



• **The General Chapter of Trogir 2013**

We are weeks away from the commencement of the General Chapter of Trogir 2013. The preparation began after the formal convocation of the Chapter by the Master of the Order, fr Bruno Cadoré in a letter addressed to the entire Order. That set the wheel in motion, all leading to the successful commencement and conclusion of the Chapter. To help us get into the Chapter mood, we have put together some Q/A.

What kind of Chapter is this?

The General Chapter of Trogir is a 'Chapter of Diffinitors' composed of 'Diffinitors', brothers (not superiors) elected to represent the different provinces and vicariate of the Order.

What is the difference between this Chapter and other Chapters?

This is not an 'Elective Chapter' which is composed of both Provincials and Diffinitors and which elects a new Master of the Order. This is also not a 'Chapter of Prior Provincials' which is composed of only Provincials (superiors). However, the Chapter of Diffinitors has equal legislative powers and rights as the Chapter of Provincials.

Who are those going to the Chapter?

- The Master of the Order – fr Bruno Cadoré
- All former Masters of the Order – frs Timothy Radcliffe and Carlos Azpiroz Costa.
- Diffinitors, brothers representing provinces, vicariate and houses under the Master.
- Some members of the General Council - Soci
- Some priest and co-operator brothers invited by the Master of the Order
- Invited Representatives of the Dominican Nuns, Apostolic Sisters and Laity.
- A number of moderators, translators, interpreters and secretarial assistants.

They are about 108 altogether. While the Master, former Masters and Diffinitors are formal members of the Chapter with voting rights, all others are guests without voting rights.

Where is the Chapter taking place?

This Chapter is taking place at Trogir in Croatia, a country in the south-central part of Europe. Although Zagreb is the capital city of Croatia, Trogir is a beautiful island in the south-western coast of the country.

When is the Chapter taking place?

The Chapter of Trogir is expected to open with the Mass of the Holy Spirit on the 22nd of July and come to a close on the 8th of August 2013, the Solemnity of our Father Dominic.

Who is hosting the Chapter?

The Province of Croatia is hosting the General Chapter of Trogir. This is a medium size province with less than a hundred brothers and mostly involved in parochial and university apostolates. Fr Mihel Mario Tolj of the Province is the Secretary General of the Chapter. He will be assisted by a team of secretarial staff.

What has been put in place for a successful Chapter?

From the General Curia, the following have been done:

- An official Intranet platform for the Chapter has been launched. Access have been granted to all those participating in the Chapter.
- All the documents and reports needed for the Chapter have been collated, translated to the official languages of the Order and made available on the Chapter Intranet. All other information concerning the Chapter are also on the Intranet. The delegates are expected to study these documents to prepare them for a fruitful discussion at the Chapter.

The brothers of the Province of Croatia have put the following in place:

- They have prepared a beautiful, comfortable and cosy location for the Chapter. The location will be most suitable for the brothers' reflections, prayers, discussions and relaxation.
- They have taken great steps to fine-tune the logistics, from the point of arrival at the Split Airport to the location of the Chapter. They are ready to welcome the brothers.
- They have launched an official website for the Chapter (trogir.op.org). The site provides useful information about the Chapter, the host province, country and city.
- They have launched an official logo for the Chapter which is a fusion of the Dominican Shield and the Croatian Coat of Arm.
- They have designed an official Stole for the Chapter which will be used by the brothers at Eucharistic celebrations. It is a simple white stole with beautiful embroidery of the Nine Ways of Prayer of St Dominic on it.

What are the expectations on the flow of information?

In conjunction with the official website of the Order (www.op.org), the Chapter website will provide us with daily chronicles of activities from the Chapters; texts, pictures and videos. This is to ensure that the entire Order is kept abreast of all the happenings at Trogir.

As we have been asked by the Master of the Order, fr Bruno Cadore, let us all continue to pray for a successful Chapter.

Bonaventure Agbali, OP

- See more at: <http://www.op.org/en/content/general-chapter-trogir-2013#sthash.V7y5gehi.dpuf>

• **Dominican Sisters Work to Inspire Sustainable Living**

Sister Janet Weyker has more than a peripheral interest in renewable energy. The Racine Dominican Sister runs a facility dedicated to “eco-justice”.

Our environmental reporter Susan Bence popped down to learn more about Weyker's work and perspective. As coincidence would happen, the facility is located just south of the Oak Creek coal-burning power plant.

As I roll onto the gravel drive, the petite Sister Janet Weyker is tending its sizable orchard. She hops aboard a recycled golf cart – it's a gift from recent high school graduate who's been helping at the center after school for years. Sister Janet – her green eyes flashing – zooms over to my car , saying she's just getting the hang of driving it.

She doesn't have much time to explain how this place came to life; a beehive inspector is about to arrive; followed by a team of volunteers.

“The way it started is, we gathered our sisters together about 100 of them, the first year of April in the year 2000. The question we wanted our sisters to talk about was...”

Sister Janet hardly takes time to take a breath AND she possesses an incredible capacity to remember exact dates.

“...where are we in ministry, or where aren’t we in ministry? One of our sisters said, ‘ever since 1862 when our community came to Racine, we’ve always been about education and just. But right now there is a critical issue and it’s justice for earth; we are not addressing environmental education in any really concrete, specific way. I’d like our community to do that.’ So six of us gathered around that idea. We ended up talking for two years. And at the end of the two years, I said, ‘you know, I’m really tired of talking about it, we’ve to to do this.’”

Perhaps it was sheer determination, or Weyker’s accumulated skills that prepared her to take on the challenge – starting with growing up on her family’s dairy farm, and racking up multiple careers, not to mention being at UW-Madison for the first Earth Day. Of course, her religious community needed to buy into the idea too; so Weyker bolstered her skills by earning an earth literacy degree, while to combed the area for the perfect site.

“In 2004 on the Feast of St. Francis no less, October 4th the community purchased these 15 acres. It had everything we were looking for: woodland, wetland, pastureland, outbuildings, space for gardening.”

How did the property become available? A miracle of sorts, Weyker says. This parcel fell in their laps after what she THOUGHT was to be the eco centers home fell through.

“Someone gave the asking price in cash, so we lost that property!”.

Even the resourceful nun was flummoxed. Then, someone suggested trying a “call for help” story in the local newspaper.

“And on May 2, 2004 the headline in the local section of the paper said “Four Dominican Nuns Almost Homeless.”.

Actually, it read “Dominican nuns are not quite homeless”; nevertheless the religious order’s leadership was not amused.... But the story got the attention of the owner of this small farm; Weyker paid him that same day.

“It had everything we wanted, accept the house wasn’t big enough, but we thought, well we can add an addition. But the community was upset about that headline in the paper, so it it took several months before we purchased the place”.

Weyker wasn’t slowed down too awfully much – five months later. – on October 18, 2004 – she moved in.

In order to preach he eco-justice Weyker needed to run a place that hummed in an eco-friendly fashion. Her first order of business was to double the farmhouse’s size.

“We ended up getting all green building material. Oh, and we also said we want to use as much renewable energy in the process as we could. So we have the 55 solar panels on the south side....” - they are installed on the neighboring 1870 vintage tool barn, as for the house. - ..”we have the solar panels for hot water on this side of the house. This side of the house, the 1912, had no insulation whatsoever, so they put in bio-based foam insulation and eco-shake shingles that are made out of recycled rubber and plastic.”

Later an eco-classroom and library was erected; its foundation rests on the farm's original log house. Weyker took a breath and wondered how she'd managed the classes single-handedly. That lead, circuitously, to the center's final renewable energy investment - the shiny wind turbine we see gleaming beyond a bank of trees.

"We were getting school tours and summer camps, programs for adults. I realized, I can't keep up with this; so I went to a granting source to see if we could get funding to hire someone, and this group said, 'no we don't do that kind of funding, but why don't you have wind?' So we ended out with this Bergy Excel - S system."

The center produces 90 percent of its energy on site; and that's not factoring Weyker's contribution.

Springtime brings school groups by the busload to explore here They cozy up to the resident alpacas; feed the goats – if they can coax them off their newly-sodded rooftop; and sometimes hold a freshly laid egg in their hands.

"It gets into sort of a squat position and then it pops out. And when it comes out it's all wet, and it's got what is called a bloom on it, and you pick this egg up and you can see it shiny and moist and warm and we pass it around. That's an awesome experience for kids; they'll remember where eggs come from and what makes chickens happy. You know, there's some intangible things."

Weyker says weeks of planning goes into preparing for summer camp season – when groups of 25 children come for a week at a time..

"We're going to take time every single day to do a "wonder and awe piece" with the kids. They're going to go away someplace and then observe something up close. Even looking at the leaf of that hazelnut tree. Look at that pattern there; the edges, the veins, the rhythm, the harmony that's there. So we're going to be doing that and the kids will get a chance to journal and draw."

Strolling the center's gardens – it's energy efficient everything – dodging the paths of roosters and geese, it's easy to forget just a few miles north stands an imposing coal burning power plant. Weyker describes its proximity is a sheer coincidence; yet admits, its presence might contribute to the sense of urgency that underpins her work.

"We can do our little bits, but that's not going to be enough. You know, if we have enough people to tip the balance being concerned about it, we can turn this thing around. But as I say, our window is small."

Her window of time with me has closed – a group of high school volunteers from La Grange IL just rolled in to help with some chores.

Weyker has her work cut out for her; the teens have never stepped foot on a farm – let alone performed a chore. So she'll warm them up with a tour.

(28 June 2013)

- See more at: <http://www.op.org/en/content/dominican-sisters-work-inspire-sustainable-living#sthash.H7kgT6Kd.dpuf>

- **Schools of Preaching: The New Zealand Experience**

On a recent canonical visit to New Zealand in the first week of June I was impressed by two experiences: “The Peace Place” and “Lay People Preaching”

The Peace Place (TPP):

In New Zealand there are only 4 friars. Three friars live in Auckland (North Island) and one lives in Dunedin (South Island). In Auckland the friars live in an apartment on the seventh floor in the center of the city which has a big room on the ground floor called “The Peace Place”. It is well situated and is developing into a busy meeting place. The friars say that TPP is at the crossroads to interconnect all those working for Peace.

TPP is ideally situated in the heart of the city of Auckland where the Dominican friars live. It is a place for people from all walks of life to come in and have a cup of coffee or talk with someone. One part of TPP is rented out as office space to Pax Christi, the New Zealand group that brings all peace workers together. It also serves as a meeting place for the lay Dominican fraternity. They meeting regularly for meditation and sometimes show environmental videos.

Lay People Preaching:

In some ways there is a movement towards empowering lay people in New Zealand. Every week there is in the crypt of a parish what is called “Shared Masses” where lay people prepare the liturgy and even take turns at preaching. Some years ago the lay fraternities made special efforts to have formation programmes. There was a preaching team of a friar, a sister and a lay Dominican that went around the country successfully preaching, and forming lay people.

The congregations of New Zealand Dominican sisters have had a big role in empowering lay people through their formal training schools and through the lay fraternities that they animate. In conjunction with the lay people, the sisters are also reaching out to the indigenous Maori tribe and creating links between them and the Catholic faith. The efforts of the Dominicans to go beyond the strictly organized structures were very impressive.

General Chapter of Trogir 2013: Mission Mandates

The General Chapter of Rome 2010 focused the attention of the Order on the mission of preaching. It also underlined some topics for study and reflection. The General Chapter asked the Master of the Order and all the brothers to carry out different studies and reflections on particular issues confronting the Order's life and mission. The General Council decided to engage in reflections on the following topics: Schools of Preaching, Parishes, Indigenous People, Migration, Inter-Religious Dialogue, Education Apostolate, New Ways of Preaching, Rosary and Pilgrimages, Pastoral City Centers and Salamanca Process.

In the Acts of Rome regarding the Schools of Preaching: “We recommend to different branches of the Dominican Family to establish in each entity a school or workshop of preaching open to all members of the Dominican Family and others, empowering them to become preachers of the word in all its forms: liturgical and non-liturgical according to the vocation of each one”. ACG Rome, # 149.

The Province of St. Albert assumed the responsibility and has written a good document on this theme. How can we form the young to participate in the preaching mission of the Order? How do we help the different branches of the Dominican family to become effective in preaching the Word

in their environment? These and other questions are discussed in the mission mandates on Schools of Preaching.

Please visit and make comments on this topic at:

<http://www.op.org/en/content/mission-mandates-order-0>

fr Prakash Lohale, OP – Socius for Apostolic Life

(24 June 2013)

- See more at: <http://www.op.org/en/content/schools-preaching-new-zealand-experience-0#sthash.6jwsuhdg.dpuf>

- **Dominican Sisters of Saint Sixtus Celebrate 20years in Russia**

Dominican Sisters of Saint Sixtus were founded in 1883 to carry on a very special mission: to preach in Russia. Unfortunately the sisters had to wait for this almost one hundred years. Finally, in 1993 only four of them were brave enough to come to post-Soviet Russia. There sisters Malilda, Isabel, Bertilla and Rosaria had to face deep economical and political collapse, alien culture, a small catholic community and a ruined church of St. Catherine in Saint Petersburg.

But, as you may guess, Dominican sisters were not easy to scare off. On the contrary, their presence and humble prayer was a new inspiration for a small Dominican community already comprising friars and lay members. Catechism, sacristy work, attendance at the church during the day, assistance at the Family center, supporting young mothers – these are usual activities of Saint Sixtus congregation in Saint-Petersburg. The sisters come from Italy, Guatemala, Mexico etc. and the Russian winters and frustrating fogs of Saint-Petersburg could not deter them from their mission.

During these 20 years we have been really privileged to have with us Sr M. Isabel Cinchilla OP, who now celebrates 25th anniversary of her profession. Honest and open to all kinds of people, with her fluent and vivid Russian, s. Isabel is a unique and indispensable personality in the Dominican Family in Russia.

Anastasiya Palamarchuk

(22 June 2013)

- See more at: <http://www.op.org/en/content/dominican-sisters-saint-sixtus-celebrate-20years-russia#sthash.9SMbTIVb.dpuf>

- **Meeting of the Provincials of North America**

The provincials from North America gathered for their annual meeting at the St. Francis de Sales Center on the campus of the University of San Diego. The meeting was held from June 9-13, 2013. Hosting the meeting on behalf of the Western Dominican Province, were fr. Mark Padrez (Prior Provincial) and fr. Joseph Sergott (Socius).

The days were marked by a generous fraternal welcome to all who were able to attend: fr. Charles Bouchard (Provincial, St. Albert the Great Province), fr. Christopher Eggleton (Provincial, St. Martin de Porres Province), fr. André Descôteaux, (Provincial, St. Dominic Province, Canada), fr. Joseph Liem (Vicar Provincial, Regional Vicariate of St. Vincent Liem, Calgary Canada), and fr. Dominic Izzo (Socius to the Master of the Order for the USA Province and Regional Vicariate of St. Vincent Liem).

Unfortunately, fr. Brian Mulcahy (Provincial, St. Joseph Province) was unable to attend due recent back surgery that occurred just before the meeting. His recovery is well underway and the surgery

was successful. He was able to call in to the meeting to discuss some items on the agenda. In addition, fr. Jorge Rafael Diaz Nunez (Provincial, Province of Mexico) was recently elected at their Provincial Chapter on May 23 and was unable to attend.

The gathering was a time for the brothers to pray together, discuss matters of business, and to enjoy recreation together. Preaching during the week focused on the ministry of misericordia, fostering unity and collaboration, and being confident in the qualifications given by the Holy Spirit to be witnesses of the Gospel. The time for recreation was an opportunity to further reflect on these themes and to share experiences since the last meeting.

The business discussed at the meeting included the updates on major matters from all the entities, planning for the Jubilee of the Order, questions about the General Chapter at Trogir, and reflecting on the minutes of the International Dominican Justice and Peace Commission for North America. There was also an update on Spem Miram Internationalis, the new solidarity office for the Order. In addition, there was a presentation of DOMUNI with the view to assisting to establishing an English section of classes.

The USA Provincials attended the annual meeting of the International Dominican Foundation which was held on the evening of June 9th. The annual meeting is held during the summer meeting of the United States Conference of Bishops. In this way, His Eminence, Edward Cardinal Egan, chairman of the Board, and other bishops could attend the meeting. Also, at the meeting was fr. Alejandro Crosthwaite (Professor and Public Relations Officer for the Angelicum) who also spoke to the provincials during their meeting about the Angelicum.

In 2014, the meeting of the North American Provincials will be held during Easter week, April 21-25. It will be hosted by the Province of St. Albert the Great who will be celebrating 75 years as a province.

All were grateful for the welcome, organization and generosity of fr. Mark Padrez and fr. Joseph Sergott for all they did to make this meeting successful and memorable.

- See more at: <http://www.op.org/en/content/meeting-provincials-north-america-0#sthash.nratoJpB.dpuf>

- **St. Joseph, Protector of Preachers**

In the courtyard of the Dominicans' magnificent new priory in Charlottesville, Virginia, stands an unusual statue of St. Joseph, made by the sculptor [Thomas Marsh](#). Marsh depicts St. Joseph just as he enters his home in Nazareth, exhausted from his day's labor, wearing a short work tunic with a sling of tools over his shoulder. A dog bounds up to greet him, catching him in mid-stride; the dog, cast as a symbol of the Dominican Order with the torch of the Gospel in his mouth, receives a loving scratch on the head from the weary laborer.

The composition of the sculpture is remarkable for its tender expressiveness, but perhaps the most striking thing about it is the title: *St. Joseph, Protector of Preachers*. At first the title might seem malapropos: St. Joseph is famously silent, not uttering a word in any of the canonical Gospels, so is it merely an act of pious self-promotion for members of the Order of Preachers to call St. Joseph the Protector of Preachers?

Happily, no. The statue itself points toward the deep reality signified by its title. St. Joseph has his head turned down and slightly toward the dog, but his eyes are cast elsewhere, suggesting that he has caught sight of someone he's even happier to see: the child Jesus, perhaps, running behind the family dog to welcome his foster father and Protector home. The whole composition of the statue takes its power from the implied presence of Christ: this child who is the Son of Man is the reason St. Joseph has wearied himself with labor, and this child who is the Son of God is the reason the

dog comes running to his master with the light of Christ quite literally on his lips. The simple meeting between a man and his dog is transformed into an image of the life of the preacher by the hidden presence of Jesus.

Pope Francis spoke about a similar reality in the homily at the beginning of his Petrine ministry, reflecting on St. Joseph's vocation as Protector:

How does Joseph respond to his calling to be the protector of Mary, Jesus and the Church? By being constantly attentive to God, open to the signs of God's presence and receptive to God's plans, and not simply to his own... Joseph is a "protector" because he is able to hear God's voice and be guided by his will; and for this reason he is all the more sensitive to the persons entrusted to his safekeeping.

This glorious characterization of St. Joseph is, in many ways, the inner meaning of all Christian life, but it bears special importance for members of the Order of Preachers, who have sworn their lives to bear witness to Jesus Christ. Although preachers may speak with voluminous eloquence, their call is nonetheless a hidden one; the fruit of preaching is grace, a meeting with Christ in the hearts of the listeners, and only rarely can the preacher catch a glimpse of the marvels God has wrought through his servant. The preacher must pour himself out for the people that he meets every day, responding to their deepest needs and desires, guided by the silent promptings of the Holy Spirit, who speaks in "sighs too deep for words" (Rm 8:26).

This intimate vocation impels the preacher to go out in the world and speak of Christ—"Woe to me if I do not preach the gospel!" (1 Cor 9:16)—but it also impels him back to the silence of the hidden life with Christ, the source and end of all his ministerial action. The inner dynamic of Dominican life is what Marsh's statue captures so beautifully: having spent himself in service of Christ, St. Joseph returns to the peace of his home, to be filled once again by the presence of that same Christ. The vocation that St. Joseph lived as Protector is what the Dominican attempts to live as Preacher. The statue at the heart of this priory is a physical representation of the mission for which it exists, a prayer cast in bronze.

Saint Joseph, Protector of Preachers, pray for us.

By: [Br. Gabriel Torretta, O.P.](#)

- See more at: <http://www.op.org/en/content/st-joseph-protector-preachers#sthash.4Ip7N65v.dpuf>

- **The International Dominican Youth World Meeting and Assembly - Bogota 2013**

Dominican youths from all over the world will gather at Bogota, Colombia for the International Dominican Youth Movement (IDYM) World Meeting and Assembly. This is an opportunity for the youths to meet, discuss, reflect and interact. The theme for this year's gathering is "MUISCA – it is I myself".

According to Sr Ginevra Maria Rossi, OP, the Secretary General of IDYM, this gathering has an open character. This means that it is open to all young people who are above 18 years and are interested in knowing something about the Dominican life and mission. It is for all youth bodies that are affiliated to IDYM and those that are not affiliated. It promises to be a rich international experience.

The Dominican youths of Bogota are hosting the gathering with the assistance of other Dominican youths from all over Colombia. They are backed by the Dominican friars of the Province of St Louis Bertrand, Colombia and indeed, the entire Dominican Family in Colombia. Together they have all been preparing and they are enthusiastic to welcome Dominican youths from all over the world.

The gathering will begin with the general meetings, training programmes and workshops from July 7-15. July 16 and 17 will be for the Assembly proper. This will be a gathering of the representatives of all the youth bodies affiliated to IDYM. It will be an opportunity to reflect on the main theme, the future of IDYM, make proposals, evaluate the statutes and elect new international coordinators.

To further spice the discussions and reflections, the Master of the Order, fr Bruno Cadoré has invited the youths to reflect on their role in the renewal movement of the New Evangelization and the mission of the Church. As an offshoot of this, the youths are to reflect on their role in the preaching mission of the Order and their place and future in the Dominican family. The Master is expected to be at the gathering in person.

The theme and reflections are for all Dominican youths and not only for those going to Bogota. Those who will not be at Bogota are also expected to send in their own reactions. Although according to the Statutes of IDYM, only two representatives of youth bodies affiliated to IDYM can attend the Assembly, Sr Ginevra has proposed an open Assembly to enrich the discussions. However, the voting right will remain – two representatives from each youth body. As a lay movement and with the desire to have it managed by the youths themselves, Sr Ginevra hopes that at least one of the representatives from each body will be a lay person.

All businesses during the gather will be conducted in the official languages of the Order – English, French and Spanish. Therefore, to accomplish this, there are provisions for simultaneous translations.

Participants are expected from all parts of the world. Although they are expected to make a contribution towards their accommodation, transportation within Bogota, meals and materials, there are avenues for financial assistance for those who might need it. According to Sr Ginevra, this facility is for youths with financial challenges and no avenues for financial assistance.

The youths of the Universal Church will also be gathering at Rio, Brazil for the World Youth Day from July 23-28, 2013. Since Dominican youths are also part of the youths of the Universal Church, provisions have been made for an easy transition from Bogota to Rio for those who are interested. According to Sr Ginevra, after the meeting at Bogota, those who have plans to go to Rio can stay in Dominican places in Bogota for the week interval at a reasonable rate. They are hoping that a good number of Dominican youths will be able to attend the World Youth Day in Rio.

For all those going to Bogota, we wish them a safe trip and a wonderful experience. For those who will not be able to go and indeed, for all the Dominican family, we are asked to join in praying for a successful gathering.

For pictures see - <http://www.flickr.com/photos/orderofpreachers/sets/72157634555680893/>
Bonaventure Agbali, OP
(20 June 2013)

- See more at: <http://www.op.org/en/content/international-dominican-youth-world-meeting-and-assembly-bogota-2013#sthash.jKanoG5G.dpuf>

- **Institute of Preaching Holds Praedicare Conference**

The Institute of Preaching (IP) of the Province of the Philippines has successfully launched the first Praedicare Conference in May 2013 with the theme: “Preaching the New Evangelization (Portraits Preachers Philippines)”. More than 120 participants attended the conference held at the Auditorium of San Pio V, Santo Domingo Church, Quezon City.

According to the organizers, the conference is aimed at gathering renowned preachers to preach on preaching, reflecting collectively on the “New Evangelization” from the perspective of preaching and exploring experiments in preaching.

The conference included preaching and discourse on preaching from Dominicans and non-Dominicans, from Catholic tradition and other Christian sects and from the clergy and laity. There were also preaching exhibitions on alternative forms and experiences of preaching.

His Eminence, Luis Antonio G. Cardinal Tagle, Archbishop of Manila opened the conference with the Eucharistic Celebration. fr Enrico D. Gonzales, OP, a renowned preacher himself, was one of the invited speakers.

Another highlight of the conference was the conferment of the “Domingo de Salazar Preaching Award” upon “an outstanding non-Dominican preacher, acclaimed here (in the Philippines) and abroad, distinguished for his/her notable contribution to preaching”. The award is named after the pioneering Dominican and first bishop of Manila, Domingo de Salazar, OP.

The Institute of Preaching (IP) under the aegis of the Dominican Province of the Philippines was established to;

- To provide training programs and strategies for effective preaching.
- To serve as resource centre for preaching aids and materials.
- To develop Scripture-based doctrinal preaching.
- To develop and adapt programs to Filipino-Asian conditions.
- To offer preaching-specific academic units and degrees.

We congratulate the IP Director, fr. Clarence Victor C. Marquez, OP, and all who made the conference a success.

(17 June 2013)

- See more at: <http://www.op.org/en/content/institute-preaching-holds-praedicare-conference#sthash.pgsqslXh.dpuf>

- **In Tense Cairo, An Oasis of Religious Dialogue**

With its shaded courtyard and quiet library, Cairo's Dominican Institute for Oriental Studies is an oasis of research, aimed at fostering Islamic-Christian ties in a country riven with political and religious tensions.

The internationally-reputed IDEO institute aims to encourage not just study, but dialogue between the religions, in a context where "Islam can be scary and where a country like Egypt is trying hard to find its democratic voice," director Jean-Jacques Perennes said.

The brick building surrounded by greenery is located symbolically in a neighbourhood close to Al-Azhar -- Sunni Islam's highest seat of learning -- and the Coptic Orthodox Cathedral.

Created at the request of the Vatican in 1953, IDEO celebrated its 60th anniversary amid tensions in Egypt.

The celebrations come two years after the uprising that toppled President Hosni Mubarak in 2011 and led to last June's election of the first Muslim Brotherhood president, Mohamed Morsi.

"We have never had any problems with the authorities because we position ourselves in the cultural world, away from proselytism," said Perennes, a 64-year-old French national who heads a team of scholars and researchers at the institute established by the Dominican Order.

The weekend celebrations of IDEO's 60th anniversary were attended by the head of Egypt's Coptic Church, Pope Tawadros II, and several senior officials of Al-Azhar -- a rare scene in today's Egypt where sectarian clashes and Christian fears of marginalisation make the headlines more frequently than shows of ecumenism.

The Coptic pope, whose community represents around six to 10 percent of Egypt's population, said he was "proud that there is an institute of this calibre in our country to link Islamic and Christian cultures."

Mahmoud Azab, an advisor to Al-Azhar Grand Imam Ahmed al-Tayyeb, praised IDEO for being "a citadel of learning" aimed at fostering "a dialogue of shared values".

With a library that holds nearly 160,000 volumes, including 20,000 classical texts of Arab and Muslim heritage, IDEO is one of the most important centres of religious studies in the Middle East.

It is open to university researchers both from Egypt and abroad, and many Al-Azhar students take advantage of its facilities.

"According to the Dominican tradition of silence and study, we are trying to create an island of peace, reading and meditation," said Perennes.

Among those using the library, 98 percent of whom are Muslim, "we get Salafists (ultra-conservative Muslims), women who are veiled, (and some) who aren't. What matters is respect for the academic rules. As for the rest, everyone is free to do as they please," he said.

Mats are available for those who wish to pray while using IDEO's library.

"The sources that can be consulted here are very rare and often not found elsewhere," said student Alaa Badawi.

Khadiga el-Gaafar, a veiled student immersed in a copy of the Encyclopedia Islamica, said the institute "can compete with American libraries."

The tranquility of the space and its heaving bookshelves are not IDEO's only strengths, the centre has also developed a software programme -- alKindi -- for researching catalogues on Arab culture.

The European Union is financing a study of 200 classical authors of Arabic-Muslim heritage.

IDEO hopes that in the face of increasingly radical discourse, works to contextualise these authors will allow a more "nuanced, less fundamentalist, more pertinent" view of their writings.

- See more at: <http://www.op.org/en/content/tense-cairo-oasis-religious-dialogue#sthash.6aBoX0N5.dpuf>

- **OP-UN: Saving future generations from the scourge of war**

As this will be the last UN Briefing written by my Dominican Volunteer, Kati Garrison, I thought it appropriate to offer a word of thanks for the marvelous contribution Kati has made to our UN/NGO office over the past year. Her enthusiasm and commitment to the pursuit of peace and justice has been contagious, and her assistance to me has been invaluable. This final briefing is sobering, yet very important for us all to consider well. While the video link which Kati provides at the end is difficult to watch, it captures quite starkly the world in which we live: a world of violence; of great inequality; of twisted priorities; a world which has in many cases lost a sense of the sacred, and in so doing has lost its soul. Perhaps it will serve as a wake-up call for us all to become more proactive citizens, willing to speak Truth to power for the sake of all of God's good people and this one fragile home we share... Earth. In the words of our sister, Catherine of Siena: "Cry out as if you have a million voices, for it is silence which kills the world." I have no doubt that Kati will continue to do this, wherever life leads her! — Sister Margaret Mayce, OP

"War is a cowardly escape from the problems of peace."

This quote by Thomas Mann emerged from the screen in the ECOSOC Chamber of the United Nations Conference building, during a briefing entitled "Determined to Save Succeeding Generations from the Scourge of War." The words hit me like a slap in the face that awoke me to the realization that as a society, we are guilty of acting in a cowardly fashion. Certainly, one can claim that governments and those in positions of political authority possess considerable decision-making power in terms of declaring war or opting to engage in warfare.

Furthermore, it remains far from secret that wars are not waged on behalf of altruistic intentions, but rather for strategic and political purposes. For a reason I will never fully comprehend, war is viewed by many as a preferable (possibly more expedient or less challenging) method to resolve conflict. We could sit and speculate for hours as to why this practice serves as the status quo and articulate a million flaws in this line of reasoning, but engaging in such a discourse will not bring about the essential change we need in order to end war.

Alternately, I think we need to first scrutinize ourselves. If we intend to point a finger at our leaders who sanction war, then perhaps we need to also look at the individuals who permit others to make the decision to go to war on their behalf. I admit, as a U.S. citizen, I have acted in a cowardly manner. I have failed to embrace my obligation as a citizen to participate in the social sphere, to demand that my government divert its resources from war toward development, to speak up and educate policymakers about the alternatives to war, and to urge my country to sign/ratify/enforce the necessary treaties and resolutions to end war.

At this briefing, Nobel Laureate Jody Williams (founding coordinator of the International Campaign to Ban Landmines) vocalized her frustration with individuals who distance themselves from the actions of their governments claiming, "Oh, I am not political. I don't do politics." Jody rejects this claim that an individual cannot be responsible for the actions of his or her government because he or she does not engage in politics. She argues that these individuals make a choice not to involve themselves in political matters. Thus, they are making a political choice. In other words, by opting not to voice their political opinion, they are choosing to support whatever decision(s) their government makes. As stated by Eleanor Roosevelt, "It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it."

Once we admit to ourselves that we need to work to overcome our cowardice, or what I prefer to term inaction, the next logical step is to take action: to speak out. However, this imperative to act leads to a quandary: where does one start? Should we focus on the arms trade, the displacement of

peoples, the substantial increase in civilian casualties, nuclear weapons? The list goes on and on; it is daunting. Therefore, for the purposes of this briefing, let us focus on just one: the imminent danger of robotic weapons.

Currently, global spending on armaments adds up to more than \$1.7 trillion (approximately 2.5 percent of the world's GDP). As UN Secretary General Ban Ki-Moon has repeatedly emphasized, "[T]he world is over-armed and peace is underfunded."* As wars continue across the globe, increasing amount of monetary resources go toward arms research and manufacturing, and as technology advances, its procurement demands greater sums of money.

Robotic weapons serve as one example of such technological advances. These robotic weapons would possess the capacity to select and fire on targets autonomously, without any human intervention. Just a few of the countries currently investing in the development of robotic weapons technology include China, Israel, Russia, the United Kingdom, and the United States.

If these robots exercise autonomy, will their design take into account the ability to understand operational contexts, humanitarian protection of civilians, and carry out complex decision-making such as evaluating proportionality of attacks? In addition, would replacing human troops with machines ease the guilt of making the decision to go to war? Who would be legally responsible for the actions of the robots? Where would the accountability lie?

When asked, What can civil society do to end war? Jody Williams answered: Join the International Campaign to Stop Killer Robots, and call for a moratorium on robotic weapons. According to her line of reasoning, robotic weapons pose a greater threat than even nuclear weapons because they can be commandeered by outside forces. In essence, if other countries can hack into the United States Pentagon (as has happened in the past), then certainly other countries or entities can hack into the robotic weapons of opposing factions.

Ultimately, the creation and utilization of "killer robots" (or "lethal autonomous robotics") will mean increased armament spending—money that could generate appreciable positive change if redirected toward worthy global development initiatives. As Catholics, we are called to protect the life and dignity of the human person and to protect the rights of the vulnerable and those living in poverty (often these are the groups most greatly affected by war). Accordingly, we must strive to end war, to end unnecessary killing and loss of life. We also need to find a way to reroute our energies and resources toward taking care of our brothers and sisters around the world. The time is now to take action and assert that our financial resources are better spent on initiatives such as feeding the hungry, providing vaccinations, procuring housing for the displaced, and caring for the environment—not on war!

To learn more about the Campaign to Stop Killer Robots and actions that you can take right now (choose to be a courageous champion of peace and engage in politics) visit www.stopkillerrobots.org

*For additional insight on armament spending and how those funds may be redirected toward development efforts, such as achieving the Millennium Development Goals, please watch this short video from the UN briefing (warning: contains graphic images)

By Kati Garrison, Dominican Volunteer
(13 June 2013)

- See more at: <http://www.op.org/en/content/op-un-saving-future-generations-scourge-war#sthash.1vEPXy28.dpuf>

- **Fusion of Monasteries: A Sign of Hope**

According to the *Relatio de Statu Ordinis* of the Master of the Order to the General Chapter of Trogir, we have about 2,700 professed nuns living in 219 monasteries. It is interesting to note that there was a time when the Order had even more nuns and monasteries, mostly concentrated in Europe. It is said that there were times in the past when we had two or three Dominican monasteries on the same street in Spain. The numbers have dwindled over the years for obvious reasons – lack of vocations to the monastic life.

Desperate times, they say, call for desperate measures. Faced with the likelihood of losing more monasteries to closures, the Order has initiated what it is hoped will be, not a desperate, but an effective measure. In a situation where there are two weak monasteries that are on the brink of closing down, instead of the Order losing both, they are encouraged to fuse into one stronger monastery. Fr Bruno Cadoré in conjunction with the Promoter for the Nuns, fr Brian Pierce, have been advocating this measure throughout the Order, especially in Europe where the situation is more precarious. Although the measure has not been universally embraced, it is slowly gaining in popularity.

The latest success story is the fusion of the Monastery of Las Dueñas in Salamanca and the Monastery of Santa Catalina in Valladolid. The Monastery of Las Dueñas was founded in Salamanca in 1419 while the Monastery of Santa Catalina was founded in 1488 in Valladolid. Together, these monasteries have been epitomes of Dominican monastic life in their localities over the centuries. However, due to lack of vocations, the Monastery of Santa Catalina had to fuse with the Monastery of Las Dueñas in Salamanca. Now we have one bigger and stronger monastery in Salamanca.

According to fr Brian, “this is a sign of hope for the monasteries of Spain ... and for the brothers of Salamanca, who now have a large community of nuns living next door”.

May the good Lord continue to bless the Order with vocations to the monastic life.

Bonaventure Agbali, OP

(12 June 2013)

- See more at: <http://www.op.org/en/content/fusion-monasteries-sign-hope#sthash.vWbBlfaJ.dpuf>

- **IDEO Celebrates 60!**

On 9 June 2013 the Dominican Institute for Oriental Studies (IDEO) in Cairo celebrated its 60th anniversary. Guests of honour at the Institute included Pope Tawadros II, Coptic Orthodox Patriarch of Alexandria and Ahmad el-Tayyeb, Grand Imam of al-Azhar. Well-known in the world of research, with this celebration the IDEO set out to valorise its mission in a political and cultural context in which Islam arouses fear and the countries with a Muslim majority like Egypt have difficulty in finding the road to democracy.

Since its early days in the XIII century, the Dominican Order has felt the desire to meet the Muslim world and to know its culture. A number of communities were founded in Tunis, Constantinople and Baghdad. The Dominican Institute for Oriental Studies was founded in Cairo in 1953 by the Dominican Order upon request of the Holy See to create room for dialogue, with no intentions of proselytism, to foster better reciprocal knowledge between Christians and Muslims. Situated in

Cairo, the great metropolis of the Arab world, the IDEO is in a quarter near al-Azhar, the prestigious university with which the Institute enjoys good relations.

Its founder, fr Georges Anawati, and his first collaborators, fr Jacques Jomier and fr Serge de Beauceuil, soon made the IDEO famous thanks to their skills in different contexts of Muslim culture and their sense of friendship. The twelve Dominican fathers who today give life to the Institute want to pursue their task driven by the same spirit: respectful knowledge of others and the quality of human relationships.

Besides this group of researchers, the IDEO carries out its mission by means of a library containing 155,000 volumes, part of which are in Arabic, and an impressive collection of scientific journals, all at the free disposal of readers' of both Egyptian and foreign universities.

In recent years efforts have been made to digitise the library's catalogue, streamlining a specialised software, alKindi, which takes into account the specificities of the Arab culture. This catalogue, which can be accessed online, is much appreciated by researchers.

In 2013 the IDEO undertook a research project in collaboration with the European Union aimed at contextualising 200 authors of the classical Muslim patrimony to help the student researchers to make a more blended reading of it.

Since 1954 the IDEO has also published a specialised magazine, *Mélanges de l'Institut dominicain d'études orientales* (MIDEO) in which are presented the works of the members of the Institute and their closest collaborators.

Next to the library the IDEO has created a *Maison des chercheurs* which allows students or professors to benefit from privileged access to the library in an atmosphere of quiet and serenity that is hard to find in Cairo.

- **Dominicans for Justice and Peace: Impact of UN Sanctions on children in Iraq**

THE IMPACT OF UN SANCTIONS ON THE CHILDREN IN IRAQ
Dominicans for Justice and Peace
A DECADE OF DOMINICAN PRESENCE
AT
THE UNITED NATIONS IN GENEVA
1996 - 2006
THE UNITED NATIONS AT A CHALLENGING PERIOD

The Non-Governmental Organization (NGO), Dominicans for Justice and Peace, was one of the NGOs at the 1996 United Nations Commission on Human Rights in Geneva that raised the issue of UN sanctions and their destructive effect on children in Iraq. The Dominican's public interventions prompted member states to debate the issue in public at the UN Commission.

In 1996, an organization of world leaders led by former U.S. Attorney General, Ramsey Clark, declared sanctions as war. Ramsey Clark described the sanctions as the most brutal form of war because they punish an entire population, targeting children, and the future, most of all. Sanctions are a weapon of mass destruction. Since sanctions were imposed on Iraq, half a million children

under the age of five had died of malnutrition and preventable diseases. Sanctions impose artificial famine. A third of Iraq's surviving children were left with stunted growth and nutritional deficiencies that will deform their shortened lives. [The impact of sanctions on Iraq; the children are dying. Reports by UN Food and Agriculture Organization; Ramsey Clark; Published in 1996 by World View Forum, Inc. New York (with permission).

The impact of UN Sanctions on Iraq in the nineties was disastrous for the Iraqi population, especially for the children who were targeted and it was also seen as one of the lowest periods of the United Nations. To this day the use of sanctions by the United Nations remains an issue in the world to such a point that the UN, USA and other countries need to come to grips with them for the purpose of ending them. The UN needs to look again at sanctions and seriously promote ending the use of sanctions as a weapon of war... worldwide.

- See more at: <http://www.op.org/en/content/dominicans-justice-and-peace-impact-un-sanctions-children-iraq#sthash.l2bYNUma.dpuf>

- **The Dominican Nuns: First American Foundations (Part II)**

Earlier in Dominicana's ongoing series about the U.S. monasteries of Dominican Nuns, I profiled the first monastery dedicated to Perpetual Adoration of the Blessed Sacrament in Newark, New Jersey. We will now consider Nuns of the Order of Preachers who are dedicated to the Perpetual Rosary. Just as the monasteries dedicated to perpetual adoration were founded to offer constant worship of Our Lord present in the Eucharist, so these monasteries were founded to pray the rosary day and night without ceasing, constantly invoking the intercession of the Blessed Mother for the Order and the whole world.

Like their sisters dedicated to perpetual adoration, the nuns of the perpetual rosary have their roots in France, and then in New Jersey on these shores. Again we go back to the latter half of the 19th century in France amidst a Catholic climate still emerging from the devastation of the French revolution, which saw the closure of so many monasteries and an exodus of religious communities of men and women. The re-establishment of the Dominican Order in France, under the visionary leadership of Fr. Henri-Dominique Lacordaire, O.P., signaled a rebirth in all forms of Dominican life, and demonstrated once again the great power of St. Dominic's intercession. In October of 1857, Mother Mary Agnes of Jesus and a group of sisters left the Dominican Monastery in Nay, France to found the Monastery of the Most Holy Rosary at Mauleon, which was to be the first cloister of strict observance after the revolution. By May 31st of the following year, the Perpetual Rosary Devotion was established in the monastery by Fr. Marie-Augustin Chardon, O.P. The observance of the perpetual rosary consisted of two nuns praying the rosary at all times—twenty-four hours a day, seven days a week—becoming a sort of guard of honor for the Blessed Mother, attending always to her intentions and desires for the salvation of her children throughout the world. These cloistered Dominican women formed part of the Second Order, which serves as a source of constant prayer and support for the preaching of the First Order of friars. The observances of the Second Order nuns at that time included rigorous fasts, breaking sleep to rise and pray vigil prayers in the middle of the night, and adoration of the Blessed Sacrament. After a number of years, this proved too taxing on the health of nuns, and the perpetual rosary had to be suspended.

Yet, this movement of the Holy Spirit in the Dominican Order was to not be forgotten. Perhaps the idea's time was not quite at hand, for it was only in 1858 that Our Lady would appear to St. Bernadette Soubirous at Lourdes, creating a popular pilgrimage destination and rekindling devotion to the rosary. Fr. Ambroise-Marie Potton, O.P., conceived the idea of founding a group of cloistered Third Order sisters who would pray the perpetual rosary as the core of their observance.

The Third Order of the Dominican family consists of active sisters as well as groups of lay tertiaries and priests. One notable sister of the Third Order was St. Catherine of Siena, a virgin who entered a Dominican association of widows called the Mantellate. By changing the perpetual rosary idea into a Third Order apostolate for women, this would relieve the sisters of the stricter observances required by the Second Order nuns, and preserve their energies for the observance of the perpetual rosary. The Dominican friar who would fulfill this dream of Fr. Potton was Fr. Damien Marie Saintourens, O.P.

Fr. Damien Marie Saintourens was born in 1835 at Marmande, France, and ordained a diocesan priest at the age of 25. He was drawn to the revived Order of Preachers, and was accepted as a friar in 1868. In 1875, Fr. Damien Marie was appointed Director of the Perpetual Rosary by the provincial in Lille, France. This apostolate consisted in itinerant preaching and promotion of the Holy Rosary. The laity would pledge to take part in the perpetual rosary themselves by enrolling in this confraternity whose members would pray the rosary for an hour each month, creating an unbroken chain of prayer to the Blessed Mother. Fr. Damien Marie deeply desired to establish monasteries dedicated to the perpetual rosary. He wrote to the Dominican Curia in Rome and received strong support. One story passed down through the decades by the nuns of Camden, New Jersey, is that Fr. Damien Marie received special permission to spend the night of April 20, 1876 in prayer at the famed grotto of Lourdes. There, while praying for the successful establishment of monasteries to act as an honor guard for Our Lady, it is said that Mary appeared to him, assuring him that his request would be granted and sharing several secrets that he said would only be revealed in heaven.

So in 1876, while preaching in southern France, Fr. Damien Marie visited the monastery in Mauleon and asked to speak with the prioress about his project. The prioress suggested Sr. Rose of St. Mary as a possible associate in this work. Providentially, at the age of 15, Sr. Rose had been thinking about a religious vocation when she heard Fr. Potton preach a Lenten mission at her home parish in Belfort, France, eventually entering the monastery at Mauleon in May of 1865 at the age of 19. If she accepted this request of her superiors to help establish this work, Sr. Rose would have to leave the Second Order and begin a new life as a Third Order sister. In the meantime, she was sent to Arles in Provence, France, in 1878 to help found a new Second Order monastery.

Meanwhile, Fr. Damien Marie was still hard at work to bring his vision into reality. In 1880, the prior provincial of the Paris province of Dominicans approved the establishment of the first convent by Fr. Damien Marie. Several postulants came to Calais to begin a period of formation in the ways of the Third Order under some Dominican Sisters there, and after several months they received the habit from Fr. Damien Marie. As anti-clerical and anti-religious sentiment rose once more in France, Fr. Damien Marie secured land for a new foundation in the village of Bonsecours de Peruwelz just across the border in Belgium. In November 1880, the now-Mother Rose of St. Mary left Arles to lead the new novices from Calais to their new home in Belgium.

It was at Bonsecours, in August 1881, that Mary Collin entered and took the name Sr. Mary of Jesus—a future foundress of the Perpetual Rosary Sisters in America. In the following year, Fr. Damien Marie received official affiliation for the Bonsecours foundation with Dominican Order from the Master, Fr. Joseph Marie Larroca, O.P. The community flourished, and with an abundance of vocations, the perpetual rosary continued without interruption as the monastery grew.

At the same time, Fr. Damien Marie was sent to North America as the Promoter of the Rosary, crisscrossing the continent preaching missions and retreats. As he did in France, Fr. Damien Marie established confraternities of laity who pledged to join the perpetual rosary for an hour and become part of Mary's guard. Making connections across the U.S., Fr. Damien Marie received approval

from Bishop Winand Wigger of Newark, New Jersey, to establish the first American Perpetual Rosary Monastery in West Hoboken, which is now called Union City.

With the growth of Bonsecours de Peruwelz, the sisters were able to send nuns to Fr. Damien Marie in December 1891. With the help of Sr. Juliana, an extern sister from Corpus Christi Monastery in the Bronx, and Mother Mary Emmanuel of St. Dominic's Monastery, the fledgling community developed in earnest. Soon enough, the first American postulants (Catherine Fitch and Elizabeth Mannion) received the habit in 1892, under the watchful eye of Mother Rose of St. Mary, who had journeyed from France. Just five years later, the prospering community was able to establish its own daughter foundation in Milwaukee, followed by yet another in Catonsville, Maryland in 1899 and Camden, New Jersey in 1900. This last monastery, Perpetual Rosary, was the place where Fr. Damien Marie lived out his days as chaplain until his death in 1920, aged 85.

From modest beginnings, the monasteries of the perpetual rosary flourished—just as the Blessed Mother is said to have promised Fr. Damien Marie. From Union City, still more foundations (Linden, Virginia; Buffalo, New York; and Summit, New Jersey) were established in the ensuing years. From all the daughter monasteries of Union City came forth even more granddaughters: Syracuse and Elmira, New York; Springfield, Massachusetts; Lancaster, Pennsylvania; and Marbury, Alabama. The New World even began to establish monasteries in the Old: in Rome, Glasgow, and Fatima.

After the Second Vatican Council, with the reform of religious life in all the Orders, an old division was at last overcome: the monasteries of the perpetual rosary became full-fledged members of the Second Order, bringing full circle the story begun by Fr. Chardon. In spite of all the trials they have faced over the years, the nuns of the perpetual rosary continue to be a source of incredible spiritual riches for the Order of Preachers, and for the whole Church. These faithful sisters make a worthy guard of honor for Our Blessed Mother, just as Fr. Damien Marie Saintourens sought 143 years ago.

By: Br. John Maria Devaney, O.P

- See more at: <http://www.op.org/en/content/dominican-nuns-first-american-foundations-part-ii#sthash.vbnfPbFs.dpuf>

- **Looking into the Future with Hope and Enthusiasm**

With aspirations for the future, a future we wish to make present, we gathered at Caleruega, the birth place of our Father Dominic on the 1st of June, 2013. We gathered in the company of the Master of the Order, fr Bruno Cadoré and the Promoter for the Nuns, fr Brian Pierce. The nuns from all over Spain were well represented. “Shaping Our Future with Hope and Enthusiasm” was the theme of the meeting.

We reflected on the needs of the nuns at this time in our history and how to best carry out our mission of preaching through prayers and contemplation. We reviewed the initial formation programme for our 40 novices and temporary professed and continuing formation programme for all the others nuns. This is a priority for us. We also reflected on our regular observances, study to nourish our contemplation and the exploration of the scriptures (lectio divina) as the source of our prayer life.

We reviewed our structures as Federations of Nuns and affirmed it as the best way for us to accomplish our common interest. The unity of all the nuns in Spain will help us face our future together with strength and hope.

Fr Bruno encouraged us and reminded us that in this time of grace, the future of our mission is mystical. As Dominicans, we should be men and women of Spirit, believing that the grace of God can do a lot in us unlike today's culture. Let us work together to prepare our future together. Individually, our monasteries do not have the same future but if we work together, we can build a common future, a future that corresponds to the will of God and the mission of the Order. Looking at the reality today, the configuration of nuns will certainly change in the future but the grace of God will continue to work in us and through us through our mutual cooperation.

We prepared for the next meeting by critically reflecting on the fruits of this meeting. Next year, fr Bruno will be visiting the provinces of Spain and he will devote a day to the nuns in each province. We thank fr Bruno and fr Brian for their time and words of encouragement.

- See more at: <http://www.op.org/en/content/looking-future-hope-and-enthusiasm#sthash.MoTjelyu.dpuf>

Sor Inmaculada Serrano Posadas, op.

Miembro de la CIM.

Federación de Ntra. Sra. del Rosario, España.

(3 de junio de 2013)

- See more at: <http://www.op.org/en/content/looking-future-hope-and-enthusiasm#sthash.MoTjelyu.dpuf>

- **First Corpus Christi Procession in Russia after**

On June 2nd, the Solemnity of the Body and Blood of Jesus Christ (Corpus Christi), the Dominicans and Roman Catholic faithful in St Petersburg, Russia broke a 95 years old jinx.

As it is traditional on Corpus Christi, Catholic faithful go on procession along the streets of their neighbourhood or from one church to another with the Blessed Sacrament exposed in a monstrance. This monstrance is usually carried by the priest or deacon from the rear of the procession with the faithful leading with songs and prayerful adoration.

For 95 years, Roman Catholics in Russia have not been able to celebrate this wonderful tradition due to the socio-political situation of Russia. The last procession from one church to another was in 1918 and since then the Catholic faithful in Russia have not been able to do that again. They could only process within and around each church and not along the streets from one church to another.

However, after 95 years, the Catholic faithful of St Petersburg were able to have a Corpus Christi procession along their streets from one church to another. The procession was held between the two churches; Our Lady of Lourdes and St Catherine. The Church of Our Lady of Lourdes was built in the early 20th century by the French community and Dominican friars. The Dominican friars are still in charge of the Church of St Catherine.

The procession was attended by about a thousand faithful, including Dominican friars, sisters and laity. It was indeed a great moment of faith for all Catholics in Russia.

- See more at: <http://www.op.org/en/content/first-corpus-christi-procession-russia-after-95years#sthash.itoXWAFg.dpuf>

Official news

- *Apostolic Blessing for the General Chapter of Trogir and for the Entire Order*

For the divine graces necessary to achieve a successful general chapter, the Holy Father, Pope Francis has imparted his Apostolic Blessing on the General Chapter of Trogir and indeed on the entire Order. He did this in a telegram addressed to the Master of the Order, fr Bruno Cadoré. The telegram was signed on behalf of the Holy Father, by Cardinal Tarcisio Bertone, Secretary of State at the Holy See.

Here is an English translation of the Apostolic Blessing:

FRA BRUNO CADORE', OP
MASTER GENERAL OF THE ORDER OF PREACHERS
PIAZZA PIETRO D'ILLIRIA, 1
00153 ROMA

ON THE OCCASION OF THE GENERAL CHAPTER OF DIFFINITORS OF THE ORDER OF PREACHERS WHICH WILL BE HELD IN TROGIR IN CROATIA, IN THE CONTEXT OF THE YEAR OF FAITH, THE HOLY FATHER FRANCIS, GRATEFUL FOR THE FILIAL EXPRESSION OF ADHERENCE TO HIS MAGISTERIUM, EXTENDS TO THE PARTICIPANTS HIS CORDIAL AND BEST WISHES, RELYING ON THE ASSISTANCE OF THE HOLY SPIRIT, AND PRAYS THAT THIS IMPORTANT MEETING WILL INSPIRE A RENEWED PURPOSE OF HOLINESS AND FIDELITY TO THE IDEALS OF THE CONSECRATED LIFE FOR THE BUILDING OF THE KINGDOM OF GOD AND THE GENEROUS SERVICE OF THE CHURCH, ACCORDING TO THE SPECIFIC CHARISM OF THE ORDER, FOLLOWING THE BRIGHT EXAMPLE OF THE VENERABLE FATHER SAINT DOMINIC AND OF ALL THE SAINTS OF THE DOMINICAN FAMILY. THE HOLY FATHER ACCOMPANIES THESE ASSURANCES WITH A SPECIFIC REMEMBRANCE AT THE CELEBRATION OF THE EUCHARIST AND, IN ASKING YOU TO PRAY FOR HIM, THROUGH THE INTERCESSION OF THE VIRGIN MARY, QUEEN OF THE ROSARY, HE GLADLY IMPARTS TO YOU AND TO ALL THE BROTHERS GATHERED FOR THE CHAPTER, THE APOSTOLIC BLESSING YOU REQUESTED, GLADLY EXTENDING IT TO THE ENTIRE ORDER.

CARDINAL TARCISIO BERTONE
SECRETARY OF STATE OF HIS HOLINESS
00120 VATICAN CITY

- See more at: <http://www.op.org/en/content/apostolic-blessing-general-chapter-trogir-and-entire-order#sthash.L29HzCH0.dpuf>

- **The MST for Three Brothers of the Province of St Joseph**

The Master of the Order, Fr Bruno Cadoré has conferred the Magistrum in Sacra Teologia (MST) on three brothers of the Province of St Joseph, New York, USA. This is an honorary title granted by the Master of the Order on the recommendation of the General Council. It is awarded to brothers who have excelled in the academia. These brothers must have taught at the graduate level for at least ten years, published at least two books positively reviewed in international journals and several articles in reputable academic journals.

The following are the newest awardees:

Albino Fua Barrera

First Profession: 1988,

Priestly Ordination: 1993.

Fr Albino studied at De La Salle University, Manila and Yale University, New Haven from where he got his Doctorate in Economics. He is currently a Professor of Economics and Humanities at Providence College, Rhode Island. He has published the following books;

Economic Compulsion and Christian Ethics (New Standard in Christian Ethics).

Globalization and Economic Ethics: Distributive Justice in the Knowledge Economy.

God and the Evil of Society: Moral Foundation of Economic Agency.

Material Schooling and Child Health

Modern Catholic Social Documents and Political Economy

He has also published several articles in national and international journals. He is regularly invited to speak on campuses around the US and he presents papers regularly at professional national and international meetings.

Terence Stephen Keegan

First Profession: 1962

Priestly Ordination: 1968

Fr Terence studied at the Catholic University, Washington DC, Pontifical Biblical Institute, Rome, Ecole Biblique, Jerusalem and at the Angelicum, Rome among many others. He has taught Theology, Philosophy and Scriptures in several institutions but he is currently a Professor of Theology at Providence College, Rhode Island. There, he has held several academic and administrative positions and he is a member of many Committees and Boards of Trustees. He is also a member of a number of professional associations. He has published the following books;

A Commentary on the Gospel of Mark.

Christian Biblical Ethic.

Interpreting the Bible: A Popular Introduction to Biblical Hermeneutics.

The New Testament: New International Version: An Ecumenical Bible Study Edition.

First and Second Timothy, Titus, Philemon. Vol. 9 of New Collegeville Bible Commentary Series.

and several articles and made presentations at both national and international academic gatherings.

Michael Romanus Cessario

First Profession: 1965

Priestly Ordination: 1971

Fr Romanus studied at St Stephen's College, Dover MA, Dominican House of Studies, Washington DC and Université de Fribourg, Switzerland. He is currently a professor of Systematic Theology at St John's Seminary School of Theology, Brighton MA and visiting professor at some other institutions. He is involved with the following publications on an editorial capacity; The Thomist, Moral Philosophy and Moral Theology Series, Pierre d'angle and Magnificat. He is also a member of several academic and profession bodies. He has published several books among which are;

Christian Satisfaction in Aquinas.

The Moral Virtues and Theological Ethics.

A Love That Never Ends. A Key to the Catechism of the Catholic Church.

Veritatis Splendor and the Renewal of Moral Theology. Studies by Ten Outstanding Scholars.

Le thomisme et les thomistes.

and given lectures at national and international conferences.

We congratulate these brothers and wish them well in their future academic endeavours.

- See more at: <http://www.op.org/en/content/mst-three-brothers-province-st-joseph-ny#sthash.jnu7a6Ut.dpuf>

- **The New Prior Provincial of the Province of Santiago, Mexico**

In the course of the ongoing Provincial Chapter of the Province of Santiago, Mexico, fr Jorge Rafael Diaz Nunez was elected Prior Provincial on Thursday, the 23rd of May, 2013. The election has been confirmed by the Master of the Order, fr Bruno Cadoré and he has accepted. This will be the second time for him, he was first election Prior Provincial in 2001 and he served for a term.

Fr Jorge Rafael was born in Mexico City in 1952. He entered the Order, made first profession in 1983 and was ordained to the priesthood in 1991. He studied Theology at the University of Fribourg (Switzerland).

He was a missionary for a while at *San Cristobal de las Casas in Chiapas*, Mexico. Just before his election, he has been the Master of Theology Students and professor at the Institute of Interdenominational Theological Education of Mexico (IFTIM). He was just reelected for his second consecutive term as the Promoter of Formation and Intellectual Life for CIDALC.

- See more at: <http://www.op.org/en/content/new-prior-provincial-province-santiago-mexico#sthash.KuxCBfRc.dpuf>

- **Prayers for the General Chapter of Trogir 2013**

We are now two months away from the commencement of the General Chapter of Trogir 2013. Since the formal convocation of the Chapter by the Master of the Order, fr Bruno Cadoré, preparations have been going on and are now at an advanced stage.

The General Chapter of Diffinitors is billed to take place between July 22 and August 8, 2013 in the city of Trogir, Croatia. The Province of Croatia as the host province and fr Mihael Tolj as the Secretary General of the Chapter have been working in collaboration with the team at the General Curia led by fr Wojciech Delik, the Socius for Central and Eastern Europe.

The team is currently confirming the names of the delegates from various provinces and preparing the Chapter documents in the official languages of the Order. On the ground at Trogir, the brothers are also putting finishing touches to the logistics.

In anticipation of the commencement of the Chapter, we are reminded of the Master's appeal for prayers for the success of the Chapter. The Master has asked the entire Dominican Family to offer Masses and intercessory prayers during the Divine Office for the Chapter. This will guarantee the intercession of the Host of Dominican Saints for a smooth preparation, safe arrival of delegates and fruitful deliberations.

- See more at: <http://www.op.org/en/content/prayers-general-chapter-trogir-2013#sthash.dVn9vHvq.dpuf>

Calendar of the Master - July 2013

June 30-July 9: Canonical Visitation to Argentina

10-14: Visitation to Colombia

15-17: IDYM World Meeting and Assembly in Bogota

July 20-August 10: At the General Chapter of Trogir, Croatia