



The Beatification of Fr Jean-Joseph Lataste, OP

On the 3rd of June, 2012, the Holy Mother Church will beatify Fr. Jean-Joseph Lataste, a French Dominican priest of the nineteenth century. The beatification will be celebrated at Besancon in the Franche-Comté region of eastern France. The Holy Father will be represented by his delegate, Cardinal Angelo Amato, the Prefect for the Congregation for the Causes of Saints.

His Life

Fr JJ Lataste was born as Alcide Lataste on the 5th of September, 1832 in Cadillac. He was the youngest of seven children. While his mother was a Christian, his father was a freethinker. He was baptized the next day after his birth and his elder sister, Rosy was his godmother. As a child, he was miraculously healed from a serious illness and he attributes this to the personage of the Blessed Virgin.

He studied at the minor seminary of Bordeaux where he made his first communion and confirmation. There he met Henri Lacordaire for the first time. Although he had the desire for the priesthood, he never thought himself worthy. He went ahead to study in the secular college but kept his desire alive with the support of his sister, Rosy who was already in the convent. He graduated in 1850 and returned to his hometown. He stayed with his parents for a year and devoted his time to reading and writing poetry. He worked in the public service between 1851 and 1857.

While he was working, he was an active member of the Society of St Vincent de Paul. This helped him to nurture his desire for the religious life. After much reflection, he finally entered the Dominican Novitiate at Flavigny in November 1857. He became seriously ill again and this delayed his profession. After his cure, he made his profession in the presence of his father and two brothers and was sent to Toulouse for his studies. He lived at the Convent of Chalais, Grenoble and St Maximin-la-Sainte-Baume where he became acquainted with Mary Magadalen through deep contemplation. On the 10th of May 1862, he made solemn profession and on the 8th of February, 1863, he was ordained to the priesthood in Marseille by Bishop Petagna. He did more studies and was finally assigned to the convent of Bordeaux. His priestly ministry was characterized by inspirational sermons, retreats, confessions, mortifications and adoration of the Blessed Sacrament.

The Sisters of Bethany

He first learnt of the plight of women prisoners at Pyrenees and never had direct contact with them until the meeting with inmates of Cadillac in September 1864. This meeting which was inspired by his strong devotion to Mary Magdalene led to the foundation of Bethany. He had a retreat for the inmates who were serving different sentences for various crimes and he sensed their deep repentance and faith. These were enough for him to start a religious congregation.

As the women were regaining their freedom, Fr Lataste offered them the opportunity of consecrating their lives to God in religious vows. They were to be member of the Dominican Order, wearing same habit like Dominican Sisters with nothing to distinguish them. With the assistance of Mother Dominique-Henri of the Sisters of the Presentation, Tours, Fr Lataste started the Congregation of the Dominican Sisters of Bethany in 1866. The congregation now exist in different parts of the world.

His Death

Fr Lataste became ill again in 1868. This time, it was so serious that he had to orally dictate the constitutions of the Sisters of Bethany to Mother Dominique-Henri. This was later completed by Fr Baker after his death. He died on the 10th of March 1869 with deep love for his sisters and gratitude to God. He was initially buried at the sisters' convent at Frasne-le-Chateau. His body was however translated when his sisters moved to a new convent at Montferriand-le-Chateau. He was again translated to the sisters' chapel when the cause of his beatification was opened.

The Cause of Beatification



The cause of his beatification was opened in 1937 in Besançon by the Sisters of Bethany in conjunction with the diocese. There were initial difficulties because at that time, there were very few direct witnesses and they knew him only as children. Most witnesses could only give indirect accounts of what they heard about him. However, the cause moved ahead with the collection and reviews of volumes of his writings. After much delay, the synthesis conducted by Fr Jean-Marie Gueullette, Vice Postulator with the help of Sr. Jean de Notre Dame enabled them to get the drafting of the Positio on the virtues and fame of the Servant of God by the Holy See in 1996. The Holy Father, Pope Benedict XVI further acknowledged his heroic virtues publicly in 2007. An investigation was launched into the claims of a miracle through his intercession. This claim was formerly recognized as a miracle on the 27th of June, 2011 by the Holy Father, paving the way for his beatification. This will be celebrated on the 3rd of June, 2012 at Besançon. Blessed Jean Joseph Lataste, Pray for us.

Programme of Activities

■ Saturday, June 2,

8:30pm - Prayer Vigil at the Cathedral of St. John, Besançon.

A Reading of texts from fr. Lataste

Preaching by Fr. Jean Maria Gueullette, OP (Vice Postulator of the beatification of Fr Lataste).

Meditation to be led by Fr. Jean-Dominique Abrell, OP on the organ and assisted on the organ by Sr Venlo, OP (A Dominican Sister of Bethany)

■ Sunday, June 3,

9:30am – A procession of the young Dominican Sisters of Bethany to the Micropolis Exhibition Grounds, Besançon.

3pm – Mass of Beatification at Micropolis Exhibition Grounds (3 Western Boulevard, Besançon).

Chief Celebrant: Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints and Papal Delegate.

Homilist: Fr. Bruno Cadoré, OP, Master of the Order of Preachers.

If you can not be present at the ceremony in Besançon, you can watch the beatification of Father Lataste through retransmissions provided:

Prayer Vigil at the Cathedral, Saturday, June 2 at 20:30hrs Live FCR

the celebration of the beatification will be broadcast Sunday, June 3 to 15hrs live on KTO or on its website

For more information, see <http://lataste2012.org/>

Celebrating the Visitation with our Sisters the Nuns

On May 31st every year, DSI invites us to visit a Monastery of Dominican Nuns in our city or country

I am convinced that the best ideas emerge from meetings among peoples. This idea that I would like to share with you also stemmed from a meeting, a meeting of women: the Dominican Nuns and the Dominican Sisters of Apostolic Life. To celebrate the feast of the Visitation on every May 31st, we should visit a monastery of Dominican nuns in our city or country. Let us “visit” our sisters and nourish our being family so no one may feel lonely and isolated and so that we may share our evangelization mission from the richness of our different charisms.

One day a nun told me “being Dominican family means to feel that we are always in the company of someone”. This image inspires me and I share it so that it may encourage us to seek to meet our contemplative sisters: we propose the date of May 31st every year because of the symbol the Visitation represents for DSI. We encourage you to creatively search for ways and means to strengthen our mutual efforts throughout the year. It may be through a call every once in a while, a shared prayer, a common preaching, a request for accompaniment and prayer for the young sisters or someone in need, through the means of communication available to us. Also, when we happen to visit other countries, let us not forget our contemplative sisters who, in THEIR PRAYING SILENCE, accompany the Dominican Family on its journey.

Happy Visitation day to all...

Your Sister Fabiola, OP



Flourishing Dominican Vocations from the Philippines

The Dominican vocation continues to flourish in the Philippines with a good number of young men entering the Order by making their first profession of religious vows, some renewing their vows while some others are making their final commitment by making solemn profession. These are certainly signs of a bright future for the Order in the Philippines.

First Profession of Vows

Ten brothers made their first profession on May 8, 2012 at the Shrine of Our Lady of the Rosary of Manaoag in Pangasinan. The new student-brothers are: Bros. Reginald Zamora, Asanka Melroy Adikari Arachige Don, Ariel Adolfo, Rambang Ngawan, Jay Quisay, Jayno Jabonillo, Gerard Advincula, Jaymar Capalaran, Niño Peñaredondo and Jose Laureano de Jesus. After their profession, they moved to the Dominican Studentate at Quezon City, where they will continue their formation in religious life and also pursue their studies for priestly ordination. The rite of profession was integrated in the Eucharistic Celebration, in which the new Prior Provincial, Bro. Gerard Francisco P. Timoner III, OP presided and preached. The whole celebration ended with a lunch at the Novitiate grounds.

Renewal of Profession of Vows

Simple profession aims to fortify the resolve of young Dominicans to pursue the religious life fully up until death. With the resolve to continue in their religious journey, some brothers renewed their profession of vows at the hands of their Prior, Bro. Giuseppe Pietro Arsciwals, OP (delegated by the Provincial) on Tuesday April 1, 2012 at the National Shrine of Our Lady of the Rosary La Naval de Manila. In the presence of the Master of Students, Bro. Clarence Victor C. Marquez, OP, they publicly expressed their desire to continue their Dominican life for a year. These brothers were asked to persevere in their chosen vocation by being faithful to the life and spirit of St. Dominic. The brothers who renewed their simple profession are: Bros. Jestoni E. Porras, Jessielito N. Pelimer Jr., Don Dominique Marco Antonio S. Go and Bryan C. Cortel.

Solemn Profession of Vows

On Easter Sunday April 8, 2012 at Santo Domingo Church, Quezon City, seven student-brothers made their solemn profession during a Eucharistic Celebration attended by their families and other guests. Those who made their final and total commitment are: Bros. Michael M. Sales, Roy C. Villaraza, Mingdry Hanafi Tjipto, Aaron C. Reyes, Arden Xerxes D.Dacuma, Jayson R. Gonzales and Hilario V. Sicat Jr. Bro. Quirico T. Pedregosa Jr., OP, was the presider and preacher.

Mission in Mexico as DVI Volunteer

Renessa Tang Pack shares her experience

On Concluding My Mission: After a reflective Easter week with CCIDD and the Lethbridge and Mission Mexico groups from Canada, I had the opportunity to end my mission in a special way at the end of April at the 16th Justice and Peace Encounter of the Dominican Family in Mexico. The theme of the Encounter was, 'Campaigns for Peace and Justice', and it featured well-informed speakers on the social reality of Mexico, a panel discussion on the positioning and setting of priorities for the Dominican Family in the context of the Mexican reality, and interactive workshops on the use of new technologies and social networks in preaching.

A memorable end to the Encounter on Sunday 29th April, the Feast Day of St. Catherine of Siena, was the special blessing and send forth I received at the closing Mass from Fr. Miguel Concha O.P. and representatives of the Dominican Family in Mexico. I was given the opportunity after the Mass to say goodbye and personally thank most of the members of the Dominican Justice and Peace Commission and the Dominican Family with whom I worked during the year and who contributed to and supported me in my year of mission.

Thanks to all of the members of the Dominican Family who helped to facilitate my mission year in Mexico, including Sr. Lucia and the DVI team in Rome, the community of the nuns of Holy Rosary Monastery in Trinidad, and in Mexico - Sr. Kathy Long O.P. (Sinsinawa) and her staff at CCIDD, (the Dominican Sisters of the Incarnate Word – Srs. Aline, Rosa, Alicia, Rocio, Paul and Brigitte), Fr. Miguel Concha O.P. and the Fray Francisco de Vitoria Centre, the Dominican Justice and Peace Commission and the Dominican Province of Santiago in Mexico. You all will always remain in my memory and prayers.



It was wonderful for me to experience here in Mexico the interaction that takes place between the different branches of the Dominican Family tree in the mission work for justice and peace, from the clergy – nuns, sisters and friars, to laypersons including the Dominican Youth Movement and Dominican Volunteers International. One analogy on the Dominican Family that I appreciated was that given by a young Commission member who, during the Encounter panel discussion quoted a Dominican nun who had described the nuns as being the roots since they were founded first, the friars as the trunk, the sisters as the branches, lay persons as stems and the youths as the leaves.

The analogy of laity and youths being like stems and leaves seems appropriate not only in terms of their increased vulnerability in the midst of the secular activities in the world, but their willingness especially given their comparatively lesser family and community commitments, to be blown about with by the Holy Spirit as described in John 3:8:- “The wind blows where it pleases; you can hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone who is born of the Spirit.” I reflect on what an invaluable opportunity DVI was for me as a layperson to fly away on mission to another country and culture, yet remain in the secure precincts of the international family of the Dominican Order. In the space of a year I have come a long way. No longer do I feel like a lost sheep as I did about a year ago, on missing my connecting airport flight before arriving at my place of mission in Mexico, but I now feel more a part of a large fruitful family tree with Christ as the main life source, which this Fifth Sunday of Easter’s Gospel of John 15:5 refers to: - “I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing.”

Amongst other preparations, I plan to spend a few months with my family – in my home country and abroad before I move on to the next stage of my journey within the Dominican Order. I plan from October to become a postulant within my DVI sending community – the Dominican nuns of Holy Rosary Monastery in Trinidad. I definitively discerned my attraction to the contemplative life about three months before embarking on my DVI mission after having interacted with the nuns for about four years. The leap to shedding my court robes with a view to donning monastic ones will implicate the adoption of a more austere lifestyle than that of the young career driven lawyer I was before my DVI year. In that vein, not only has my DVI year been about being able to share in and gain a greater appreciation and knowledge of the missionary work of the Dominican Family in justice and peace, but it has certainly been useful preparation for my future vocation in giving me practical experience in living in community, in being more community oriented and less individualistic and in living a simpler lifestyle.

This year while learning more about, and reflecting with my sending community, on the vocation to contemplative life, I was pleased to discover that contemplative life does not mean exclusion from work for the missions; it just means working in a well-informed way behind the scenes collaborating in prayer for the flourishing of the Church’s apostolic activity. Former Master of the Order, Timothy Radcliffe O.P. in a lecture given at S. Sabina for the Feast of St. Catherine 2001 titled, “A city set on a hilltop cannot be hidden”, comments on the importance of contemplation in justice and peace work.

“Contemplative compassion is learning to look selflessly at others. As such it is deeply linked to the hunger for a just world. The Order’s commitment to justice easily becomes ideological if it is not born of contemplative compassion. A society that doesn’t understand contemplation won’t understand justice, because it will have forgotten how to look selflessly at what is other. It will take refuge in generalities, prejudices, self-serving clichés.”

He also comments on the charism of the nuns in mission work

“You are missionaries just as much as the brethren, not by going anywhere but by living your lives from God and for God. As Jordan said to Diana, ‘you remaining in the quietness of your convent and my many wanderings in the world are equally done for the love of him. ‘You are a preached Word in your being.’”

St. Therese of Lisieux, contemplative Carmelite nun, whose intercession I sought at the start of own DVI mission year in finding a suitable place of mission, was in fact named by the church as co-patroness of all Mission and Missionaries with St. Francis Xavier. While she unlike St. Francis Xavier, never set foot on missionary lands, she nonetheless contributed and still contributes in a more hidden way through prayer to the life of the missions.



Bishop Pieronek: We shouldn't think of the vocation to follow Christ as a risk!

Bishop Tadeusz Pieronek advised the twelve brothers he ordained to the diaconate on May 26, 2012 not to see their vocation as a 'risk'.

In his homily in the Basilica of the Holy Trinity in Krakow, the bishop assured the brothers that they had chosen "a particularly wonderful vocation," and that they were answering "the call of Christ, who told us to go and preach the Gospel to all nations." He added that, although this vocation is truly beautiful, some persist in describing it as a "risky road". "Resist the urge to look at the path in front of you and contemplate its risks. God is with you, and He is your strength. He will support every step that you take in service of His will".

In conclusion, he added, "Be strong in your faith, irreproachable and impeccable in your conduct towards God and man, as befits a servant of Christ and a minister of the sacred mysteries. Do not let anyone rob you of the hope that comes from the Gospel. Now you must not only listen to the Gospel, but also preach it".

The following brothers were ordained to the diaconate: Tomasz Biłka, Łukasz Detmer, Marek Domaradzki, Artur Karkoszka, Wiktor Komarnicki, Paweł Koniarek, Paweł Pawlikowski, Arnold Pawlina, Erik Ross, Jacek Szymczak, Rafał Wędzicki, and Andrzej Nakonieczny.

The Provincial of the Polish Province of the Dominicans, Fr. Krzysztof Poplawski, wished the brothers well and said, "The grace of ordination is a grace that the merciful God extends to you and all those you meet. This includes your families". He then thanked the families and loved ones present for their loving support to the brethren and the Order.

Bishop Ryś: In the Church, we don't focus on getting our own way

Bishop Grzegorz Ryś ordained to the priesthood eight brothers of the Polish Province of the Dominican Order on Saturday, May 12, in Krakow. He encouraged them to combat the temptation to "get their way" and give themselves wholeheartedly to the service of the Church.

"In the Church, we don't focus on getting our own way, even if we happen to be right. Fr. Józef Tischner [the eminent philosopher] frequently repeated: 'Perhaps you are right, but what good comes from that?'" These were the words of the auxiliary bishop of the Archdiocese of Krakow to the brothers about to be ordained as priests.

The bishop drew on the experience of Saint Paul to support what he was saying. Paul was "absolutely uncompromising," the bishop said, "and he stood by his principles firmly. But he came to understand that he would have to tear down great barriers within himself in order to be able to encounter other people."

"I hope that each of you will be able to find that ability within yourselves," said the bishop to the brethren, adding that he trusted that they, like Saint Paul, would "rely on the guidance of the Holy Spirit in the Church."

"In your priestly life, you will encounter many situations that are confusing to you. You may be disappointed, feeling that you can do nothing when you would very much like to help," said the bishop. Yet he added that "there are many situations, and this is true not only in priestly life, that one begins to understand only a long time later."

The bishop referred to the part of the Rite of Ordination in which he asked the superior the formal question, "Do you know if they are worthy?" and commented, "How could we measure or weigh your worthiness to be priests? To which generation would we have to penetrate your family history in search of an answer to the question of whether you are suitable for the priesthood? It seems more appropriate to assume that you are not worthy of the priesthood, and that in spite of many flaws, the Lord has chosen you."

Bishop Ryś ordained the following brothers as priests: Paweł Adamik, Vitalij Sadvari, Krzysztof Lorczyk, Tomasz Pękała, Mateusz Lipnicki, Krzysztof Frąckiewicz, Dominik Jarczewski, and Marcin Karwacki. The Provincial of the Polish Province of the Dominican Order, Fr. Krzysztof Poplawski, encouraged the newly-ordained brethren "not to stint in giving yourselves to God and other people, for only when you give of yourselves generously will you experience the mercy of God and your fellow human beings." The Provincial expressed his joy that "a new generation of brothers are going out to preach." He added, "In your preaching you will find that many others accompany you: your parents, your friends, and all those who have supported you through the years of your formation."



The Provincial addressed himself to the parents of the newly-ordained, saying, “I thank you for your support, and I hope that you will continue to help these brothers. The things each of us learned in the home are a storehouse of riches which we bring with us to the community and share with everyone we meet.”

Many guests from abroad were present in the Basilica of the Holy Trinity for the ordination, including the superior of the Dominican Vicariate of Russia and the Ukraine, Fr. Maciej Rusiecki. The prior of the Krakow community, Fr. Pawel Kozacki, welcomed him and all the distinguished guests. Fr. Kozacki observed that, on a day when new priests are to be ordained, like on days when the brethren are to make final vows, “the halls of our priory are filled with a special kind of joy, from the earliest hours of the morning.”

There are approximately 450 members of the Polish Province of the Dominican Order, the majority of them priests. As a rule, the brethren are ordained after they finish a six-year course of studies in the Dominican College of Philosophy and Theology (sometimes called the Dominican House of Studies) in Krakow. In general, they receive diaconal ordination twelve months prior to priestly ordination. They make final vows in the Order a few weeks before being ordained as deacons.

Also present at the ordination were Dominicans from various communities, diocesan and other priests who have been friends of the brethren over the years. The prior of the Krakow community, Fr. Pawel Kozacki, welcomed and thanked the guests.

The new deacons will perform baptisms, distribute Holy Communion, read the Gospel at Mass, lead devotions, bless sacramentals, and conduct funerals. In special cases, they may bless marriages. They will engage in pastoral work. Next year, they are all expected to be ordained to the priesthood.

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By fr. Piotr Ciuba, OP

Meetings on Interreligious Dialogue

Bro. Prakash Lohale, the Order’s Socius for Apostolic Life had three interesting meetings on interreligious dialogue along with other members of the Dominican family back to back in May.

The first one was at Gazi-Husrev-Beg-Mosque, a Bosnian mosque in Cologne, Germany, organized by Mrs. Melanie Miehl and Mr. Thomas Lemmen, lay Dominicans from the Cologne Chapter. The meeting also included two other Dominican friars, a Franciscan friar, Jurgen Neitzert, the Mosque’s Imam, Mustafa Hadzic, four other Christians and five other Muslims from Turkey and Bosnia. We listened to Muslim evening prayer in the mosque, prayed together, shared a meal, and discussed many issues—from what it is like to be a member of a minority religion, working together with people from other religions, to the delicate topic of inter-religious conversions. Our deepest discussion centered on sharing of our experiences in dialogue with Buddhists and Hindus. Due of the warm hospitality of our host, the meeting included the exchange of gifts as well. The core members of the group originally met at the Inter-faith meeting in Assisi with Pope Benedict XVI, in October 2011. The group is hoping to take an interreligious pilgrimage to Bosnia in the coming year.

This meeting was followed immediately by a four day Buddhist-Christian dialogue/retreat at a Buddhist monastery in Waldbröl, Germany, sponsored by the European Institute of Applied Buddhism (<http://www.eiab.eu>). The encounter was led by brother Brian Pierce, the Order’s Promoter of the Nuns, who gave a series of lectures on the web of connections in the spiritualities of Dominican mystic Meister Eckhart and Vietnamese Buddhist master Thich Nhat Hanh. Also attending were Bros. Prakash and Scott Steinkerchner, Sr. Josefa Strettiová, a Dominican nun from Prague, three Buddhist nuns, two Buddhist monks, two protestant pastors, and six others somewhere on the path between Christianity and Buddhism.

In our daily schedule, we shared meditation (sitting and walking), meals, discussions and exercise, all marked by the rhythm of chiming bells. To promote mindfulness, Thich Nhat Hanh’s communities stop and center their minds on the present moment whenever they hear a bell. The main refectory has a clock that chimes on the quarter hour, thus becoming a constant clarion call to mindfulness.



In four days, the Christian and Buddhist monastics found ample time to share about their respective religious lives, learning how each of the various communities deals with similar problems, and how some practices were quite similar while others were far apart. Personally, I was quite impressed with the power, passion and simplicity with which the Buddhists lived their religious vows. They prefer not to isolate themselves from each other so that they can benefit from the challenges that come from living together so closely. As a systematic theologian, I also found it humorous how uninterested the monks and nuns were with systematic philosophical questions. They were much more practical than your average Dominican, preferring not to argue fine philosophical distinctions, but rather to live with integrity and spend time in devotion and meditation.

The meeting went so well that we agreed that four days was simply not enough time. We hope to have another, similar meeting soon, especially among the monastics, perhaps in the United States where the community has several other monasteries with conference centers attached.

The final meeting was at Santa Sabina, our headquarters in Rome, led by brother Alberto Ambrosio, the Vicar Provincial of Turkey. Also present at the meeting were Bros. Prakash, Brian, Michael Mascari (Socius for Intellectual Life), Amir Jaje (Vicar Provincial of the Arabic Vicariate), Jean-Jacques Pérennès (director of IDEO, our Islamic library in Cairo) and Vincent Lu Ha (Socius for the Asia-Pacific region).

As Pope John Paul II said: "Interreligious dialogue is a work desired by God and an integral element of the church's evangelizing mission" (John Paul II, 28 April 1987). The importance of interreligious dialogue to the mission of the Order has always been affirmed by past General Chapters of the Order and most recently at the General Chapter of Rome, 2010. (cf. ACG, Rome 2010 #161, 2007 Bogotá, #22 & #82, 1986 Ávila, #22). Dominicans have therefore been involved in interreligious dialogue since inception, but recently, the emphasis has changed, becoming more challenging. New elements in today's context make our commitment to Inter-religious dialogue even more important than before: the growth of violence committed in the name of religion that affects the Christians in several countries, and inappropriate activism of some evangelical groups. (ACG, Rome 2010, 161).

Responding to these statements and a request from Bro. Bruno Cadoré, the Master of the Order, the seven friars present investigated questions:

- How to promote interreligious dialogue in our centers of study and among the brothers in formation?
- How to form brothers in conflict resolution?
- How to restructure international meetings to animate interreligious dialogue more effectively?
- How to deal with inappropriate activism and religious fundamentalism that leads to violence?

The group will continue communicating over the summer and will consult other experts in order to prepare a working paper for the next General Chapter in 2013. Some of the ideas discussed were creating an online course about interreligious dialogue and having the next meeting for those involved in dialogue with Islam in Indonesia instead of Rome. There was also considerable discussion about how broadly to think about interreligious dialogue: Should it address the growing violence in society? How does it interface with religious fundamentalism? Should we include brothers and sisters in dialogue with any religion, or focus on the dialogue with Islam?

by fr. Scott Steinkerchner, O.P.

Solemnity of the Translation of the Relic of St Dominic

On May 24, the Dominican Order celebrates the translation of the relics of St. Dominic. That is, we remember the day in 1233 when, during a General Chapter of the Order in Bologna, the interred body of St. Dominic was moved in order to allow the faithful to honor him more easily. More than 300 friars were present to celebrate this important day. In one of his letters, Bl. Jordan of Saxony, describes the event:

"But then the wonderful day came for the translation of the relics of one who was an illustrious doctor in his lifetime. Present were the venerable Archbishop of Ravenna, surrounded by bishops and a large number of prelates, as well as by a vast multitude of people of different languages who gave remarkable witness to their devotion. Present also was the Bolognese militia, which would not let this holy body, that they considered to be in their safekeeping, be snatched from them. As for the brethren, they were anxious: although they had nothing to fear, they were seized with misgivings lest the body of Saint Dominic, which had lain in a mean tomb exposed to water and heat for such a long period of time, should



be found eaten with worms and giving off a foul odor in the same way that might be expected with other corpses, thus destroying the devotion of the people for so great a man. Nonetheless the bishops approached devoutly. The stone that was firmly cemented to the sepulcher was removed with instruments of iron. Within the tomb was a wooden coffin, just as it had been placed there by the venerable Pope Gregory when he was bishop of Ostia. The body had been buried there, and a small hole remained in the top of the coffin.

The upper part of the coffin was moved a little bit. As soon as the stone was taken away, the body gave forth a wonderful odor through the opening; its sweetness astonished those present, and they were filled with wonder at this strange occurrence. Everyone shed tears of joy, and fear and hope rose in all hearts. We ourselves also smelled the sweetness of this perfume, and we bear witness to what we have seen and smelt. Eager with love, we remained devotedly near the body of Dominic for a long time, and we were unable to sate ourselves with this great sweetness. If one touched the body with a hand or a belt or some other object, the odor immediately attached itself to it for a long period of time.

The body was carried to the marble sepulcher where it would rest—it and the perfume that it poured forth. This marvelous aroma which the holy body emitted was evidence to all how much the saint had truly been the good odor of Christ”.

In the Basilica of Santa Sabina, which was originally given to St. Dominic and the Order in the 13th century, this day is celebrated as a Solemnity, in honor of St. Dominic’s service there. Each year, Dominican friars, sisters, laity and friends from all over Rome gather to participate in the Mass. As has been the custom, a priest of the Order of Friars Minor (Franciscans) celebrates the Mass and preaches to the assembled Dominicans. This year, we were happy to receive an American Franciscan from Chicago. After Mass, the procession of friars stopped first at the side chapel, where the Blessed Sacrament is reserved, to sing together the Dominican antiphon to St. Dominic, the O Lumen. Following Mass was a festive reception in one of the cloister gardens of Santa Sabina. Pictures of the event are below (<http://www.flickr.com/photos/dominicanfriars/>)

By Fr Pius Pietrzyk, OP

Sermon of St Thomas Aquinas for Pentecost

Published as “Aquinas’s Sermon for the Feast of Pentecost: A Rare Glimpse of Thomas the Preaching Friar,” translated by Peter Kwasniewski and Jeremy Holmes from the provisional critical edition of the Leonine Commission. All rights reserved. Posted with translators’ permission.

“Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.” (Ps. 103:30)[28]

We should speak about Him without whom no one can speak rightly, about Him who gives speech and gives the power to speak copiously. And indeed, it is impossible to speak rightly without Him. Nor should one marvel at what is said: “Who can know the sense [sensum]” of the truth of God “unless he shall send His Spirit from the Most High?” (Wis. 9:17).[29] Without a feeling [sensu] for the truth, no one speaks what is true. In like manner, the Holy Spirit makes all the saints speak copiously, and for this reason Gregory says: “Those whom He fills, He makes wise.”[30] The same thing is manifest today [on Pentecost], when “the apostles were filled with the Holy Spirit and began to speak in various tongues” (Acts 2:4). Therefore, even though we are mute, we shall ask that He who gives abundant speech shall give me words to speak.

“Send forth Thy Spirit and they shall be created.” Today Holy Mother Church solemnly celebrates the sending of the Holy Spirit upon the Apostles—a sending which the Prophet besought, when moved by the Spirit of prophecy he said: “Send forth Thy spirit and they shall be created, and Thou shalt renew the face of the earth.” These words give us four things to consider: (1) what is proper to[31] the Holy Spirit himself, (2) His sending,[32] (3) the power of the one sent, and (4) the matter receptive of this power. The Prophet says, then: “Send forth”: behold, the sending; “Thy Spirit”: behold, the Person sent; “and they shall be created, and Thou shalt renew”: behold, the effect of the one sent; “the face of the earth”: behold, the matter receptive of this effect.[33]

What is proper to the Holy Spirit

First, I say that what is proper to the Holy Spirit is indicated when the prophet says: “Thy Spirit.” Notice that the name “spirit” seems to convey four things: subtleness[34] of substance, perfection of life, impulse of motion, and hidden origin. So, first of all, the name “spirit” seems to convey subtleness of substance. For we are accustomed to call



incorporeal substances “spirit.” Similarly, we call subtle bodies such as air or fire “spirit.” Hence we read in the last chapter of Luke’s Gospel: “See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have” (Lk. 24:39). And this is the way that “spirit” is distinguished from things that have heavy matter, things that are composed out of flesh and body.[35] Secondly, the name “spirit” seems to convey perfection of life.[36] For as long as animals have breath [spiritum] they are alive, and when their breath leaves them, they perish. “Thou takest away their breath, and they die and return to their dust” (Ps. 103:29). And in Genesis, Noah called into his boat “all flesh in which there was the breath of life [spiritus uitae].”[37] Thirdly, the name “spirit” seems to convey impulse of motion, for it is in this way that we give the name “spirit” to winds.[38] And in the Psalms it says about this: “He spoke and there arose a storm of wind [spiritus], the winds of storms shall be the portion of their cup.”[39] Men are also said to act “with spirit” when they do something forcefully, as Isaiah has it: “the spirit of the robust, like a whirlwind driving against the wall” (Is. 25:4).[40] Fourthly, the name “spirit” customarily names a hidden origin, as when someone, feeling troubled and not knowing the cause of what is troubling him, attributes it to a “spirit.”[41] So we read in John: “The wind [spiritus] blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes” (Jn. 3:8).

In line with these four things, we can seek out what is proper to the Holy Spirit. Proceeding in reverse order, He is called “the Holy Spirit” on account of His being the hidden origin of things,[42] impulse of motion, holiness of life, and subtleness of substance. First, I say that one thing proper to the Holy Spirit is His being the hidden origin of things. Faith teaches us and reason persuades us that all visible and changeable things have a hidden cause. What is that cause? God. Hence the Apostle says: “God is the one who created all things” (Heb. 3:4). It is certain that whatsoever is other than God is created by God. But in what manner did God create all things? It was not by a natural necessity, as fire burns; rather, He produced all things by His own will: “All things whatsoever that He willed, He did” (Ps. 113:ii, 3).[43] A craftsman makes a house by will, but is also urged on by necessity or usefulness—say, that he may earn a profit or dwell in that house. But God did not make the world from a will of needy desire, for He does not need our goods.[44] Why, then, did He make the world? Surely not from a needy desire, but from a loving will.[45] Here’s a comparison: an artisan who conceives a beautiful house in his mind, not because he needs to build it, but simply loving the house’s beauty—that artisan’s love would bring the house into being.[46] But what is the cause and root of the production of hidden things? Surely love. Hence we read in the Book of Wisdom: “Thou lovest all the things which are, and Thou hast hated none of the things which Thou didst make” (Wis. 11:25).[47] And blessed Dionysius says that “divine love does not allow itself to be without seed.”[48] This love is the Holy Spirit. For this reason, the account in Genesis of the beginning of creation says that “the Spirit of the Lord was borne over the waters” (Gen. 1:2), namely, in order to produce matter and bring things into being. Today we celebrate the feast of the Holy Spirit, the Spirit which is the source [principium] of being for all things. The Holy Spirit, whose property is love, therefore has [the note of being creation's] hidden origin.[49]

Secondly, “Holy Spirit” conveys impulse of motion. For we see in the world diverse motions: natural motions and, in men and angels, voluntary motions. Where do these diverse motions come from? They must come from a first mover, namely, from God. “Thou shalt change them and they shall be changed” (Ps. 101:27).[50] And God moves by will. But what is the first motion of the will? Surely love. And what sort of activity belongs to love?[51] I say: he who is moved by love rejoices by love over the thing loved and sorrows over what is contrary to it. Hence in the first chapter of Ezekiel we read: “Where the force of the Spirit was,” that is, the inclination of divine love, “there they were carried” (Ezek. 1:12).[52] And in truth, all things that are in the world are moved by the Holy Spirit, as the book of Esther testifies when it says: “There is no one who could resist His will” (Esther 13:9).[53] This Holy Spirit whose feast we celebrate today is the source of all motion. Now, some things in the world are moved from within themselves, while some things are moved by others; the living are moved from within themselves, the lifeless are [only] moved by others. The source of all motion is alive, rather is life. Thus the Holy Spirit, in so far as He is the source of all motion, is life. “With Thee is the fountain of life” (Ps. 35:10).[54] And because He is life, He therefore gives life. Great then is the Holy Spirit in all things that are, and move, and live. “In him, we live and move and have our being” (Acts 17:28). All things therefore have motion and being from the Holy Spirit.

Thirdly, if we consider the subtleness of substance in the Holy Spirit, we shall see that He is love. And whose love? That of God, and of those who love God. It is of the very nature of [this] love that the Holy Spirit has subtleness of substance.[55] And on the part of the one loved [amati], He is the love by which God loves God and by which the Father loves the Son. The Book of Wisdom says: “For there is in her,” meaning the wisdom of God, “the spirit of understanding,” which makes men understand.[56] In Greek, “holy” signifies cleanness.[57] Truly, the love by which a man loves bodily things is not clean, for since the lover is united by love to that which he loves, the lover is made unclean to the extent that he mixes himself up with such a thing. For just as silver is debased when mixed with an impure metal, so your soul is debased if is mixed up with inferior or lower things by love of them.[58] But when your soul is joined to a higher thing, then the love is called holy. Now, there are some who want to be devoted to God and yet who neglect the salvation of their neighbor; such an attitude is not from the Holy Spirit.[59] The Apostle Paul was solicitous over his neighbor’s salvation, for which reason he says: “I have become all things to all men, that I might be of profit to



all” (1 Cor. 9:22). Again, there are some who are manifold but deceitful.[60] Not thus is the Holy Spirit, for He is manifold in such a way that He, remaining utterly one, bestows Himself upon diverse things. Again, He is subtle because He makes a man withdraw from earthly things and cling to God. “One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life” (Ps. 26:4).[61] “It is good for me to cling to God” (Ps. 72:28).[62]

Fourthly, this Holy Spirit not only gives being, being alive, and being in motion; nay more, He makes men holy.[63] Hence the Apostle says: “He was predestined God in power, according to the Spirit of holiness” (Rom. 1:4). No one is holy unless the Holy Spirit makes him holy. And how does He make someone holy? I say: He brings it about that what I have just been describing appears in all whom He makes holy, for He renders them subtle, and contemptuous of temporal things. As it says in John’s Gospel: “Do not love the world nor those things which are in the world. If anyone loves the world, the love of the Father is not in him” (1 Jn. 2:15). Again, He bestows spiritual life upon those whom He makes holy, as it says in Ezekiel: “Behold I will place the spirit within you, and you shall live” (Ezek. 37:5). The spiritual life owes its very existence to the Holy Spirit.[64] “If you live by the Spirit, walk also by the Spirit” (Gal. 5:25). Again, the Holy Spirit, who makes people holy, by His own force moves them to work well.[65] “He [the saint] comes as a rushing stream, which the wind [spiritus] of the Lord drives forward” (Is. 59:19). Some men are lazy, and these do not seem to be driven by the Holy Spirit. Hence on that verse of Acts, “Suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting” (Acts 2:2), the Gloss says: “the grace of the Holy Spirit knows nothing of slow efforts.”[66] Again, the Holy Spirit leads them back to the hidden origin through which we are united to God; in the words of Isaiah, “the Spirit of the Lord will carry you away to a place you do not know” (1 Kings 18:12[67]), that is, to the heavenly inheritance. “Thy good Spirit shall lead me into the right land” (Ps. 142:10).[68] What is proper to the Holy Spirit is now clear: He is the origin of living, of being, and of moving.

2. The sending of the Holy Spirit

Let us look into the second [point], namely the sending of the Holy Spirit, which is marvelous and unknown to us, because the Holy Spirit is sent without needing to be sent,[69] without change of Himself, without subjection, and without separation.

I say, first, the Holy Spirit is sent without His needing to be sent. When someone is sent to a place so that an event may happen which could not happen unless he were sent, this would be a sending out of necessity. But this has no place in the sending of the Holy Spirit, whom the Book of Wisdom describes as “having every power, beholding all things” (Wis. 7:23).[70] What, then, is the reason for the sending of the Holy Spirit? Our neediness; and the necessity of this neediness of ours comes partly from human nature’s dignity, and partly from its deficiency. For the rational creature excels other creatures because it can actually reach the enjoyment of God, which no other earthly creature can do.[71] “The Lord is my portion, said my soul” (Lam. 3:24). Some seek their portion in this world, such as those who seek worldly honor or dignity. But the Psalmist says: “It is good for me to cling to God” (Ps. 72:28).[72] You should consider that all things that are moved to some end must have something moving them toward that end. Those that are moved to a natural end have a mover in nature; but those that are moved to a supernatural end, namely to the enjoyment of God, must have a supernatural mover. Now, nothing can lead us to our end unless two things are presupposed, for someone is led to an end by two things—knowledge and love. The kind of knowledge in question is supernatural: “No eye hath seen, nor ear heard, nor hath it arisen in the heart of man, what God hath prepared for those who love Him” (1 Cor. 2:9). “Never have they heard, nor perceived with ears, nor has eye seen, O God, without Thee, what Thou hast prepared for those who await Thee” (Is. 64:4).[73] Now, whatever a man knows, he knows either by discovering it himself or by learning from another. Vision serves discovery and hearing serves learning, and for this reason it is said that “eye hath not seen, nor ear heard,” showing that it [the final end] altogether transcends human knowledge. It exceeds human desire, too, and that is why Scripture says: “nor hath it arisen in the heart of man.” How, then, is man led to know it? It was necessary for heavenly secrets to be made known to men; it was necessary for the Holy Spirit to be invisibly sent, in order to move man’s affections so that he may tend toward that end. And thus it says: “Eye hath not seen.” How, then, do we know? “God hath revealed it to us through His Spirit. For the Spirit examineth all things, even the deep things of God” (1 Cor. 2:10). “Who would be able to know Thy thought [sensus], unless Thou gavest wisdom and sent the Holy Spirit from the Most High?” (Wis. 9:17).[74] Therefore the Holy Spirit is sent not owing to any need of His, but for the sake of our benefit.

Again, the sending takes place without any change in Himself. There is change when a messenger is sent from place to place, but the Holy Spirit is sent without any change of place because He is the true God, unchangeable. “While remaining in Himself, He renews all things” (Wis. 7:27).[75] How, then, is He sent? He draws us to Himself, and in that way He is said to be sent, as the sun is said to be sent to someone when he comes to share in the sun’s brightness.[76] So it is with the Holy Spirit, and for this reason Scripture says about uncreated Wisdom: “Send her from the heavens and from the seat of Thy greatness, that she may be with me” (Wis. 9:10).[77] Again: “He hath sent His own Spirit, crying



out Abba, Father” (Gal. 4:5). These sendings are diffused “throughout all the nations” (Wis. 7:27) and are carried into holy souls. When the “fullness of time” had come, the Son of God was sent in the flesh (Gal. 4:4), and thus it was becoming that the Holy Spirit, too, be visibly sent—but not in such a way that He took up a created nature into the unity of His Person, as the Son did with human nature.

Again, the Holy Spirit is sent without subjection.[78] Servants are sent by lords because they are subject to them. It was for this reason that certain heretics falsely believed that the Son and the Holy Spirit were lesser than the Father, namely, because they were sent by Him. But the Holy Spirit makes us free,[79] and therefore He is no servant. He is sent by His own judgment, for “the Spirit blows where He wills” (Jn. 3:8), and He is said to be “sent” only on account of the Father’s identity as origin.[80] We sometimes find [Scripture saying] that the Holy Spirit is sent by the Father, sometimes by the Son; but the Greeks do violence to this truth [in hoc faciunt uim], for they say that the Holy Spirit proceeds only from the Father, not from the Son, and in saying this they proceed in a simplistic manner [ruditer].[81] Where the Son speaks of the sending of the Holy Spirit, he adjoins the Son to the Father or the Father to the Son, for our Lord speaks in one place of “the Comforter, whom the Father will send in my name” (Jn. 14:26), and in another place He says: “When the Comforter comes, whom I will send to you from the Father” (Jn. 15:26). “From the Father” indicates, therefore, authority of origin.

Again, the Holy Spirit is sent without separation, because the Spirit of unity excludes separation. Hence the Apostle urges: “Take good care to preserve the unity of the Spirit in the bond of peace” (Eph. 4:3). The Holy Spirit gathers together [congregat], as we are taught in John’s Gospel [when Jesus prays to the Father]: “That they may be one in us,” through the unity of the Holy Spirit, “as we also are one” (Jn. 17:21-22). This union is begun in the present through grace, and will be consummated in the future through glory, to which may He lead us, who together with the Father and the Son lives and reigns, one God, for ever and ever. Amen.[82]

Evening Collation[83]

“Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.” This morning we spoke some words, as well as we were able to do,[84] about what is proper to the Holy Spirit, and about His sending. Now it remains for us to speak about the effects of the Holy Spirit, and to whom it belongs to receive those effects.

3. The effects of the Holy Spirit

Regarding what is set forth in the words of the Psalmist, we are given to understand a twofold effect of the Holy Spirit, namely, creation and renewal: “they shall be created, and Thou shalt renew the face of the earth.” If we wish to take these words according as “creation” suggests the production-into-being of the things of nature, the Holy Spirit is in this way the Creator of all things, as Judith says: “Thou didst send forth Thy Spirit, and they were created” (Jud. 16:17).[85] But let us now speak of a different creation. As common usage has it, those who are promoted to a higher state, such as the episcopacy or another dignity, are said to be “created.”[86] In this way all those who are promoted to be sons of God are said to be created, as if to say, promoted. Hence blessed James says: “[Of his own will he brought us forth by the word of truth] that we might be the beginning of His creation” (Jas. 1:18).[87] The Lord wished to establish a new creature, and so in the Book of Wisdom we read: “God created all things that they might exist” (Wis. 1:14)—namely, in their natural existence; and He willed to re-create them, in order that they might exist in the existence of grace. The Apostles were the firstfruits of this re-creation. This re-creation is spoken of in Galatians: “In Christ Jesus neither circumcision nor uncircumcision is of any avail, but a new creature” (Gal. 6:15). What does this mean? Before, there were pagans [gentiles], and referring to this Paul says “uncircumcision”; after, there were circumcised Jews, yet this condition availed nothing unless they were re-created through the grace of Christ.[88] This creation is the effect of the Holy Spirit.

You should know that this re-creation is made up of steps. It can be looked at, first of all, with respect to the grace of charity; secondly, the wisdom of knowledge; thirdly, the harmony of peace; and fourthly, the constancy of firmness.

Just as you see that when men are brought into natural existence the first thing they obtain is life, so it ought to be the same with the existence of grace. But through what does a man live in the existence of grace? Surely through charity. “We know that we have been carried over from death into life because we love the brethren” (1 Jn. 3:14). Whoever does not love his brother, regardless of whatever sort of good work he may do, is dead. Charity is the life of the soul, for just as a body lives through its soul, so the soul lives through God, and God dwells in us through charity. “He who abides in charity abides in God, and God abides in him” (1 Jn. 4:16). In today’s Gospel we heard: “If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him” (Jn. 14:23). But the man who does not do the will of God does not perfectly love Him, for “it belongs to friends to will and not will the same thing.”[89] In the homily of today’s office, Gregory says: “Love’s proof is in love’s work.”[90] But you say: we just aren’t able to fulfill the commands of God. I say: you aren’t able to fulfill them by your own powers, but through the



grace of God you certainly can do so! Hence the Evangelist adds: “My Father will love him”—God shall not fail a man—and we will come to him,” that is, we will be present to him (Jn. 14:23). By that presence [of God in our hearts], we [Christians] will be able to dedicate our powers to fulfilling God’s commands. Concerning this charity for fulfilling God’s commands, we read in Ephesians: “we are His workmanship, created in Christ Jesus in good works” (Eph. 2:10). Where does this charity in us come from? The Holy Spirit. “The charity of God is poured into our hearts by the Holy Spirit who is given to us” (Rom. 5:5). He who has a share of daylight has that light from the sun; in the same way he who has charity has it from the Holy Spirit. Therefore: “Send forth Thy Spirit, and they shall be created”—namely, in the being of the life of grace, through charity.

You see that men, when they become true lovers, make efforts to know the will of God.[91] “It belongs to friends to have one heart,” as it says in Proverbs,[92] and God reveals His secrets to His friends.[93] And this is the second step of the creation which is from the Holy Spirit: that they [who are re-created] may know God in wisdom. “But I have called you friends, for all that I have heard from my Father I have made known to you” (Jn. 15:15). Hence, recognition of truth is also from the Holy Spirit. In today’s Gospel: “The Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you” (Jn. 14:26). Now, however much a man may be taught exteriorly, it will profit him nothing unless the grace of the Holy Spirit is interiorly present.[94] As the Gospel says, “The anointing will teach you concerning all things.”[95] And He not only teaches the truth, but will even call it back to mind. [It is as if our Lord were saying:] “I myself am able to teach you, but you do not by this fact believe or want to fulfill what I teach. But He who brings it about that you believe and that you fulfill what you hear, He will call things back to mind.” The Holy Spirit does this because he inclines the heart to give assent and to carry out what it hears. Hence our Lord says: “Everyone who has heard and learned from my Father comes to me” (Jn. 6:45).[96]

The third step of creation has to do with concord of peace. St. James distinguishes between earthly and heavenly wisdom, and taking up what is proper to heavenly wisdom he says: “The wisdom which is from above is first of all chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation” (Jas. 3:17). But earthly wisdom is unchaste because it causes the affection to be corrupted by the love of earthly things. Hence we read in one of the canonical epistles [in Canonica]: “Whatever they know of these things, by these things they are corrupted” (Jude 10).[97] Again, earthly wisdom makes men peevish and quarrelsome, but the wisdom which is from above draws one to God, for it is “peaceable, modest, persuadable.” Quarrels arise from three things. First, when someone is not modest. As it says in Proverbs: “He who thrusts himself forward and makes himself big incites quarrels” (Prov. 28:25).[98] Again, some men are stubborn in their opinion, nor do they allow themselves to be persuaded of anything but what they have in their own head; heavenly wisdom, on the contrary, is “persuadable.” Again, worldly wisdom does not allow its wise men to come to an agreement with another, but heavenly wisdom brings about agreement among good men, and is therefore “peaceable.” But who is it that makes the peace? The Holy Spirit, for “he is not a God of dissension but of peace” (1 Cor. 14:33). Hence it says in Ephesians: “Take good care to preserve the unity of the Spirit in the bond of peace” (Eph. 4:3). The Lord exhorts us to preserve this peace when He says: “Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you” (Jn. 14:27). This peace is twofold. One is in the present—the peace in which we now live, yet in such a way that we must still fight off vices; such is the peace the Lord “left with us” right now. The other is the peace that shall be in the future, without fighting; and about this the Lord says: “not as the world giveth do I give unto you.”[99] Now, some want peace only to be able to enjoy good things [more easily].[100] The Book of Wisdom says about this: “Living in a great war of ignorance, they judged so many and so great evils to be peace” (Wis. 14:22).[101] But what is true peace? Augustine says that peace is “security of mind, tranquility of soul, simplicity of heart, the bond of love, and the fellowship of charity.”[102] Peace has a threefold object: oneself, one’s neighbor, and God. Peace is needed with regard to oneself, so that reason may not be infected by errors or darkened by passions, and concerning this, Augustine says that peace is “security of mind.” There should also be tranquility in affection, and concerning this he says “tranquility of soul.” Again, there should be simplicity in intention, and concerning this he says “simplicity of heart.”[103] Peace toward one’s neighbor is the “bond of love,” and peace with God is the “fellowship of charity.” Is not peace then utterly necessary for us? Surely it is. The Lord made His testament for the sake of peace, and those who do not want to keep the testament cannot receive the inheritance; thus those who do not want to keep peace cannot arrive at the heavenly inheritance. But what if someone were to say: “I want to have peace with God, but not with my neighbor”? The answer: such a thing is impossible. Hence a certain saint says: “No one can have peace with Christ who is out of harmony with a Christian.”[104] Therefore, the third step of creation is the harmony of peace, and so the prophet Isaiah declares: “I have created the fruit of the lips, peace” (Is. 57:19).[105]

The fourth step is constancy of firmness, and this too is from the Holy Spirit. Hence the Apostle says to the Ephesians: “according to the riches of His glory, may He grant you to be strengthened with inner might through His Spirit in the inner man” (Eph. 3:16). And in Ezekiel: “The Spirit entered into me and I stood upon my feet” (Ezek. 2:2). And in the Gospel: “Let not your heart be troubled, nor let it be afraid” (Jn. 14:27). And in the Book of Wisdom: “God created man incorruptible” (Wis. 2:25).[106]



Therefore, the first effect of the Holy Spirit is that He creates.

The second effect is a renewal which consists of four things: grace that cleanses, justice that is ever making progress, wisdom that illuminates, and glory that attains consummation.

I say that the effect of renewal through the Holy Spirit consists, first of all, of the grace that cleanses. Sin is a sort of old age of the soul, and a man is only freed from this old age through justifying grace, by which he is cleansed from sin. Hence the Apostle writes: "As Christ has risen from the dead, so also let us walk in newness of life" (Rom. 6:4).[107] Where does this newness come from? The Holy Spirit. So the same Apostle writes to Titus: "He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the laver of regeneration and renewal in the Holy Spirit" (Tit. 3:5). All sins are forgiven through that laver, and in this way man is renewed.

Secondly, this renewal consists in the justice that is ever making progress. If one should walk, grow tired, and become weak, and then he rests, his powers seem to him to be renewed; and when a man works diligently,[108] he is renewed when he gains further power for working. About this renewal Job says: "My glory shall be renewed, and the bow in my hand shall be repaired" (Job 29:20). The glory of the saints is the testimony of conscience. A man is renewed when he is quick to fight against vices. Isaiah describes it: "They shall take wings as eagles, they shall fly and not fail" (Is. 40:31),[109] namely, for running in the way of God's commandments (Ps. 118:32).[110] But who causes this running? The Holy Spirit. "He led us out through the deep, as a horse in the wilderness that does not stumble, and the Spirit of the Lord was his leader" (Is. 63:13-14).[111]

Thirdly, renewal comes about through the wisdom that illuminates. When a man comes to new knowledge of more of the good things of God, he is renewed. About this renewal it says in Colossians: "Put on the new man who is created according to God." [112] The "new man" [nouus homo] indicates Christ, because His was a novel [noua] kind of conception,[113] "not from the seed of man, but from the Holy Spirit"[114]; a novel kind of birth, because His mother remained a virgin after birth; a novel kind of suffering [passio], because it was without guilt[115]; a novel kind of rising from the dead [resurrectio], because it was quick and renewing, for He rose quickly and in glory[116]; a novel kind of ascension, because he ascended by His own power, not by that of another, as did Enoch and Elijah.[117] And so it is said in Ecclesiasticus: "Show signs anew and work wonders" (Sir. 36:6). And because all things are renewed through Christ, therefore on solemnities we use new vestments in church, that we may "sing to the Lord a new song"[118]—as though to signify that he who is renewed by the exterior cleanness of his clothing is renewed interiorly in his mind by grace. By "stripping off the old man," i.e., the habit of sins with its deeds, "and putting on" the habit of virtue which is not lacking in [good] deeds, "the new man," i.e., the rational mind, will be renewed "in the knowledge of God" (Col. 3:9-10).[119] As Romans has it, "Put on the Lord Jesus Christ" (Rom. 13:14). And from whom does that wisdom come? The Holy Spirit, as Job testifies: "As I see, there is a spirit in men, and the inspiration of the Almighty gives understanding. [They that are aged are not the wise men, neither do the ancients understand judgment]" (Job 32:8-9).[120]

Fourthly, renewal comes about through the glory that attains consummation, when the body is renewed, the oldness of punishment and guilt being taken away. We read about this in the prophet Isaiah: "Behold, I create new heavens and a new earth; [and the former things shall not be remembered or come into mind]" (Is. 65:17). And where does this renewal come from? The Holy Spirit. He is the pledge of our inheritance, and it is He who leads us into the heavenly inheritance. He who needs to be created and renewed shall obtain this from the Holy Spirit.

4. The recipient of these effects

But who receives that renewal? "The face of the earth": that is, the whole world, which at one time was filled with idolatry. Today, the Lord gave to the Apostles the gifts of the charisms.[121] It was of them that the prophet Isaiah said: "They who enter with force," namely, the force of the Holy Spirit, "from Jacob shall fill the face of the earth with seed" (Is. 27:6).[122] And "face of the earth" refers to the human mind, for just as it is through the face that we see in a bodily manner, so it is through the mind that we see in a spiritual manner, as it says in Genesis: "God created man from the slime of the earth and breathed into his face the breath of life" (Gen. 2:7). But in order that the human mind may receive that renewal, it should have four things: it should be clean, uncovered, directed, and stable and firm.

Of the first, we read in Matthew: "But you, when you fast, anoint your head and wash your face" (Mt. 6:17), namely, with tears of compunction, and then you will be able to receive the renewal of the Holy Spirit. "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 50:12).[123]

Secondly, the face of the mind should be open and uncovered. The prophet says: "His face is covered with fatness" (Job 15:27).[124] Some have the face of their mind covered over with the darkness of ignorance. [Job, on the contrary, asserts:] "Darkness has not covered my face" (Job 23:17).[125] And the Apostle: "But we all beholding the glory of the



Lord with open face,” namely, a face not covered over by affection for earthly things, “are transformed into the same image from glory to glory as by the Spirit of the Lord” (2 Cor. 3:18).

Thirdly, the face of the mind should be directed toward God, as we read in the prayer: “Now I turn my face toward Thee, and direct my eyes toward Thee” (Tob. 3:14).[126] How do we turn our face toward God? By a right intention; it is thus that we obtain the renewal of the Holy Spirit. Hence it says in the Gospel of Luke: “He will give the good Spirit to those who ask him” (Lk. 11:13).[127] Again, if you are turned [to God] through obedience, He will give the Holy Spirit to those who obey Him. Likewise, we should also turn our face toward our neighbor, as Tobit says to his son: “Do not turn your face away from any poor man, and the face of God will not be turned away from you” (Tob. 4:7). Hence the Apostles received the Holy Spirit when they were together (Acts 2:1-4).[128]

Fourthly, the face of the mind should be firm. It is written of Anna, mother of Samuel, “her countenance was no more changed in various ways” (1 Sam. 1:18).[129] and for this reason she received the Holy Spirit. And the book of Job says: “Surely then you will lift up your face without blemish; you will be secure, and will not fear” (Job 11:15). The Holy Spirit is given to persons like these. That is why it says in the Gospel: “And eating together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, ‘you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.’”[130] But if they had gone away [from Jerusalem], they would not have received the Holy Spirit. “He who perseveres shall be saved” (Mt. 10:22; 24:13). In our prayers today, we shall ask the Lord to grant us this grace of perseverance.[131] Amen.

By: Fr. Kevin Gabriel Gillen, O.P

St. Dominic and the Ascension

In our main chapel here at the House of Studies, one of the windows depicts Saint Dominic raising a young boy from the dead. The boy, the nephew of a local prelate, had been killed falling from a horse, and, on seeing the grief occasioned by his death, Saint Dominic immediately had recourse to the sacrifice of the Mass and intercessory prayer. The window shows him slightly elevated, standing on a cloud—a frequent iconographic symbol denoting the occurrence of a miracle—and, as the boy rises to new life, he stretches out his arms toward Dominic, while a crowd of townspeople looks on.

Most often, I gaze upon this window in expectation of receiving the Eucharist at Mass, and at those times I think of Saint Dominic as standing in persona Christi, as a priest in the place of Christ; and I put myself in the position of the young lad: I am being raised from the spiritual death or sickness I have incurred because of my own sin.

The Ascension, however, has provided me with a new lens through which to contemplate this scene. The window shows Saint Dominic, with his hands raised, in a pose quite similar to many iconographic depictions of Christ ascending into heaven. This accords with the account of the Ascension in the Gospel of St. Luke: “Then he led them out as far as Bethany, raised his hands, and blessed them. As he blessed them he parted from them and was taken up to heaven. They did him homage and then returned to Jerusalem with great joy, and they were continually in the Temple praising God” (Luke 24:50-53).

I think it is key to note here the reaction of the disciples: not sorrow, but joy. And the place of their joy is significant: the Temple. In Psalm 27, we hear of a unique kind of sacrifice offered in God’s “tent,” i.e., the Temple: “. . . and I shall offer within his tent a sacrifice of joy” (Psalm 27:6). It is not simply Jesus’ Ascension, but also His promise to prepare a place for his disciples—to return and bring them with Him—that brings them such joy. Moreover, their joy is not an end in itself, but is offered as a sacrifice to God.

Before his death, St. Dominic said to his brethren, “Do not weep, my children; I shall be more useful to you where I am now going, than I have ever been in this life.” This is reminiscent of Jesus’ words in the Gospel of John: “Where I am going you cannot come.” He says this three times, first in Chapter 7, where He immediately goes on to foretell the coming of the Holy Spirit (7:34). Then, in Chapter 8, it occurs in the context of His reprimanding the Jews for their disbelief (8:21). Finally, in Chapter 13, it immediately follows His giving of the “new commandment”: “As I have loved you, so you also should love one another” (13: 34, 36). Again, in the Last Supper discourses, we can see another allusion to the saying, albeit an oblique one: “In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be” (John 14:2-3).



A consideration of these passages offers us several insights. First, it is the Holy Spirit that enables us to follow Christ, and, thus, fostering devotion to the Spirit and seeking His aid in every struggle will help us find our way to where Christ has gone. Second, there were many places in Jesus' travels where He didn't work as many miracles because of the lack of faith of the people there. If Jesus is to work the miracle of our resurrection from the dead, we must also cultivate this virtue, which the Catechism defines as "the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself" (CCC 1814). Third, the Christian life requires love—not just any love, but love of neighbor and enemy for God's sake—and this love can be a painful, self-sacrificing love. Finally, the place Christ has prepared for us in His Father's house is also the place where the saints have gone before us. As we read in Saint Paul, "For if we believe that Jesus died and rose, so too will God, through Jesus, bring with him those who have fallen asleep. Then we . . . will be caught up together with them in the clouds to meet the Lord in the air. Thus we shall always be with the Lord" (1 Thessalonians 4:14, 17).

Just as Jesus' ascension into Heaven leaves his disciples in a state of joy, so too should our own celebration and remembrance of His ascension fill us with rejoicing and gladness. Keeping in mind the place He is preparing for us, let us be filled with joyful hope and expectation, and live the way of charity that He has shown us. Just as the scene in the chapel window depicts the intercession of the saints and the miracle of resurrection, let us look to the saints for their perpetual help, and remember that our life does not end with the conclusion of this earthly life, but that when the Lord returns, we will join Him in His resurrection, and be taken up to live with Him forever.

By Bro. Raphael Forbing, OP

A Meeting of Cooperator Brothers in Lima

On the 6th of May, the Dominican Order joined the entire Church to celebrate the 50th anniversary of the canonization of the St Martin de Porres who was a Dominican cooperator brother from Lima, Peru. The Dominican brothers in Peru are spearheading this celebration on behalf of the Order. The celebration which was kicked off on the 6th of May, will extend to his feast day on the 3rd of November and end on his birthday on the 9th of December, 2012.

In the midst of all these celebrations, the Master of the Order, Fr Bruno Cadoré, OP is calling on Provincials, Vice Provincials and Vicar Generals to send representatives to a meeting of cooperator brothers at Lima. This call is in line with the dictates of the last General Chapter of Rome. The Chapter asked the Master to appoint, "a committee of cooperator brothers to organize an international congress of cooperator brothers to focus on the re-visioning and renewal of the vocation and ministry of the Dominican cooperator brothers for our time" (ACG Rome, 218). There is already a committee in place in preparation for the International Congress under the guidance of Bro. Ignatius Perkins, OP. He has been working and preparatory meetings have already been held in the USA, Canada and Vietnam.

This meeting will be part of the 50th anniversary of the canonization of St Martin de Porres hosted by the Province of Peru. It will take place from the 31st of October to the 3rd of November, 2012. The Master is expecting that every entity be represented at this meeting. The superiors of the different entities are expected to immediately indicate their intention to send representatives to the meeting. This intention should be made known to fr. Juan Jose Salaverry, OP, the Provincial of Peru so that he can adequately prepare to host the number of brothers coming.

This will be an opportunity for cooperator brothers to discuss issues that are unique to their vocation in the Order. The Master himself will be there and he is looking forward to seeing cooperator brothers from all over the world.

European Council of Lay Dominican Fraternities

Newsletter: Nov. 1/2012
ECLDF

Dear European Lay Dominicans,

I am delighted to present to you the first Newsletter of European Council of Lay Dominican Fraternities from my hands. By Newsletters we would like to inform you about our meetings, our work, our discussions and various issues related to our Dominican Life. As I am the newest member of the ECLDF team, let me introduce myself: My name is Eva Zúdorová and I am from Slovakia. I joined the Council just after Easter 2012 and will be responsible for Communication.



Within this officium I would like to manage a vital communication and information channel between the ECLDF and Lay Dominican Fraternities in Europe, as well as with other branches of our Order. My dream is to create and utilize a strong and vital communication network which will serve to all European Lay Dominicans in exchanging news, most important information, experiences and ideas. But for a vital communication a two-way information stream is needed. And that is why I would like to encourage you to send me the interesting information from your Provinces/Vicariates which you would like to share with other Dominicans (e.g. election and new presidents, important meetings, projects, etc.).

Dear sisters and brothers I am looking forward to mutual communication!

ECLDF MEETING IN CHERI, ITALY

The European Council of Lay Dominican Fraternities met for its second meeting from 19th – 22nd April 2012, in Italy, at the Chieri priory. As on 8th April 2012, for personal reasons, Jacinta O'Donnell resigned from the European Council, in accordance with paragraph 1.A.7 of the Statutes; her place has been taken by Eva Zúdorová. Eva will hold a Communication Officer role. Members of the Council agreed on the way of working while using modern communication means. (Skype, Twitter, Facebook)

VISIT OF LAY DOMINICANS IN UKRAINE

The ECLDF discussed a request from Ukraine. The Ukrainian laity would appreciate very much a visit from the western members of the ECLDF. The Council agreed that Leny Beemer and Eva Zúdorová will visit Ukrainian brothers and sisters from 3rd – 6th August 2012.

ACTS OF CALERUEGA ASSEMBLY

The Council has finally collected all documents from the Caleruega Assembly and is now finalizing the Acts. In upcoming weeks the Acts will be both distributed to each Province/Vicariate and published in our web site. We apologize for the delay!

COOPERATION WITH IDYM

During Friday afternoon (20th April) ECLDF met Sr. Ginevra Rossi, international secretary of IDYM (International Dominican Youth Movement) who came from Rome to present the situation of the Movement, and the reality of the young generation, today. The Council and sr. Ginevra mutually agreed about closer cooperation between Laity and IDYM.

MEETING WITH CHERI LAY DOMINICANS

On Friday evening the Council met members of the local Lay Dominican fraternity. The fraternity in Chieri has a long history. The oldest historical records from the 19th century were presented during the meeting. Chieri's Lay Dominicans informed the Council about their life and problems. They were also interested in the work of the ECLDF and a life of Lay Dominicans from each Council member's country.

IMPROVEMENT PROPOSAL FOR LAICATUSPRAEDICANS

On Saturday morning the ECLDF discussed a proposal from the Laicatuspraedicans webmaster Karin Bornhijm from the Netherlands. Laicatuspraedicans is the site where Lay Dominicans from Europe can share testimonies of their lives. Karin made several proposals in order to offer a more attractive and more useful tool for Lay Dominicans.

FORMATION

The ECLDF then discussed a Formation project. As Leny Beemer, the Formation Officer informed us, the first challenge was a language problem, but in accordance with responses from a Resonance Group, Provinces were ready to translate materials into local languages. The basic formation principles have to be more explicit. The idea is to offer guidelines for each Province and each one will adapt them into the local reality. What can be offered is a kind of «recommendations». The next steps of the Formation Group are to write basic principles and ask each Province for a reaction. Based on these reactions a framework can be done. Reflections on the subjects are to be in the three languages of the Order. As the Council agreed, a Formation Link will be enabled on the ECLDF website. At the next ECLDF meeting in November 2012, the Formation group will present its progress.



FINANCES AND FUND RAISING

Financial issues were also reviewed and the ECLDF encourages Provinces and Vicariates to pay their annual contributions. This money is not only financing the Council's meetings, but also helping to organize the next European Assembly. As José Antonio Muñoz Mata, the ECLDF treasurer, informed us, there are two sources for fund raising: the contributions and the donations. ECLDF will place a donation request to RENOVABIS in Germany for «sponsoring» the next Assembly in Bologna in 2014. The ECLDF encourages Provinces to generate donations at local level by organizing sales, concerts, etc.

NEXT MEETING OF ECLDF

The next meeting of the European Council of Lay Dominican Fraternities will be held in Estavayer-le-lac, Switzerland, from 8th to 11th November 2012. At the meeting will be discussed, in addition to other topics, the Bologna Assembly preparation.

THANKS TO EVA KAMENIAROVA

The Chieri meeting finally listened to the words of gratitude of Eva Kameniarová, who will finish her ICLDF mandate on 1st July 2012 and we thank her very much for her actions, her spirituality, her contributions to our discussions.

EXCELLENT CHERI FRIARS

The ECLDF thanks the Chieri Priory friars for a great support, fraternal love, praying community and extraordinary hospitality. Thank you dear brothers, we love your Priory!

Eva Zúdorová

ECLDF Communication Officer

Thinking Outside the Box

Where We Dwell in Common: Pathways for Dialogue in the 21st Century

Assisi2012: Where We Dwell in Common and “Thinking Outside the Box”, Sr. Trish Madigan op (Dominican Sisters of Eastern Australia and the Solomon Islands) sends her reflection on Assisi Meeting on Interreligious Dialogue: The aim of the gathering was to encourage ecumenical thinking “outside the box,” to reignite the ecumenical flame by an interactive process which would identify and shape, as well as put into practice, productive pathways for dialogue in these times.

“Where We Dwell in Common: Pathways for Dialogue in the 21st Century” was the theme for the Assisi2012 conference which brought together more than 220 scholars and practitioners of ecumenical and interfaith dialogue from 55 nations to the hometown of St Francis in April 2012.

The gathering was organized by the Ecclesiological Investigations International Research Network, a network of scholars across several continents including Georgetown University, Trinity College Dublin, the Ecumenical Association of Third World Theologians (EATWOT) and the Australian Catholic Theological Association. The ambitious project was coordinated by Professor Gerard Mannion from the Center for Catholic Thought and Culture at the University of San Diego.

During the meeting we were warmly welcomed to Assisi by Archbishop Domenico Sorrentino, Bishop of Assisi, who was very much part of the event, and members of the Franciscan Community who led us in reflections on the life of Francis and Clare as part of the “Soul Food” dimension of the program.

The aim of the gathering was to encourage ecumenical thinking “outside the box,” to reignite the ecumenical flame by an interactive process which would identify and shape, as well as put into practice, productive pathways for dialogue in these times.

As Gerard Mannion pointed out in his opening address, the dividing lines between the two “tracks” of official and unofficial dialogue are not as clear as once thought and there are new types of practices emerging where the traditions meet. He identified a “track one-and-a-half” where people are engaged in bridging the “two tracks” of dialogue to advance the dialogical cause. Many of the presentations reflected this process, with the conference facilitating an



enormous range of perspectives and a rich conversation. The aim was to learn from past successes (day 1), to address present concerns (day 2) and to look creatively to the future (day 3).

Topics of papers were widely varied e.g. “Cross-currents in African Theology,” “Overcoming Ecclesial Exclusion,” Globalization and Migration and World Christianity,” “The Future of Conciliar Ecumenism,” “Ethics in a Multifaith Society,” “Inventing a New Time and Space for our Common Dwelling,” “Wounded Christianity and the Heart of the World.” There was much discussion around the challenges of interfaith relations in areas of the world as varied as South Africa / India / Australia / Greece / Turkey / Korea / Palestine / United States. Some presentations broached topics such as “The Indian experience of living in a pluralist reality,” “Gains in 20th Century Jewish-Christian Dialogue,” and “Spirituality for Seekers.”

In his concluding address Professor Mannion expressed the hope that Assisi2012 would be part of an ongoing process of renewal and re-energizing of the ecumenical and interfaith movements. Certainly, as an Australian involved in promoting positive interfaith relations in my own context, I found this opportunity to network and to gain new ideas and ways of thinking invaluable in making this hope a possibility.

Two Spanish Dominicans to be Beatified

Among the faithful followers of Christ on the path of the profession of the evangelical counsels in the Dominican Order who suffered persecution and gave their lives rather than deny Christ are two Spanish priests; Raimundo Joaquín González Castano, OP and José María González Solís, OP. In the midst of religious persecution in Spain between the years 1936-1939, they accepted torture, harassment, humiliation and even death for their faith. They defended their faith and proclaimed it openly before their executioners. They turned the place of imprisonment to a field for apostolate, an apostolate exercised tirelessly and with serenity to the other detainees. United in the same Christian vocation as religious and priests, they comforted each other until they received the crown of martyrdom.

RAIMUNDO JOAQUÍN GONZÁLEZ CASTAÑO

He was born on August 20, 1865 in the Onon district, the town of Mieres, Asturias (Spain) and was baptized on the same day, right after his birth. From childhood, he showed signs of great talent and devotion. The nurturing started at a school in the city of Oviedo. He entered the diocesan seminary and completed his studies in the Humanities. He later sought for admission into the Dominican novitiate in Corias which is in the same region of Asturias. After his novitiate, he made his religious profession on November 5, 1881. He studied philosophy and theology and was ordained to the priesthood at about 1889. Documents concerning his ordination were lost during the persecution, therefore we do not know the exact date of his ordination.

For further studies, he was sent to a school at San José Vergara (Guipúzcoa) where he was trained in youth education. He was then assigned to Palencia to be devoted to preaching, a calling he felt very much at home with. After the restoration of the Province of Andalusia, he joined the province in 1897 and he was sent to the formation community at Almagro (Ciudad Real). As at 1900, he was already a lecturer and this enabled him to teach in the study centers of the Order. In 1902, he was assigned to the convent at Cuevas de Almería. On behalf of the Provincial, he received the church of San Agustín de Córdoba in 1903 and in 1905 he went to Almería. In 1907, he was prior of the convent of Jerez de la Frontera and in the same year, he was appointed Vice Regent of Studies at Almagro and he began to teach theology – Scripture and Church History in particular.

For the restoration of the Province of Portugal, he was sent to Viana do Castelo in 1910 with two other brothers. However, he returned to his home Spanish province and to the shrine of Our Lady of the Caldas de Besaya (Santander). From 1915, he was part of the community of San Pablo Valladolid and was there until he was elected the prior of the community of San Pablo de Palencia in 1922. In that same year, he was awarded the title of Preacher General. In 1927, he lived in the convent of Our Lady of Atocha in Madrid and in the following year became the vicar of St. Catherine's monastery, Calle Meson de Paredes in Madrid. In 1930, he was in the convent of St. Dominic de Oviedo and was appointed vicar of the Dominican nuns at Quejana (Alava) where he met Fr. José María González Solís. He was there until his arrest.

His ministry, often devoted to priests came from a life of prayer, study, regular life and penance. He was a devoted spiritual director and many came to him from all walks of life for spiritual direction. He was kind and gentle with people, optimistic, cheerful, very devoted to the Eucharist, the Sacred Heart of Jesus and the Rosary of the Blessed Virgin Mary. He published a handbook of sacred oratory, sermons and a biography of St. Dominic. He also translated and published in



Madrid the complete works of the French Dominican, Henri Dominique Lacordaire. He was a tireless worker who spoke less and prayed more.

JOSE MARIA GONZALEZ SOLIS

He was born on January 15, 1877 in Santibanez de Murias (Aller - Asturias) and baptized the same day in the parish church of Santa Maria. He entered the Dominican novitiate at Corias (Asturias) on January 2, 1893, and made his religious profession on January 3 following year. He was ordained to the priesthood in the church of San Esteban de Salamanca on March 10, 1900.

After his ordination, he was assigned to the college of San José de Vergara (Guipúzcoa) where he taught mathematics for ten years. In 1911 he was at the shrine of Montesclaros (Santander) and in 1912 was chaplain of the Dominican nuns of San Sebastian. From 1913 he returned to teaching at the Dominican College of Segovia until 1920 when he was elected prior of the Censur (La Coruna). In 1923 he was assigned to the convent of San Pablo de Valladolid where he was also professor.

In April 1925 he was elected prior of San Esteban de Salamanca. At the Provincial Chapter of 1926, he was appointed treasurer of the province and resided in Madrid. He remained in this office until the end of his days. He was at the convent of the nuns of Santa Catalina at Meson de Paredes street and usually in the convent of Santo Domingo, Claudio Coello where he was superior. Finally, he was at Our Lady of Atocha in the capital of Spain, where he was assigned at the time of his death. He lived his consecrated life with great intensity, was orderly in his work and prayer life and prepared and celebrated the Holy Eucharist with great devotion.

On July 1, 1936, he came to the convent of the Dominican nuns of Quejana, where Fr. Raimundo Castano was ministering to assist him while he was sick and also to preach a retreat to the nuns. They lived together in the community until August 25 when they were arrested and subsequently imprisoned at Bilbao. They were later led to the prison ship, "Cape Karat" anchored on the bay of Bilbao, between Baracaldo and Erandio. There, they were continuously tortured, humiliated and ridiculed. On the night October 2 to 3, they were brought to the deck of the ship and shot. They were buried in the municipal cemetery of Santruce and on November 18, 1938, they were transferred to the Shrine of Vista Alegre in Derio where they are resting till the resurrection.

From the moment of their death, these two Servants of God were taken as martyrs of the faith. Their fame continued to grow and this was confirmed over the years as we received more information about their lives. Some of these information were provided by people who shared the prison with them. This led the Bishop of Bilbao in 1960 to inaugurate a survey of their lives for possible beatification or declaration as martyrs. The survey was concluded in 1961. On October 10, 1997, the Congregation for the Causes of Saints recognized the legal validity of this process. It issued the Positio which was discussed at various levels according to custom. On May 10 2012, at an audience granted to the Cardinal Angelo Amato (the Prefect for the Congregation for the Causes of Saints), the Holy Father, Pope Benedict XVI authorized the Congregation to accordingly promulgate the decree of the martyrdom of the two Servants of God, which makes them Blessed. Thus we await the date for their beatification.

Fr. Vito Tomàs Gòmez Garcia, OP (Postulator General of the Order)

50th International Eucharistic Congress

The involvement of Dominicans at IEC 2012

After more than two decades of scandals, declining Mass attendances and religious vocations, and an apostolic visitation by the Holy See, 2012 might not seem to be the best year for an international religious festival on the "island of saints and scholars".

Yet that is exactly what is happening this coming June when the 50th International Eucharistic Congress (IEC) will take place in Dublin, Ireland, having as its theme "The Eucharist: Communion with Christ and with each other".

What is an International Eucharistic Congress? It is a gathering of Catholics, and indeed of some non-Catholics, from all over the world to promote the centrality of the Eucharist for the Church, improve understanding of the Eucharist and its celebration, and draw attention to its social dimension.



Dr Diarmuid Martin, Archbishop of Dublin and primate of Ireland, in choosing a theme of communion, focuses attention on an element of Eucharistic theology found especially in the writings of St Paul. This aspect had not been so prominent in the reflections of the Church for many centuries and it is a suitable theme given the painful period which the Church in Ireland continues to traverse.

The first sign for many Irish Catholics that IEC 2012 was coming to Ireland was news of the arrival of the (Dominican) Congress Bell in their area – to their parish or cathedral church.

The last IEC held in Ireland was in 1932 and included the ringing of the fragile bell of fifth century St Patrick, apostle to the Irish. Unfortunately, St Patrick's bell cannot be rung as part of IEC 2012.

It is said that the use of church bells originated in Irish monasteries and from there spread throughout Western Europe eventually being accepted by the Eastern Churches.

The bell associated with IEC 2012 in Dublin did not come from a monastery but served nonetheless for many years as the bell of an Irish religious community – the Dominican convent of Portstewart, Northern Ireland. The congress bell has been travelling Ireland and elsewhere as an invitation to Catholics to come to IEC 2012. Tens of thousands have even been given the opportunity to ring the bell themselves with Pope Benedict himself not letting the chance pass him by when the bell was in Rome.

The Dominican connection with the Congress does not end there as the modern equivalent of a bell – an app – has been created by Br Luuk Dominiek Jansen OP to keep both pilgrims and those unable to attend the Congress up to date with the happenings at IEC 2012.

Br Luuk and fellow Dominican student brother, Damian Polly, are working for IEC 2012 as media volunteers, while their community, St Saviour's Priory, are the hosts for Portuguese-speaking pilgrims.

During the week of the Congress and as part of "The Congress Extends to the City", the community's church on Dominick Street, is holding "Adoro Te Devote", four nights of Eucharistic Adoration with reflections from four Dominican friars based on the Eucharistic hymns of St Thomas Aquinas. The four friars are Polish Dominican Fr Wojciech Giertych (Papal theologian and member of the IEC committee) and Irish Dominicans Frs Terence Crotty (biblical scholar, Rome), John Harris (theologian, Dublin) and Paul Murray (theologian, Rome).

Dominican sister and theologian Geraldine Smyth is contributing to the Theological Symposium taking place the week before the Congress at St Patrick's College, Maynooth. She will speak with Prof Robert Enright on Becoming Eucharist for One Another through Forgiving.

At least two Dominican brothers are speaking at the Congress itself in the main venue, the premises of the Royal Dublin Society (RDS): former Master General, Englishman Fr Timothy Radcliffe, is speaking on Spirituality for Today, Suffering and Healing, while the title of Belfast man Fr Paul Murray's talk is Amazing Grace – the Poets of the Eucharist.

There will be many Dominicans from all over the world present in various capacities at IEC 2012, not excluding as pilgrims of course – friars, sisters, nuns and laity – and their presence will surely be felt. All of the students in St Saviour's will be acting as volunteers at the Congress in various capacities: as ushers, sacristans and in media work.

For information on all IEC 2012 events, see the website www.iec2012.ie and download the app.

For Dominican updates, visit www.DominicanFriars.ie

Dominican Cooperator Brothers of the United States Gather for An Historic Meeting

"Dedicating Ourselves to God, Following Christ to Lead an Evangelical Life in the Order (LCO 189, I)

Recently, Dominican Cooperator Brothers throughout the U.S. met to discuss the vocation of brothers in the Order. Below is a description of the fruit of some of their recent discussions. The meeting of the brothers was requested by the Master of the Order to review the status of the cooperator brother vocation. These meetings in the United States will culminate in meetings in Rome with brothers from throughout the world.



Is the Order of Preachers dying? Such a question would seem absurd to some, alarming to others, but the “vocation crisis” of men interested in the consecrated life as Brothers in the Church today is very real. The decline has been especially felt in the Order by the Dominican Brothers, who, as one brother described, have seen a 57% decline in numbers since the 1980s, as compared to a 20% decline in the number of Dominican priests (cf. Curia Generalizia Frati Domenicani). To combat this alarming trend, the Master of the Order has called for a study of the vocation, formation and ministries of cooperator brothers in provinces around the world. The study, under the direction of a Core Team, consists of regional meetings in the Provinces where Brothers are asked to come together to discuss ways in which this decline might be addressed in order to promote the renewal of the vocation and ministries in the Order. The meeting of Dominican Brothers in the United States was the first of several similar meetings to be held in the near future in Mexico, Canada, Vietnam, Poland, Congo and other Provinces throughout the Order. Information and recommendations gathered during these meetings will help the Master of the Order prepare for an international congress of cooperator brothers called for by the General Chapter of Rome (2010).

Sixteen brothers, including five in initial formation, from all four U.S. provinces attended the regional meeting hosted by St. Albert’s Priory in Oakland, California from March 30th-April 1st, 2012. Under the theme “dedicating ourselves to God, following Christ to lead an evangelical life in the Order” (LCO 189, I), the Brothers were invited by the planning committee to prayerfully dialogue about their experiences as brothers, their formation, their ministries, vocation promotion, and steps the Order could take to radically challenge the decline and promote the revitalization of the vocation of Dominican Brother. It was an overwhelming impression among all gathered that the question of renewal of the Brother’s vocation was vital to the renewal of the whole Order. One Brother remarked “It is a question of renewal of our entire way of life. We speak frequently about being a Dominican Family, but to be that family we need every part to be thriving. As communities of friars, cooperator brothers cannot flourish without our priest brothers, and neither can the priest brothers without the cooperator brothers.” It is the central hope of the Brothers who participated in the Oakland Meeting that all friars of the Order will come to believe that renewal of the Order is essential in the Church’s plan for the New Evangelization.

But radically challenge the decline? What does that mean? The first step is giving a voice to the Dominican Brothers themselves to articulate what their vocation is all about. One of the central components of the vocation decline is the general confusion about or inability to describe correctly or adequately the vocation of the Dominican Brother by the friars themselves, including vocation directors, formation directors and local and provincial leadership.

Another component to the problem is the general lack of discussion of the Brother’s vocation as it relates to vocation promotion, formation and ministry and articulation with Dominican life, history and provincial ministries and identities. Indeed, several of the recently professed brothers reported “switching tracks” from clerical to brother status during early formation, showing the need for more information on brotherhood during the application process and novitiate.

The third key component is the current limbo state that the formation of Dominican Brothers is experiencing in many provinces throughout the Order. Lack of formation structure and leadership for Brothers, the absence of brother formators and/or brother representatives in houses of formation stalls the on-going reexamination of possibilities for Dominican Brothers for ministry in today’s world.

Clearly, many of the recommendations of the participants related to an overhaul of vocation promotion and formation policies and ministry. Included were suggestions for new leadership responsibilities that would give Brothers and their particular needs greater voice in representation in the Order’s Curia. The creation of a “Promoter of Cooperator Brothers” would facilitate the on-going discussion needed Order-wide to bring about a greater sensitivity to the identity, ministry, and renewal of the Brother’s vocation and the Order at large. At the same time, it was acknowledged that every brother, cooperator and priest, is responsible for promoting the vocation of Dominican brother, and that much good could be achieved by the Brothers collectively, across provincial boundaries, to promote the vocation and to support those Brothers already in the Order.

While some of the hurts of the past and of current times were named, much more palpable was the joy that each of the Brothers generously expressed in having the privilege of being in the same room with men who understood and valued their vocation and ministry as Dominican Brothers and who were not hesitant to share their experiences. As one Brother noted, “The discussions unveiled for me the absolute beauty of our vocation as it has played out in the lives of so many unique and holy men. The variety of ministerial experiences and personalities was astounding, ranging from self-initiators and elite academics to those who had joyfully waited for assignments and met the needs of the Order and the Church in any way requested.” The presence of the Spirit and the vision of Christ and of St. Dominic was felt deeply, as were lives of many saintly brothers from the Order’s past—Martin de Porres, Juan Macias, Francis Shoyemon, James of Ulm, Carino of Balsamo, Simon Ballachi, Paul of St. Mary, the Bother martyrs, and Oderic of Normandy (first brother of



the Order). With the turning over of the success of this historic study to God, the first such study in the eight hundred year history of the Order, emerged the profound sense of hope that what the Brothers were talking about was not numbers or ministries, but a beautiful way of relating to God that will continue to be relevant, a way worth calling others to join. Clearly, the theme for the study ““dedicating ourselves to God, following Christ to lead an evangelical life in the Order” (LCO 189, I) was given renewed life in this experience.

US Regional Meeting Planning Committee: Paul Byrd, OP (Central Province); Herman Johnson, OP (Southern Province); Frederick Narberes, OP (Western Province); Ignatius Perkins, OP (Eastern Province)

For further information about the study, contact Ignatius Perkins OP, Chair of the Core Team @ brotherignatius@aol.com or 801 Dominican Drive, Nashville, TN 37228.

A Colourful Inauguration of the Jubilee of the Canonization of St Martin de Porres

This week, on the same streets of Lima that had once been the scene of the inexhaustible charity of St. Martin de Porres, great tributes were paid to this humble Dominican friar on the 50th anniversary of his canonization. At his canonization, he was also proclaimed the International Patron of Social Justice and he is fondly called “St Martin of Charity”.

On the 5th of May, at 3pm local time, the beautiful Dominican Convent of the Holy Rosary was home to thousands of people. The Dominican friars of Peru had everything organized to the utmost. The brothers carried the relics of St. Martin de Porres and the image of the saint. The faithful crowded the church and the triumphant bands were also in attendance. It was an atmosphere of excitement filled with the cheers and applause of the faithful.

Although the distance to the Cathedral is short, the brothers deliberately took it slowly so as to make it an opportunity for an inner pilgrimage for the faithful, filling the entire day with profound charity. It was a time of deep prayer and meditation. People came to the shrine of the relics and begged the friars to touch their pictures and rosaries. Along the way, young brothers from different religious mendicant orders (Mercy, Augustinian, Camillians, Franciscan) took turns to carry on their shoulders, the beautiful and artistic urn containing the relics.

When they arrived at the Cathedral, the brothers began the Solemn Vespers of Easter Sunday V and this was presided over by Bishop William Abanto, Auxiliary Bishop of Lima. After the singing of psalms and reading of the Word of God, Bishop Abanto gave a homily in which he lifted up the Son of Lima as the pride of the entire Peru. He highlighted the ways in which St Martin de Porres showed the holiness of God in everyday life.

The next day, the city of Lima which is surrounded on all sides by its public squares was decorated with multi-coloured carpets. At about 11am, Cardinal Juan Luis Cipriani began the Mass in the Cathedral. Six bishops and many priests and religious concelebrated at the Mass. There was also massive attendance of school children, civil authorities, the faithful from different parishes, lay movements and fraternities of St Martin de Porres (Martiniana) from all over Peru.

There was a very long queue of the faithful who wanted to touch the relic of St Martin. The cardinal invited all to a deep prayer and contemplation of San Martin de Porres who understood deeply the message of Christ and expressed it in holiness and charity. He urged those present also to express in this time and age this same deep experience of the Gospel. At the beginning and at the end of the celebration, the anthem of St Martin was sung joyfully.

Before the final blessing, Fr. Juan José Salaverry OP, Prior Provincial of the Province of St. John the Baptist, Peru thanked the civil authorities, religious and people of God. He said, St. Martin de Porres is a model and a challenge to the entire Order of Preachers and its new generation.

After the Eucharistic celebration, there was a procession back to the convent with the statue of St. Martin. The brothers shared a fraternal meal in the beautiful cloisters of the convent, close to the same place where St. Martin distributed his daily bread of charity. Truly a thanksgiving to God for this profound experience of faith and ever-present manifestation of God in the humble and simple.

By Bro. Carlos Caceres OP (Province of St. Vincent Ferrer)



Irish Dominican brother develops app for the 50th Eucharistic Congress

On the 24th of January 2011, Pope Benedict XVI released his message for the 45th World Communications Day. In it, he reminded all Catholics of the need to witness to the truth in this new digital age of internet communication and social networking. He reminds us that, "there exists a Christian way of being present in the digital world: this takes the form of a communication which is honest and open, responsible and respectful of others." The Dominican Order has indeed risen to the challenge and this is what connects the Dominicans with the business of designing apps.

The Church in Ireland is preparing for the biggest Church event to take place on the Island nation since Blessed John Paul II's Apostolic Visit in 1979. The one month countdown to the 50th International Eucharistic Congress 2012 (IEC2012) is being marked in Ireland with a special Mass celebrated by the Papal Nuncio, Archbishop Charles Brown on Sunday 6th May. The Congress itself will be held in Dublin from 10-17 June, 2012.

In conjunction with the final countdown, IEC2012 organisers have also launched a free iPhone and iPad App. Using 21st century technology, the IEC2012 App gives pilgrims from all over the world the opportunity to experience the Congress. The App was designed exclusively for Congress pilgrims by Dutch Dominican Friar Luuk Dominiek Jansen, OP.

Bro. Luuk Jansen who is currently studying in the Irish Province has some experience in developing applications or 'Apps' for the iPad, iPhone and similar devices. According to him,

"I feel that being part of the Dominican Order, still a student at the moment, we are trying to look at new ways of communicating as a lot of the traditional ways of bringing the Gospel to people, is becoming harder, especially here in Ireland where there are less people going to Mass or involved in prayer meetings although still a lot of people are interested in their faith. It seems to me important to grow with the rest of society in using modern means of communication. The app is just one vehicle to bring content to people and help them to discover their faith".

Bro. Luuk, a former agnostic, revealed that he hopes the Eucharistic Congress will help people discover God, just as he did over 9 years ago while working as an engineer in Galway, through an encounter with a Catholic colleague who challenged his certainty that God didn't exist. An encounter that changed his life and lead him to make a life changing decision. He is currently studying philosophy and theology with the hope of being ordained a priest. He will deliver a workshop in the Youth Space during the Congress programme about his journey from agnostic to becoming a religious friar in the Dominican Order.

The App provides a comprehensive guide for pilgrims to the Congress programme including a pilgrim guide, a pastoral resources tool, and news and multimedia feeds. Additional functions within the App include a daily guide for pilgrims about Congress events in the RDS; where the main Congress programme, youth programme, prayer space programme, children's programme and exhibitions take place. Information is also fed through the App about the host churches' programme that will run across 34 Dublin Churches and Statio Orbis in Croke Park. The App also provides a map and GPS locations for each scheduled event on the Congress programme. Pilgrims will be able to locate where they want to go and how to get there.

It is important to note that the Dominicans already have a free App in the market known as iDoms Portal. This app was created jointly by Friars from St. Joseph Province and the Province of Ireland and is suitable for both the iPhone/iTouch and the iPad.

As a way of continuing the evangelization in the digital age, the App provides access to articles, videos and audio files aggregated from the various websites of the Dominican Order. Future updates of the application will provide access to a wider variety of content and will introduce extra functionality. The Brothers have also created an App which can be used as a Vocabulary/Flashcard training tool for Greek, Latin and Hebrew, the iDoms Vocab. You can read more about it here: the iTunes store

So, if you have an iPhone/iTouch or iPad read more on the iDoms Portal App page or download the iDoms Portal app from iTunes.

Full Interview with Vatican Radio: <http://www.oecumene.radiovaticana.org/en1/Articolo.asp?c=585317>



50th Anniversary of the Canonization of St Marin de Porres from the Southern Province, USA

The 6th of May marks the 50th anniversary of the canonization of St. Martin De Porres, Dominican friar of Lima, Peru and patron of the Dominican Province of St. Martin DePorres, Southern USA.

Blessed John XXIII spoke two years prior to the canonization of Martin DePorres saying,

“I have thought of your lands, your immense and beautiful continent, lands where saints have flourished...humble, pure and innocent...Such was Martin DePorres, long recognized as blessed, but upon whose forehead we already see shining the radiant halo of the saints... It is necessary to always speak and practice the truth, to observe the virtue of justice for all people, doing harm to no one, and, above all, to establish a world of fraternal and universal love. This is the great triumph of the gospel, the purest flower of Christian civilization and culture.”

On May 6, 1962 he canonized our Brother Martin, saying, “A springtime flower has opened in the Church.”

The historical environs of Martin’s life are rather well known as they deal with the struggles of the American continent during a time of adventurous pioneers, monstrous conquerors; natives both peaceful and savage; and heralds of the Gospel, defenders of the indefensible. Fray Antonio de Montesinos was one of the twelve original Dominicans sent to the New World, arriving in 1510 at Santo Domingo, and one of the first to denounce the ill treatment of the natives. He would be the first in a line of compassionate friars who would seek justice and salvation for the natives of America. In 1551 the friars arrived in Martin’s hometown of Lima and established the University of St. Mark—the first in all of the Americas.

Thus, at the birth of Martin DePorres the city of Lima had only been established 43 years earlier. The Gospel seed was still “fresh” in the land and Martin DePorres, the apostle of charity, would be part of a new generation of friars dedicated to the preaching of Jesus Christ in the land of South America. A child of a black Panamanian slave woman and a white affluent Spaniard, Martin suffered greatly in his childhood and throughout his life from his own father, and many others who despised his skin color and illegitimacy. Baptized in the same font as St. Rose of Lima at the church of St. Sebastian, St. Martin learned from a very early age to treasure God as his heavenly Father, as his earthly father, Juan de Porras had abandoned him, not wanting to accept a child with black skin. However, de Porras—perhaps having a change of heart—would later provide for the education of Martin and his sister Juana in Guayaquil, Ecuador.

A couple of stories will suffice:

At the age of twelve, Martin chose the trade of barber—which then included the duties of minor surgeon, doctor and pharmacist. In his years as an apprentice he would hold long vigils in his room on his knees, in tears, before the crucifix. After having begged for candle stubs from the owner of the house in which he, his sister, and his mother lived, he would be found by her pouring out his heart to his Savior. She, peering through the keyhole, would later invite her friends to do the same and watch this spectacle.

Facing bigotry even from his own Dominican brothers, in his service to the friars there are many accounts—given as cause for his beatification in the latter half of the seventeenth century—of his heroic love.

Giuliana Cavallini, in her book *Martin DePorres, Apostle of Charity*, tells of Martin’s great humility:

“One day Martin learned that the prior had gone out to sell several valuable objects, not having enough money to pay certain debts of the monastery and to provide for the needs of the community. The news made him thoughtful... Could not some other solution be found? “Perhaps Martin recalled having heard how St. Dominic, in order to redeem a poor woman’s brother from the slavery of the Saracens offered to go as a slave in his place...So Martin ran through the streets of Lima after the prior, who was headed for the merchants’ quarter. He overtook the prior and, still breathless, explained his idea, begging him not to sell the objects he had with him, but to sell him...and it would be a great blessing for him to find, at last, someone who would treat him as he deserved! “The prior was dumbfounded. At first he did not understand Martin. When he grasped Martin’s plan, his eyes filled with tears. “Go back to the monastery, Brother. You are not for sale.”

The prior’s simple words show his profound love for the saint. Martin seems to have exhibited a youthful innocence, docility and humility that many other saints like him have possessed.



Why is Martin DePorres a saint? It is not, I do not think, because he healed the sick, it is not because he gave ceaselessly to the poor, it is not because he cared for all God's creatures with compassion, it is not even because of his wholesome piety or devotions, nor because he was a black man in a troubled time. For there have been many people like this and they have all inevitably disappeared into the recesses of history. What then, in my perhaps misguided opinion, do I believe made Martin DePorres a saint? In Giuliana Cavallini's biography of Martin she quotes Father José de Villarsbia: "His 'profound and consummate' humility was based on his knowledge of the greatness of God." Martin had discovered the only real secret there is, which is not really a secret at all. He was intimately aware of the reality that all things come from God and that we can do nothing to fully return this great favor. Inevitably, all saints are saints because they have so fully identified themselves with Christ that they suffer gladly, that they receive his wounds, that they offer their lives completely in the face of rejection, indifference, and misunderstanding. There is a thin line and a very subtle difference between the Gospel of Christ and the Gospel of the world. Their fruits would seem similar—heal the sick, bring about peace, love one's neighbor, respect the Earth, and so on. But, what then, separates a Christian from the altruistic pagan or atheist? Martin knew. Martin knew that there was no comparison to the God who became man. He looked not within himself or even his brothers to discover the strength he needed to care endlessly for those in need. Instead he looked to Christ Crucified—He grew up looking to the Crucified Christ, and beginning in this humble state on his knees, it should be no wonder to us that when he left his contemplation of the wounded Son of God, he would see His face in all those whom he encountered. Martin died clutching a crucifix.

But that is not the end of the story. If it were, it would be a rather romantic story, but not by any means a Christian one. Instead, that crucifix dropped from his hands at his death, and fell to his chest. Good Friday had passed for Martin, and he was now to rejoice in the beatific vision, all the while offering his incessant help to those who called on him.

By Bro. Thomas Schaeffgen, OP

De Veritate

There has been much attention given to the recently published doctrinal assessment of the Leadership Conference of Women's Religious (LCWR). The document, produced by the Congregation for the Doctrine of the Faith (CDF), identifies several problems, including dissent from Church teaching (e.g., concerning the reservation of priestly orders to men), the inviting of speakers who ignore or contradict the teaching of the Church, and the justification, by some speakers, of dissent against the Magisterium as a "prophetic office."

There are two common responses to this document, both of which focus on authority. Some who oppose the assessment see it as an oppressive action by a male hierarchy, a reactionary effort to deal with the perceived threat of progressive women religious. Some who support it, on the other hand, cheer it on, thinking that the Vatican has finally dropped the hammer on these wayward sisters. Both of these responses are unsatisfactory.

Instead, let us consider the following: "The truth which sets us free is a gift of Jesus Christ." This statement, from the opening of an earlier CDF document, *Donum Veritatis*, on "the ecclesial vocation of the theologian," can provide the foundation for a more fruitful discussion.

Why should we spin our discussion around the axis of "truth" rather than "authority?" The short answer, contained in *Donum Veritatis*, is that when God freely reveals Himself, He "open[s] the way to intimacy with Himself so that man . . . [can] find there, superabundantly, full truth and authentic freedom." The truth draws us into unity and communion with each other and God.

Revealed truth is the subject of another important document, *Dei Verbum*, the Second Vatican Council's dogmatic constitution on divine revelation. It teaches that the fullness of divine revelation has come in Jesus Christ, the Word made flesh, Who "perfected revelation by fulfilling it through His whole work of making Himself present and manifesting Himself," and that "He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal."

The teaching of *Dei Verbum* is that this revelation, made perfectly in the person of Jesus Christ, is transmitted in its totality in Sacred Scripture and Sacred Tradition. Together they form "one sacred deposit of the word of God, committed to the Church." It further teaches that the "living voice of the Gospel resounds in the Church" by the power of the Holy Spirit.



But the Second Vatican Council also adds a third and essential element: the “task of authentically interpreting the word of God . . . has been entrusted exclusively to the living teaching office of the Church.” This living teaching office, the Magisterium, is the servant of revelation. Thus,

“sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God’s most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.”

What does any of this have to do with theology? Essentially, the work of the theologian is to investigate the truth of revelation in a disciplined and rigorous way, expressed so well by the classic formula, *fides quaerens intellectum* (faith seeking understanding).

What, then, is the relationship of the Magisterium to theology? Often, the temptation is to see the interventions of the Magisterium merely as authority, and a problem arises when its authority seems external and arbitrary. What right does an external authority have to impose itself on a body of knowledge with its own methods and integrity? If this is our frame of mind, then we will see interventions by the Magisterium as power plays driven by self-interest.

But, remembering that the very object of theology’s investigation is revealed truth, we can see its relationship to the Magisterium more deeply. The Magisterium’s role is the safeguarding and transmission of revealed truth. Its relationship to theology, then, is intrinsic: as the living and teaching voice of the Church, it secures the very object of theology’s investigation. It is not an external authority set over against theology, but safeguards the very principles of theology’s authentic working.

From this perspective, we see that the Magisterium and the work of theology have complementary tasks and gifts: they converge on one and the same goal in service to the Church, namely, “preserving the People of God in the truth which sets free and thereby making them ‘a light to the nations.’”

To consider the doctrinal assessment of the LCWR only from the perspective of authority obscures the intelligibility of the ordered plan which God has for His Church. Instead, considered more carefully, the doctrinal assessment emerges as something aimed at truth and communion. Consequently, interpretations which are either triumphalist or dismissive are inadequate. We are all brothers and sisters in the Body of Christ, meant to rejoice with one another forever in the vision of God.

Br. John Sica, O.P.

OFFICIAL NEWS

UST Has A New Rector

Fr. Herminio V. Dagohoy, OP has been formally appointed as the 96th rector of the Pontifical University of St Thomas, Manila in the Philippines.

Fr Dagohoy was born on the 8th of July, 1964 at Hagonoy, Bulacan in the Philippines. He made his profession in the Dominican Order in 1988 and was ordained to the priesthood in 1994. After his ordination, he was appointed the internal auditor at Letran College in Intramuros and later transferred to Letran College, Calamba after a year.

Between 2001 and 2004, he was the Prior of Santo Domingo Convent and at the same time, the chaplain of the National Shrine of Our Lady of the Rosary of La Naval. In 2005, he became the rector of Angelicum College at Quezon City. At UST, he was the prior of the Priory of St Thomas Aquinas and internal auditor and director of finance and administration of UST Hospital.

He will be formally installed as the rector of UST on the 4th of June at the celebration of the Mass of the Holy Spirit. From the curia, we wish Fr Dagohoy is successful term in office.



Fr Guy-Thomas Bedouelle, OP Passes On

Fr. Guy-Thomas Bedouelle has just died. He is a well-known historian in the Order from the Province of France.

Fr Guy was born on the 6th of April, 1940. He made his profession in the Order in 1966 and was ordained to the priesthood in 1971. He studied at the Institut d'Etudes Politiques de Paris and also Ecole Nationale d'Administration among other places. He had doctorates in theology, law and history.

He had a long teaching career in various institutions and he was at one time the rector of the Catholic University of the West. He was also a member of the Scientific Committee of Thomas Moore. He has published dozens of books and articles and his papers were favourites at seminars and symposia. After his resignation as rector of the Catholic University of the West, he lived at Fribourg (Switzerland) where he died on the 22nd of May, 2012.

Fr Guy is personally acclaimed in literature and theology and he served the Church as juror, international historian and teacher. May his soul rest in peace.

Fr. Abelardo Lobato Casado O.P. is dead

Fr Abelardo Lobato Casado, a renowned philosopher and foremost thomist is dead. He died at the age of 87 and he is from the Province of the Beltics (Andalucia).

Fr Lobato was born on the 20th of January, 1925 in San Pedro de la Vina (Zamora), Spain. He entered the Dominican Novitiate in 1941 and made profession the following year. He studied philosophy and theology at the Dominican Studium in Almagro and also at the Convent of St Stephen, Salamanca and was ordained to the priesthood in 1949.

After his ordination, he continued his studies and got his Licentiate in Sacred Theology at Salamanca (1950) and doctorate in Philosophy at Pontifical University of St Thomas Aquinas (Angelicum), Rome (1952). He also studied at Granada and Madrid. He had a teaching career spanning over half a century; Dominican Studium, Granada (1952-1960), Pontifical University of Salamanca (1960-1970), University of St Thomas, Rome (1960), University of Latin America, Mexico and Chile (1971) and many other places.

Over the years, he has made the following achievements and received the following appointments and awards among many others;

- Seven times Dean of Faculty of Philosophy, University of St Thomas Aquinas (from 1967)
- Organized the International Congress on the 7th Centenary of the death of St Thomas Aquinas (1974)
- Founded the International Society of Thomas Aquinas (SITA) with Fr Benedict D'Amore (1978)
- Elected Provincial of Province of Andalusia (1977 and 1981)
- Member of Board of Directors of the Pontifical Roman Academy of St Thomas Aquinas (1977)
- Founded the Fundaciòn Instituto Fray Bartolome de Las Casas in Seville, Spain (1984)
- Director of St Thomas Aquinas University, Rome (1987)
- Holy See Observer for Human Rights at the Council of Europe in Strasbourg (1982)
- Dean of the Spanish section of the Institute "Regina Mundi" (1986)
- Dean of Faculty of Theology, Lugano (1996-2000)
- President of International Society of Thomas Aquinas (1997-2003)
- Consultant to Pontifical Institute for the Family (1999)
- Spiritual Director for Society of St Teresa, Lugano (1998)
- President of Pontifical Academy of St Thomas Aquinas, Rome (1999)
- "Man of the Year" by American Biographical Institute (1999)
- Editor of "Doctor Communis", Rome (2000)
- "Citizen of Aquino" (2001)

He has published more than 40 books and numerous articles on theology, metaphysics, anthropology, social and political philosophy. He was a brilliant and original thinker, a prolific writer, a great Christian philosopher of the 20th century, a man of God and a man of prayer. May his soul rest in peace.



Fr. Johannes Bunnenberg, OP is Reelected as Provincial of Teutonia

The German Brothers of the Province of Teutonia met once again in Hamburg for their Provincial Chapter. Among other things, they reelected their provincial, Fr. Johannes Bunnenberg, OP for another term. The election has been confirmed by the Curia and he has since accepted. He is the 125th provincial of the Province of Teutonia.

Fr. Bunnenberg was born in on the 30th of August 1957 at Hildesheim. He made his first profession in 1977 and was ordained to the priesthood in 1983. Since after his ordination, he has served as novice master and later the prior of the community at Dusseldorf. He was also the rector of St Andrew's Church and the parish vicar at St. Lambert Church, Dusseldorf. He has a doctorate in theology.

He was first elected to the office in 2008 and now he is up for another term. From the curia, we wish him a successful tenure.

CALENDAR OF THE MASTER

May 31 – 1: Meeting with Spanish Nuns

2 – 4: France for the Beatification of Fr. Lataste

5 – 12: Canonical Visitation to Baltics and Russia.

15 – 30: Canonical Visitation to Colombia