



- **Blessed Giuseppe Girotti: Another Dominican Saint in the Making**

On the 27th of March, 2013, the Holy Father Pope Francis received Cardinal Angelo Amato, the Prefect of the Congregation for the Cause of Saints. During that audience, the Roman Pontiff authorized the Congregation to Promulgate the Decree on the Martyrdom of the Servant of God Giuseppe Girotti, a professed priest of the Order of Preachers.

Fr Giuseppe Girotti was born in Alba, in the northern part of Italy on the 19th of July, 1905. He was born of a humble family that were esteemed for their hard work and godliness. At the age of 13, he was convinced of his aspiration for the priesthood which led him to enter the Dominican Seminary of Chieri (TO). He was a brilliant student, very lively and cheerful too. In 1923, he made his religious profession in “La Quercia”, near Viterbo and on August 3, 1930 he was ordained to the priesthood at Chieri.

He specialized in the interpretation of Scriptures at Angelicum, Rome and the Ècole Biblique of Jerusalem. At the Ècole Biblique, he was a student of the Servant of God Marie-Joseph Lagrange, OP and under him, he published his academic work, “Prolita in Sacra Scrittura” in 1934. He dedicated his life to the teaching of Scriptures at the Dominican Theological Seminary of Turin (S. Maria delle Rose). As a result of his extensive study of Scriptures, he published an extensive commentary on the Wisdom Books and the Prophet Isaiah.

Esteemed for his vast learning, he loved to exercise his priestly ministry among the poor and lonely especially at the hospice of the elderly which was close to his convent of S. Maria delle Rose, Turin. There came a period of trial and suffering for him, which he accepted in humility. He was deprived of further education and was transferred to the Convent of San Domenico in the historic centre of Turin. Despite this, he continued his research in Scriptures while intensifying the exercise of his priestly and charitable activities.

“Everything I do is for charity”, he candidly said once, indicating his continued growth in the virtue of charity.

After September 8, 1943, with the German occupation and the birth of the Italian Social Republic, Girotti began a centre for a vast network of support for Jews. His cultural affinity to Jews was nourished during his years of study in Jerusalem and further deepened by his actual study of Scriptures. It is in this sense that we understand his expressions “Carriers of the Word of God” and “Elder brothers” as referring to Jews. At this time, many of them, while facing persecution and much suffering, sought for safe havens and false documents for a new identity. Girotti was able to assist them in many ways.

His activities with Jews which were contrary to the Laws of the Fascist and Nazi led to his arrest on the 29th of August, 1944. He was betrayed by a spy who disguised as someone in need of help and he was taken to Villa Cavorette, the place where Girotti had hidden the Jewish Professor Joseph Diena. Girotti was subsequently arrested and imprisoned in the new prison at Turin. Despite the efforts of his prior to have him released, he was transferred first to San Vittore prison in Milan, then to the camp of Gries, Bozano and finally on the 5th of October 1944, he was taken to Dachau, Germany. According to Don Angelo Dalmasso, another priest with whom he was imprisoned,

Girotti stood out for his generosity and openness toward the other inmates with whom he frequently shared the Word of God. He was imprisoned in Cabin 26 with a thousand other priests in a space that was originally meant for 180 inmates. Due to this condition, he became ill and was admitted at the infirmary.

On Easter Sunday, April 1, 1945, at barely 40 years old, Girotti died. His death was probably aided by a lethal injection of gasoline as was the custom then. On his bunk, his fellow inmates wrote, "Here slept Saint Guiseppe Girotti".

In 1988, the curia of Turin started the formal process for his canonization. On the 14th of February, 1995, 50 years after his death, he received a posthumous medal as "Righteous Among the Nations", a recognition from the State of Israel to all those who worked for the salvation of Jews during the Holocaust. His name is inscribed on the official list and a tree is planted in his honour at the Avenue of the Righteous at Yad Vashem in Jerusalem.

On the 27th of March 2013, Pope Francis authorized a decree for his beatification. We anticipate that he will be formally beatified at Alba during the Spring of 2014.

- **St Alessandro Longo – A New Dominican Saint**

On the 12th of May 2013, the Holy Father, Pope Francis will canonize those who have been known in history as the 800 Martyrs of Otranto (Lecce – Italy).

On the 28th of July 1480, the Turks landed in Puglia and besieged Otranto in an attempt to occupy the Kingdom of Naples. After 14 days of siege and constant bombardment of the city walls, the Turks entered the city on August 12 and instantly killed all those defending the city.

The Dominican Monastery dedicated to Our Lady of Candelora was the first to be occupied by the Turkish troop because of its proximity to the city walls. The brothers took refuge in the city. At the Cathedral, they killed the archbishop, the clergy and many lay faithful who refused to recant their faith. The killings continued the next day at the Hill of Minerva.

At the end, no one knows exactly the number of people who were killed because of their faith. However, tradition has always had it that they were 800 martyrs. It is even more difficult to ascertain their names individually, more so because their martyrdom has always been seen as a communal act in defence of their faith. They are known individually only to God. The only list available to us in history has on top of it, the name, "Alessandro Longo – a Dominican". Perhaps more Dominicans were killed but we do not know their names. Also, there is no particular description of how Alessandro was killed.

It is believed that fr Alessandro Longo was born in Otranto around 1425. He joined the Dominican friars of the Convent of Lecce or Nardo and was ordained to the priesthood on the 30th of May 1450 in Bologna. In 1451, he was appointed the Master of Studies at the general house of studies of St Dominic in Naples. In 1458, he founded the Convent of Otranto and in 1474 he obtained the authority from the Master of the Order to give the Dominican habit and receive the profession of the brothers and sisters. In 1475, he was assigned permanently to Otranto to organize and consolidate the new convent. With an open mind, he was able to develop a refined culture, summarising the Greek tradition of his homeland with the Latin he learnt in Bologna and Naples. He was most likely a commentator on the plays of Aristophanes.

The Order has always had great devotion to the 800 Martyrs of Otranto. In 1574, some of the bodies of those martyrs were transferred to Naples and placed under the altar of St Mary of the Rosary at

the Dominican Church of St Catherine of Formiello. In 1629, the General Chapter of Rome conferred the title of Prior of Otranto on the Socius of the Prior Provincial of Puglia. In 1694 he obtained from the Congregation of Rites the faculty for the celebration of the Office and the Mass of the Blessed Martyrs in all the convents of the Order.

The Postulator General of the Order

- **The Sign by Which I Am Known**

“On the evening of that first day of the week, when, for fear of the Jews, the doors were locked where the disciples were, Jesus came and stood in their midst and said to them, “Peace be with you.”

—John 20:19

It wasn't just Peter, of course. The others had also denied Jesus. When he asked them to stay awake with him and keep watch, they had slept. When he was arrested, they had fled. When he was condemned to death, they had kept their distance. And now he was dead. It was evening, and the doors were locked.

The Apostles were paralyzed, overcome with guilt, fear, and doubt: guilt because of their faithlessness and cowardice, fear because of the Jews, doubt because they couldn't believe what Mary Magdalene had told them—that she had seen the Lord. In fact, maybe they were half hoping it wasn't true. For if it were true, if she had seen Jesus, why hadn't he also appeared to them? Was it because, after their desertion, he wanted nothing more to do with them? On the other hand, if he was coming to see them, what sort of reunion could they expect? A joyful meeting of parted friends? Or a fearful visitation of divine wrath? After all, they had seen their Lord get angry before. Tables had flown in the Temple, and: “Get behind me, Satan.”

So the doors were locked—yes, against the Jews, but also, perhaps, somewhere in the back of the disciples' minds, against Jesus.

It is the same with us. In one way or another, we lock our hearts against the coming of Christ and, in the darkness of fear and doubt, kindle our own feeble lights. Like the Apostles, we do this even after Jesus has called us friends, washed our feet, died for our sake. Like the Apostles, we have lived long enough to learn that this world is no home for us, and yet still we hesitate. When the world no longer enchants, it retains its power to disenchant, and we are tempted to think, “Perhaps death is the end, and the Gospel is just a woman's delusion after all.” Mary Magdalene was seeing things. Lock the doors.

Then Jesus came, and it was evening. St. Bede says something very beautiful about this: “He came in the evening because they would be most afraid at that time.” (Remember that Jesus had been arrested at night.) Notice, too, that Christ did not overawe them with the fullness of his glorified state. Rather, as St. Augustine says, “He accommodated his presence to man's weak sight, and presented himself in such form that his disciples could look at and recognize him.” And, far from rebuking them for their lack of faith and cowardice, he calms their fears with the words, “Peace be with you”—as if to say, “I understand how sorry you are, and I forgive you.”

Divine mercy is a special theme of the Easter season, and it is nowhere more poignantly expressed, perhaps, than in the many encounters between the risen Christ and his disciples. If we take a step back, however, and consider God's mercy from a more theological perspective, we can appreciate its presence and significance, not just during Easter, but at all times.

We tend to think of divine mercy, appropriately enough, as a response to our own sinfulness, but, for St. Thomas, it's really something much broader than that. In fact, it's simply an aspect of God's goodness and, therefore, a necessary part of all God's activity toward his creatures. Now, the essential feature of goodness is to communicate perfections, and, insofar as God bestows perfections on his creatures to remedy or expel defects, we call his goodness "mercy." Again, insofar as he bestows perfections on his creatures in due proportion, we call his goodness "justice." Finally, insofar as he bestows perfections, not for his own use, but only on account of his goodness, we call it "liberality."

Justice and mercy, then, are really different aspects of the same thing, and this helps us to see how, far from being opposed to each other, they are in fact complementary. A just punishment can be merciful because it helps to remedy defects in the offender, and, similarly, a work of mercy (e.g., feeding the hungry) can be just because it is "in due proportion" (that is, it is owed or due to another). In each case, we describe different qualities of an action's goodness.

None of this stands in the way of the fact that mercy has a certain priority over justice (or "triumphs over judgment" (Jas 2:13)) inasmuch as it often goes beyond the "minimum" that justice demands. So, to give someone more than he deserves is not unjust, but rather, we might say, super just. As Hamlet observes to Polonius, such "justice" is the mercy on which we all depend before God and men. Likewise, St. Thomas says that every manifestation of God's justice springs from a prior manifestation of his mercy, going back to that primordial work of mercy, the act of creation itself.

Today we celebrate the feast of a great Dominican saint, who also happens to be one of the great women of history: Catherine of Siena (1347–1380). Her famous Dialogue—more or less a transcription of four days' worth of her ecstatic prayer—is a profound meditation on God's love and mercy. Since the original work had no title, many have been given to it, but perhaps none is more fitting than that of the French translator, Père Hurtaud, who called it simply *The Book of Mercy*. Toward the end, God says to Catherine,

"I have told you that I wish to show the world mercy so that you can see that mercy is the sign by which I am known. For through the mercy and the inestimable love that I have for man, I sent to earth the Word, my only-begotten Son". (IV, 5, 10)

By: Br. Charles Shonk, O.P (April 29, 2013)

- **Polish Dominicans Prepare for the 2013 Lednica Youth Meeting**

On Saturday, 1 June 2013, the fields by the shores of Lednica Lake (Greater Polish Region) will host the 17th Lednica Youth Meeting with the theme, "In the Name of the Father." The focus is on 'fatherhood', both the divine and the human.

According to the organiser and founder of the meeting, Fr Jan Góra, OP, "It will be about fatherhood, because God is our heavenly Father and we all have biological fathers, and also because one day we will all become fathers and mothers. This is an important topic that emphasizes the fact that God himself is the source of life". Fr Góra also stressed that, "the theme should engender a lot of interest because every sane person ponders and wonders about his future, what he needs to do about it and what he would pass onto his children".

During this year's meeting, we have also planned the tango performance in honour of Pope Francis. Each person will dance individually, and their dance partner will be the Lord God himself. "Out of this tango we want to create a meditative prayer. This is the greatest gift we can give young people". The idea of the "Tango Francesco" - as the Lednica dance is already called - came to life on the

evening of the 13th of March, just after the conclave that elected the new pope - Argentine Cardinal Jorge Mario Bergoglio, who took the name, Francis.

The highlight of the worship will be the solemn Mass presided over by the Polish Primate, Archbishop Józef Kowalczyk. The homily will be delivered by the auxiliary bishop of the Archdiocese of Kraków, Grzegorz Ryś. The organizers are expected a large number of priests to concelebrate at the Mass. As a souvenir, they will receive a red priestly stole with the emblem of Lednica on it which shows the figure of John Paul II leading a girl and a boy through the gate in the shape of a fish - the symbol of the early Christians.

The special guests at this year's vigil by the Third Millennium Gate will be the nuns of the Congregation of the Sisters of the Servants of Mary. The religious order was founded in the mid-nineteenth century by the unmarried catholic layman from the Greater Polish Region - Bl. Edmund Bojanowski. "He did not have a family of his own but he was more of a father to many than those who had families of their own" – says Fr Góra about this year's patron saint. This was why he asked the sisters to take care of abandoned children and orphans.

During the meeting, each participant will receive as a souvenir, a spoon engraved with the words of the Psalm: "you satisfy the desires of every living thing." It symbolises the care and attention which a father bestows upon the family, and that which the children should reciprocate to their parents.

"The Lednica is not just a prayer of dance and singing. It is also a great celebration of the selfless assistance rendered by volunteers. For many years, the Lednica services have been a school of life and responsibility for many young people." Volunteers maintain order, security, and the infrastructure on the site for more than a hundred thousand people.

The preparation for the next meeting begins immediately after the previous one. The members of the "Lednica Movement" operating from the Dominican convent in Poznań are working on the details of the program and also seeking for sponsors. This year they are also organizing singing workshops. In addition to the workshops, the youths will also be able to have common prayers, study of the Pope's address and have integration meetings.

This Lednica meeting opens the three-year program which focuses on God - God the Father in 2013, God the Son in 2014 and God the Holy Spirit in 2015. These are in line with the preparations for the two important anniversaries of the year 2016: the 1050th anniversary of the baptism of Poland and the 800th anniversary of the foundation of the Order of Preachers.

For the first time in 1997, the Dominican friar invited the youth to the fields of Lednica - the site where Prince Mieszko I is believed to have been baptised. He is the ruler who started the Christianisation of Poland. Now every year in early June, tens of thousands of young people from Poland and abroad gather there to commemorate this occurrence. John Paul II was the first patron of the meetings who addressed a message to the young people. Benedict XVI continued this custom. Fr Jan Góra announced that he would ask the new Pope to send a message to the youth of Lednica just like his predecessors.

Lednica is much more than just an annual meeting place for young people. At the fields of Lednica, there is also a pastoral centre for the formation of those involved the pastoral care. There are regular series of retreats, both for specific groups (eg in July - Rally of Eagles - for secondary and university students) and as well as groups from schools and parishes who enrol themselves individually.

As participants of the Lednica Movement say, "at Lednica we grow together and mature in Christianity, we learn to live according to the values that we can pass on to the future generations."

Lednica – People, Tradition, Proud

<http://www.youtube.com/watch?v=KpBgbGXPieU>

First Lednica Meeting in 1997

<http://www.youtube.com/watch?v=rI2E0Rr0af4>

Website of the Lednica Movement

<http://www.lednica2000.pl/>

- **Signs of Hope from Cooperation between the Angelicum and the Dominicans in Hungary**

Five years ago, a Hungarian Dominican sister, Laura Sarolta Baritz, convinced the authorities of Sapientia Theology College in Budapest to set up a two year diploma in Catholic Social Thought and Economics. Having studied economics and worked in Pepsi Cola in Hungary before joining the sisters, she could see that after Communism, what was taking its place was a kind of oligopolistic capitalism, with the former Communist elites now being the winners in the “free” economy. Thus, the “KETEG” programme was born (KEresztény Társadalmi Elvek a Gazdaságban, Christian Social Principles in the Economy). From the beginning, the Faculty of Social Sciences at the Angelicum supported the initiative, as did the Corvinus University (the leading university for Economics in Hungary, formerly the Karl Marx University). Since those early days, much has developed. The various cohorts of students, for instance, have developed into a community of thinkers and activists. They are currently planning to set up a social enterprise and will be the main practical organisers of the first ever “Social Week” to be held in the Hungary in September 2013.

In April 2013, as in previous years, Sr Laura and the students of KETEG organized activities to promote the diploma and the wider diffusion of the ideas of Catholic Social Thought in the economic sphere in Hungary. This year, they invited Fr Francesco Compagnoni and Sr Helen Alford from the Social Sciences Faculty in the Angelicum to come to give lectures in three public conferences and as part of the KETEG programme itself. They also invited Professor Stefano Zamagni, one of the key thinkers who influenced the most recent social encyclical, Caritas in veritate. The main focus of the conferences was to promote the Hungarian translation of the book of Luigino Bruni and Stefano Zamagni entitled “Civil Economy”. Here they show that, before Adam Smith, there was an earlier form of economic thought, civil economics, that focused on the pursuit of happiness and the common good as the aim of the economy. Later, this approach was supplanted by political economy, in which pursuing total and marginal utility becomes the purpose of economics. Given the kinds of problems that economic thought must resolve today, the revival of the civil economic approach is timely, as well as being more in accord with Catholic social thought than political economy. In Hungary, civil economics is almost completely unknown (the translators had to coin new words in Hungarian for terms like “public happiness”). This translation, therefore, represents a major contribution to economic and social thought in the country.

In the conferences to promote the Hungarian translation of the book, held at Sapientia Theologz College and Corvinus Universitz, Prof Zamagni discussed how the civil economic approach includes what is good in political economic thought, but goes beyond it. Utility is good, but it is not good enough; human beings search for happiness, not utility, and empirical research shows that happiness comes more from relationships with others than from having the utility that things can give us (Aristotle had already clarified the difference between happiness and utility millennia ago). Thus, civil economics includes the two basic principles of political economy: firstly, the exchange

of equivalents (through markets, pricing mechanisms and so on), which, under certain conditions, creates efficient results, and, secondly, the need for redistribution of wealth (at the very least, to those too young, too old, too ill, or for other reasons, unable to participate directly in the economy). To these it adds a third principle: the need for reciprocity and the giving of gifts in the economy. Zamagni argues that this principle is necessary today because without it we cannot hope to solve two important economic problems: firstly, the crisis of the welfare state, and, secondly, the management of the commons. In the first case, we can only resolve today's welfare problems by moving from the idea of a welfare state to that of a welfare society, where responsibility for the welfare of all is not only left to the state. In the second case, we cannot understand what common goods are, nor how to manage them, without a proper understanding of human relationships, reciprocity and gift-giving.

Fr Francesco Compagnoni and Sr Helen Alford added to Zamagni's talks by commenting on how the idea of natural law, which is especially important in Dominican moral theology, could provide further material for reflection within economics. Fr Francesco concentrated on the connection between natural law and human rights, and on how respect for human rights can be a guide for good business conduct, especially on the global level, while Sr Helen focused on the connection between natural law and economics, using the thought of the Swiss-born member of the German Dominicans, Arthur Fridolin Utz, and between natural law and freedom, making especial use of the thought of the Belgian Dominican, Servais Pinckaers, and the English Dominican, Herbert McCabe.

It was particularly significant to see how well the three speakers were received in Corvinus University. It is clear that Sr Laura and the KETEG programme have been working hard with Corvinus, to help build the basis for effective cooperation, and it is encouraging to see economists who are really open to receiving ideas from the tradition of Christian social thought that could help them in resolving their problems. Furthermore, as on previous occasions when lecturers from the Angelicum have been invited to speak at Sapientia and Corvinus, we were impressed by how attentive and thoughtful the students are, staying long after the lectures have finished to ask questions so as to understand as deeply as possible what the lecturer has been saying. The KETEG programme is an important centre of excellence for the whole former Communist bloc, and the Social Sciences Faculty at the Angelicum is very happy to be associated with supporting this key programme for the Church in that region.

To learn more about KETEG: www.keteg.hu

To learn more about the Social Sciences Faculty at the Angelicum, www.scienze-politiche.org

- **Fr James Channan Speaks on "Pacem in Terris"**

At Notre Dame University Conference, "Peace Yesterday, Today, and Tomorrow: Celebrating 50 Years since Pacem in Terris, encyclical of Pope John XXIII"

I am deeply impressed that the organizers have given such an importance to my country – Pakistan, which is confronted with so many challenges and crises. On the one side there are people who are determined to promote peace, justice, human rights, reconciliation, healing, interreligious dialogue and equality for all, with discrimination towards none. While on the other side there are people and forces who are contrary to peace and they keep on promoting; terrorism, extremism, fanaticism, violence, injustice and conflicts of all sorts based on religious, ethnic, political, geographical and linguistic affiliations.

There is a constant struggle between good and evil, light and darkness, justice and injustice, fanaticism and respect for all and religious freedom. We are living in a very challenging situation.

In such a situation the encyclical of Pope John XXIII is of prime importance which has set before all men and women of good will, an immense task for all around the world and for us in Pakistan. For example, in number 163 of the encyclical we read an I quote, "Hence among the very serious obligations incumbent upon men of high principles, we must include the task of establishing new relationships in human society, under the mastery and guidance of truth, justice, charity and freedom – relations between individual citizens, between citizens and their respective states, between States, and finally between individuals, families, intermediate associations and States on the one hand, and the world community on the other. There is surely no one who will not consider this a most exalted task, for it is one which is able to bring about true peace in accordance with divinely established order."

Although this encyclical was written 50 years ago it is very significant for our times as well. Rather it's importance in Pakistan is much more relevant and it poses us great challenges to overcome the crises we are faced with and thus establish lasting peace in Pakistan. This encyclical has established principles that are featured in some of the documents of the Vatican Council II. All Popes after John XXIII, Paul VI, John Paul II, Benedict XVI gave prime importance to truth, justice, charity and religious freedom. I am sure our newly elected Pope Francis will also do the same to these aspects so that peace may prevail on earth. Pope Francis choose his name to follow the great example of St. Francis of Assisi who is a model of peace with entire creation and in following our Savior Lord Jesus Christ – the Prince of Peace. So wonderful to know that *Pacem in Terris* was the first encyclical that the Pope did not address to the Catholics only, but to "all men of good will". So it is for all people of Pakistan, both Christians and Muslims and people of all other religions. It encourages us and inspires to do what is good, based on truth, justice and charity to bring peace and harmony in our society. Peace is an ongoing process, it is not an absence of war – which unfortunately we do not have in Pakistan – absence of war- We are living in a war like situation after the 9/11 horrific incident. To come out of this war like situation is an uphill battle. We go two steps forward and one step backward. However, our struggle does not end until there is peace all around us. And true and lasting peace, I believe, can be achieved only when we have peace in our hearts, peace in our families, peace in our cities and countries. We cannot give what you do not have. If we have peace in your hearts we will be able to give to others.

Pope John tells us that how difficult the task of peace is and how few are the number of people who are dedicated to this task. In the encyclical Number 164 we read and I quote; "Considering the need, the men who are shouldering this responsibility as far too few in number, yet they are deserving of the highest recognition from society, and We rightfully honor them with Our public praise. We call upon them to persevere in their ideals, which are of such tremendous benefit to mankind. At the same time We are encouraged to hope that many more men, Christians especially, will join their cause, spurred on by love and the realization of their duty. Every one who has joined the ranks of Christ must be glowing point of light in the world, a nucleus of love, a leaven of the whole mass. He will be so in proportion to his degree of spiritual union with God."

This message is even more relevant now, in the year 2013 for us in Pakistan, both for Christians and Muslims where we are confronted with so many problems.

- **The Power of Prayer**

The Monastery of the Blessed Sacrament in Farmington Hills, MI

Having grown up one mile away from the Monastery of the Blessed Sacrament in Farmington Hills, Michigan, I would love to say that I made numerous trips to pray in the monastery chapel. Unfortunately, I cannot make such a claim. And while I wish I had visited more often, I suppose an important truth can be grasped from my lack of contact with the Dominican nuns. Ultimately the life of a cloistered religious is a hidden witness and one that cultivates great faith well outside their walls.

In 1906, marking the 700th anniversary of the Dominican nuns, seven sisters from the Monastery of St. Dominic in Newark, NJ came to Detroit to establish the Monastery of the Blessed Sacrament. Sixty years later the community took up a new residence in Farmington Hills, a suburb of Detroit. Today the community has 32 sisters, including three novices. One of the novices will be professing her temporary vows this Saturday, April 27th.

Since their founding, the sisters have founded four more Dominican monasteries. Two before the Second Vatican Council in Albany, NY and Lufkin, TX and two since the council. In 1999, the nuns led the way in fulfilling the local desire for an establishment of English speaking cloistered Dominican nuns in British Columbia, Canada. Several years later, in 2002, they began the process of establishing a monastery in Vietnam.

Upon first glance, an outsider might think that all cloistered communities are virtually the same. There is some truth to that since they do share many fundamental principles. For starters, regardless of the Religious Order to which the nuns belong, the cloistered life is a life hidden and consecrated to God. But upon further investigation, differences in emphasis begin to emerge. So what makes a Dominican nun a Dominican? Some traits include, but are not limited to, an emphasis on chanting the Divine Office, study, public recitation of the Rosary, and daily prayers for the deceased. For the Farmington Hills nuns in particular, the community is large enough that they have the rare privilege of being able to continue the tradition of perpetual Eucharistic adoration. There are certainly many aspects of the life that draw women to this particular monastery, but perpetual adoration is often one of the first mentioned.

Whether it regards cloistered nuns, friars, or active sisters a hallmark of Dominican life is joy. That is not to say that joy isn't present in other religious Orders—because it certainly is—but that joy seems to be at the root of who we are as Dominicans. For the nuns, one source of that joy is from the hidden life of prayer, both private and in the liturgy. But another fundamental source is the community. The life is lived together; it is not merely a collection of individuals seeking their own sanctification. And they will be quick to dispel the myth that the life of a nun is dull and boring. It's particularly evident during recreations whether they are playing an intense game of pinochle or playing a match of badminton outside during the summer months.

In our present day, however, this way of life is often underappreciated. Many do not even know that such a life is still an option. As such, when a young woman announces her desire to enter, she must often confront various objections. One of the most common is that this way of life appears to some to be a wasted life. They might argue that a week-long silent retreat sounds nice to get away from the world, but for an entire lifetime? Couldn't you do more good as a mother or as a school teacher shaping children's lives? Both of which are good and are necessary in the Church.

Whether we are merely outsiders looking in or the nun who is celebrating her 50th anniversary in the community, these questions give us the chance to make an act of faith. We must recognize that

God is more powerful than us and He can accomplish much more than we ever could. Since the Dominican nun does not always see the fruit of her prayers, she must make an act of faith every day. It is a great paradox, but by living the cloistered life, she is able to reach more people. She is not limited to the people physically around her. She surrenders her own power to affect people's lives. Instead she offers herself totally and completely to God and in so doing He affects the world through her hidden life. This is what brings her the greatest joy.

The life of the nuns at the Monastery of the Blessed Sacrament challenges us. Do we really believe in the power of prayer?

By: Br. Mannes Matous, O.P. (April 22, 2013)

- **The Angelicum Reflects on Good Governance with Romano Prodi**

The Pontifical University of St Thomas (Angelicum) came alive once again on Tuesday April 16, thanks to the presence of a prestigious personality. He is Romano Prodi – two-time Prime Minister of Italy and one-time President of the European Commission. He will also be remembered as one of the forces behind the Maastricht Treaty and the establishment of the single European Currency.

Never as in recent years has the governance of economic processes been such a difficult task. Faced with the ceaseless development of the global economy and new markets and the risk of the financial crises which affect even strong economies, politicians struggle to define their own agenda, to identify priorities and to find patterns of balanced and sustainable development.

The conference marked the launch of a new graduate program, called a “double degree”, offered by the Angelicum with the University of Guglielmo Marconi, under the title of “Political Science of Good Governance” – promoting studies on the relationship between ethics, politics and economics, and their good governance, at Italian, European and global levels.

It was in this context that Romano Prodi came to the Angelicum. He came to share his thoughts on Good Governance, the future for Italy and Europe and the role of the universities. He entitled his address, “The Great Changes in World Politics and Economy: Is there a Place for Europe?”

Much of Professor Prodi's talk concerned China and his personal contacts with the leading political figures in that country. He underlined that, in private, the Chinese leadership is now talking very differently regarding questions of major importance compared to only a few years ago (for instance, on what should be the world's reserve currency). To sum up the situation in China, Prodi used a very famous phrase from one of the classics of Italian literature, *Il Gattopardo* (The Leopard), turning it around so as to say the opposite. In the original, the phrase is “Everything must change in order that nothing changes” (*tutto deve cambiare perché nulla cambi*). Prodi suggested that in China “we are at the antipodes of *Il gattopardo*: Everything must stay the same so that everything changes”. With regard to Europe, he emphasised both the great potential of the European region (not least as the largest economy in the world and the largest world exporter) and its weaknesses. He did not hesitate to link the latter to a lack of political vision and leadership; with regard to the Euro, for instance, he underlined that all those involved with its launch knew very well that further developments at the European level were needed to support it, but these developments were never carried forward, leaving the currency vulnerable to the kind of crisis it faces now. Commenting on electoral systems, he noted that the purpose of elections is to produce a government, not to be “a photograph of the country”. He spoke positively of the system of two rounds in the election of the President in France. In the first round, he argued, it is possible to get a “photograph” of how people

are feeling and thinking, but the second round, with its run-off between only two candidates, requires electors to make a choice that produces a figure who can govern.

There was a lively audience at the Angelicum to listen to Mr Prodi and to probe him with their reactions and questions. He stylishly evaded some of the questions thrown at him, especially those concerning the present government in Italy. To one such question, he responded, "On this, I have not permitted myself to speak".

Sr Helen Alford, OP, the Dean of the Faculty of Social Sciences, the faculty directly responsible for the conference, gave the welcome address. The conference and indeed, the double degree graduate program in "Political Science and Good Governance" indicate the great efforts the Angelicum is making to have an impact on the great political and economic questions of our day.

For more information on the double degree, please go to the web page: <http://www.scienze-politiche.org/buongoverno/>

- **A Dominican's Appeal for Peace in Pakistan**

The political violence is ravaging Pakistan. As the general elections approach on May 11, terrorist attacks against candidates and political parties continue.

"We are very concerned about this wave of violence. The attacks are aimed at creating tension and instability and threaten the painstakingly built democratic system in Pakistan, perhaps trying to postpone the vote. In addition there is disdain towards the vision of human dignity, human rights, and peaceful coexistence which are the foundations of civilized life," explains to Fides Agency the Dominican Fr. James Channan, director of the "Center for Peace" in Lahore.

"I think this is a very serious matter, that the government should take in hand and is a matter for the security forces and intelligence, because terrorist groups are known," says the priest.

The appeal of the Christian community is "for peaceful, transparent elections, where people can express themselves freely" and for "values such as equality, democracy, citizenship, religious freedom, harmony," to be respected in political and social life, he concludes.

The "Human Rights Commission of Pakistan" (HRCP), the largest NGO in the country has strongly condemned the terrorist attacks and has urged the government to protect political leaders from groups that "intend to sabotage the electoral process". "The climate of fear and intimidation surrounding the election campaign has a negative impact on free and fair elections," said the NGO in a statement sent to Fides.

The HRCP denounces, in particular, violence against the "Awami National Party" (ANP), given that its representatives were attacked in Swat, Shabqadar and many other places. "It is essential that the democratic forces tackle with due awareness the threat that these attacks have on democracy and the country and show the will to fight them together."

Among the attacks of greater magnitude, in recent days, a suicide bombing at a meeting of the "Awami National Party" in Peshawar killed 16 people; an attack hit the convoy of Sanaullah Zehri, leader of the "Pakistan Muslim League" (N) in Baluchistan, causing three deaths; Fakhurl Islam, candidate of the "Muttahida Quami Movement" party was killed by two gunmen in Hyderabad.

- **Instructions for Novices**

During the Nineteenth Century, when religious life was on the verge of disappearing, the Order of Preachers entered a new springtime.

Instructions for Novices provides the practical and spiritual principles that undergirded the Dominican renewal. Written by Blessed Hyacinthe-Marie Cormier in 1880, the work is the fruit of his experience, learning, and sanctity.

An abbreviated version of Instructions for Novices was reprinted in 1950 by the Master of the Order at the time, Fr. Emmanuel Suarez, O.P. That version is translated here along with new sections never before in English.

Also included is an introductory essay by Basil Cole, O.P., and Ezra Sullivan, O.P., that explores the historical context and relevance of Cormier's work to our time; an appendix includes a biography of Bl. Hyacinthe Cormier and the beatification homily given by Bl. John Paul II.

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- **The Annunciation**

This year the Annunciation of the Lord is celebrated on the 8th of April, instead of the 25th of March because the 25th of March fell on Holy Thursday.

This story is one of the most astonishing passages of scripture to contemplate; just for a moment think of what really happened in the little house in Nazareth. In the current basilica of the Annunciation, where the Angel appeared to Mary, it reads on the altar front 'Verbum caro hic factum est'; 'here the Word was made flesh'. It is this feast which celebrates the point when it all started, when God became man, when Jesus was conceived in the womb of the Virgin, when the all-powerful Word became flesh to dwell humbly among us!

At the moment when Mary said 'yes' Jesus became flesh in order to die and save us from our sins. He took from us our human nature so as to renew us in his divine nature. This is moving especially now after Easter when we have just celebrated the culmination of the incarnation in the crucifixion and resurrection: Jesus gave himself completely for us. This was the divine plan from the beginning, and it all started in this little town in Galilee called Nazareth.

Mary is a great example for us, and shows us what faith is really about. She did not doubt, she did not hesitate, she accepted God's will. It seems such an opposite to our normal daily human experience. In the last week we have heard the various Gospel accounts of what happened in the days after the Resurrection. While the disciples close to Jesus must have known Him very well, it is clear that they did not grasp the reality which was before them. The risen Lord does not appear to them in a way they can recognise Him. We have Mary Magdalene who doesn't recognise Jesus who is standing in front of her at the tomb until He speaks to her. Neither do the two disciples on the road to Emmaus until the breaking of the bread. Later when the disciples are together think He is a ghost and even the third time Jesus showed himself standing at the shore of the Sea of Tiberius they fail to recognise Him.

So the fact that the disciples did live with Jesus did not mean they recognised Him, this too can often be the experience we have in our daily lives. Do we recognise Jesus when He comes to us?

But Mary is different, she must have been so in tune with God's reality as she accepted it for what it was. She accepted to become the Mother of God. Without any apparent proof she accepted the message of the Angel. The only difficulty she had was the fact that she was a virgin, and that it seemed unconceivable to her that she was to be pregnant at that moment. But even this doubt is erased by a single word from the angel. Mary believes and says: "I am the handmaid of the Lord, let what you have said be done to me"!

So when it seems normal to miss what God is really doing in our lives we can identify with the disciples who were so slow to understand that He was risen from the dead and really present to them as now He is to us. This is a great consolation, but this should not stop us trying to find Jesus. It is therefore a great consolation that Mary is always there to help us on the way to recognise Jesus. She is always in prayer with us to help us and encourage us to do the Lord's will, to say "Yes" to Him as she did. Let us therefore pray to her, ask her help, and allow her to bring us to her Son. Then when she points Him out He can speak to us as He did to Mary Magdalene when "she did not recognise [Jesus]" but Jesus said "Mary!" and she knew Him then.

Let Mary teach us how to listen to the voice of His presence in our lives. She who said "Yes" invites us to say "Yes" in our turn.

- **Provincials of Europe Meet at Mainz – IEOP 2013**

They came from all over Europe and gathered at Mainz, Germany for their annual Inter-European Order of Preachers (IEOP) meeting. They are the Prior Provincials and Vicars of the Provinces and Vicariates of Europe. They were about 33 of them and they were hosted by the German Province of Teutonia. Their gathering is reminiscence of a mini World Summit with the major languages of the world fully represented.

They were joined by the team from Santa Sabina led by the Master of the Order himself, fr Bruno Cadoré. Included in that team were; fr Vivan Boland (Vicar to the Master and Socius for Northwestern Europe and Canada), Wojciech Delik (Socius of Central and Eastern Europe), Bernardino Prella (Socius for the Iberian Peninsula, Italy and Malta), Michael Mascari (Socius for Intellectual Life), Dominic Izzo (Director of the Solidarity Fund) and Prakash Lohale (Socius for Apostolic Life).

In their meetings and discussions, the brothers reflected on the Second Vatican Council and the challenges it possess for the Order today, especially in Europe. They were honoured with the presence of Cardinal Karl Lehmann, Archbishop of Mainz who shared with them on the new

approach to the relationship between the Church and the World. The French Dominican, fr. Hervé Legrand of the Catholic Institute of Paris spoke on evangelization as promoted by Vatican II and how the Order can face its challenges today. The German Dominican fr Ulrich Engel of M-Dominique Chenu Institute, Berlin also spoke on the inspiration of Vatican II for the Dominicans in Europe.

The provincials of Poland, Portugal and England then presented the experiences of their respective provinces on the reception of Vatican II and how it has helped them in the areas of evangelization and dialogue. Fr Bruno Cadoré presented some of the features of the European society as; the wounds of its recent history, the predicament of the excluded and victims of economic crisis and the immigrant tensions of religious pluralism and emphasized on communion and the mission of reconciliation to which we are called.

In his homily, fr Bruno reminded the brothers that preaching is the primary task of the Order and it is not just about imparting the knowledge about Jesus but allowing Jesus himself to encounter the church as a friend. We must leave the comforts of our vestries and move into the world. The church is like a house and the walls are not the most important part, rather the windows and doors because they grant access to friends. Evangelism is the love of the world as it is. That was what Jesus did, he came into the world to meet the people; to those who called him, he responded, those who were hiding, he sought for, he talked and ate with the people. The approach now is to turn to the people, not with a sense of superiority but with a conviction that we need them and we are bothered when one is missing, he concluded. Fr Christophe Holzer, the Provincial of Southern Germany and Austria assisted the Master with the simultaneous translation.

Apart from the meetings and discussions, the brothers also had the opportunity to visit interesting locations in the area. They visited the Cathedral of Mainz, the Novitiate and St Paul Monastery at Worms, and also took a boat trip to the Loreley to visit the Jewish cemetery of Worms.

- **fr Bruno Chants for the Holy Father Again**

Judging from his gentle and calm disposition, many may not notice him. However, when it comes to excellent liturgical chanting deserving of the prestige of the Pope's liturgical celebrations at the Basilica of St Peter, he is well known.

For the past three years, he has had the privilege of chanting the Passion narrative for the Good Friday celebration of the Passion of Christ for two different Popes and counting. He did it first in 2011 for Benedict XVI and in 2012. This year, he has done it again for Pope Francis. He is our own fr Bruno Clifton.

Fr Bruno Clifton is from the English Province but currently resides at the Convent of Santa Sabina in Rome. He is from the family of an ordained minister since his father, David Clifton is a permanent Deacon in the Church. His parents, David and Monica Clifton both live at Arundel, West Sussex, England. This certainly must have coloured his foundation in the faith.

He has been involved in music since he was 4 when he began to play the piano. He went further to study music at Durham University (BA) and Royal Northern College of Music, Manchester (MA). He entered the Order, made his first profession in 2003 and was ordained to the priesthood in 2008. After his ordination, he was assigned to the University of Edinburgh as the assistant chaplain. He is currently in Rome studying Scriptures at the Pontifical Biblical Institute.

Although he has been involved in music before he joined the Order, his life as a Dominican has greatly enriched his musical prowess. According to him,

“most of my involvement in liturgical music and Gregorian chant has come simply from being in the Order and our daily prayer life”.

His involvement with Papal liturgy began on Ash Wednesday, 2011. Traditionally, the pope celebrates the Ash Wednesday Mass at the Dominicans’ Basilica of Santa Sabina and so Pope Benedict was there for the Mass. At that Mass, fr Bruno was noticed and suggested for the Good Friday liturgy and he has been doing it since then. Apart from chanting for the Holy Father, he is also the Conventual Cantor at the Convent of Santa Sabina, Rome.

He is considered a modern classical music composer. He has composed a number of pieces for orchestras, notable among them are; “In the jars, dark liquid”, “Letters for string quartet”, “Four Last Things IV”, “In Flanders Fields”, “Stations of the Cross” and “At sunset, troubled light”. “At sunset, troubled light” received its world premiere by the New Edinburgh Orchestra in Edinburgh, Scotland in 2010. Some of his other works have been performed at the Cathedral of Brussels, the Sophie Silver Lining Festival and also on BBC.

When it comes to liturgical music, fr Bruno is a cherished access in the Order and it seems we have only seen a tip of the iceberg. We wish him the best in all his future musical endeavours.

- **Divine Mercy Never Runs Dry**

One evening, about a month ago, I went to use the faucet to wash my hands and no water came out, just a sputtering sound of air and a faint gargle echoed through.

For just a brief moment I thought this strange, and then immediately a terrible wave of fear came over me, and many scary thoughts began running through my head: Did terrorists just shut down DC’s water grid? Is there a major water main break in the district? There are 80 friars in this priory and we can’t flush a single toilet. We keep no emergency water supply in the house. What about brewing coffee tomorrow morning? My next instinct was to head down to the kitchen and see if the outage was everywhere. Sure enough, my suspicions were confirmed, and then another wave of those fears crashed upon the shore of my mind. I picked up the phone and found the extension number of the friar who looks after these things (and pays the water bills). A brother wandered in nonchalantly as I said over the phone, “The water’s out, seriously.” My tone of voice instantly alerted my brother that I was not joking. His facial reaction seemed to spark an internal concern that was not far from mine. My rapidly wandering mind of worst-case scenarios was pulled back into the present as soon as I heard the word “Hello, hello?” I blurted out, “The water is out through out the east building and in the kitchen, and I have a brother headed up to the third floor right now.”

My flying imagination was momentarily grounded by the response I received: “ “The bill is paid, and we received no notice of an outage. Let me call the DC emergency water number listed on the bill.” I hung up the receiver and by this point one or two more brothers entered in saying they didn’t have water. My fear grew and I started to think, if this is an emergency what do we have to set aside? There will be runs on water supplies at the local supermarket. We will have to get our older brothers in weaker health out of here. We are going to drink every drop of soda, wine, beer, and juice in this place dry. I am suddenly thirsty. I better try and get some water out some device in this kitchen. I need a glass of water! I poured a glass from the juice machine’s supply. The growing fear for a few moments subsided. I poured a glass from the juice machine’s supply. The growing fear for a few moments subsided. I began to head back up to my room, plastic cup two-thirds full of

chilled water in my hand, and a sense of relief that at least I have this small source of comfort. I sank back into my desk chair and returned to work. The next logical move was to start surfing the city's websites and twitter universe to see if the fear that was brewing in me was indeed unfolding across our nation's capital.

Nothing. All was quiet on the digital frontier. As I returned to the chapel for night prayer, a note was pinned to the community board saying; "DC water authority was running tests tonight and water will return by 10PM." I was not going to miss that morning coffee. I entered the chapel with a restored sense of security in my city dwelling.

But where was my trust in anything at the start of all of this commotion? Well, first we were never told about these tests in the first place, okay you will have to allow me that concession. Second, you will have to allow me the concession that I had never been in a water outage before. Okay, so it was reasonable enough to have fear.

If I trust in something or somebody, then I am not afraid of what might happen. If I had known that the DC water authority had been doing tests, I would not have feared this sudden outage. But this is just water (no doubt critical for life) but what about our immortal souls?

In the image of Divine Mercy our Lord instructed St. Faustina to have the words painted, "Jesus, I trust in you!" on the bottom of this image. By the gift of God's revelation we know Jesus Christ, and we know that He loves us and has an eternal home in paradise that awaits us. Through the Church He continues to give us the sacraments to draw us closer to Himself. We experience his mercy in a special way in the sacrament of Reconciliation. But don't take my word for it, take Our Lord's words to St. Faustina:

Tell [all people], My daughter, that I am Love and Mercy itself. When a soul approaches Me with trust, I fill it with such and abundance of graces that it cannot contain them within itself, but radiates them to other souls. Diary of St. Faustina 1074

If it has been a while since you have been to confession, trust in Jesus, and take this post as your letter from the water company. Have no fear, and go this weekend. We are celebrating Divine Mercy Sunday and His unyielding love for us, even if we have blocked the faucet of divine grace in our soul. He will clear the sin out, and the water of divine mercy, love, and friendship with God will no longer be contained.

By: Br. John Maria Devaney, O.P. | April 5, 2013

- **Dominican Vocations & New York Times**

The New York Times has published a feature on a revival in vocations to the Order of Preachers

The New York Times printed a feature on vocations to the Order of Preachers on 3rd April last. The American newspaper reported on vocations in the United States of America and in Ireland but focussed mostly on the revival and growth of vocations for the Irish Dominican friars in recent times, and in particular on the recovery of some of the basics of Dominican life and their attractiveness to potential novices: the habit, prayer in common, community life.

CORK, Ireland — The Rev. Gerard Dunne has worked for 12 years essentially as a human-resources recruiter — albeit one in a habit cinched with a dangling wooden rosary — for the ancient

order of the Dominican friars. Once, his medieval robes may have deterred some. But today he is convinced that the garment is his greatest selling point for enlisting new priests.

Other religious orders largely stopped wearing their traditional garb in recent years, as they tried to attract new followers in secularizing societies. But the friars deliberately went on wearing the robes and promoting the spiritual benefits of shared prayer and a communal lifestyle — with a little help, too, from a chatty blog.

“We made a conscious decision a few years ago to wear the habit because we had no vocations and we were in a bad way,” said Father Dunne, 46, who estimates that he has traveled nearly a half-million miles along Ireland’s country lanes and highways in search of recruits. “If we didn’t present ourselves in an authentic manner, who would join us? And that meant going back to the fundamentals.”

Those fundamentals — which include the signature white tunic and black capuce of the Dominican friars, fashioned almost 800 years ago — have helped lead to an improbable revival of the Dominican order of preachers. Even as other orders close houses and parish priests in Ireland are vanishing at a time of clerical sexual abuse scandals, the Dominican order is growing, and not just in Ireland.

The friars are something of a hybrid between monks and diocesan priests. They live together in a priory, sharing prayers and meals. But unlike monks, they work in the broader community in preaching and teaching roles in churches, universities and secondary schools. It is a way of life that Pope Francis himself has chosen, shunning the papal palace for a guesthouse to “live in community” with bishops and priests at the Vatican.

In the United States, the largest northeastern branch is expecting 18 novices to enter its theology school in Washington, which was expanded three years ago. In the smaller southern region based in New Orleans, the Dominicans are scrambling to finance an influx of novices — six this year — with annual expenses of \$30,000 for lodging and theology education over seven years.

“People see the habit in a much more positive light than clerical clothing, the black shirt, white collar and suit,” said Martin Ganeri, who is a Dominican vocations promoter for England, where five people entered the order this year. “The habit doesn’t have the negative image of the clergy, the child abuse issue.”

In fact the Dominicans have faced child abuse accusations in Ireland. But perhaps because of a garb that harks back to the more austere and disciplined traditions of the church, the Dominican friars have managed to flourish even in the Irish Republic, where surveys show Catholics are deserting the church pews faster than in almost any other country.

In tough economic times, the stability of community may also be appealing, and the resurgence for the Dominicans has coincided with Ireland’s economic crisis. But Father Dunne and others said most potential candidates were already prospering in existing jobs in professional fields, and came to the order because of a yearning for greater spirituality.

The revival of the order has been particularly striking in a country where diocesan parish priests have been disappearing. Just 12 men started theology studies for all of Ireland’s 26 dioceses last fall — a record low.

In contrast, in January a Dominican vocations retreat in Cork was oversubscribed at St. Mary's Priory and two more were added in March and April. The early events drew a total of 20 men to whom the idea of a simple lifestyle and a clear identity appealed at a time of uncertainty in the lives of many.

In the fall, the Dublin-based order enrolled five men, joining 20 other Dominican theology students. They will become part of a community of 175 priests in 18 priories or communal houses across Ireland.

Their rising numbers in Ireland have made the Dominicans the envy of other orders, which have sought to copy their recruitment methods.

"They're the most successful to the degree that they were online and on the Internet at an early age, and had a blog before the other orders were catching up," said Terence Harrington, a vocations director for the Capuchin order in Ireland, which has taken to Facebook and Twitter. The Irish diocese now has an iPad app for people considering the priesthood.

Typically, it takes eight months to two years for prospective candidates to decide whether to join the order while working with a Dominican mentor, like Father Dunne. With that period to reflect, the attrition rate for new entrants has dropped to 15 percent, Father Dunne said.

Maurice Colgan, 41, a former social worker for drug addicts who was ordained as a Dominican priest in 2011, said he was still adapting to his lifestyle.

"My hat goes off to diocesan priests, but I don't know how they do it without community life," he said. "Today, you need the support of your brothers. Now, of course they may annoy you and you annoy them, but that's natural in a community."

At one recent retreat, prospective recruits were invited to imagine themselves as black friars, as the Dominicans are nicknamed, gathering for evening prayer at the 19th-century St. Mary's Church in Cork, where the order first arrived in 1229.

The guests included a university student, a government lawyer and a schoolteacher drawn by the order's Web site, which is stocked with videos, among them one of a friar snowball fight set to the song "Eye of the Tiger." Later, the group crowded at a long wooden table for a traditional Irish fry dinner of potatoes and sausages.

Some of the Irish candidates said they were impressed by the order's rising numbers and openness to newcomers.

Matthew Farrell, 38, a former bartender from County Offaly and a novice, said he had sampled other orders, like the Carmelites. "I've been searching a long time for a vocation," he said. "I wanted to get married or wanted to do something else. I tried to visualize myself as a priest."

But in the end, he said, the Dominicans won out. "The Dominicans have a lot of enthusiasm and energy," he said, "and I liked the fact that they wore habits."

By DOREEN CARVAJAL (April 3, 2013)

Official news

- **The 7th General Assembly of Dominican Sisters International 2013**

The Dominican Sisters International (DSI) is preparing for its 7th General Assembly. This will be held between the 9th and the 16th of May at Il Carmelo Institute at Ciampino, Italy.

About 85 General Prioresses or their delegates will participate at this Assembly, as representatives of their Dominican Congregations and they will come from different parts of the world.

During the Assembly, the sisters will reflection on the theme, "The New Evangelization and our Dominican Mission Today".

The programme of the Assembly will be intensive and at the same time, it will be interesting and informative for the future of our mission in the Order.

We will have two presentations based on the Assembly Theme. One will focus on the global reality and the other will focus on the biblical and theological perspectives, aimed at a deeper living of our mission - Preaching/ Evangelization.

Br Bruno Cadoré OP, Master of the Order, will share with us on the assembly theme and from the echoes of the last Synod of Bishops on "The New Evangelization and the Transmission of the Faith".

During these days we will strengthen our bond as Dominican Sisters and deepen our commitment to our common mission.

DSI International Coordinator

- **The Economic Council of the Order**

The Economic Council of the Order met on the days of April 22-24, 2013 at Santa Sabina, Rome to deliberate on the economic issues of the Order.

The council is led by the Syndic of the Order, fr Hilario Provecho Álvarez. Present at the meeting were; frs Boyd R. Suplico (Philippines), Anton Boks (Netherlands), Albert Glade (Angelicum/St Albert the Great, USA), Bonifatius Hicks (Teutonia, Germany), Kenneth Sicard (St Joseph, USA), Richard Ogedengbe (Nigeria), Adam Sulikowski (Poland) and Dominic Izzo (Director of the Solidarity Fund).

In very specific details, they discussed how to best manage the temporal goods of the Order; how to generate adequate funds for our missions, effectively manage our projects and institutions and how to properly account for the resources we have been able to acquire through the benevolence of God and his people. The group also deliberated on possible proposals for the next General Chapter of Torgir 2013.

- **International Dominican Justice and Peace Commission**

Our mission of Preaching the Truth is expected, among all other things, to engender justice and peace in the world. Therefore, Justice and Peace is an integral part of our mission. The brothers and sisters responsible for promoting Justice and Peace in the Order gathered at Santa Sabina between the 15th and the 18th of April, 2013 to take stock and fine-tune their strategies for a more effective mission. They gathered under the umbrella of the International Dominican Justice and Peace Commission (IDCJP).

fr Carlos Rodriguez Linera (General Promoter for Justice and Peace) and Sr Toni Harris (International Promoter for Justice and Peace for the Dominican Sisters International) are Co-Presidents of this collaborative commission. They were at hand to organize the encounter, welcome the brothers and sisters from different parts of the world and also to make sure they had a successful meeting.

Every part of the Order was represented; Asia-Pacific - fr Andreas Kurniawan, Latin America and the Caribbean - fr Miguel Angel Gullon and Sr Migdalia Perez, North America - fr Chuck Dahm and Sr Lucianne Siers, Africa - Sr Paulina Chioma Ogbonnaya and fr Michael Deeb and Europe - fr Daniele Aucone.

Also present were; Sr Margaret Mayce, the representative of the Dominican Leadership Conference to the UN, fr Olivier Poquillon, the representative of the Order at the UN and Sr Fabiola Velasquez Maya, the coordinator of the Dominican Sisters International. Sr Celestina Velosa who was recently appointed as the new International Promoter for Justice and Peace for DSI was also present. She begins her mission in September 2013.

In many provinces and congregations of the Dominican Order, Sisters, Friars and Lay Dominicans live the Dominican spirituality in a fraternal way, through preaching which is lived and enlivened by acts of compassion and mercy. The reality and vitality of the fundamental option for justice and peace as understood by the Order is manifested in this way.

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

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

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

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

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

Calendar of the Master - May 2013

April 7-May 9: Canonical Visitation to the Holy Rosary Province

17-19: Visitation to Slovakia

22-24: USG Meeting in Rome

20-31: Plenary Meetings at Santa Sabina