning in 2006 and concluding in 2016—the meeting comes at what seems like an auspicious time for the order. The year 2011 marked the anniversary of the revolutionary sermon of Antonio Montesinos, OP, and the Dominican community in Espanola marking the first act of human rights advocacy in the New World.

In light of these significant anniversaries, the Dominican Sisters Conference held its first convocation near Chicago in October 2012. During the convocation, the question arose "What is EarthAsking of the Order?" As the leadership of the congregations and provinces continued their conversations, it was decided that the question was of great enough significance that the issue of Earth, climate change, and the question itself would be placed in the realm of the justice promoters to en flesh as a key element in our 21st century preaching.

Over the two-day meeting, the group reflected on the current Call to Justice priorities set in the fall of 2011, and reexamined the relationships between climate change and such issues as immigration, human trafficking, peace and security, economic justice, and care of creation.

The group also heard from the DSC representative to the United Nations (UN) Margaret Mayce, OP. Margaret offered insights into the United Nations' ongoing commitments and obstacles in addressing Climate Change. Having participated in Rio+20: The United Nations Conference on Sustainable Development, she was able to give deep accounts of the Rio Declaration on the

Environment and Development, The Kyoto Protocol, the Millennium Development Goals (MDGs set to expire in 2015), and the emerging Post 2015 agenda. Margaret also outlined the importance of the relationship between the Dominican Family (from students at Dominican Schools up to the Master of the Order) and its representation by both herself in New York, and Fr. Oliver Poquillon, OP, in Geneva; the Dominican Family has direct contact with social issues where they are in the world, and through the two representatives those direct experiences are given voice in the context of a world stage.

Sister Pat Daly, OP, of the Tri-State Coalition for Responsible Investment (TriCRI) also gave voice to a Dominican ministry of addressing climate change. This time, through the means of engaging corporations through shareholder dialogues. She shared such priority issues addressed through the work of the Interfaith Center on Corporate Responsibility (ICCR) such as excessive speculation on food commodities, carbon dioxide and methane output monitoring, and the power of the investors' voice when urging corporations to conduct business with a priority beyond greatest financial returns. Socially Responsible Investors (SRI) operate with the priority of what they call "the triple bottom line" which is people, planet, and profit.

As the justice promoters took time reflecting on the relationship between the Gospel, justice, and the myriad ways through which preaching is carried out, a brief visit to the Fredrik Meijer Gardens and Sculpture Park during the first day of the butterfly exhibit offered an up-close and personal chance to connect to the splendors of the natural world that the Earth is asking all of us to protect. While we are never in short supply of words to describe the need for justice, few are as compelling as a sense of awe. It is through this awe that we move towards preservation and reconciliation with Earth's natural systems.

Renewed in spirit, the justice promoters worked tirelessly to construct a new Call to Justice, one that will carry us through 2015 and will soon be published on Domlife.org. For now, the question shifts to you, the reader: "What is Earth asking of you?"

- **The Province of the Philippines Receives 8 Novices**

The Prior Provincial, Br. Gerard Francisco P. Timoner III, OP, presided over the Rite of Vestition in a Eucharistic Celebration at the St. Albert the Great Chapel, Colegio de San Juan de Letran Calamba, where 8 young men were vested with the Dominican habit. The Dominican friars together with the family and friends of the new novices witnessed the joyful event.

In his homily, the Provincial told the new novices that "though vocation is personal, you are called to belong to a community." He further told them not to forget the many Johns and Andrews that had invited them to this brotherhood for gratitude is essential to Dominican life.

Br. Timoner also explained to them the significance of the invitation "Come and See" in the formation of a Dominican, as found in the Gospel of John. "As Dominicans," he said, "we are called to be disciples." He told the new novices that discipleship is the most fundamental way of life of those who wish to follow Christ.

We wished our new brother novices Agustinus Hermawan, Aloysius Luis Kung, Sandy C. Alerta, Jaymar D. Godalle, Ed Christian R. Estrada, Alexander Constantine N. Seño, Jeffrey M. Pagaduan, Adrian Louis Siayngco, and Ralph Reindle K. Jariño, continuous blessings!

- **PRAYING FOR A POPE: Nuns' 'hidden life'**

At the Monastery of the Blessed Sacrament in Farmington Hills, 32 cloistered Dominican sisters pray around the clock. Each hour finds at least one of them in silent prayer in the chapel.

They are praying for a new pope, and for the 115 cardinals who sent up black smoke Tuesday to signify that no man had been selected as the 266th Catholic pontiff during the first day of the conclave.

“We’re amused by all the predictions,” said Sister Mary Thomas, 73, who entered the monastery after she graduated from Pershing High School in Detroit at age 18.

“But we know clearly it’s the Holy Spirit at work,” she said. “We know we’re going to get the pontiff we need for now.”

These sisters have limited access to the outside world.

They find out most of their news from benefactors, who call the front desk to leave news updates for them. The nuns rarely turn on the TV and have no cable access. They have limited access to the Internet.

“We’re what they call low-tech,” joked Sister Mary of the Sacred Heart, 71, a Texas native. “We don’t Twitter or tweet. We may squeak and squirm, though.”

Some sisters have participated in www.adoptacardinal.org, a website designed to allow the faithful to pray for one of the cardinal-electors who are eligible to vote in the conclave.

“We’re not praying for the cardinal to be pope,” said Sister Mary Peter, 62, the monastery’s prioress, who adopted a cardinal at random, determined for her by the site.

“But we’re praying for the Holy Spirit to guide the cardinal.”

The Dominican sisters range in age from 25 to 91. They accept women from the ages of 21 to 40. Among them are women from the U.S. and those born in foreign countries, including Nigeria, Kenya and Vietnam.

Several cloistered Dominican sisters talked about their lives Monday, from behind a parlor counter that signifies their separation from the outside world. It was a rare opportunity for the nuns to display conviviality and humor outside the two separate hours of recreation time they get each day.

The sisters gather seven times a day, beginning at 5:30 a.m. and ending at 8 p.m., as a community to pray.

Their 7:15 a.m. mass is open to the public, with a golden metal grating separating mass-goers from the nuns.

The Dominicans have face-to-face visits with friends a few times a year — and visits from parents on a near-monthly basis.

Decades ago, these sisters talked to visitors through heavy metal grates that obscured them from view. Doctors would come to the cloister to treat ill nuns, but now the sisters can be driven to doctor appointments.

The life of a cloistered nun offers a glimpse into the life that Pope Emeritus Benedict XVI has chosen for himself in retirement. It's what the church calls a contemplative life devoted to prayer and isolated from social activity.

When Benedict resigned Feb. 28, he said he was removing himself from public life to "devotedly serve the holy church of God in the future through a life dedicated to prayer."

Benedict is temporarily residing at Castel Gandolfo, not far from Rome, where popes have traditionally vacationed. He intends to live in a previously cloistered monastery in the Vatican Gardens.

Benedict's choice "put a focus on our life," said Sister Mary Rose, 84, a nurse-practitioner from Hamtramck who once ran and lost a Democratic primary for the Michigan House.

Benedict, she said, is saying "he will be more useful to the church through prayer. And many people don't know the power of prayer."

"We live a hidden life," Sister Mary Rose said. "Many don't know we exist here in Detroit."

Last month, cloistered convents and monasteries worldwide received a special letter from the Vatican dated Feb. 26 asking them to pray for the papal transition.

"The coming conclave will thus depend in a special way on the transparent purity of your prayer and worship," wrote Cardinal Tarcisio Bertone, a Vatican official.

Those in training to become cloistered nuns are marked by white veils. When they take their final vows, they receive a black veil.

Sister Maria of Jesus, who was born in Nigeria and received a doctorate in education from Michigan State University, will receive her black veil May 4.

"Look for the white smoke when that happens," the 47-year-old nun joked.

By Patricia Montemurri Free Press Staff Writer - 313-223-4538

For information about the cloistered Dominicans, go to www.opnuns-fh.org. The Monastery of the Blessed Sacrament is at 29575 Middlebelt Road, Farmington Hills. Its chapel is open to the public 6:15 a.m.-5 p.m. Mass is held daily at 7:15 a.m. Its gift shop is open 8:15 a.m.-4:20 p.m. every day but Sunday.

- **"He is not here... He is risen!"**

On that morning, they came to the tomb in silence, crushed. All of a sudden, silence is the place of the Word. The Word the authorities had wanted to silence resounded anew.

Happy Easter!

fr Bruno Cadoré, OP
Master of the Order

- **300th Anniversary of the Beatification of Blessed Ceslaus**

With the Holy Mass at the Church of the Dominican friars in Wrocław, Poland, on 12th January 2013 began the jubilee celebrations to mark the 300th anniversary of the beatification of Blessed Ceslaus (Polish: Czesław), who at the beginning of the thirteenth century, founded the local Dominican convent and is the patron saint of the city.

The solemn liturgy at the Church of St. Adalbert was celebrated by the Emeritus Archbishop of Wrocław, Henryk Cardinal Gulbinowicz. In his sermon, the Polish Provincial, Fr. Krzysztof Popławski O.P. said that the jubilee of the monk that lived in the thirteenth century "may become for us a very substantial way and a very specific spiritual task." He noted that this path is marked with four signs, useful for all those devoted to Bl. Ceslaus. These are: thanksgiving, repentance, encounter and mercy.

The Provincial said that Dominicans are grateful to their confrere elevated to the altars 300 years ago primarily for having founded the second, in terms of seniority, Dominican convent in Poland and for "his example of life and for everything that God has given us through him."

Fr. Popławski O.P. also stressed that "the gratitude has begun to cover a much wider range: not only the person of Bl. Ceslaus or all that is related to our lives, but also the life of the city itself, the place where we live".

Referring to the Bl. Ceslaus' affection for the Bible and quoting Bl. John Paul II who before the opening of the Great Jubilee of Christianity in year 2000, said that "every jubilee is an urgent call to conversion" - Polish Dominicans' Provincial noted that "it is about such a point of conversion which especially now in the Year of Faith would be associated with our proximity to the Bible".

Fr. Popławski O.P. expressed the hope that the jubilee celebrations held in honour of bl. Ceslaus will also contribute to gathering people who will together "enjoy their faith." "It's about the encounter between people, the encounter with Bl. Ceslaus and the encounter with God himself which enriches us and brings new horizons and opens us" - explained Provincial.

"We ask the Lord God that we could experience the year of jubilee, which begins today, in a fine way. That we would be able to experience thanksgiving along with conversion and encounters and mercy" - ended his sermon Fr. Popławski O.P.

Liturgical celebrations of the jubilee will be continued in the coming months. On 24th June, within the "Days of Wrocław" feast, the Holy Mass will be celebrated at the Cathedral of St. John the Baptist. While on 19th and 20th July, at the tomb of Bl. Ceslaus in the Dominican Church in Wrocław, the indulgence ceremonies in his honour will be held with the participation of Polish and foreign hierarchy .

Preparations for the jubilee of elevation to the altars one of the first Polish Dominicans began a year ago. Ever since there are held regular meetings of a group of artists, scientists and people involved in the expansion of the worship to Bl. Ceslaus. "In Wrocław there is a community of people who wish to spread the cult of the patron saint of their city and pursuit to his canonisation," - says the promoter of cult of the Bl. Ceslaus, Fr. Norbert Oczkowski O.P.

Each Wednesday at the Dominican church there is celebrated a Votive Mass of the Bl. Ceslaus, followed by a worship service at the chapel of the tomb of the Blessed with kissing his relics. At the end of last year, after every service Fr. Oczkowski O.P. gave series of introductory conferences about the jubilee. The series of five conferences will be released in both: record and book versions.

The Wrocław Family Radio prepared several interviews whose topics were related to the invocations from the Litany of the Bl. Ceslaus. For example, the invocation - "Blessed Ceslaus, the sower of christian culture" - served as a basis to discussion with the art historian on the beauty of the liturgical music, and the other one "Blessed Ceslaus, you who indulged in repentance and mortification" - was the starting point to talk with Lay Dominicans about the repentance in the modern world.

Ceslaus (Polish: Czesław) Odrowąż was born around 1180 in Kamień Śląski - to the same family from which came St. Hyacinth (Polish: Jacek). Both of them received the dominican habit from the hands of the Holy Father Dominic, the founder of the Order of Preachers, in Rome. On the way to Poland Ceslaus founded a convent in Prague, and in the year 1226 - another one at St. Adalbert's Church in Wrocław.

Tradition ascribes to him saving Wrocław from destruction during the Tartar siege in 1241. Bl. Ceslaus prayed for the salvation of the city, climbing the shafts and encouraging defenders to resist. One of the contemporary Polish historians described the miracle of a luminous sphere that appeared in the sky and which driven the Tartar army out, that was achieved through the prayers of Bl. Ceslaus.

He died on 15th July 1242, and its liturgical feast falls on 20th July. In 1713, Pope Clement XI approved his cult for the Dominican Order and the Archdiocese of Wrocław. In 1753, Clement XIII extended it to all the Polish dioceses.

Re-development of worship took place in the mid-twentieth century, when after the 140-year break, the Dominicans returned to the capital of Lower Silesia. In 1963, Pope Paul VI recognized Bl. Ceslaus - next to St. John the Baptist - as the main patron saint of city of Wrocław. For several years now, the Dominican Province of Poland have made efforts to commence the process of his canonisation.

LITANY OF BL. CESLAUS

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.
Christ, hear us. Christ, graciously hear us.

God, the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Holy Mary, Queen of Angels, pray for us.

Blessed Ceslaus, our saint compatriot, pray for us.
Brave follower of the catholic faith, pray for us.
Adornment and pride of Silesia and whole Poland, pray for us.
Our defender and advocate before God, pray for us.
Devout propagator of the worship of Virgin Mary, pray for us.
Founder of dominican convents, pray for us.
Missionary converting heretics and sinners, pray for us.
Beautiful flower of chastity, pray for us.
Master of inner and active life, pray for us.
Model of sacrifice and heroic virtues, pray for us.

Conqueror of bad habits, pray for us.
Labourer for God, working for the sake of humanity, pray for us.
Generous provider of the poor, pray for us.
Comforter of the sad and the miserable, pray for us.
Healer of the sick in body and soul, pray for us.
Zealous teacher and educator of youth, pray for us.
Sower of christian culture, pray for us.
Prudent host of temporal and eternal matters, pray for us.
Miraculous saviour of the city of Wrocław, pray for us.
Heavenly guardian of our Homeland, pray for us.
You who were united with God by the frequent prayer, pray for us.
You who indulged in penance and mortification, pray for us.
You who controlled yourself and were full of serenity, pray for us.
You who permeated the situation of others in order to help them, pray for us.
You who constantly followed the path of truth and honesty, pray for us.

That we may work on improving and salvation of the soul, pray for us.
That we must beware of pride, greed and selfishness, pray for us.
That we shall avoid all sins and wickedness, pray for us.
That we shall be consistent, prudent and faithful to God people, pray for us.
That we must beware of impiety and barbarism, pray for us.
That we may faithfully fulfill our duties, pray for us.
That we have gone through life doing good, pray for us.
That we may praise God with you eternally, pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.
Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.

Christ, hear us. Christ, graciously hear us.

V. Pray for us, O Blessed Ceslaus.

R. That we may be made worthy of His promises.

Let us pray.

O God, Whose will is our sanctification, through the intercession of blessed Ceslaus, support us with Your grace, that we may in all circumstances of life be able to know Your will and to serve You with perseverance. Through Christ our Lord. R. Amen.

- **Studium Dominicanum in Warsaw**

This January at the Dominican convent of St. Joseph in Warsaw, began the Studium Dominicanum - School of Philosophy and Theology under the patronage of the Servant of God Fr. Jacek Woroniecki O.P. This is the second Dominican offer of study philosophy and theology for lay people - after the already existing at our convent in Cracow - the Dominican School of Philosophy and Theology.

For Warsaw's Studium Dominicanum lectures enrolled 170 students. They are lay people of all stages of life (25 - 70 years of age) who wish to expand their knowledge of religion. "So huge interest was caused by a sort of hunger to learn about various aspects of Christian thought and the foundations of faith, which have developed the Church throughout two thousand years. Acquired knowledge can, to some extent, enable our students to navigate freely through the space of religious

and intellectual struggle between faith and reason, and above all, to be trustfully open to further deepening." - says the director of Studium, Fr. Dr Norbert Lis O.P.

The Studium Dominicanum has undertaken the cooperation with both academic as well as the formative institutions of Polish Dominican Province, including the Thomistic Institute, the Dominican Centre for Information on New Religious Movements and Sects, the Eastern Christian Studies, and the College of Philosophy and Theology of the Dominican friars.

The Studium will hold a series of lectures consisting of two cycles. The first one will run until June of this year and will be dedicated to the most important issues of philosophy and theology. Topics to be covered will include i.a the issue of "Liturgy - Source and Summit", "The Essence of the Sacrament of Baptism", "Elements of the Philosophy of Religion", "History of the Doctrines", "Introduction to the Bible", "The Virtues according to St. Thomas Aquinas," "Elements of Christology" and "The New Evangelisation and the Laity". The second cycle - from October 2013 to June 2014 - will consist of lectures and workshops on the Dominican tradition of thought: St. Thomas Aquinas, St. Albert the Great, the German mysticism (Meister Eckhart, John Tauler, Bl. Henry Suso), St. Catherine of Siena, Thomism and Neo-thomism. The completion of the study entails no formal consequences.

Held two Saturdays per month lectures are lead by reknown experts in their fields from all over Poland, not only Dominicans. At the start of the introductory lecture students received the Dominican blessing from the hands of the Provincial, Fr. Krzysztof Popławski O.P.

Patron of the Warsaw's Studium Dominicanum is the Servant of God - Fr. Jacek Woroniecki O.P. (+ 1949), the founder of the convent of St. Joseph and the originator of foundation of Warsaw's studium generale for the Dominicans of Central and Eastern Europe. Fr. Jacek, magister in sacra theologia, was a specialist in the field of moral theology, i.a. the rector of the Catholic University of Lublin. The process of his beatification is on-going since 2004.

A very similar initiative have operated for several years at the convent of the Holy Trinity in Cracow, the oldest existing Dominican convent in Poland, where the Polish Dominicans are trained. The participants of the Dominican College of Philosophy and Theology can get to know the great tradition of Christian philosophy and theology, in a systematic and thorough way. There are 275 students enrolled in the three academic years. Classes are taught by Polish Dominicans and lay teachers.

- **Sister Mary Nona McGreal, OP - RIP**

Sister Mary Nona McGreal, OP, died March 20, 2013, at St. Dominic Villa, Sinsinawa. She made her first religious profession as a Sinsinawa Dominican Sister March 8, 1933, and her final profession Aug. 5, 1936. She taught in elementary schools of the Congregation for eight years, including St. Clement, Sheboygan, Wis., 1933; St. Brendan, Chicago, 1933–1937; and St. Thomas the Apostle, Chicago, 1937–1941. Sister Mary Nona completed her graduate studies at the Catholic University of America, receiving her Ph.D. in 1951. With Sister Mary Joan Smith, OP, she developed a widely used new curriculum for U.S. Catholic schools, publishing the three-volume work *Guiding Growth in Christian Social Living: A Curriculum for the Elementary School* during the 1940s.

In 1950, Sister Mary Nona became the president of Edgewood College, Madison, Wis. During her 18 years as president, she dramatically transformed the small college, adding new buildings, increasing and diversifying student enrollment, developing a strong faculty, achieving national

accreditation and establishing a core curriculum. In 1968, she was elected by her Sisters to serve as vicarress of the Sinsinawa Dominican Congregation, and she held this post of leadership until 1977.

From 1977 to 1984, Sister Mary Nona worked both in Rome and in the United States, preparing the official *Positio*, a comprehensive summary of all the documentation regarding the Cause for Beatification of Father Samuel Mazzuchelli, OP, founder of the Sinsinawa Dominican Congregation and pioneer priest on the 19th century Midwest frontier. The completion of the *Positio* was a crucial step in the long process leading to Pope John Paul II's declaration in 1993 that Father Mazzuchelli be known as "Venerable," the first step toward canonization in the Catholic Church.

From 1984 to 2007, she worked with Project OPUS (research regarding the history of the Order of Preachers in the United States), serving as the project's director from 1989 to 2006. She was honored in 2006 with having the OPUS headquarters on the Dominican University, River Forest, Ill., campus named the Mary Nona McGreal, OP, Center for Dominican Historical Studies. Currently, the McGreal Center houses an archive of history of the various branches of the Dominican Order in this country and is the hub of continuing research into that history. In 2008, Sister Mary Nona was the first woman to be named to the Historical Commission of the Order of Preachers.

Besides the *Guiding Growth in Christian Social Living* books, Sister Mary Nona authored the biography *Journeyman, Preacher, Pastor, Teacher—Samuel Mazzuchelli: American Dominican* and was the general editor of *Dominicans at Home in a Young Nation: 1776-1865, Volume I of The Order of Preachers in the United States: A Family History*.

Sister Mary Nona was born April 20, 1914, in Waukegan, Ill., the daughter of Thomas and Margaret (Kehoe) McGreal. Her parents; two sisters, Margaret Dolan and Alice O'Shea, and two brothers, Thomas McGreal and Robert McGreal, preceded her in death. She is survived by a sister, Ruth O'Grady; nieces; nephews; and her Dominican Sisters with whom she shared life for 80 years.

The funeral Mass will be held at 10:30 a.m. in Queen of the Rosary Chapel at Sinsinawa Tuesday, March 26, 2013, followed by burial in the Motherhouse Cemetery. Friends may call after 5:15 p.m. Monday, March 25, 2013, at the Motherhouse, Sinsinawa, where a wake and remembering service will be held at 6:30 p.m. Memorials may be made to the McGreal Center, Dominican University, 7900 West Division St., River Forest, IL 60305.

Live broadcasts of the wake and funeral for Sister Mary Nona will be available online at www.sinsinawa.org/live. Repeat broadcasts will be available by clicking on the "on demand" tab.

Behr's Funeral Home, Dubuque, Iowa, is in charge of arrangements.

(March 22, 2013)

- **Dominican Sisters at the UN Commission on the Status of Women**

Empowerment, education focus of sessions

The 57th session of the United Nations Commission on the Status of Women (CSW) began Monday, March 4, and continues through Friday, March 15. I had the privilege of attending for a few days as a member of the Dominican Sisters Conference staff, along with Sister Mary Sue Kennedy. We spent two days at the UN, attending "parallel events" that were offered in conjunction with the general sessions.

Our experience was enriched by the opportunity to meet and talk with Dominican sisters from other countries whose attendance was sponsored by Dominican Sisters International. A group of 12 students from St. Catherine College in St. Catherine, Kentucky, were also attending on their spring break.

One session we attended, sponsored by the Sisters of Notre Dame de Namur, was “Moving the Immigrant Girl from Violence of Cultural Uprooting to Empowerment of Creative Expression.” Members of the panel included Christina Igoa, teacher and author of “The Inner World of the Immigrant Child.” The testimony of 12-year-old Rosario Campos, born in Mexico, was especially compelling—she came to the United States at age 6 and was confused by language and cultural differences. With the help of Ms. Igoa, she learned to read, in English, by the third grade, was elected student body president in the sixth grade, and is currently in seventh grade and on her school’s honor roll.

I also attended “Media as an Instrument to Fight Violence Against Women in Conflict-Affected Settings.” Nyaradzayi Gumbonzvanda, human rights lawyer and World YWCA general secretary, introduced the session. The panel included Abigail Disney, filmmaker and philanthropist, who made the film “Pray the Devil Back to Hell” about the civil war in Liberia, and also produced the PBS mini-series “Women, War & Peace.”

Other sessions we attended included “Gender-Based Violence and Religion: An Intersectional Perspective” and “Addressing Violence Against Women and Girls in Afghanistan.” One of the women who spoke on this panel was a member of the Afghanistan parliament. During this session, there was a brief film clip with testimonials from young women in Afghanistan. One woman, possibly now in her early 20s, was stabbed repeatedly and left for dead by her father and brother after she refused to marry the man who had been chosen for her. As a girl, she was regarded as the property of her family, with no rights of her own.

As I reflect on this experience, and as I read the reflections of the Dominican Sisters attending the CSW, I am feeling especially grateful to be working among those advocating for change, and for the opportunity to “inform, promote and inspire” through the ministry of Dominican Life | USA.

Some thank-you's are in order here. Sister Margaret Mayce, DSC UN-NGO representative, was an invaluable guide to the ins and out of the UN, as well as the logistics of New York City commuting. Sister Mary Ellen O’Grady was queen of the road in her red Prius as she navigated through the heavy snowfall to get us to the airport on Friday. And we all enjoyed the gracious hospitality of the Dominican Sisters of Hope at Mariandale Retreat Center in Ossining, New York.

Sister Pamela Robles Espinoza, OP, is a member of the Dominican Missionaries of the Rosary in Peru. She works in the office of Human Rights of the Apostolic Vicariate of Mother of God in Puerto Maldonado, Peru. She is also a member of her congregation’s Justice, Peace and Care of Creation Committee.

Sister Paulina Chioma Ogbonnaya, OP, is the prioress of the Congregation of St. Catherine of Siena in Nigeria. She is the Promoter for Justice and Peace for Dominican Sisters Africa and co-promoter of the Order for the Continent of Africa. She is also a council member of the Dominican Sisters Africa (DSA) coordinating team.

Sister Corinne Sanders, OP, is a member of the leadership team of the Dominican Sisters of Adrian, Adrian, Michigan. As general councilor, she serves on various boards of the congregation’s

sponsored institutions, works with their communications and technology department, and is the liaison for the congregation's Office of Global Mission, Justice and Peace.

Sister Edel Murphy, OP, serves on the leadership team of her congregation, the Cabra Dominican Sisters in Dublin, Ireland. She taught sixth grade prior to being elected.

Sister Cecilia Espenilla, OP, is a member of the Congregation of St. Catherine of Siena, Philippines. She is chair of her congregation's Council on Justice, Peace and Integrity of Creation (JPIC). She is also in the last year of a six-year term as the DSI Coordinator for the Asia-Pacific region.

By Susan Oxley
(March 18, 2013)

- **Mary: Contemplating and preaching the Word**

"The restoration (in the 19th century, after the Napoleonic upheaval and in the face of emerging liberalism) underwrote the exaltation of the papacy, the cult of the Eucharist and the cult of the Virgin Mary as the central concepts and special means whereby Christianity was to be reborn in Europe" (G. BOSELLI in: R. BARILE(ed.), *Discorso breve sull'eucaristia*, ESD 2007, pp.121-122).

Looking at the lives of today's Catholics, and despite the renewal pursued by the Church in the 20th century, which reached its peak with the Second Vatican Council, it seems that things have hardly changed after 200 years: Catholic sentiment, wrongly believing that it is returning to the long-established tradition, increasingly stresses the centrality of the Pope, certainly prefers to nourish spiritual life through Adoration than to celebrate the Sacrament of the Eucharist, and has given not the slightest hint of a decline in the Marian cult - on the contrary!

It is not surprising, then, that a few months ago, when I was guiding a pilgrimage to Fatima, my statement that the rosary is an eminently Christological prayer was greeted with astonishment, and in some cases with incomprehension and resistance. But I had made up my mind; and so in four days, explaining its contents and Scriptural references, my fellow pilgrims and I were able to pray the psalter of the Virgin Mary in a way that struck most of them as new (and hence suspect!), but proved to be for everyone a spiritually rich experience, hitherto never undergone. This indicates that what is perhaps the most typically Catholic manner of praying is, certainly, learned by heart and repeated mechanically, but perhaps never explained and taught, much less personally understood and interiorized.

So...? Should we go back to the "sound" Dominican tradition and preach the rosary? Preach the rosary! Put like this, it sets your teeth on edge. Perhaps we could talk of "teaching people how to pray the rosary" or even "promoting the prayer of the rosary", but how can you preach something that is none other than a method of prayer? And yet, if we are clear that the object of this preaching is the content of our faith and its effect on our lives, spiritual and moral, it may be useful to adopt the rosary as a preaching tool.

Let me explain: praying the rosary means meditating on the mysteries of the Incarnation, Passion, death and Resurrection of the Lord, starting from a Scriptural utterance and supported by the almost uninterrupted recitation of the Hail Mary, the first part of which is materially derived from the Gospel, with the addition of the name of Jesus, followed by the ecclesial invocation "Holy Mary...", or - and this in my view is the best way - by the phrase pertaining to the mystery being meditated. The name of Jesus is at the center, and occupies this center throughout the prayer, whether we think of it or not, and the meditation on the mystery focuses on the repetition of that Name that is above

all other names, the only name in which we can find salvation. In brief: if all this proceeds well and is reinforced by protracted custom, little by little praying the rosary makes us familiar with the story of Jesus, and leads us to pray correctly, which is to say "for Christ, with Christ and in Christ". And that is certainly worth more than the sermons I may preach, however hard I try! If such a proposal is unthinkable with those "outside", beyond doubt anyone who already has a toe inside the Christian life can make great spiritual progress thanks to a manner of praying that is nourished and made by the Word, meditated and repeated.

That Word, continually repeated, begins with the greeting to the Virgin - "Hail Mary - and so we pray together with her. And we understand, very simply and immediately, that from Mary contemplation and preaching may arise.

fra Enrico Arata OP (March 18, 2013)

- **The Shepherds of the Church**

We Catholics take a lot for granted. Consider, for instance, the fact that our Church was founded by God.

It's scandalous. It's downright impolite. To some, it's even comically absurd. But then the same could be said of the Incarnation itself, of the election of the Jewish people, of the fact that God takes any interest in the human race at all. We'd rather not admit it, but what can we do? There it is—the wonderfully strange fact that God loves us.

Notice, however, that the man Jesus Christ, who is God, did not establish something vague or abstract. He didn't leave behind a system of ideas or a legal code, important though these were, and would be. Nor, on the other hand, did he simply leave each man to his own devices, to follow his own judgment and interpret things in his own way.

Instead, he did something very specific, very concrete, and (truth to tell) very inconvenient. He gave us the Church, his Body. He sent the Holy Spirit upon a definite number of men and women; he quickened them with his own divine life; and he commissioned them to share this life with others through Baptism and the preaching of the Good News. Moreover, to the Apostles—and preeminently to poor Peter—he gave the task of ruling the Church in his stead. In fact, he made this the test of Peter's love for him: "Do you love me? . . . Feed my sheep" (Jn 21:17).

It is all very unambiguous: "I will give you the keys of the kingdom of heaven; whatever you bind . . . shall be bound, and whatever you loose . . . shall be loosed" (Mt 16:19). "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Lk 22:32). "You are Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Mt 16:18). "Go therefore and make disciples of all nations . . . teaching them to observe all that I have commanded you; lo, I am with you always, even to the end of the world" (Mt 28:19–20).

The scriptural testimony is well known. Less familiar, perhaps, is the abundant historical evidence. Take, for example, the following passage from a letter by St. Clement, the fourth Bishop of Rome, written to the church in Corinth, probably in the 90s A.D.:

"Having received their orders, and being fully assured by the resurrection of our Lord Jesus Christ . . . [the Apostles] went forth . . . And thus preaching through countries and cities, they appointed . . . the bishops and deacons of those who should afterwards believe . . . Nor was this any new thing . . .

Our Apostles knew, through our Lord Jesus Christ, that there would be strife on account of the office of the episcopate. For this reason . . . they appointed those [bishops] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry”.

This was written by a man who, as St. Irenaeus († 200 A.D.) tells us, “saw the blessed Apostles and conversed with them, and still had their preaching echoing in his ears” (Against the Heresies, III, 3).

Again, for conveying a sense of what the hierarchy meant in the early Church, none is better than St. Ignatius of Antioch. The electrifying letters he wrote on his way to martyrdom (ca. 98–117) are full of exhortations to unity with the bishops and the clergy:

“As, therefore, the Lord did nothing without the Father . . . so neither do anything without the bishop and presbyters. Neither endeavor that anything appear reasonable and proper to yourselves apart; but . . . let there be one prayer, one supplication, one mind, one hope, in love and in joy undefiled”. (Letter to the Magnesians, VII)

And:

“Let all reverence the deacons as an appointment of Jesus Christ, the bishop as Jesus Christ . . . and the presbyters as the council of God and assembly of the Apostles. Apart from these, there is no Church”. (Letter to the Trallians, III)

One might object that, nowadays, we are too well aware that sanctity and high office do not necessarily coincide. But so were our ancestors. Just think of St. Augustine’s famous critique of negligent pastors, or of all those prelates Dante put in the lower reaches of his *Inferno*. The Church has always distinguished between person and office, and she has always had her enemies within. But this should not blind us to the good. Sanctity rarely makes headlines.

When the cardinals gathered this week to elect our new Holy Father, Francis, perhaps the worldly spectator saw nothing but a bunch of old men in funny costumes, to be either ridiculed or reviled. But the faces of those in St. Peter’s Square on Wednesday told a different story—that of love. For us, who see with the eyes of faith, these men bear authority from the Apostles. They are living signs of God’s fatherly care.

Let others pick and choose. I’ll be content with the Church that God founded.

Viva il Papa.

Bro. Charles Shonk, OP (March 17, 2013)

- **‘VENTURE INTO THE NEW MEDIA’**

Contrary beliefs have severely saturated mass media and the Internet that this fact already calls on religious communities to confront this serious challenge, a visiting Dominican official stressed during the Second Dominican Media Summit held last Jan. 19–20 at the Auditorium of San Pio V Building, Quezon City. The event was organized by the Institute of Preaching Office for Social Communication.

Br. Eric Salobir, OP, the General Promoter for Social Communication, reminded the delegates that the Order of Preachers has the charism to proclaim the Gospel and that this can be done in what is

now called “new media.” Among the participants were Dominican friars and sisters, and the lay who are affiliated to the Dominican Province of the Philippines.

“Preaching, with the use of new media, enables us to gather those who have faith and to dialogue with non-believers,” Br. Salobir said in his keynote speech.

The General Promoter also explained how truth has been devaluated in the age of information technology, saying that there is “no authority above the Web.” “A new effort of enculturation is needed,” said Br. Salobir.

The enculturation includes adapting to the language of the youth; refraining from having purely intellectual and didactic teachings and considering as well the affectivity, reason, emotions, and even the body of a person; and to listen even to non-believers. “We have to be geek with the geeks,” Br. Salobir said.

There is indeed a difficulty of language when the traditional religious enter the new media. In this aspect, Br. Salobir said that our Church leaders should be sensitive about their multimedia proposals and the mainstream language that they will use. “The argument from authority has no more authority,” the keynote speaker said. “The Internet is now a tool for dialogue.” In the Internet, Church people can meet people, announce the Word of God but in a new and apt way, and “place interiority in the heart of interactivity.”

- **The Sedens and the Sedes**

The recent resignation of Pope Benedict XVI provoked a floodgate of reactions, some enlightened some others not at all enlightening. Weavers of conspiracy theories have been on the prowl. For some, he is retiring because of a scandal or some scandals, recent scandals. For some others, he is being forced to resign by “Vatican insiders” who are resistant to reform. There are predictions as to who will succeed him. There are even reports of attempts to influence the process of electing a new Pope. These can go on. Many media outlets would have to close shop without those screaming but empty headlines. And many journalists would be out of jobs.

But this is no time to mystify, mythologise or complicate a simple fact. And that fact is: Benedict XVI wisely sees himself at too old and too weak for the job. Consider that he was 78 years old when he was elected Pope in 2005. His immediate predecessor, John Paul II, was 58 years old when he was elected Pope in 1978. So, Benedict XVI was twenty years older than his immediate predecessor was when he became Pope. Compare that to Paul VI who was 67 years old when he became Pope in 1963.

Consider too that Pope John XXIII was elected at the age of 78 and died at the age of 83. Pope Paul VI, his immediate successor, died at the age of 82. Pope John Paul I, the smiling Pope who succeeded him at 66, died thirty three days after he became Pope. Pope John Paul II died at 85 but his infirmity began much earlier. Benedict XVI will be 86 in April. Seeing him at the Synod on New Evangelisation last October, there were clear and evident signs of age related infirmity. His interventions were still lucid, his reflections profound, his homilies inspiring, but his body weak. He could not attend all the sessions. He had to be wheeled through the aisle, his frame supported by assistants to climb the altar steps. It is therefore understandable that he would consider leaving the office for a fitter successor.

At times such as these, misleading headlines and uninformed commentaries provide an opportunity to do away with misconceptions so as come to a better understanding of the place of the ministry of

the Bishop of Rome. We must begin by saying that the ministry of the Bishop of Rome is to be understood within the entire body of bishops. For the Pope is not a bishop above the body of bishops but a bishop within the body of bishops.

The Pope is a bishop, and a bishop is a servant. A servant places himself at the service of the one he serves. The Pope, as bishop, places himself at the service of God and at the service of the people of God. A servant is not greater than his master. The Pope, as bishop, is not greater than the Church confided to his care. Even as Supreme Pontiff, even as universal Pastor, he is servant of the Church because he is a Bishop. The Church existed before every Bishop, every Pope, and will continue to be after him.

But if the Pope is a bishop, what then do we make of papal primacy? Is not the Pope diminished by this repeated insistence on his being a bishop?

The dignity of the *sedens* (the one who occupies an episcopal seat, the one who oversees the Church) flows from the *sedes* (the episcopal seat, the Church he oversees). The dignity of the Bishop flows from the dignity of the Church. This is clearly depicted in a gesture that takes place once, and only once, in the life of a diocese, that is, when a new diocese is being inaugurated and its first bishop is to be ordained and or installed. After the Gospel is proclaimed, the decree of erection of the Diocese is read before the Rite of Ordination and or Installation of its first Bishop takes place. For there is no Bishop without a Church. The seat to which the newly ordained and or newly installed Bishop is led, the *cathedra*, symbolizes the place where the teaching of the apostles will continue to be preached, an apostolic teaching that predates and outlasts the Bishop in the same way that the Church predates and outlasts him. The teaching of the apostles is the Gospel. The Bishop preaches from this seat by presiding as the one who serves.

Since the dignity of a Bishop flows from the dignity of the Church, the primacy of the Bishop of Rome is the primacy of the Church of Rome. The Church of Rome is the first of the Churches, which is not to say it is the Mother of the Churches. Such a title—"Mother of the Churches"—would rightly belong to the Church in Jerusalem, the Church at Pentecost, described in Acts 2. The primatial rank of the Church of Rome comes from the fact that it was the place of martyrdom, that is, of the supreme apostolic witness of Saints Peter and Paul, the princes of the apostles, whose tombs it keeps. The martyrdom of Peter and Paul in Rome confers on that Church the status and seal of the most authentic and most powerful apostolic testimony that the crucified and risen Christ is the Saviour of the world. The Bishop of Rome is the one who presides as servant in the communion of all the Churches around the teaching of the apostles and the Eucharist.

The idea of one who presides as servant is quite strange in a world where power addiction is common. That largely explains why it is strange, even shocking, to hear of a Pope renouncing the Petrine seat. And the reaction of many can be explained by the shock of Simon Peter, the one whose successor the Bishop of Rome is, when he resisted having his feet washed by his Master (cf. Jn 13:1-15).

In the complex history of the papacy, the Church has sometimes felt the stench of corruption from the See of Peter, and sometimes felt the sustaining power of those weighty words of our Lord to Peter: "You are Peter and on this rock I will build my Church. And the gates of the underworld can never overpower it" (Mt 16:18). He did not just say, "the gates of the underworld cannot overpower" the Church, but that the same gates "can never" overpower it. There have been saintly occupiers of the See of Peter just as there have been those whose lives were anything but saintly. There were times the papacy was used as tool in the hands of personalities addicted to power, monarchs and clerics who used, one should say abused the office, for political and economic gains.

But the power in the words of Christ has not waned. The promise he made to Peter in Caesarea Philippi continues to hold despite the human frailty of those who occupy the Chair of Peter.

But we in modern times have been blessed with holy Popes. I have known, in my life time, Benedict XVI, John Paul II, John Paul I and Paul VI. I was born during the reign of John XXIII. Reading about him, or reading about his predecessor, Pius XII, reading the writings and studying the gestures of the Popes who have reigned after him help to reinforce the conviction that the Church in recent decades has experienced the fulfilment of the promise, “the gates of the underworld can never overpower it.” As for Pope Benedict XVI, his life and writings before and during his pontificate boldly underline and confirm that the promise has not been withdrawn.

Fr Anthony Akinwale, OP

Official news

- **Election of fr Michel Lachenaud as the New Provincial of France**

Fr Michel Lachenaud has just been elected a the new Provincial of the Province of France. The election has been confirmed by the Master of the Order, fr Bruno Cadoré and the fr Michel has accepted.

The friars of the province met on Friday 23 and Saturday 24 March 2013 at the beautiful convent of La Tourette. The is following the appointment and subsequent episcopal ordination of their further provincial, fr Jean-Paul Vesco as the Bishop of Oran in Algeria. Fr Jean-Paul was elected the provincial of France in 2011 following the election of his predecessor, fr Bruno Cadoré as the Master of the Order at the Chapter of Rome 2010.

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

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

- **New Provincials Workshop – March 2013**

Keeping with the tradition which began some years ago, all the Provincials, Vice Provincials and Vicar Generals who were elected or reelected since last year gathered at Santa Sabina for a workshop. The workshop is aimed at familiarizing the new superiors with the personalities and the operations of the General Curia. It is also an avenue to rob minds with them on the expectations of their office.

The following brothers were at the workshop; Gregory Carroll (Ireland), Gerard Timoner III (The Philippines), Carlos Caceres (Central America), John Kusumalayam (India), Sikosiphi Mgoza (South Africa) and Fernando Delgado (Bolivia). These brothers are serving their first term in office. Joining them were brothers who are serving their second term; Johannes Bunnenberg (Teutonia, Germany), John Farrell (England), Anto Gavric (Croatia), Kevin Saunders (Australia), Reginald Slavskovsky (Slovakia) and Roger HOUNGBEDJI (West Africa).

During the workshop, the provincials had the opportunity to meet with the Socii, Promoters and all those working in the General Curia. The brothers shared with them on the concerns of their individual offices. The Procurator of the Order, fr Philippe Toxé shared with them on canonical issues, Hilario Provecho (Syndic of the Order) on financial issues, Dominic Izzo on the Solidarity Board, Michael Mascari on studies, Wojciech Delick on the Dominican family, Eric Salobir on communications and Jose Gabriel Mesa on the preparation for the jubilee of the Order. Other brothers were also at hand to meet with them; Vincent Lu, Javier Pose, Carlos Rodriguez Linera, Gabriel Samba and Pedro Luis Gonzalez.

The Master of the Order, fr Bruno Cadoré who was away on canonical visitations, came back to join the programme. He met with the provincials as a group and shared with them on studies, preaching and the missions. He also met with them individually, he listened and shared with them on their peculiar challenges and he encouraged them.

In the absence of the Master, the programme was organized by his Vicar, fr Vivian Boland who was ably assisted by fr Prakash Lohale. They made sure the programme was not all work and no play. In between sessions, the provincials has the opportunity to visit interesting locations. Starting with a guided tour of Santa Sabina, visitations to the Angelicum, the Dominican Monastery at Monte Mario and interesting sites at Fossanova and Monte Cassino.

During the entire programme, the new provincials had the opportunity to interact with one another and the entire community of Santa Sabina. They shared the life of the community at prayers, meals and recreations. The hope is that this experience will have a positive impact on their work as the major superiors of their different entities.

(March 25, 2013)

- [Message of the fr Bruno Cadore to the Holy Father Pope Francis](#)



FRATRES ORDINIS PRÆDICATORUM
CURIA GENERALITIA

Rome, March 15, 2013

His Holiness Francis
Vatican City

Holy Father,

Joining the whole Church in the joy and thanksgiving for the election of Your Holiness as successor of Peter, I act as the voice of the friars, nuns and laity of the Order of Preachers and all the members of the Dominican Family in expressing our oneness with you in the prayer and mission of evangelization which your Holiness has enjoined us in your first message.

With great simplicity, but also with an inspiring demand, the words and the gestures of His Holiness called us to walk, with humility and with friendship toward all, by the way of the Gospel, with the eyes held high toward the Cross of Christ and with the hope set on His Passover for the world. I assure you that our Order will endeavor to receive this message, which echoes that of our Fathers Francis and Dominic, as a call to continually return to the source of the charism that consecrates us to the evangelization of the Word of God.

Allow me to entrust to your prayer our Order as we are preparing to celebrate three years from now the Jubilee of its confirmation in this charism. That the Lord may guide us in serving the world and the Church, to which we wish to embark by means of preaching. By expressing our gratitude for having accepted the ministry that has been entrusted to you, I ask Your Holiness to accept my communion in prayer with you and my expression of profound respect and fraternity.

fr. Bruno Cadore, op
Master of the Order of Preachers

- **Fr René L. Dinklo is the New Provincial of the Province of the Netherlands**

The Capitular Friars of the Province of the Netherlands have just elected fr René L. Dinklo as their new provincial. The election has been confirmed by the Master of the Order, fr Bruno Cadoré and fr René has accepted.

fr René was born in 1965, made his first profession of religious vows in 1994 and was ordained to the priesthood in 2005. He worked briefly with the government before joining the Order. In the Order, he studied theology at the University of Nijmegen.

Since his ordination, he has been working at Zwolle as the pastor of the parish and the superior of the community. He lives in the community with brothers who have spent their entire lives working for God through the Order and are now retired. He has also been a member of the Provincial Council and the Financial and Economic Advisory Board.

Fr René is the youngest brother in his province and a sign of hope for the future. We wish him God guidance during his tenure.

March 13, 2013

Calendar of the Master - April 2013

1-2:	Easter Celebrations at Santa Sabina
3-6:	Meeting with European Provincials at Germany
7-May 9:	Canonical Visitation to the Holy Rosary Province