To the priors provincial, the prioresses of the Dominican monasteries, the international officials of the Lay Fraternities, the Priestly Fraternities, the Dominican Secular Institutes and the Dominican Youth Movement, as well as the general Superiors of the Apostolic Dominican Congregations

Dear Brothers and Sisters in Saint Dominic,

As you know, Pope Francis has convened a Synod of Bishops on the theme « Young people, the faith and vocational discernment ». It is to meet in October 2018. With this letter, addressing myself to the respective superiors, I would like to invite the whole Order, brothers, nuns, laity, sisters and members of the Dominican family to take part in the process of preparation of this Synod, thus responding to the Pope’s invitation to all young people (16 to 29 years) to prepare this Synod with him.

This letter is part of the perspective opened up by the conclusions of the Congress that closed the Jubilee (Rome, 18-21 January 2017; cf. Letter of 25 March 2017, Prot 50/17/225 Letters of the Order). The latter had in fact identified the theme of the worlds of young people as one of those which, in the dynamic of the renewal of the preaching mission of the Order, should be a priority and could be the opportunity to renew our preaching by strengthening collaboration within the Dominican Family.
The call for a synodal approach devoted to evangelization

The Synod of 2018 is part of the dynamic opened by the one dedicated to « the new evangelization and the transmission of the faith », after which Pope Francis promulgated the Apostolic Exhortation Evangelii Gaudium, followed by the two synods devoted to the theme of « The vocation and mission of the family in the Church and in the contemporary world ». This dynamic calls particularly for the attention of our Order, which is entirely devoted to the evangelization of the Word of God according to the terms of the bull of Pope Honorius III of 4 February 1221.

That is why, as soon as the theme of the Synod was known, I requested an audience with Cardinal Baldisseri, Secretary General of the Synod of Bishops, which I attended with brother Orlando Rueda, socius for the Apostolic Life. This was the occasion for a first briefing about the preparation of this Synod, in which the Cardinal had told us that all were invited to participate, particularly young people themselves. Since then, the preparatory document has been published. During the presentation of this document to the press, this invitation to young people was strongly underlined: it is not just a matter of asking oneself how to accompany young people in the discernment of their choice of life in the light of the Gospel, but also to listen to their desires and the projects they have for their lives, at the same time as the difficulties they may encounter in their project to serve society in an active way. In his letter to young people, Pope Francis, citing the monastic Rule of Saint Benedict (Rule III, 3), recalled that this listening is part of the tradition of the Church and has a theological character.

Beyond the Christian dimension of its themes, the document insists on the fact that the aim of the Synod is to meet with all young people, believers and non-believers, close to the Church or not, insisting that all are called to live and to love, just as all are waiting for accompaniment in their choices about their lives.

At the May meeting of the General Council, General Promoters and the Coordinator of DSI (such a meeting is held on the occasion of each plenary session of the Council), we invited Mgr Fabio Fabene from the Permanent Secretariat of the Synod of Bishops who presented us with the process of preparation of the Synod, marked by three steps: listen to young people, interpret the facts from the point of view of discernment and vocation, open paths for moving forward together. Initially, the conferences of bishops and the conferences of religious were invited to respond to the questionnaire proposed in the preparatory document. In June, a web site will be opened, offering the possibility to young people themselves to take an active part in this « enquiry ». It is from all these responses that a working document will be drafted to constitute the basis of the Synod's reflections.

During this meeting, Mgr Fabene stressed two topics on which, in his opinion, the Dominican tradition could especially make its contribution: identify what in the Gospel and in the tradition of the Church could attract the young people of today; identify, from the richness and diversity of our apostolic or professional commitments in the world of young people, the means by which they can more easily be reached.

A Synod with young people: a project for the Dominican communion of preaching

In response to this synodal invitation, it seemed appropriate to seize the opportunity of this Synod to activate this line of apostolic commitment indicated by our recent Congress as a priority in the dynamic of strengthening the Dominican Family through preaching itself. It is in this spirit that I am now proposing that we give priority to this theme for the coming years.

In fact, the Congress for the mission of the Order celebrated at the end of the Jubilee Year highlighted on the one hand the very large number of brothers, sisters and laity of the Order engaged in the worlds of young people (the educational world, the academic world, social work, attention to unsettled places in the world where young people are often the first victims ...) and on the other hand the fact that these various commitments undoubtedly open up many possibilities for further strengthening collaboration and unity within the whole Order and Dominican family. In addition, our various apostolic commitments allow us to perceive very clearly how young people, in all their diversity throughout the world, are among the first to reveal the very great changes that are affecting societies and cultures today: difficulties of transmission, interculturality which shapes individuals as well as communities, concern and enthusiasm for the future, a necessary reorganization of democratic processes so that everyone has a « voice in the chapter » when it comes to preparing the shared world offered to all, aspiration to a greater and more powerful communion between individuals and nations ...

For all these reasons, at a time when reflection on the renewal of evangelization holds the full attention of the Church, it seems to me that it is also a good opportunity, and all together, to activate this specific message that the Order of Saint Dominic wishes to bring to the heart of the Church: that the Church becomes what it is when it positions itself in the act of proclaiming the good news of the Kingdom, in a « permanent state of preaching
one might say. Applying this conviction within the worlds of young people, it seems to me that the Order could make a really significant and specific contribution to the synodal dynamic opened up by Pope Francis. It is in this context that I am writing to you today, in order to invite all the members of the Order to take part in this contribution in the next synod. We therefore make several proposals. We ask the priors provincial, the prioresse of the Dominican monasteries, the international officials of the Lay Fraternities, the Priestly Fraternities, the Dominican Secular Institutes and the Dominican Youth Movement, as well as the general Superiors of the Apostolic Dominican Congregations, to transmit this invitation to those of our sisters and brothers who are apostolically engaged with young people between 16 and 29 years of age. The objective is to promote among these young people their own participation in this synodal process.

To preach, with young people

Here are a few steps that I propose to you so that the brothers, sisters or laity mentioned above can take part in this « project of the Dominican Family ».

1/ invite (and promote) the young people with whom they are engaged to acquaint themselves with the preparatory document, to participate in gatherings and reflections on this theme in their respective local Churches, and to contribute to the proposals that will be made to prepare the working document of the synod so that the reality of the hopes and concerns of young people is present in the final reflection of the Synod. To this effect, a site should be open during the month of June, inviting all young people to take part in the reflection.

2/ In this participation, I invite you to be particularly keen on implementing the commitment of the Order to listening to the Word of God, the rooting of reflection in Tradition, the search for the truth in dialogue with others who seek knowledge, compassion towards the appeals that come from the disturbed places of the world, the desire for the salvation of the world. From this point of view, it will be important to take account of the numerous experiences of brothers and sisters with young people who are obliged to live in situations of great precariousness and vulnerability in so many places in the world.

3/ on the site opened by the Secretariat of the Synod, young people will have complete latitude in responding to the questionnaire that will be proposed (www.sinodogiovanni2018.va). We do not therefore want to add too much to this enquiry. Nevertheless, very soon we will propose a space for discussion on our own site www.op.org). In fact, it seems to me that some specific issues of the Dominican tradition could stimulate the conversations of the brothers, sisters and laity of the Order with young people:

- As young people, in what way do you already have the opportunity to contribute to the proclamation of the good news of the Kingdom of God?
- Can we together identify the elements of the Gospel and the tradition of the Church that could be the most « attractive » for young people today? As Dominic wanted to place himself in the school of Jesus as he gathered his apostles to go through the towns and villages proclaiming the good news of the Kingdom, how would young people like to join, in their own way, such a dynamic?
- From your knowledge and relationship with the brothers, laity or Dominican sisters, what would be the new projects for evangelization about which you would like to take the initiative or in which you would like to be protagonists? What would be the types of language (word, media, attitudes, etc.) that would best correspond to the creativity of young people in the proclamation of this Good News?
- How would you like the Order of Preachers to contribute to keeping the Church close to the young people of your generations?
- How can the educational places in which so many sisters and brothers are engaged, take part in the synodal reflection on the one hand, and, on the other, in the renewal of the « conversation » with young people which the Church wants to support?
- From your point of view, what would be the specific elements of the Dominican tradition that you think are particularly adapted to the proclamation of the good news to the youth of your generations, especially those who are far from the Church?

You will have understood that the main point of the project I am presenting to you here is not a reflection on « our pastoral care of young people », but rather how to recognize and promote the capacity of young people themselves to be active agents in the renewal of evangelization. It is one of the riches of the great diversity of charisms in the Church, that they are not the « property » of those for whom they have been constituted, but are offered to the life of the Church in the world as a whole. The Order of Preachers was instituted in the charism of preaching and it is up to the Order, today more than ever, to offer to all the conviction that the
Church becomes itself in proclaiming the good news of the Kingdom. Young people, and how to illuminate the great diversity and wealth of the worlds of the young throughout the world, are an opportunity to become aware of this duty. •
This invitation will find a place of realisation and coordination on the website of the Order (www.op.org). I invite you to participate actively. The first active participation could be to give the Socius for the Apostolic Life any information, reflection, testimony that can be shared with others throughout the Order. Please send them to the General Curia by the end of October 2017, so that the work of the next meetings of the socii and promoters can be enriched (apostolatus@curia.op.org). It is not a matter of writing a document specific to the Order, but rather to facilitate, in the heart of the Order, a movement in which young people will be the first actors in the synodal reflection, on the one hand by their participation in the dynamic set in place by the Permanent Secretariat of the Synod, and on the other hand, by their own commitment in the proclamation of the Gospel. And to allow the Order as a whole to benefit from this dynamic of a « synod with young people » . In this regard, this « synod with young people » will be the subject of a specific project on Atrium, animated by the service of promoting communications.
Rejoicing at the prospect of what could be a common project of Dominican preaching today, I assure you of my fraternal friendship and of my communion in prayer and thanksgiving.
Your brother
fr. Bruno Cadoré, O.P.
Master of the Order

July 30: World Day against Trafficking in Persons

Human trafficking is a crime that exploits women, children and men for numerous purposes including forced labour and sex. The International Labour Organization estimates that 21 million people are victims of forced labour globally. This estimate also includes victims of human trafficking for labour and sexual exploitation. While it is not known how many of these victims were trafficked, the estimate implies that currently, there are millions of trafficking in persons victims in the world.

Every country in the world is affected by human trafficking, whether as a country of origin, transit, or destination for victims. Children make up almost a third of all human trafficking victims worldwide, according to the United Nations Office on Drugs and Crime Global Report on Trafficking in Persons. Additionally, women and girls comprise 71 per cent of human trafficking victims, the report states.

In 2010, the General Assembly adopted the Global Plan of Action to Combat Trafficking in Persons, urging Governments worldwide to take coordinated and consistent measures to defeat this scourge. The Plan calls for integrating the fight against human trafficking into the UN’s broader programmes in order to boost development and strengthen security worldwide. One of the crucial provisions in the Plan is the establishment of a UN Voluntary Trust Fund for victims of trafficking, especially women and children.

The Trust Fund facilitates effective, on-the-ground assistance and protection to victims of trafficking, through grants to specialized NGOs. In the coming years, it aims to prioritize victims coming from a context of armed conflict and those identified among large refugee and migration flows. It will also focus its assistance to victims trafficked for the purpose of sexual exploitation, organ removal, forced begging, forced criminality and emerging exploitative purposes (e.g. skin removal, online pornography).

In 2013, the General Assembly held a high-level meeting to appraise the Global Plan of Action. Member States also adopted resolution A/RES/68/192 and designated July 30 as the World Day against Trafficking in Persons. This resolution declared that such a day was necessary to “raise awareness of the situation of victims of human trafficking and for the promotion and protection of their rights.”

In September 2015, the world adopted the 2030 Sustainable Development Agenda and embraced goals and targets on trafficking in persons. These goals call for an end to trafficking and violence against children; as
well as the need for measures against human trafficking, and they strive for the elimination of all forms of violence against and exploitation of women and girls.

Another important development is the UN Summit for Refugees and Migrants, which produced the groundbreaking New York Declaration. Of the nineteen commitments adopted by countries in the Declaration, three are dedicated to concrete action against the crimes of human trafficking and migrant smuggling.

‘Act to Protect and Assist Trafficked Persons’
This year the United Nations Office on Drugs and Crime (UNODC) has chosen ‘act to protect and assist trafficked persons’ as the focus of the World Day. This topic highlights one of the most pressing issues of our time -- the large mixed migration movements of refugees and migrants. The theme puts the spotlight on the significant impact of conflict and natural disasters, as well as the resultant, multiple risks of human trafficking that many people face. It addresses the key issue concerning trafficking responses: that most people are never identified as trafficking victims and therefore cannot access most of the assistance or protection provided.

#HumanTrafficking #EndHumanTrafficking

Timothy Radcliffe, op: "If we love somebody then eternal life has begun"
Dominican friar Timothy Radcliffe is a member of the community at Blackfriars, Oxford, and was Master of the Order of Preachers from 1992 to 2001. He is the author of a number of very popular books drawn from his experiences.

There is too much religious fanaticism in the world today. Why? There is too much fundamentalism, and there are many forms of fundamentalism. The original form was scientific fundamentalism in the middle of the 19th century. The reaction to that in the American South was Christian fundamentalism. Now we have an enormous problem with religious fundamentalism; Christian, Buddhist, Hindu, Islamic – all forms. It’s a characteristic of modernity to tend to fundamentalism, to simple answers and slogans.

But how come there have been so many religious wars over the centuries?
Humanity has had a history of war, and if you have a war you will use everything you can to win it. You use nationalism, you use religion. I’m not sure that it would be true to see religion as the root of war. It’s more the case that human beings have had a culture of violence for several thousand years and have used religion in the promotion of it to justify it.

Hasn’t violence been used to convert people to religion?
Religion was so much part of everybody’s culture that it was more a question of imposing a culture of which religion was part. But you also see rebellion against that. I love Bartolomé de las Casas, who had this great rebellion against slavery when the Spanish conquistadors conquered Hispaniola, saying, “No conquest of these people is justified, in the name of religion or anything.” I agree with you that there’s been a great deal of violence in the name of religion, but there’s also always been religious people resisting violence. My friend Rabbi Jonathan Sacks wrote a wonderful book recently called Not in God’s Name: Confronting Religious Violence. Jonathan shows how in the Old Testament, the Torah, you get a lot of violence, but you also get shifting beyond violence, you also see currents seeking to transcend it. So I think it’s a complex picture.

Why do you think people need religion in their life rather than just spirituality?
Human beings seek some ultimate meaning to their life. We want to know, while we are here, what we are here for. And that is a meaning that you cannot just pursue alone, you have to pursue it with others. Religion is trying to see how together, in community, we can seek the meaning of our lives. If you’re a Christian, in Jesus we are summoned into community to share a meal with him. You see in Judaism a fundamental role of community, from the Passover to the gathering of the community to pray. In Islam you see the absolutely fundamental concept of the ummah, the community worldwide. We humans are not just individuals, we are communal people who find our meaning in relationships with people; therefore we need to gather in mosques and churches and synagogues, together.
What is religion about?
Is there any ultimate meaning to our lives? We know that the universe came into existence 13.5 billion years ago. We know that we will die. We know that the earth will one day be swallowed up. I knew a man called John Rae. John was headmaster at Westminster School and every day he presided at Vespers in Westminster Abbey and all his life he wondered, ‘Do I believe or not?’ It was the big question. So he asked six Christians, since he was of Christian background, and six atheists, to meet him, to talk for a couple of hours each. We became friends, and he said in the end the question was, when he loved his wife and he loved his children, is there some ultimate meaning? Or is it just a passing emotion? Is it just a feeling of no ultimate importance before we die, or, when we love people, do we find some ultimate significance? In my faith, it’s in the love I have for people and the love that people have for me that I see some sign of the ultimate meaning of what it is to exist. And all my faith is that journey towards that ultimate meaning.

People who are deep believers cross life in a completely different way. Can you learn to have faith?
Yes and no. Everybody has faith in something. People have faith in the importance of love. People have faith in the importance of seeking to reason and to understand. We all have faith in all sorts of things. People have faith in democracy. The division isn’t between people of faith and those who don’t have faith, because we all believe in something. The question is to discover what ultimately is implied by the things we believe in. You have an atheist, like this friend of mine John Rae, and he says, “O, I don’t believe.” And then you discover that he does believe; he believes in the love of his wife, he believes in the love for his children. When I talk about religion I am saying, “Maybe in what you already believe are seeds of something very important.” Some people believe in God, some people don’t believe in God, but we all have faith in something. If I want to talk to somebody about religion I’ll begin by asking them what they believe in, what moves them, and then slowly you can find a common language.

In general people are living in permanent doubt, and doubt and questioning is a sign of intelligence. Is intelligence to do with faith?
It is a Catholic tradition that faith and reason are very closely linked. In the middle of the 19th century we had a great meeting in Rome where it was declared officially that part of the belief of Catholicism is that we believe in reason. Our faith may go beyond reason, but we believe it is never against reason. That’s why Christianity founded Oxford and Cambridge and Paris and Bologna and Madrid universities. Our faith should be as intelligent as we are in other areas. If you have a Nobel Prize winner then he or she should have an intelligent faith. If you have somebody who’s simple and not intellectual, they can have a simple faith. Faith is about trying to understand the ultimate meaning of why we are here, using all our intelligence. They say Thomas Aquinas, a Dominican of my Order, is the greatest philosopher of the West. Philosophy means literally the love of wisdom and any good healthy religion is wise. I value intelligence a great deal, and artistic intelligence too.

Do you think that all religions are a means to get to the same place?
Yes, I would be happy to say that, but the place is beyond all our knowledge. Thomas Aquinas said, “We are joined in this world to God as to the Unknown.” Religious fundamentalism happens when religious believers lose all humility, saying, “I’ve got it. I’ve got the truth.” We are all on the way to the one truth. Ultimately we will find utter happiness and freedom, and it begins now. People talk about this life and the afterlife. I think it’s an unhelpful way of talking. There is eternal life, and eternal life begins now. If we love somebody then eternal life has begun. When we die we enter the full mystery of the love that we already have. It’s not like taking a train from Oxford to London, to die and go somewhere else. Already now, this is what John says in the New Testament, already now, if we love, then eternal life has begun, maybe in a little way.

Is Catholicism a healthy religion today?
I’m a great fan of Pope Francis, who is doing wonderful things. Francis is really pushing the church forward in a much more relaxed, less centralized way. Some people are resisting, particularly some old Cardinals, but I think Francis is leading it in the right way towards freedom and spontaneity. And he’s reaching out to all sorts of communities.
Is Christian faith in search of an inner peace?
That is absolutely crucial. We all go through complex lives, we all live through crises and conflicts and disappointment. The crucial thing is whether you have the inner tranquility. Jesus said, “My peace I give you, not as the world gives, but my peace I give you.” At the heart of our lives has to be that sort of inner peace.

Can you acquire this inner peace with exercises?
You need posture, breathing, and you need silence. I think silence is so important. In Israel we founded a community, a place of peace, which is midway between a Jewish Kibbutz, a Muslim village and a Christian village. We built it in about 1968 when I was a young student and at the center is what they call the house of silence. So all three religions would gather together to be silent. That was the communion. It was intended to be a Jewish Christian Muslim community. With our way of life we have to have at least half an hour a day of silence. It’s the first thing you do in the morning.

How does religion help you to cross human life?
I’m not religious because it helps me. I’m religious because I believe it’s true, because I think it’s a beautiful truth which is the deepest meaning of being alive. I think all religion is an invitation to live. Moses said, “I put before you life and death. Choose life.” If it’s healthy all religion is about choosing to be alive, fully deeply alive.

Why did you decide to become a friar?
When I was at school I was one of the bad boys. I was always smoking in the bushes or trying to find my way to the nearest pub and I was not interested in religion at all. When I left school I made friends with people who weren’t religious, and they said to me: “It’s not true.” For me it all began with that question: Is it true? I had a very naive young idea of truth, but that was what excited me. Is it true? So I read philosophy, and I began to read a bit of theology, and I became a Dominican because the motto is Veritas – Truth. I hope a humble truth, but Truth. I joined the Order, first of all because of intellectual curiosity. I want to think, I want to study. No area of conversation is forbidden. I really finally made the commitment because it seemed to me my brothers were gloriously happy and they were living. And I said, “Yes, this is a life.”

You took three vows, of poverty, chastity and obedience. What is the purpose of chastity?
The vow of chastity only has any sense if it liberates you to love many people. If it stops you loving it is destructive. I always tell the brethren when they’re young and they join and they say, “Ooh, how are we going to be able to cope?” I say, “If it stops you loving, leave the Order, don’t stay, because you have got to have a heart. It’s only your vocation if it helps you to be loving and available, free.”

And with the vow of poverty did you give up all your belongings?
Yes, but you share your belongings, everything belongs to the community. The only exception in our case is books, because we study a lot and everybody has their books, but nobody really has a private car or any private furniture. Poverty is about simplicity, not about being poor, about having a simple life so that you’re not imprisoned by possessions.

The third vow you took is obedience. Who do you have to obey?
The community. Most decisions are taken by all the brothers, so it’s not a blind obedience. The whole process begins with discussion. If the community of Dominicans of Britain say to me, “We want you to go to Cornwall,” I will say, “Why? Let’s discuss it. Is it a good idea?” Obedience comes from the Latin word ob-audiens which means to listen deeply. Judaism has a profound sense of obedience as listening.

How do you bring faith?
The first thing to do is to engage with the creative people. We best spread the faith by being in conversation with the gifted people; the musicians, the poets, the artists, the filmmakers. If we engage with them we will share what we believe and they will share what they believe. I think there’s a deep link between creativity and religious thought. A wonderful Dominican called Marie-Alain Couturier founded a magazine called Le Sacré in the beginning of the 20th Century. When he wanted to build a church he got Le Corbusier to design Notre Dame du Haut. Le Corbusier was not a Catholic, but Couturier said, “It doesn’t matter. He is the best architect.” And he got Georges Braque and all sorts of people to participate.
Is this the way religion will come back to Europe?
I think there are two big ways. One is what is through that sort of artistic creative engagement. The other is through contact with the poorest. We should be the people who remember the poorest and work with them with commitment to hospitals, medical care and development. Half the hospitals in Africa are run by the church.

What is your view of modernity?
I think that modernity is mixed. It has many blessings. I would not be alive if it was not for modern science, so I give thanks for modern science and modern medicine, and I love astrophysics, but at the same time in many ways modernity is a bit narrow, it’s a bit blinkered.

Don’t you think the modern world deserves a modern religion?
I think we have to get beyond thinking of holiness as being primarily about obeying rules. Holiness is about living and the virtues, becoming virtuous and strong. I don’t think there will be a new religion, because the old religions become new.

Do you believe there will be changes inside the old religions?
Let’s pray for friendship between the religions, not sibling rivalry. Pope Francis has a lovely quotation from Saint Irenaeus of the 2nd century who says, “Christ comes to us in newness.” If you look at the different religions they’re always evolving, they’re always adapting, and they’re always becoming new. Sometimes in a negative way. Islamic fundamentalism is a very negative form of newness, but there’s always evolution, always change.

Contribution by the Dominicans to the UPR on the Philippines
In May 2017, Dominicans for Justice and Peace contributed to the review of the Philippines in the process of the Universal Periodic Review (UPR) of the United Nations. This UN mechanism, initiated 8 years ago by the Human Rights Council, assesses the human rights practice of each Member State of the UN every four and a half years. This review process is a unique opportunity for Dominicans at the local level to share their views on the human rights situation in their country and to raise concerns in an international forum. Before the review, the Office of the High Commissioner for Human Rights (OHCHR) compiles the information produced by NGOs like ourselves into a report, elements of which are used by the States when they make recommendations to the State under review.

With the support of Sr. Cecilia Espenilla, Dominicans for Justice and Peace submitted a report on the issue of human trafficking in the Philippines. From the 51 submissions of the civil society, 16 submissions made reference directly or indirectly to the issue of human trafficking (including ours). Many reports addressed the question of slave labour, including child labour, and child sexual exploitation, practices that are closely linked to human trafficking. In the OHCHR report summarising the NGOs’ submissions, direct reference was made to the information we provided regarding the lack of political will to fully implement the Anti-Trafficking in Person Act, which had also been hindered by corruption. The OHCHR report also referred to our recommendation for the Philippines to increase the budget for the shelters for victims of human trafficking.

Among the 257 recommendations made by the States to the Philippines to improve its human rights record, no less than 27 countries focused on the question of human trafficking, including child exploitation. Two of our Dominican recommendations were echoed in the recommendations of various States. The recommendation to take all necessary steps to investigate trafficking operations and prosecute traffickers was also raised by Botswana and the Holy See, and our recommendation to the Philippines to strengthen cooperation with other countries and to take action at the bilateral, regional and international level to better protect Filipinos was raised by Cuba, China, Indonesia and Sierra Leone in their recommendations.
In sum, our Dominican participation in the UPR of the Philippines reinforced the concern for the issue of human trafficking manifested by many NGOs and States. In the face of this global pressure, hopefully the Government of the Philippines will strengthen its resolve and efforts to counter the widespread human trafficking in the country.

**Why Become a Member of the Lay Fraternities of Saint Dominic?**

Why be a Lay Dominican when I can become a Lay Cistercian, Secular Franciscan, Carmelite, or a Benedictine Oblate? Even Alcoholics Anonymous offers a Spiritual AA.

The answer is certainly personal, but the definitive response would be because of the spirituality and charism to which each individual has been called in their vocation. Think of the Lay Dominicans that have been called to martyrdom:

- **St. TÔMA Nguyen Van De** - one of the Vietnamese martyrs, died in 1839
- **St. Marina of Omura** - burned alive in 1634 in Nagasaki, Japan
- **St. Gaspar Koteda** - beheaded in 1601

Think of the many more Lay Dominican catechists, prison volunteers, chaplains and lay ministers of the Eucharist, who proclaim in word and deed the message of the Gospel, with no acknowledgement nor gratitude.

Who would do this thankless work bringing salvation to the masses, especially with no or little success? Would a member of Alcoholics Anonymous be willing to be martyred? Maybe the lay members of some of the religious orders would, but their approach would differ from that of the Lay Dominican.

When a man or woman is called to be a member of the Lay Fraternities of Saint Dominic, they would have been attracted by a community of fraternity. And this community is extended to a bigger regional area, even to their nation. It’s even bigger than the national community. It is international. It is belonging to a religious order that dates back more than 800 years, founded by Saint Dominic.

This religious order, officially named the Order of Preachers, looks upon all its members as one family. All members of the Order of Preachers, whether a priest, cooperative brother, student brother, apostolic sister, nun, or laity, may add the suffix, O.P., to their name. The Dominicans have a long history of accomplishments. They serve God in many extraordinary ways. They are constantly learning. It has been said that Lay Dominicans have a newspaper in one hand and a Bible in the other. They interpret the newspaper with a biblical scholarship lens. Lay Dominicans are out in the world and are very conscious of what is secular influenced, and are critical in their reading.

It takes at least five years of study before a Lay Dominican can make their final solemn promises. By that time, they know that they will never know everything. Hence, Lay Dominicans constantly have “on-going” formation. Reading is their favorite past time. They love to learn.

However, before study, Lay Dominicans pray. Prayer is so important that Saint Dominic established a convent of contemplative nuns before the friars. The nuns prayed for the success of Saint Dominic’s mission. Lay Dominicans follow a daily prayer schedule and take time for contemplation. Contemplation, Saint Thomas Aquinas said, is preparation for sharing our fruits.

Sharing the fruits of contemplation, drive Lay Dominicans towards an apostolate. All Dominicans are called to spread the Good News. Jesus Himself commands His disciples to go out and preach the good news (Mark 16:15). Whatever work each Dominican engages in, whether individually, or as a chapter, is considered an apostolate of preaching. Due to the Lay Dominican’s prayer and study, they are driven to action.
The Lay Fraternities of Saint Dominic have a special vocation. Their spirituality gives them the ability to reach people and places that priests and other religious cannot reach. The Lay Dominicans especially are called to go out and preach like Saint Dominic did to the Albigenian innkeeper.

Certainly one can serve God as a member of Alcoholics Anonymous, or a Lay Carmelite, Franciscan, etc., but the Lay Dominican has a specific call to a vocation of love of the Truth. This love stirs the Lay Fraternities of Saint Dominic to pray for understanding the Truth. This Truth drives the Fraternities to preach the Truth in all situations. Serving God as a Lay Dominican is a life centered in saving souls and thereby saving their own.

Thanks for the contributions of Mr. Michael Murphy, O.P., Mrs. Virginia Wacker, O.P., Mrs. Ann Devine, O.P., Mrs. Irene Gifford, O.P., Mrs. Faith Flaherty, O.P.

“*It is so hard to think of tomorrow in Iraq*” An interview with Sr Luma Khudher, OP

Sister Luma Khudher, OP, a member of the Dominican Sister of St. Catherine of Sienna’s leadership team in Iraq, taught this summer at Catholic Theological Union, Chicago. During a visit to the Dominican Sisters of Springfield, Ill., she sat down with Sister Beth Murphy, OP, the congregation’s communications director, to talk about what is facing the 150,000 people displaced by the incursion of ISIS into the villages of Nineveh Plain on August 6, 2014.

While the situation has stabilized somewhat in Ankawa, Erbil and Dohuk, where most of the Iraqi Dominican Sisters live, Iraq remains in crisis, with more than three million Iraqis displaced throughout the country. As military operations to liberate Mosul from ISIS continue, Iraqi families are on the move at the rate of 2,000-7,000 people per day as of early June, according to UN reports. In the midst of this instability there are still many unknowns for the Dominican Sisters and the people they serve. The interview has been edited for clarity and space.

**You’ve been traveling for a couple of weeks, but what was the status of things in Iraq when you were last there?**

We have been feeling unstable in our decisions of what to do next. Since they started liberating the towns [on Nineveh Plain] in October last year people were very hopeful they would go back to their homes and pick up where they left off. That will not be the case, of course, because so many people’s homes were destroyed, burned, or damaged in some way. Plus, they’ve been completely looted. People are still not sure what to do next. Those who were thinking of going back [to their homes] are taking a step back now. Of course, you have those people who saw that the destruction is overwhelming and they prefer to leave the country and not fix their homes.

There is talk that the government schools will open in some of the Christian villages in October, but we will have to wait and see. That is not a certainty yet.

**Are there many who are making that decision to seek a new life outside Iraq?**

I won’t say many, because we really don’t have exact numbers now, but there are numbers of people that are leaving, yes.

**It might be helpful to have a little bit of background. Qaraqoush is the largest of the villages on Nineveh Plain. How many people were living there before the exodus?**

Fifty thousand.

**They are now dispersed throughout Iraqi Kurdistan. What has been the state of their lives over the last several years?**

Qaraqoush is only one of the Christian towns where people have been displaced. There were 23 towns altogether that were displaced, eight of them Christian towns. When people left their towns they went to Ankawa, which is also a small Christian town. It was about 25,000 people and all of a sudden overnight it received thousands of Christians. It became 150,000 people overnight. There was no place for all of these
people to stay. People were on the streets, in the churches, parks, everywhere. No where to go. Gradually they were organized in camps. It was summertime and the schools were opened so that people could live in the schools and classrooms. We depended a lot on the help of the church and the help of humanitarian organizations. For over a year, we were just doing that. As a community, we tried to help in every way we could. Giving people milk and diapers, mattresses’, pillows, blankets, things like that. But then a year later people got settled. Those who were in camps organized themselves and they are still receiving help from different places. Others rented homes and they are still living in the homes or apartments they rented. Gradually we were able to open schools. The official language in Kurdistan is Kurdish. Most families from the Christian towns don’t know Kurdish because Arabic is the main language. So, the first year we were in Kurdistan only a small number of students were able to attend the Arabic schools in Kurdistan. We opened a school in fall 2015, first grade to sixth grade, then we added 7th grade last year. And we have close to 600 students. And we opened last year another school in Dohuk. That school is mixed—Christians, Muslims and Yezidis—but the one we opened in Erbil is just Christian because the number of Christians that were displaced there was huge.

You are also running clinics?
Yes, we have a sister that is working in the clinic but we are not running it ourselves. We help with that. Through us some humanitarian organizations sent medicine and things like that.

Almost three years into the displacement things are becoming more settled for people. Some people are in apartments some people are in caravans, very few if any are still in tents, is that correct?
Hardly anyone displaced in 2014 is in a tent anymore, however, there are many people now fleeing the situation in Mosul who are living in tent camps outside Erbil.

What does that mean in terms of peoples’ sense of their future, what does that mean for them?
It is so hard to think of tomorrow in Iraq. You can’t think of tomorrow. Everything depends on the political situation in the country. Those who really want to continue living in Iraqi, especially—we’ll talk from a Christian perspective—they will know more when the whole city of Mosul is liberated. Because until now, they say on the news that only part of [Mosul] is left unliberated, but the fighting is still going on. Even we [sisters] have not been able to go back to Mosul to see our convents yet because it is not safe. So I think when things will settle in Mosul, people will be more hopeful to go and start again or work, or see a future there. But for now, it is hard to see a future in Iraq.

Why is the liberation of Mosul so important for the people who are displaced and living in Ankawa or Erbil?
The whole Christian community in Iraq was living around Mosul. Mosul is the center of Nineveh Plain because of the universities and jobs so settling Mosul means settling the whole of Nineveh Plain. Everything now depends on the situation in Mosul.

That is true for the families that are displaced and for the sisters. What kind of decisions will you need to be making over the next few months?
We are moving with the church. For example, one of the Christian towns, Teleskof—close to Dohuk—has been liberated and is under the control of the Kurdish Regional Government so it is pretty safe. We have families that returned there; therefore, the church has also decided to return. The church is helping out with rebuilding the houses. We also fixed our convent and hopefully in the coming few days we will have sisters living there. So, that’s a first step. Now the church in Qaraqosh started moving back, too, and fixing homes. Hopefully the church will return to Qaraqosh and when that happens we will also go back. Probably finding a place where we can live until we fix our convent. For us it is important, very important, to be with our people. We were with our people before displacement, we were serving our people in displacement, and we will be with our people when they return. It needs a lot of courage, a lot of faith to start again from zero because there are, of course, a lot of things that are destroyed. But I think…I think people will eventually go back, at least some of them, and rebuild the place.

What are the greatest needs?
The number of houses affected is big. There are 2,248 houses burned and 116 totally destroyed. That is only Qaraqosh. We talk about Qaraqosh because it is the main Christian town in Iraq. But then we have other towns that have been totally destroyed, like Batnaya, a small Christian town. It is totally destroyed. We had a
convent there; destroyed. The kindergarten—we could hardly even find where it was—so, the same thing—really destroyed. The amount of time it will take for rebuilding will be a year, at least, if not more.

Where is the financing coming from?
There are different humanitarian organizations that are trying to help. One of them is Aid to the Church in Need. There are others, of course, but we are working mainly with Aid to the Church in need because they were the first to offer to help and they had a plan. Now the bishops in Iraq have assigned different priests to do the work. We have, for the cities of Qaraqosh, Basheeqa, and Bartilla, a priest who is responsible for coordinating the work for the Syriac Church, then for the Chaldean Church there is another priest that is also coordinating the work.

How are they tackling that? What is the plan for the initial rebuilding?
The initial plan is that they will start with homes, then fix churches and convents. It seems that everyone is happy with that. That is the first step. They divided the town into parts. They will operate on fifty houses at a time. They choose the area where people are more likely to go back, a safe area. Then the second step will be, after finishing these houses that are only partially destroyed, they will start with the houses that are totally burned. The plan is they will fix the houses of those who want to return to their hometowns first. Let’s say if a family had left Iraq completely and they want their home to be fixed, it will be fixed, but there will be another family who lives in that home for free until their turn comes and their own home will be rebuilt. I think they have a good plan of how to manage the work. It is a lot of work but they started well.

You’ve said that organizations like Aid to the Church in need are providing the funds. Is there any money at all from the Iraqi Central Government or the Kurdish Regional Government?
The Kurdish government no; the Iraqi government we are hoping to get something but so far there is nothing. I think they will be obligated to offer some money to rebuild but we need to think of the rest of the communities also. It is not only the towns that have been destroyed. Mosul has been badly destroyed by the airstrikes and the war that has been going on there for months now. How much the government will give to all of these places will probably depend on the amount of the destruction. We don’t know yet; we have not heard. It is not only Nineveh Plain. Mosul and other towns—Anbar, Fallujah, Ramadi—all these towns have been affected by ISIS.

What has been the emotional impact of this on the community, on all the sisters? This is not easy. How is everyone doing right now?
I think because the sisters decided from the first day of displacement to work with people, that gave them hope and they were able to give hope to other people that life continues, that we can’t just stop when ISIS is telling us to stop. We just have to continue with our mission. My opinion, the sisters did a marvelous job in the last three years helping out. They helped in different ways. We were ourselves displaced, like the rest of the people. We chose to be with the people. Some sisters were cooking for people, others were trying to get them organized in camps or tents. Some thought of opening kindergartens for children where the children could spend part of the day, things like that. We have been trying to help as much as possible. We have been knocking on doors asking people, religious communities, writing letters, asking people for help and so many had positive answers. We are very grateful to everyone who offered help or sent a donation, or offered to pray for us.

How to help:
•Donate directly to the Dominican Sisters of St. Catherine of Sienna through the secure online portals of the Dominican Sisters of Springfield or the Adrian Dominicans: https://interland3.donorperfect.net/weblink/weblink.aspx?name=E7054&id=1
•To support the rebuilding effort on Nineveh Plain make a donation through Aid to the Church in Need.
•Very large donations for the rebuilding effort may be made by direct deposit to an account set up by the Syriac Catholic Church. For that information contact Sister Beth Murphy, OP
Sister Beth Murphy, OP
The 13th General Assembly of Inter-Africa (IAOP) was held from May 28 to June 2, 2017, at the convent of St. Thomas Aquinas, Ibadan, Nigeria, under the theme: The renewal of Dominican life and missions in Africa. This assembly in which the Master of the Order, fr Bruno Cadore participated, also had the participation of the major superiors and the delegates of the entities of IAOP (with the exception of those of the Vice Province of Southern Africa who could not obtain the necessary entry visa), the members of the Coordinating Committee (CC-IAP), and many guests and observers; making a total of 37 participants. Fr. Emmanuel Ntakarutimana was the moderator and the fr. Anthony Akinwale, the keynote speaker on the theme of the Assembly.

The presentation of the various reports, the conference and the speeches of the Master of the Order on the five priorities arising from the Acts of the General Chapter of Bologna 2016 helped to highlight important issues of reflection, identify the major challenges and make decisions for the future.

Among the important issues that have emerged from the Assembly are:

**Formation**, in particular, the project of a common novitiate. The Master of the Order invited the Assembly to leave the abstraction of a common novitiate for a dialogue that starts from the existing reality, in order to take a concrete step in the direction of strengthening the existing novitiates.

**Intellectual life**: concerning the Institute under the immediate jurisdiction of the Master of the Order requested by the General Chapter of Bologna for the dialogue between theology and culture, fr. Bruno pointed out that the next Socius for intellectual life will be in charge of this question. But, there are prerequisites:
1. Give the floor to IAOP, in particular to the technical team headed by Brother Anthony Akinwale;
2. Working time in the plenary;
3. The return to IAOP entities, in particular the CC-IAP.

The Master has proposed that the small technical commission should remain its interlocutor for the next steps.

A small committee chaired by fr. Roger Gaise reflected on collaboration between universities to flesh out our Dominican "label".

**Communication**: to continue with the publication of Afridoms Flash and relaunch Afridoms Magazine.

**Economic life**: a small committee chaired by the syndic of the IAOP reflected on the economic future of Inter-Africa.

Issues of justice and peace, the presence of the Order in Southern Africa and the official integration of the community of Malabo into IAOP were also discussed. They were submitted to the decision committee for deliberation.

The Assembly also revised the Statutes of the IAOP, proposed a tern to the Master of the Order for the nomination of the next Socius for Africa and elected the new Coordinating Committee. Until the appointment of the new Socius and Coordinator of IAOP, the Master of the Order recalled that the current Socius remains in office until the end of his mandate in November 2017.

**The new Coordinating Committee**

Coordinator of the IAOP and Socius for Africa (until November 2017): fr. Gabriel Samba
IAOP Counselor for Formation: fr. Roger Gaise (R.D. Congo)
IAOP Counselor for Justice and Peace and Dominican Family: fr. Emmanuel Mulu (Kenya)
Syndic of IAOP: fr. Raphael Uwineza (Rwanda)

The mandate of the CC-IAP is three years, which means, the current committee will serve until the next IAOP General Assembly in Angola in 2020. The mini-summit will take place from 18 to 23 December 2018 in Côte d'Ivoire.

Echoes of the 13th General Assembly of Inter-Africa (IAOP): Part Two

In accordance with the Statutes of the IAOP (art. 8 § 2), the decision-making committee (Major Superiors + Coordination Committee) met immediately at the end of the Assembly in Ibadan on 2 June 2017. The
committee took the following orientations and decisions on the important points that emerged from the Assembly.

**Formation:** Following the advice of the Master of the Order asking to "leave the abstraction of a common novitiate", the decision-making committee supports the idea of strengthening existing novitiates and asked the entities concerned to proceed in three stages: 1 / The entity with the novitiate to be strengthened reflects on the question of its capacity; 2 / The entities grouped together discuss the project; 3 / These grouped entities present the project to the IAOP, specifying their respective contributions and the request for support. The IAOP will send the application to Spem Miram Internationalis or to other Provinces.

**Intellectual life:** the decision-making committee gave a mandate to the counselor of IAOP for intellectual life to: 1 / update the database of professors engaged in higher and university education. 2 / in collaboration with major superiors, to promote a framework for collaboration between institutes and universities within the IAOP, in particular through the exchange of professors and students. The evaluation of these two decisions will be made at the next IAOP Mini-summit in December 2018.

**Economic life:** the committee decided to form a technical team, efficient and competent, chaired by the syndic of the IAOP and made up of brothers Julio Candeiro (Angola), Alexius Agba (Nigeria) and Jean Rufin Munkwomo (D.R. Congo). The mandate of this technical team is to: 1 / Identify and study the feasibility of viable IAOP subsistence projects; 2 / Fund raising; 3 / Identify the IAOP projects to be financed.

**Communication:** the decision-making committee asked the new Socius for Africa to take into account the request to revive Afridoms Magazine expressed during the 13th General Assembly. He will report back to the next Mini-summit.

The presence of the Order in Southern Africa: The Assembly was edified by the diversity of interesting apostolates likely to allow a rapid growth of the Dominican presence in Zambia, as well as on the regional collaborations that are developed. The Assembly therefore encouraged dialogue and collaboration between the entities concerned. The General Curia will follow up on the issue. It encourages wider collaboration between branches of the Dominican family in Southern Africa. The decision-making committee did not deem it advisable to deliberate on the question of the determination of the territorial limits of an entity, specifying that this falls within the competence of the Master of the Order. However, we should reflect on this question: Are we working for expansion (being everywhere) or for a specificity of the mission of the Order in a given region?

**Collaboration and Justice and Peace:** The Assembly expressed the importance of regaining the collaborative flame of the beginning of the IAOP. Inter-African collaboration must be a form of listening and an expression of prophetic preaching. As for the question of Justice and Peace, the committee recalled that it is the business of all brothers and not only the IAOP counselor for Justice and Peace and the Dominican Family alone.

The theme for reflection for the next three years: The members of the decision-making committee will reflect on this and send ideas to the Socius for Africa. However, we will continue to work on the theme of renewal.

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**This zealous Dominican missionary is in the process of beatification**

Born to a wealthy Italian family in 1806, Samuel Mazzuchelli had a bright future ahead of him. He was destined to become a great politician and his father was looking forward to his son’s career. Mazzuchelli, on the other hand, had other ideas.

He wanted to become a missionary and join the Dominican Order. His father was not happy, but eventually gave Mazzuchelli his permission. With joy Mazzuchelli renounced his inheritance and joined the Dominican Order at age 17. He was first sent to Rome, but quickly desired to travel to the New World.

The Diocese of Cincinnati recruited Mazzuchelli, who left Europe before he was ordained a priest. Upon arrival at his assignment they had to petition Rome for a dispensation to ordain Mazzuchelli at the young age of 23.

Despite his inexperience, Mazzuchelli was given a vast territory to cover. He started his mission in the Green Bay area of Wisconsin, but eventually moved his base of operations to southwestern Wisconsin, eastern Iowa, and northwestern Illinois.
While living near Green Bay, Mazzuchelli would often hear confessions for 14 hours a day. His presence was welcomed by many, as the Jesuits who had brought the Christian religion were no longer there.

He baptized many Native Americans and insisted that they be given a proper education. Besides preaching in their local language, he also taught them music, geometry and various other subjects. Mazzuchelli lamented the treatment of the Native Americans by the US government and wanted them to be educated to a greater degree.

He warned in his memoirs that if the Native Americans weren’t given opportunities of education the “population of Europe shall have filled the entire continent, and then the poor Indian will have left in the land hardly a trace of his existence.”

Mazzuchelli had great success with Native Americans, but his ministry did not stop there. The young missionary was also a great architect who would go on to design 24 churches and civic buildings throughout his territory. It is even believed that he influenced the design of the Iowa State House in Iowa City.

The city of Shullsburg, Wisconsin, received some extra help from Father Mazzuchelli. According to their website, “Father Mazzuchelli also named the streets in the Northeast section of Shullsburg after the virtues of life to live by: Peace, Truth, Goodness, Charity, Happy, Friendship, Faith, Pious, Justice, Wisdom, Virtue, Mercy and Judgement. In 1958, the City Council added ‘Hope.'”

He further went on to found a community of Dominican Sisters as well as a frontier school for girls that grew into a Dominican university. According to the Wisconsin Historical Society, before his death he “taught science courses at Benton from 1854 to 1864 [and] was one of the first teachers in the state to utilize laboratory methods and visual aids.”

An architect, city-planner, scientist, teacher and linguist; above all things Father Mazzuchelli was a pastor of souls who was known for his kindness and gentleness. He did all that he could to lead his flock toward heaven.

In 1993 Father Mazzuchelli was given the title of “venerable” and recently his cause for canonization has reached another milestone. In 2006 Bishop Morlino was notified “that a man in the Diocese of Madison … believed himself to have been miraculously cured of lung cancer after visiting the mementos of Father Samuel preserved at the Sinsinawa Mound and praying for his intercession.”

This alleged miracle is currently under investigation in Rome and it is hopeful that it will pave the way for Mazzuchelli’s beatification.

Philip Kosloski

Province of St. Martin de Porres begins organization of a Dominican Fraternity for Priests

With the encouraging support of fr. Thomas Condon, OP, Provincial of the Province of St. Martin de Porres in the USA, efforts have been initiated to constitute a Dominican fraternity of diocesan priests under the direction of the Province.

Thus, in keeping with the petition made in the General Chapter of Trogir for the formation of fraternities of priests in provinces (cf. ACG 2013 Trogir, n. 120), a series of meetings was organized by fr. David Keong Seid, OP, a friar of the province who currently works as spiritual director at the St. Joseph Seminary College in St. Benedict, Louisiana.

These inaugural meetings, held from 7 to 9 of May 2017 in the Dioceses of Nashville and Lafayette, provided a forum wherein the Priestly Fraternities of St. Dominic was introduced by the General Promoter, fr. Florentino Bolo Jr, OP, to invited priests: Fr. Nicholas M. Allen (Diocese of Nashville, TN), Fr. Dan Steiner (Diocese of Nashville, TN), Fr. Patrick Broussard (Diocese of Lafayette, LA), Fr. Alexander Albert (Diocese of Lafayette,
L.A), Fr. Rodel Faller (Diocese of Beaumont, TX), and Fr. Roger Estorque (Archdiocese of Galveston-Houston, TX).

Most of the priests have already been in contact with Dominicans in the previous years. Fr. Patrick, who currently serves as Parochial Vicar at the Cathedral of St. John the Evangelist in Lafayette, Louisiana, is an alumnus of the Pontifical University of St. Thomas Aquinas in Rome. Fr. Rodel joined the fraternities during his formation years at the University of Santo Tomas Central Seminary in Manila, Philippines. Fr. Roger spent many years of his life as a friar of the Dominican Province of the Philippines, before being incardinated in the Archdiocese of Galveston-Houston. Fr. Nicholas and Fr. Dan are both involved in collaborative undertakings with the community of the Dominican Sisters of St. Cecilia in Nashville.

Furthermore, the Provincial has welcomed the efforts of fr. David to guide a group of young men who are undergoing formation for the priesthood at the St. Joseph Seminary College in St. Benedict, Covington. The seminarians regularly gather together under the direction of fr. David for the purpose of preparing themselves for their eventual participation in the Dominican Family through the Priestly Fraternities once they receive the sacrament of Holy Orders. Even now, the group envisions the possibility of expanding to other seminaries. Fr. Alexander, who currently serves as Parochial Vicar at St. Peter's in New Iberia, Louisiana, is an alumnus of the same seminary. With these developments, the Province hopes to establish in the near future a local Dominican fraternity of diocesan priests under its direction.

**Rome Exhibition of the art works of fr Kim En Joong, OP**

The exhibition of the works of art of the renowned Dominican artist, fr Kim En Joong titled, “Schegge di Luce” will hold at the Pontifical Urbaniana University in Rome from 12 July to 29 September 2017.

The exhibition is organized in honour of the 60th priestly anniversary of Cardinal Godfried Danneels, the Emeritus Archbishop of Malines-Bruxelles. In 2000, at the exhibition at Saint-Michel Cathedral in Brussels, fr Kim attracted the attention of Cardinal Danneels and a great friendship was born. The exhibition also pays tribute to Bernard Anthonioz and Geneviève de Gaulle-Anthonioz, close friends of fr Kim. There will also be a feature of three poems of François Cheng, poems inspired by the works of fr Kim.

**The Person**

Born near Seoul, South Korea in 1940, fr Kim attended the School of Fine Arts in Seoul in 1959. Originally a Buddhist, he received baptism in 1967. Drawn to Europe in 1969 out of a strong desire to know more about Western ‘abstract’ art, he entered the Dominican Order in Fribourg, Switzerland the same year. He made his first religious profession of vows in 1971 and was ordained to the priesthood in 1974.

A painter and a priest, these are two vocations that are seamlessly combined in his person. Therefore, from the very beginning, his mission as a preacher has been expressed in the arts of paintings, stained glasses, ceramics and liturgical vestments. At the same time, his profound experience of the Christian faith gives a spiritual dimension to all his works.

**The works of art**

The uniqueness of his art stems from an inner experience from which faith appears far more visibly in his works than in other forms of art which begs for explanation. The vastness of his works are enormous.

**The Paintings:** fr Kim is indebted to and remains faithful without exception to the needs for this form of abstract painting. This gives him the opportunity to explore the shapes and colours, the absence of figures, traits and stains with a wealth of expression so original and unique to him. From his use of the power of colours to his discovery of oil on canvas which gave his pictorial intuition the expression of freedom, life and mystery, combining and relating the intimacy of poetic and spiritual experiences.
The Stained Glasses: The stained glasses of fr Kim have a combination of both contemporary architecture and Romanesque architecture, combined with unique forms and techniques which convey their unique quality. These glasses can be admired in the windows of the Basilica of Brioude, the Cathedral of Évry, the Basilica of the Sacred Heart in Brussels and the Chapel of St Irenaeus in Lyon.

The Ceramics: Entering into a Korean tradition of more than a millennium, fr Kim creates series of ceramics from the wealth of his encounter with Maurice Brivot in 2002, at the laboratory of Charolles ceramics. Far from catching up with classical forms (pots, plates), he deforms and transfigures them. It is certain that, in any case, he attaches great importance to this form of art.

The Chasubles: Liturgical vestments have always been of general interest to artists because of its magnificent orthodox style. As a painter and a priest, fr Kim felt the need to make chasubles. Although, these are not theatrical customs or those of public characters like judges, doctors etc., they are at the service of a mystery that finds its expression in the liturgical celebrations.

The exhibition will be open all days of the week except on Saturdays and Sundays.

Ordination to the Priesthood of Fr. Philip Mulryne OP

Today (Saturday 8 July) in Dublin Reverend Brother Philip Mulryne OP was ordained a priest for the Dominican Order (Order of Preachers) by His Grace Archbishop Joseph Augustine Di Noia OP during the 11.00am celebration of Mass in Saint Saviour’s Church, Dominican Street. Archbishop Augustine Di Noia is Assistant Secretary at the Congregation of the Doctrine of the Faith and he travelled from Rome for today’s special ceremony.

Philip Mulryne was born in Belfast and whilst playing for his parish soccer team: Saint Oliver Plunkett, Philip was spotted by a scout for Manchester United Football Club and invited as a 14 year old to go to Manchester for a trial. Philip impressed and then signed a schoolboy contract for 2 years. In 1994 Philip finished secondary school and went to Manchester United full time as a professional on a four-year contract. Making his debut in 1997 against Ipswich Town Football Club, Philip played five times in total for the first team before being transferred to Norwich City Football Club in 1999, playing 135 times for Norwich City during a period of six years. Philip made his debut for the Northern Ireland Football Team in 1997 against Belgium and went on to play 27 times for Northern Ireland, scoring three goals.

After short spells at Cardiff City and Leyton Orient, Philip retired officially from football in 2009 and entered the Diocesan Seminary of Saint Malachy’s Belfast, spending two years studying philosophy at Queens University Belfast and at the Maryvale Institute. Philip completed his studies in philosophy and went to the Pontifical Irish College, Rome, to study theology for one year at the Gregorian University before discerning a call to religious life. Philip entered the Dominican Novitiate House in Cork in 2012.

We rejoice with Fr. Philip and his family on this beautiful day. Please keep Fr. Philip OP in your prayers as he starts the next step of his life as a Dominican in his priestly vocation!

Please see blow some pictures of the events, and a short video. A more extended video will be made available in a short while.

Luuk Dominiek Jansen OP
Hindu to Atheist to Agnostic to Anglican to Catholic to Dominican to priest

A remarkable journey will reach a new stage on 15 July when Br Robert Krishna OP will be ordained a priest by Archbishop Anthony Fisher OP at St Benedict’s, Broadway.

Br Robert’s journey began in Bangalore, India. Originally a Hindu, he became an atheist at the age of 10, and in his late teens considered himself an agnostic.

When he was almost 18 he arrived in Australia and began a science degree at the University of Sydney, hoping to major in physics.

In 2001, about three years into his degree, he decided that mathematics was not his forte. At this time, he also began to suffer from depression.

The philosophical side to this depression was a worry about whether his own life, and judgements, human life and human judgements, and the world in general had any transcendent value at all, or if they were mere “sound and fury, signifying nothing.”

It seemed to him that the only alternative was that the world and human beings had value because they were valued by someone not transient – God.

And the only reasonable historical claimant to divine status was Jesus Christ. He was not mythological but really existed. So he began attending an Anglican Church and was baptised in September 2002.

He now realised that Christ is not merely a figure of history but a person to whom we can reach out.

Around this time, Br Robert encountered some Catholics at Sydney University.

One thing which impressed him was the fact that there were many young Catholics who were happy in living what the Church teaches.

“I was converted through their example and conversations, rather than through their arguments” he said.

Of the latter, one which sticks out was the exasperated comment of the chaplaincy convenor at the time, Robert Haddad: “You’re never going to get all the answers to all your objections, and at some stage, you need to make a leap of faith.”

It was a throwaway line, but it contains a truth which bothered Br Robert until it ended up convincing him. He was received into the Church in 2003 and confirmed a year later by then-Bishop Anthony Fisher OP, who had just been ordained a Bishop. Robert Haddad was his confirmation sponsor.

Br Robert met the Dominicans through the Sydney University chaplaincy and through a friend who had decided that he would make a good Dominican before he had even become Catholic.

He was introduced to several Dominican priests who gave him a model of prayer and also of devotion to study and preaching.

Around this time, he acquired a strong devotion to St Augustine whose own conversion story and teachings on the grace of the Incarnation strongly attracted the fledgling young Catholic.

He was drawn to Augustine’s image of every Christian as called to witness to the mercy and the condescension of God which he himself receives.
Over the years, he was also drawn to the priesthood by the witness of joy shown by the Dominican Sisters of St Cecilia.

After a long period of discernment and delay, he eventually applied and was accepted into the Dominican Order in 2010.

He took the name ‘Robert’ after the last Australian Dominican who died before his entry into the Order, Fr Robert Mutlow, whom he had known as an impressive witness to the generosity of God.

“It is the strange choice of God to call me through and for his people, which draws me to religious life and to Holy Orders” he says in recounting his story.

“Conscious of the difference that God has made to my own life, I feel called to bring God closer to people, particularly as he reveals himself in the sacraments, the Scriptures, and the history and the life of the Church.”

Having received confirmation from Bishop Anthony Fisher when he was Auxiliary Bishop of Sydney, Br Robert was ordained to the diaconate by Archbishop Anthony last year during the jubilee celebration for the 800th year since the birth of the Dominican Order in 1216.

On 15 July at St Benedict’s Broadway, Br Robert will become Fr Robert Krishna OP, the culmination of many years of searching for that truth, goodness, and beauty which radiates from the face of Jesus Christ.

Fr Thomas Azzi OP.

A new website dedicated to the cause of Elisabeth Leseur

“The future will be what we make it; let us reflect on this thought so that it may motivate us to act. ... Let us work at transforming ourselves and our lives. Let us influence those around us, not by useless preaching, but by the irresistible power of our spirituality and the example of our lives.” Elisabeth Leseur (1)

We know we are just two of the many individuals around that world that have come to know and love the faith journey and writings of Elisabeth Leseur. Our hope is to coordinate and strengthen each person's individual efforts to share that faith journey and to further the cause of Elisabeth. Thus, with the help and encouragement of many new friends, we were able to bring to life a new website ELcause.org

From the beginning, we believed strongly that we must make the site available in as many languages as possible, because Elisabeth's followers can be found around the world. Our new friends have worked hard to translate the content of ELcause.org into English, French, Portuguese and Spanish. It is our goal to add Italian before the end of the year. Since launching ELcause.org, the universal church has really come alive before our eyes! Every day brings a little joy as we witness new visitors from around the world encountering Elisabeth for the first time. In only three weeks since our initial launch, Elisabeth’s message has reached new audiences in 28 countries and on every continent except Antarctica. We have been graced by beautiful correspondence from individuals from many walks of life with the common theme of love of Elisabeth's faith journey and writings.

We realize that God's providence for the future of Elisabeth's cause will unfold in God's time. Thus, while it was with great enthusiasm that we launched the site, we recognize content and news may not change at the same pace as news of the world. We launched the monthly eNewsletter for Elisabeth Leseur's Circle of Friends in July 2017, to reflect on some aspect of Elisabeth's writings each month, and just to keep in touch.

Friends in July 2017, to reflect on some aspect of Elisabeth's writings each month, and just to keep in touch. We selected one of Elisabeth's short writings on the virtue of Hope, written at her sister's request, as our first
reflection. In the July eNews we also gently requested action on the part of her followers. We asked, where possible, to have a Mass said with the intention of Elisabeth's cause.

We chose this first action, since the Church considers the Mass as the greatest possible prayer of intercession. We know the great value Elisabeth placed on prayer and her complete belief in the power of the communion of saints. We are asking for Masses to be said near the anniversary of her birth, October 16th. As of this writing, we have confirmed four masses, three in the United States (Eugene, OR, Pittsburgh, PA, and Melbourne, FL) and one in Nova Scotia, Canada. We would love to add many more to this list!

We extend much gratitude to our many new friends who have helped to create this new platform to unite followers and supporters of Elisabeth Leseur. Please help us ensure we have included all content and efforts on ELcause.org, by emailing us any books, articles, or videos you have found to elcause.org@gmail.com. We especially welcome content in languages other than English; as we add new language translations, we would love to see the content reflect the universality of the faith.

Jennifer and Joe MacNeil, United States

(1) Elisabeth Leseur’s quote is taken from Janet Ruffing, “Elisabeth Leseur – Selected Writings”, published by Paulist Press.

Fr Bruno Cadoré makes a rare visit to Iran

The visit of frs Bruno and Vivian was brief but a very special occasion for us here in Tehran. It was repeatedly said to me afterwards that their presence was a wonderful reminder that we are not forgotten but are part of a greater family of brothers and sisters who remember us and pray for us.

On the first evening, we went to visit a small group of the Chaldean/Assyrian community who had gathered for Mass with Archbishop Ramsi, a bishop who had studied with the Dominicans in Iraq. We joined them for tea afterwards and fr Bruno spoke to the people about his meeting with the Christian community in Iraq.

Fr Bruno spoke in French which was then translated into Assyrian or modern Aramaic.

The following morning we went to visit a Shia mosque and shrine in the north of Tehran, a place of pilgrimage and prayer. Afterwards we wandered through the nearby bazaar which has a large preaching hall used during the holy month of Muharram. Near the shrine, Imamzadeh Saleh, fr Bruno saw the tombs of those who fell in the Iran/Iraq war and are considered the martyrs of our time. It was a brief taste of the unique culture and world of Islam in Iran.

In the evening, we had Mass in our Dominican church of St Abraham. Considering that it was mid-week and many of parishioners were at work, there was a great attendance. After Mass, we gathered in the parish room. There we had refreshments and some music, both classical and modern provided by the young people and folk dancing performed by the Filipinos. Most of all this gathering was a chance for our people to welcome and chat with frs Bruno and Vivian. There was a great mixture and variety of languages but there were no language barriers in that atmosphere of affection and joy. We were truly honoured by this visit of fr Bruno to our small community and will remember it as a special time of prayer, reflection and celebration.

Fr Paul Lawlor, OP

Threats to the Human Rights of Children in a migration situation


Mr. President

Caritas Internationalis and the co-signers of this statement (Dominicans for Justice and Peace) wish to take this opportunity to raise the issue of the current threats to the human rights of children
in a migration situation, both unaccompanied internally displaced children and migrants.

We would like to call upon the Human Rights Council to intensify its efforts to protect and promote the rights of migrant children in accordance with international human rights standards, and especially with the Convention on the Rights of the Child (CRC). In a time when the human rights of refugees and migrants in general are being eroded and violated at alarming rates, the Council has a duty to show strong leadership to protect migrant children, especially when they are travelling alone.

We would like to remind State parties to the CRC their commitments to protect all children, including migrant children. Far too often migrant children are not seen and treated as children. Authorities and ordinary people tend to forget that child protection principles and measures should be applied in all circumstances, including to unaccompanied migrant children. Unaccompanied migrant children are not a security threat, they are fleeing in search of shelter, better living conditions and often have to stand up for themselves without a legal guardian. Security issues should not be an excuse to by-pass the steps that should be taken for child protection.

Therefore, we want to recommend the following:

1) There should be a prohibition on detention of both unaccompanied minors and of those with a family or travelling with an adult. Studies on detention of children have proved how this kind of treatment affects their lives also in the long term. Alternatives should be provided, such as community or family placement, or special open facilities for families with minors, which have proved to be effective and less costly.

2) Children should never be deported. They can only be sent back if the return home is in their best interest and does not put their life or wellbeing at risk. Often children, even as young as 14, are sent abroad by a family or a community as an investment, including to earn and send money back home to support their relatives, who they do not want to disappoint. The international community shall urgently address the many root causes of forced displacement of minors and ensure that both global compacts are ambitious in terms of providing protection to all children.

3) Curtailing the human rights of anyone, let alone children, should never be accepted, regardless of the context. We hope the Council will show leadership by reminding duty-bearers of their obligations to ensure the full enjoyment of human rights for all children.

Thank you Mr. President.
Delivered by: Ms Floriana Polito, Caritas Internationalis

Preaching Justice Starts at Home
Fr Benjamin Earl OP, Procurator General of the Order, reflects on his role at Santa Sabina in the light of our wider mission.

A New Challenge
Dominican friars promise obedience to the Master of the Order in accordance with our Rule, the laws of the Order. That profession is intended to set us free for the proclamation of the gospel which is the mission of the Order and of the whole Church. Such freedom means that from time to time friars are asked to take up new challenges in unexpected places. Just occasionally this request comes directly from the Master of the Order himself and takes us to missions in distant lands.

When the Master asked me to see him in February 2016 he might have asked me to go to our mission with indigenous peoples in the Amazon; or to promote reconciliation in Colombia; or to engage with the Islamic world in the Middle East; or to labour for the gospel in what Pope Benedict XVI called the 'digital continent' of the internet. Instead, however, I was asked to come to Rome as Procurator General of the Order. The office of Procurator General is so unromantic that even many friars do not know of it, but in fact it is one of our most ancient offices; the first brother recorded as Procurator General was fr. Troianus de Regno in 1256, and I am the 123rd in that line!

Working with the Holy See
From the thirteenth century to the twenty-first, a large international Order like ours has always needed to work closely with the Papal Curia. The Procurator General is the principal official for transacting canonical business
with the Holy See. Requests for permissions, approvals and dispensations which exceed the authority of the Order's superiors are presented to the various departments of the Roman Curia. A lot of this has to do with dealing delicately, mercifully and justly with the cases of friars and nuns who have various problems in their vocations, but I'm also involved in the canonical side of new ventures and any restructuring the Order undertakes.

Alongside this work representing the Order to the Roman Curia, the Procurator General is also a member of the Order's General Council and adviser to the Master and other members of our Curia on canonical and constitutional matters. I'm frequently consulted too by Provincials around the world who deal with tricky canonical situations.

'Head Office'
The General Curia is based at Santa Sabina on Rome's Aventine hill. Pope Honorius III gave St Dominic himself the use of the site, and made a gift of the property in 1222. I have the privilege of living in a cloister which once was home to St Dominic, St Albert the Great, St Thomas Aquinas, and many other figures in the intervening centuries. From my office I can see the cupola of St Peter's, although when it comes to presenting business in person, the Vatican is a 40-minute walk – a pleasant stroll, except in the height of the Roman summer!

While the work of our Curia – and perhaps especially of the Procurator General – can sometimes be seen as a little remote from the Order's mission on the ground, this should never be the case. The Curia exists to serve, coordinate and support this mission. A community of thirty brothers drawn from all over the world faces its own special challenges, but like any other priory in the Order we live, pray and study together and strive to preach the good news whether in our own basilica or further afield, often across five continents simultaneously!

Dominicans and Justice
There is a constant thread in our theological tradition of proclaiming and defending justice. Fr Francisco de Vittoria and the Salamanca School established the theoretical foundation for human rights in the 16th century; fr. Bartolomé de Las Casas and fr. Antonio de Montesinos and others applied these notions to the oppressed indigenous peoples of the Americas. Dominicans speak up for justice because this is demanded both by the dignity God gives to human nature and by the gospel.

If our preaching is to be authentic it is vital that we too listen to the message we proclaim. We must practice justice within the Order if we are to be effective preachers of justice. The Procurator General has a key role to play in that work as cases are referred to the Master and the Roman Curia. I must see that due process is followed, calling attention to the rights of the brothers, other members of the Dominican Family, and all God's people.

'This is what the Lord asks of you', says the prophet Micah: 'to act justly, to love tenderly and to walk humbly with your God' (Micah 6:8). If this is our calling, then the work of justice is not merely a key bureaucratic function, but must be central to living out our Christian and Dominican vocation. Much that the Procurator General deals with is challenging, and occasionally it is distinctly unpleasant; but it is a joy not just to serve the mission of the Order in a technical role, but in this way to participate in the Order's mission everywhere in striving for justice, loving all people and walking the path trod by Christ and St Dominic.
**Official News**

**Fr José Nunes is the new Provincial of the Province of Portugal**

Fr José Manuel Valente da Silva Nunes has been elected as the new Prior Provincial of the Province of Portugal. The election has been confirmed by the Master of the Order, fr Bruno Cadoré and fr José has accepted. He succeeds fr Pedro da Cruz Fernandes who has just concluded his term.

Fr José was born in 1956 at Lisbon. He had his novitiate at the Convent of Toulouse after which he made his religious profession in the Order in 1977 and was ordained to the priesthood in 1984. He studied Theology at the Catholic University of Portugal, Pastoral Institute of Madrid and the Pontifical University of Salamanca where he concluded his doctoral thesis in 1989.

For 9 years, he was on mission in Angola where, in the company of other friars, he founded the community at Waku Kungo. He has been part of the pastoral team at the Parish of St Dominic, Benfica, moderator of the Provincial Centre of Studies, President of the Institute of St Thomas Aquinas and the Vicar of the Provincial.

He is a professor and a chaplain at the Catholic University of Portugal. He was the initiator of the Missionary Animation Department of the Patriarchate of Lisbon and has been involved in the Fé dos Homens programme. He has been teaching Pastoral and Practical Theology and his academic search are mainly in the field of Humanities with emphasis on Philosophy, Religion and Ethics. He has also published a number of articles and books.

Fr José was first elected Provincial in 2005 and he served for 2 terms.

**Fr Richard Ogedengbe is the New Provincial of the Province of Nigeria and Ghana**

Gathered at their Provincial Chapter at Ibadan, the Capitular friars of the Province of St Joseph the Worker, Nigeria and Ghana have elected fr Richard Adelakun Ogedengbe as their new Prior Provincial. The Master of the Order has confirmed the election and fr Richard has accepted with the profession of faith. He succeeds fr Charles Ukwe who has just concluded his second term.

Born at Oka-Akoko in Ondo State, Nigeria in 1962. He had a Masters degree in Business Administration before he join the Order. He made his first profession in the Order in 1996 and was ordained to the priesthood in 2004 after studying Philosophy and Theology at the Dominican Institute in Ibadan.

After his ordination, he was assigned to St Paul Priory and All Saints Parish, Oyigbo where he served as the syndic of the community. He was later assigned to St Dominic Priory in Lagos where he served as the sub-priory for two terms. For the past 12 years, he has been the syndic of the Province.

**Fr Juan Luis Mediavilla García is the new Syndic of the Order**

The Master of the Order, fr Bruno Cadore has appointed fr Juan Luis Mediavilla García as the Syndic of the Order. He is a son of the Province of Hispania and he succeeds fr Hilario Provecho who has just concluded his term.

He was born in 1961 at Asturias, Spain. He received the habit in Culeruega in 1979, made his profession of vows in 1980 and was ordained to the priesthood in 1989. His first assignment was in the community of La Virgen del Camino at León, Spain.
He has a Licenciate in Theology from the Pontifical University of Salamanca and Pedagogy from the Complutense University of Madrid. He also has a Masters in Counselling with a focus on Family Counselling, he is an expert in Family Mediation.

He has been involved in the pastoral ministry in the parishes of Vigo, Olivar at Madrid, Oviedo and the Shrine of Virgen del Camino at León. He worked at the Colegio de Atocha, Madrid and as the Director of the Colegio de La Felguera en Asturias. He worked in the family counselling center at Valladolid for 10 years.

In his province, he served as a member of the formation team of the Pre-novitiate at Valladolid and of Theology Students at Salamanca. He was a member of the provincial council, Economic council, assistant syndic of the province and member of the Board of Spem Miram. He has been superior and prior of several communities.

**Fr Francesco La Vecchia has been elected as the Provincial of the Province of St Thomas Aquinas in Italy**

The Capitular friars of the Province of St Thomas Aquinas in Italy, gathered at the Convent of Madonna dell’Arco, have elected fr Francesco La Vecchia as their Prior Provincial. The Master of the Order, fr Bruno Cadoré has confirmed the election and fr Francesco has accepted according to the regular norms.

Fr Francesco was born at Messina (south of Italy) in 1972. He entered the Order at Firenze in 1991 and was ordained to the priesthood in 1997. He studied Philosophy at the Pontifical University of St Thomas Aquinas (Angelicum), Choral Direction and Composition of Sacred Music at the Pontifical Institute of Sacred Music, Oriental Ecclesiastical Sciences at the Pontifical Institute of Oriental Studies, all in Rome.

He has taught at the Pontifical Seminary of Pius XI in Reggio Calabria and at the Interprovincial Faculty of Philosophy at Napoli. He established a School of Theology for the Laity at the mandate of the Diocese of Mileto-Nicotera-Troppa in 2001.

In the province, he has served as; Promoter of Preaching, Superior of the community and Rector of the Shrine of the Basilica of St Dominic, Soriano Calabro, Superior of the community and Rector of the Shrine of the Basilica of Santa Maria della Coltura and Master of Students at the Interprovincial House of Studies at Napoli.

**Fr Fausto Arici has been reelected as the Provincial of the Province of St Dominic in Italy**

The Capitular friars of the Province of St Dominic in Italy gathered at the Convent of St Dominic in Bologna have reelected fr Fausto Umberto Arici as their Prior Provincial for the second term. Fr Bruno Cadoré, the Master of the Order has confirmed the election and fr Fausto has accepted.

Fr Fausto was born in Castendolo, Brescia (northern Italy) in 1972. He entered the Order in 1998 and after his novitiate, he made his first religious profession the following year. Following the successfully completion of his initial formation, he was ordained to the priesthood in 2005. After his ordination, he studied further and obtained a Licentiate in Theology and a Doctorate in the History of Political Thoughts.

He has been a lecturer at the Facoltà Teologica dell'Emilia-Romagna, the interprovincial institute of Philosophical studies of the Provinces of Italy and Malta located at Bologna. He was the Director of the Institute of Religious Science “Ss. Vitale e Agricola” in Bologna and the President of the Congregation of the "Servi della Eterna Sapienza".
Fr Aldo Tarquini has been reelected as the Provincial of the Roman Province of St Catherine of Siena

The Capitular friars of the Roman Province of St Catherine of Siena gathered at the Convent of Saint Dominic, Fiesole have reelected fr Aldo Tarquini as their Prior Provincial for a second term. The Master of the Order, fr Bruno Cadoré has confirmed the election and fr Aldo has accepted.

Fr Aldo was born in Rome in 1941. After his novitiate year in 1960, he made his first religious profession of vows. At the completion of his initial institutional studies and formation, he was ordained to the priesthood in 1967. He studied theology further at the Pontifical University of St Thomas Aquinas (Angelicum) Rome.

For over twenty years, fr Aldo taught religion in various public high schools. He has been the Pastor of the Parish of San Marco and the Prior of the Priory of Santa Maria Novella both in Florence. Just before his election as Prior Provincial, he was the Pastor of the Parish of San Domenico di Fiesole in the Diocese of Fiesole, Florence.

Calendar of the Master of the Order for August 2017

4–6: Celebration of the Anniversary of the arrival of Dominicans in South Africa
6–8: Visitation of the Nuns and brothers in Zambia
13–31: Summer break

All articles are available on www.op.org