Pope Francis closes the Jubilee of the 800th Anniversary of the Order of Preachers

On the 7th of November 2015, the Master of the Order, fr Bruno Cadoré opened the Jubilee of the 800th Anniversary of the Order at the Basilica of Santa Sabina, Rome. Subsequently, Dominicans all over the world began the yearlong celebration. The theme of the Jubilee was “Sent to preach the gospel”, a recalling and a renewal of the mission of the Order, the mission entrusted to Dominic by the Church. The Jubilee year was a period to look back and examine the ways we have effectively carried out this mission and to suggest ways in which we will better carry it out in the future. Therefore, throughout the Jubilee year, Dominican friars, sisters and laity held various events in Rome and all over the world.

The Jubilee celebration culminated in these last two events; the Congress on the Mission of the Order and the Closing Mass. The Congress on the Mission of the Order which was held at the Angelicum from 17 to 20 January 2017 brought together friars, nuns, sisters, lay Dominicans, collaborators and friends. For fr Bruno, following the conclusions drawn from the Congress, the priorities of Dominicans in the coming future should be these three convictions: “preaching, fraternity and encounter”. The focus should be on, "young people, the digital world, emigration, and above all study and study and study to build communities”.

The Closing Mass was celebrated by the Holy Father Pope Francis at the Lateran Basilica, Rome on the 21st of January 2017. There were over 2,000 members of the Dominican family and friends in attendance.

During his homily, the Holy Father highlighted the importance of the Order of Preachers throughout history of the Church.

“Today, we give glory to the Father for the work that Saint Dominic carried out, full of the light and salt of Christ, 800 years ago; a work at the service of the Gospel, preached with the word and with life; a work that, with the grace of the Holy Spirit, has helped so many men and women to not be dispersed in the midst of the
'carnival’ of worldly curiosity, but who instead savoured the taste of healthy doctrine, the taste of the Gospel and became in turn light and salt, craftsmen of good works ... and true brothers and sisters that glorify God and teach <others> to glorify God with the good works of life.”

The Congress and the Eucharistic celebration in Rome were the last events of the Jubilee Year of the Order. It is the end of the celebrations and at the same time, a new beginning for all Dominicans. Now we have been challenged, motivated and empowered to go forth and preach the gospel in a new and better way and to meet the challenges of our time and places.

For more pictures from the Closing Mass, click here – https://www.flickr.com/photos/dominicosweb/sets/72157677929430410/with/31604627574/

**Dominican Art Exhibition in Australia**

In 800 years of their history, many Dominicans (nuns, sisters, friars, and members of the laity) have been involved in the Arts. All over the world, art works by Dominicans are to be found in many churches, monasteries, Dominican institutions and places where Dominicans live and work.

To mark the 800th anniversary of the approval of the naming of the Order of Preachers - the Dominicans - various artists from around the world were invited to hang a piece of their work at the world headquarters for the Dominican Friars at Santa Sabina in Rome from late 2016 through to early 2017.

Contemporary Dominican artists use a variety of mediums and techniques in their work and cover many different themes. Some works depict Dominican saints and those beatified, while others feature topics and themes around Dominican prayer and spirituality. At the same time, other Dominican artists paint landscapes or portraits and yet others create abstract works on canvass, in sculpture or in stained glass.

Some of these works, such as those by Fr Kim En Joong OP, are now beginning to be discovered in Australia. The Korean born Dominican who lives in Paris, has won many awards for his work which are to be found in many churches, cathedrals, monasteries, and galleries in Europe. Early in 2017 an exhibition of his work will be held in the Vatican. His work has, till now, never been exhibited anywhere in Australia.

During February 2017, various groups of Australian Dominican Sisters and Friars have agreed to sponsor with ATF Press an event similar to that being held at Santa Sabina, Rome.

In five cities around Australia, works by six contemporary Dominican artists from around the world will be on exhibition for a short period in venues closely associated with the pastoral and educational activity of the Sisters and Friars in Australia.

The artists are: Sheila Flynn OP (Australia, South Africa and the UK), Mary Horn OP (New Zealand), Kim En Joong OP (France, Switzerland and Korea), Maurice Keating OP (Australia), Crist6bal Torres OP (USA), and Rosemary Yelland OP (Australia). Some of these artists are involved in the Dominican Art Exhibition being held in Rome.

Some of the original works by these artists will be on display which will be for sale. Other pieces not for sale will be available in high resolution quality prints and these may be purchased at each venue. Also on sale at each venue will be books and cards featuring art work by these artists.

Dates and venue are the following:
1. Adelaide, as part of the Adelaide Fringe, Cabra Dominican College, Cumberland Park, from late Friday afternoon of 17 February through to Sunday afternoon of 19 February.
2. Melbourne, Parish Centre of St Dominic's Parish, Camberwell, afternoon of Tuesday 21 February through to the afternoon of Thursday 23 February.
3. Canberra, Australian Catholic University, Watson Friday 25 February through to Sunday 27 February
4. Sydney, Santa Sabina College, Strathfield, the afternoon of Monday 27 February through to the afternoon of Wednesday 1 March
5. Brisbane, San Sisto College, Carina, the afternoon of Thursday 2 March, through to the afternoon of Saturday 4 March.

For further information about the Dominican Art Exhibition, please ring the curator, Mr Hilary Regan of ATF Press, on 0411876099.

● Let yourself be known – reaching out to our secular contemporaries

The unique celebration of the 800th anniversary of the Order in the Netherlands

The Dutch culture is one of the most secularized in the world. That is why in 2016 the Dominican Family in the Netherlands wanted to reach out to their contemporaries in unusual ways: by serving beer with life-questions, making a radio show, inviting writers on a retreat and re-creating the Dominican habit with a fashion-artist. Communications officer and theologian Arjan Broers contemplates on the results: ‘A preacher must be willing to be changed’.

There is a lot of talk about identity these days, it seems to be something one must either sell or defend, by telling how great you are or by attacking people who are different. In 2016 the small Dominican Family in The Netherlands did something brave: they celebrated their 800-years old identity by making themselves known to strangers. In the process they learned something about who they are and how they are perceived.

The Dutch culture is one of the most secularized in the world. Many people hardly know anything about the Gospel or the Church, except perhaps the prejudices. So when, during the Provincial Chapter of 2013, the oldest friar in the province asked: ‘Who is today’s innkeeper?’, we immediately knew who to focus on in our communications in 2016.

The story of Saint Dominic talking all night long with an innkeeper who sympathised with the Cathars became the paradigm for the celebrations of the 800 years anniversary of the Order of Preachers. Of course the sisters and brothers aimed for their well-known audiences as well. Despite the old age of most of them, they were able to create a host of lectures, concerts, pilgrimages and celebrations in their churches, convents and study centers.

In order to reach out to secular contemporaries we created a project in co-creation with young and non-religious communication professionals. We invited them not to please the Dominicans, but their own curiosity, their desire to learn. Our project meant to create opportunities for encounters, both in person and via diverse media, between Dominicans and secular seekers.

We started by presenting a special beer called Zondag (Sunday, Dominica in Latin). The beer came with coasters on which we printed quotes from Dominican ‘celebrities’ like Thomas Aquinas, Catharine of Siena, Meister Eckhart and Edward Schillebeeckx. ‘What makes you thankful and how do you know that?’ Or: ‘What do you hope for?’ Or: ‘Where do you belong?’ were some of the questions to stir up conversation.

We created a radio show in the summer, together with the broadcasting organisation KRO (founded by a Dominican in 1925!). The show was about the pivotal points in human life, such as birth, finding your vocation, marriage, belonging and death.

We identified seven items and linked them to the sacraments. We send an ‘insider’ (a lay Dominican radio reporter) to secular places where life-questions can emerge. And we let an ‘outsider’ get acquainted with the sacraments by talking to a diversity of priests. They had to find new words to explain their beliefs. ‘It surprises me’, reporter Maarten Westerveen said: ‘again and again I feel that the sacraments are about me – and at the same time I feel my world is expanding’.

3
We invited six writers on a retreat and published their stories and essays with an avant garde publishing house. We had meetings with students from a student association called after Albert de Great and students from a secondary school called after Dominic. In Zwolle the friars invited three singer-songwriters to stay with them and write a song for Mary – it’s too much to mention.

Learning who you are can be painful. Dominicans are eager to claim their appreciation for encounters, but sometimes we had difficulties getting brothers and sisters to join in. Many of them are old and/or very busy, but there is another reason. Reaching out to people outside of our churches and convents is delicate and scary. ‘Every time I need a little push’, a 82-year old sister told me, ‘and then I deeply enjoy it’.

When you set out into the world, as Pope Francis encourages us, to share God’s friendship, as our Master Bruno Cadoré encourages us, you never know if you will have an impact on the person you will meet. But you can be sure that the encounters will change you.

Faith and love are first of all transferred via faithful and loving persons. This is especially true in a secular context where people respond to authenticity rather than to truth. This makes the mission of the preachers in our days all the more exciting. You have to be present, open and honest. And you have to be willing to be changed – and disappointed too!

Over the course of a year we reached over a million people, communications experts told us. In the final weeks our project to create ‘a new habit’ with a fashion designer caught international attention. It turned out as a great opportunity to share the story of Saint Dominic and his followers, and talk about the values we literally wear.

Nevertheless, it feels like we only scratched the surface, in reaching out to our contemporaries in a time of angry debates on identity. But we learned something about the art of preaching: it is about taking the risk of letting yourself be known. But then again: isn’t that what we proclaim to believe in and live from?

Arjan Broers

**Dominican friar sings on the streets of Manhattan**

“I want the Church to go out into the streets,” declared Pope Francis at a youth gathering in Argentina. “I want us to defend ourselves… from all that which means being closed up in ourselves. Parishes, schools, institutions are made in order to come out.”

The Dominicans of the province of St. Joseph took heed.

So, Blackfriar Films — the province’s media division — hit the streets of New York City with Fr. Austin Dominic Litke, Fr. Bob Koopman, O.S.B., and Leah Sedlacek as they performed a new arrangement of the beautiful 17th-century hymn “The Call,” composed by George Herbert and later made famous by Ralph Vaughan Williams. Scenes were filmed at the Brooklyn Bridge, Our Lady of Good Counsel parish, Grand Central Station, Columbus Circle, and the Staten Island ferry.

The move was not the first of its kinds by the friars. In fact, it seems to be their modus operandi, publicly living the Catholic faith in the heart of New York City. Cardinal Dolan recognized this mission when he celebrated the dedication Mass of the chapel at the Dominican-run Catholic Center at NYU: “We’re not afraid to say this is where the Catholic Church belongs… We want to be right smack dab in the middle of this public square… because we are not afraid.”

Here they are, speaking about what it is to live Catholicism in the middle of bustling, not always Catholic-friendly Manhattan, at the NYU campus and beyond:
Every other week our Lay Dominican fraternity “Lacordaire” meets in the rooms of the monastery and parish of St. Paulus in Berlin Moabit. Our eyes are turned to the photograph of Mrs. Witte. She greets us, friendly and self-confident, always giving us some new hope. We’d like to share her story – a story of hope really – with you.

The room where we meet is the one in which the meetings of the senior members of our parish take place. It’s precisely this room where Mrs. Witte led “her” senior citizens’ social group and meeting point. She led it almost to the end of her life in 2005. It was the last of her many projects. Two days a week a diverse programme was offered there: singing, dancing, praying, a gym group, some other activities like little day trips, summer vacations in the Rhön and so on. With Mrs. Spiekermeier at her side (mostly playing the piano) she here created an anchor point, offered protection and shelter, a harbour for many.

Offering protection and shelter characterized her whole life. Susanne Witte was born in 1905 in Berlin. In Berlin Moabit she spent her childhood and youth. In St Paulus she made her First Holy Communion. And even as a young woman she was already engaged in youth work in the Dominican parish. She chose to become a social welfare worker. At that time social work was a new occupational profile for independent women. It turned out to be her calling.

In the 1920s St. Paulus counted about 22,000 members (today there are “only” 5,500 members in the same area). The parish of St Paulus was one of the poorest in all Berlin. Unemployment, abundance of children and poor living conditions characterized lives. Br. Ulrich Kaiser OP was pastor of the parish. “He was aware that only words are not enough in hard times like that. So he founded different aid associations which organized warm rooms, soup kitchens and recreation homes for children. He explored new avenues in city pastoral work”. Susanne Witte had been an important member of his team. In the early 1930s he managed to purchase property in Friedrichshagen on the south-eastern outskirts of Berlin. A job creation plan for the workless and voluntary work done by members of the parish enabled the community to erect a chapel and a small household building on the premises. From then on Susanne Witte travelled to Friedrichshagen by rail and tram taking along a couple of dozen children from poor Moabit who were longing for air and light. She took part in organizing youth meetings and religious retreats there too.

Up to the year 1937 Susanne Witte was able to work as a pastoral assistant for the youth work in St. Paulus. Then the National Socialists – who came to power in 1933 – prohibited any Catholic youth work and she had to be laid off. She then got another job at the communal health services of the Reinickendorf district. There she mostly took care of young mothers and single working women. In the meantime she continued her work in St Paulus on a voluntary basis. She was a Lay Dominican (the Third Order at that time) and led the Marian Congregation. All her life she especially loved the Silesian Marian hymns.

Her Jewish colleague Ruth Casper took part in her group activities in St Paulus too. Ruth converted to Catholicism in 1926 there. “We always felt deeply connected by the life we shared in the parish” Susanne Witte recounted.

Here is a reference to the situation of the Jews in Nazi Germany: shortly after the so-called “Machtergreifung” in 1933 with the call to boycott Jewish businesses, the first anti-Jewish measures began. Before the beginning of the Second World War, these measures by “Nuremberg Racial Laws” of 1935 mainly continued. The discriminatory regulations regarding civil rights, prohibition of marriage, professional opportunities defined who was a Jew, a half-Jew, etc.. A terrible culmination point had been the burning of synagogues throughout Germany, the “Reichspogromnacht” on November 9, 1938. Many Jews left Germany. From that very night in Berlin Bernhard Lichtenberg (canon of the cathedral) every Sunday prayed publicly for the persecuted. He was later denounced and died on his way to a concentration camp in 1943. In 1996, he was beatified by Pope John Paul II. Once again with the beginning of the war in 1939 the situation of the Jews exacerbated dramatically. In 1941/1942 the worst phase of the Holocaust began. From all over
occupied Europe the Jews were deported to collecting points and ghettos in the east and taken to extermination camps such as Auschwitz and others and murdered in their millions there.

In 1942 Ruth Casper had been deported too. However, she succeeded in getting a message through to Susanne Witte in which she asked her to take care of her mother. The mother, Regina Kirschbaum, who was firm in her Jewish belief, was placed in a “Jewish House”, a kind of collecting point near Bayrischer Platz in Berlin-Schöneberg. Susanne Witte visited her there: “I went to this house with shaking knees, but at least could enter. I had been there a couple of times to bring her mother some necessities and other things. They had almost nothing to eat…”

The Gestapo also came searching for the inhabitants of this house. But Regina Kirschbaum managed to hide in the basement and so evaded deportation. “In the evening of that day, Mrs. Kirschbaum stood in front of my door with a handbag and asked if she could come in. I said, certainly. She came in, very distraught, as I had been. From then on she stayed with me. It had been so far easy and natural, as I lived alone. I had no relatives whom I could have endangered and then she was the mother of my friend, who was dear to me. And both of us still didn’t know what had happened to her daughter. We just suspected. Yes, from then on she stayed with me.” Regina Kirschbaum stayed with Susanne Witte until the end of the war.

Both women were able to survive together with the help of her social environment. “You only knew what happened in your own little district, because you didn’t talk about it, except for in the parish, in which I had help from my friends – maybe four or five and there was one of the priests, who helped me, sometimes they even came up to me, a young priest, who knew about it, said: Listen, there is imminent danger. I’ll bring your Jewish friend to someone across the street. She isn’t suspicious.”

They often engaged in religious conversations, which Susanne Witte remembered as having been very intensive and impressive. “You know, this Jewish woman had some belief! I mentioned it earlier, she made me feel ashamed by her great, firm belief in God. It was incredible. She sometimes said to me reproachfully: You’re a Christian, aren’t you? If you believe in God and Christ how can you be so scared? We often talked about the bible and such things. Basics of the Christian religion, because she couldn’t understand, that her daughter, the youngest of three children, converted to Catholicism.” Regina Kirschbaum could even observe the Sabbath at Susanne Witte’s home.

As “quite naturally” she many times described her commitment, even though she knew about the danger: “Well, I knew, that I could have been arrested…you know, maybe I did have a naïve belief in God, I don’t know. I never contemplated it to the end, what could have been. My closest friends told me that it could become dangerous. They knew and said: Are you crazy, that won’t work, you can’t. And I said: Would you leave the mother of a good friend on the street and subject her to certain death? Would you…?”

She remained a social worker for the Reinickendorf district until she retired. After her professional life she headed a Mothers’ Convalescence home “Maria Rast” in West Berlin on a voluntary basis and was very active in various charitable and social works. St Paulus still remained the focus of her spiritual life and the centre of her activities. As the last of her many projects, she founded her senior citizens’ social group meeting point.

It was impressive to see how sensitively yet assertively she dealt with people, whether old or young. She perfectly knew who felt like an outsider, who needed encouragement or consolation.

In 1999 Yad Vashem recognized Susanne Witte as “Righteous Among the Nations”. In 2005 she died only a few weeks before her 100th birthday.

Susanne Witte helped because she felt she had to. She never expected anything in return. When we meet in St Paulus, her example greets us and gives us hope and confidence. She would have said: “Why, certainly, it’s quite natural.”

Text: Margret Burkart and Hans Gasper.
English translation: Silke Petersen and Herwig Weinert.
World Peace, Urbanization and the Dominican Family

A few months of sabbatical have afforded me the privilege to work at the Dominican Leadership Conference’s United Nations office in New York with Margaret Mayce, O.P. Recently with the encouragement of Margaret’s assistant Katherine Maloney, I attended a U.N. meeting on the topic “Sustaining Peace in an Urban World.” The topic of the presentations was the intersection between the disparate global issues of urbanization and peace-making. I admit to an initial difficulty grasping the concept, but the memory of two members of the Dominican family – Giorgio LaPira and Dominique Pire – and an entire branch of it – the active Sisters – came to mind as a help in framing the issue.

Before the talks even started, the topic put me in mind of the saintly Giorgio LaPira (1904-1977). A member of the Dominican Laity, he was the mayor of Florence for two stints in the 1950s and 1960s. Celibate, he lived for a time while mayor with the friars at the famous San Marco convent. He was a tireless crusader for the poor and, more to the point, used his status as mayor as a launching pad for engagement with global issues. He was an advocate for peace in the Middle East and an end to the nuclear arms race. In 1954 in Geneva he delivered a speech that posed the poignant question, “Do nations have the right to destroy cities?” Over a half-century ago, Giorgio saw the connection between the universal common good and healthy cities. Having been given the title “Servant of God” his cause for Beatification is now in Rome.

One of the speakers at the U.N. conference made an impressive presentation on the plight of displaced persons in Lebanon, a country where one-fourth of the people are refugees. I was reminded of Fr. Dominique Pire, the Belgian Dominican friar who won the Noble Peace Prize in 1958. Although his work would later go global, he was initially recognized for helping refugees from Eastern Europe after World War II. A kind of prophet of Vatican II, he inspired a continent-wide ecumenical coalition to help the “DPs” (displaced persons) in a way that guaranteed their dignity. “Help for self-help” was his simple motto and his organization, Heart Open to the World, established refugee centers called “European Villages.” More than camps, these were truly places to live, where the displaced could maintain a semblance of their culture while gradually being included in their new country.

Education is a means to integral human development. In that sense the many religious sisters, including Dominican sisters, who educated immigrants and their children in America’s cities were and are disciples of peace. It is truly a miracle to consider how the “huddled masses” who came to America’s shores in the nineteenth and twentieth centuries so often met with love, order and learning thanks to these dedicated religious. Instead of succumbing to the chaos of slum life, multitudes were, as I heard a bishop put it, catapulted into the middle class. Oftentimes the “American Dream” was thus leavened by faith.

At the U.N., Dominicans and others seek to bring faith to bear on the world’s problems and challenges. It’s good to know that others have gone before us, showing us that it is possible to be a light amidst the darkness of urban and global problems. As the Holy Father gives his blessing urbi et orbi this Christmas, may we all, wherever we work, be a blessing to the city and the world.

By Fr. Francis Belanger

The Dominican Movement of Families (DMF), founded in 2011, is part of the Dominican Family as recognized in 2013 by the Provincial Chapter of the Roman Province of St. Catherine of Siena. The DMF intends to offer to all the families the ability to interpret and gradually establish their conjugal and family experience in the light of the Gospel through the wisdom and experience of the Dominican lifestyle; it aims, at the same time, at enriching the Church, the community and the contemporary civic society through the experience of marriage and family.
The idea came on the occasion of the National Dominical Youth Day on April 30, 2011. There was a need that needed an urgent response: how to follow in the future the young people who gathered at our convents? Thus a method of accompaniment in the growth was developed, through marital-family vocation, notably: the Dominican Movement of Families.

From the organizational point of view, it was conceived as a very agile structure mainly rooted in a network with its own internet website (now under construction) and a monthly newsletter. Membership of the movement takes place by sending an e-mail address and is open to any person independently of his religious or ideological affiliation, as the original sense of the words “family” and “Dominican” means universal openness to all human beings.

The Movement also organizes a summer Dominican Week for families, which combines specific marital-family training, a holiday at a sea resort and various cultural insights.

The mere fact of sharing for a few days the same house, following a daily schedule similar to the monastic life’s - as far as this can be possible for families with numerous little children - invites spouses, brothers, sisters and children to see themselves and be perceived in a new way: in a ‘familiar’ way.

The monastery location is very attractive to the children: the cloister, the terraces and the refectory appear fascinating to the eyes of those who instinctively admire life in general. Also, for the consecrated, the proximity of spouses and parents with children revives the awareness of the importance of the “family” as an instrument of communion and mission: to be at the service of people who mostly live…in families.

In addition to this first-hand experience of contacts and mutual understanding, the movement wants to offer the opportunity to interpret its own state of life in the light of the lifestyle of the other state of life. To this aim, the main features of the Dominican spirituality - democratic government, preaching, study and liturgical life – are proposed as a marriage and family life mode.

For three years, at the Dominican Monastery of Santa Maria della Neve e S. Domenico, the DMF has organized seminars for families, focused on the nine chapters of the letter of Pope Francis ‘Amoris Laetitia’. The meetings will take place from Saturday lunchtime to Sunday afternoon and will be animated by a married couple, a nun, a sister and a friar.

For 2017, the meetings will have the following schedule:

4/5 March - “In the beginning it was ‘falling-in-love’: risking the future for love” Ilaria Delicati and Francesco Maiorca (Presidents of MDF) Sr. Jaqueline Richard op
6/7 May - “The realities that concern us are challenges”(Amoris laetitia, 57) Synthesis between tradition and modernity. Sonia Cannas and Stefano Galletta – Fr. Christian-M. Steiner op
3/5 November - “The eyes on Jesus: the family vocation” Raffaelangela Pani and Andrea Mameli -sr. Tiziana C. Caputo op

For more details, please write to: padrechristian@libero.it or visit www.movimentodomenicanodellefamiglie.com

**3 Questions for Br. Olivier-Thomas Venard op - Appointed Consultant to the Congregation for Divine Worship**

Vice-Director of the École Biblique and director of The Bible in Its Traditions program, Br. Olivier-Thomas Venard adds to his responsibilities: Pope Francis appointed him on Sunday, January 15 as consultant for the Congregation for Divine Worship, directed by Cardinal Sarah. Three questions to a lover of the holy liturgy.

*You have just been appointed a consultant to the Congregation for Divine Worship and the discipline of the sacraments, what connection do you have with the liturgy?*

First, as a Christian, it is to the great traditional Latin liturgy,
discovered with the Benedictines when I was 23 years old, that I owe a first "conversion". Then, as a Dominican brother and priest, I am above all a practitioner of the liturgy. In the Province of Toulouse, of which I am a son, we like to unfold (déployer) the ritual generously, and I remember with emotion the long conversations with our fr. André Gouzes at the Abbey of Sylvanès. Today I am singing at St. Stephen’s Monastery in Jerusalem, where we are trying to open up the holy Liturgy especially for pilgrims from all over the world who fill the basilica at Christmas and Easter.

Do you have any particular thoughts on this topic so far?

Yes, my personal research, whether in literature, theology or biblical exegesis, is focused by the liturgical act. In particular, Sacra Pagina, the third volume of my trilogy of -theological poetic- (« poétique théologique » in French), is centered on three liturgical experiences: the Book, the Cross and the Eucharist. I also wrote with Sr Marie de Langeac o.p. (Genevieve Trainar) Adoro, my shortest book but the one I prefer: a « little treatise on the presence of God featuring three Dominican voices » directly inspired by the famous poem of our brother Thomas Aquinas. I also composed, with a collaborator and an inspirer who taught me a lot, Sr Marie-Madeleine Saint Aubin o.s.b. (Monastery of Sainte-Marie-des-Deux-Montagnes, Quebec), a full liturgical annotation on the Passion, as part of our research program, The Bible in Its Traditions.

More than historical or canonical issues, it is the poetics and aesthetics of the liturgy that captivate me; in a liturgy worthy of the name, these have to be in keeping with poetics and aesthetics of Christ in the Gospel, because it is He who comes in the liturgy. It is this link between “christophany” and liturgy that we must truly deepen; for this we must no doubt also renew our gaze upon the Scriptures. This explains the words of the founder of the École Biblique, the Venerable Fr. Marie-Joseph Lagrange, « I like to hear the Gospel sung by the Deacon at the lectern amid clouds of incense: the words then penetrate my soul more deeply than when I find them in a journal article »… When you unroll the Torah scroll in the synagogue, or when we open the Gospel Book in the church, we are not about to read in order to “inform » or to “understand »: we are going to continue to « live » the sacred story. When one opens the Book, in liturgy, the divine Word is addressed to us here and now: something must happen! If it can be useful, I will be happy to propose such contributions, inspired by poetics and Judaism, to the next deliberations of the Congregation.

As a religious and biblical scholar, as deputy director of the Bible School, how did you receive this appointment?

Among the first people at the time to give me an indication of this appointment were the Little Sisters of Jesus, who are giants of charity: as religious, what a grace to feel thus associated with the heart of the life of the Church … It is also an honor to be invited to help, however modestly, in the ministry of Peter and an invitation to pray for our Pope! It is a joy at last to have to collaborate with Cardinal Sarah, for whom I have the greatest admiration.

The Bible is never more itself than when it is proclaimed in the liturgy, which is the proper hermeneutical framework of Scripture; therefore, as a member of the École Biblique, I could only accept this nomination. It even encourages me to realize a dream that I have nourished for several years: to launch a seminar « Bible and Liturgy » here next year.

● Colorful tribute to 800-year-old Dominican legacy

It also sheds light on the intrepid missionaries who were among the first to bring the faith to our islands and to establish parishes and schools—Luis Antonio Cardinal Tagle Manila Archbishop

The Order of Preachers (OP) will close its historic 800th foundation anniversary on Jan. 21 with a Mass presided by no less than Pope Francis at the Archbasilica of St. John Lateran in Rome.

Elsewhere around the world, Dominican institutions are holding parallel celebrations in the run-up to the closing of the Dominican jubilee.
A vigil at Rome’s famous gothic church Santa Maria Sopra Minerva of the Dominicans will be held on Jan. 20.

A similar vigil is being held in another continent—in Asia, at the ancient Church of Santo Cristo of the Holy Rosary Province of the Spanish Dominicans in San Juan City, Metro Manila.

On Jan. 20, Lingayen-Dagupan Archbishop Socrates Villegas, president of the Catholic Bishops of the Conference of the Philippines and himself a Dominican clerical fraternity brethren, will celebrate Mass and close the Jubilee door at the Santo Domingo Church in Quezon City.

But the Dominican jubilee’s significance is expected to linger as much as the congregation’s influence and legacy has endured for eight centuries. The order, after all, has produced thinkers (St. Thomas Aquinas, Francisco de Vitoria), reformers (Catherine of Siena, Savonarola, Lacordaire, Blessed Innocent V, St. Pius V, Yves Congar), artists and writers (Fra Angelico, Fra Bartolommeo, Matteo Bandello), whose novellas were used by Shakespeare for his plays, Nobel laureate Sigrid Undset), humanists and social reformers (Bartolome de las Casas, first Manila bishop Domingo Salazar, University of Santo Tomas founder Miguel de Benavez, Nobel Peace honoree Dominique Pire; Gustavo Gutierrez, father of liberation theology, and Frei Betto, recipient of the Unesco José Martí Award), mystics (Meister Eckhart), scholars (Marie-Joseph Lagrange, who founded Ecole Biblique et Archeologique in Jerusalem), and scientists and engineers (Albertus Magnus, Giordano Bruno, who was burned as a heretic, Ignatius Dante, Joseph Galien, and even Juan Villaverde, builder of the famous Villaverde trail in the Cagayan Valley).

Perhaps a capsule summary of that enduring legacy could be seen in one of several commemorative books published around the world for the Dominican jubilee—“400@800: A Tribute to the 8th Centenary of the Dominican Order (1216-2016),” published by the UST Publishing House (tel. 7323522).

Half as old
The book is a 400-year-old institution’s tribute to an older 800-year-old institution.

“UST is half as old as the Order of Preachers, but both owe their origin to St. Dominic, preacher of grace, both gratefully celebrate the generosity of God, the Giver of all graces, the wellspring of unending grace,” writes Fr. Gerard Francisco Timoner III, OP, Philippine prior provincial and the only Philippine member of the International Theological Commission that advises Pope Francis.

True to the Dominican Order’s many-sided involvements and achievements, “400@800: A Tribute to the 8th Centenary of the Dominican Order (1216-2016)” is collaborative effort that features articles authored by members of the Order, the academe, and the UST community.

“While this grand tome presents a magnificent story of 400 years, it also sheds light on the intrepid missionaries who were among the first to bring the faith to our islands and to establish parishes and schools,” writes Manila Archbishop Luis Antonio Cardinal Tagle in his message.

With beautiful photographs and illustrations that transport readers to another time, the book is easy on the eye as it is a delight to read. The first part, “Dominicans in the Philippines,” opens with a brief historical timeline of Dominican presence in the country. It recounts how Dominicans actively engaged in missions that naturally targeted far-flung areas, where non-Christians could be converted and territories could be established. It also includes an informative piece on St. Dominic de Guzman, the Spaniard who, along with St. Francis of Assisi, led the mendicant friar movement that reformed the medieval church—a preacher in every sense. The chapter ends with the beginnings of the Dominican Province of the Philippines by Fr. Rolando V. de la Rosa, OP, former rector of UST.

Comprehensive history
What follows is a comprehensive history of UST written by historian Regalado Trota José. The chapter, which is supplemented by images, illustrations, books and documents from UST’s very own collection, maps out the storied institution’s past, from its conception in 1605 to how it has come to be known as the “Catholic University of the Philippines” and the only pontifical university in Asia.
Pacific century

The book’s third part, “The University of Santo Tomas Today,” gives readers a glimpse of the inner workings of UST at present “as both a Catholic institution and a leading comprehensive university in the Pacific.” Aside from tackling spiritual formation in UST, which highlights the memorable papal visits to the university, the chapter also outlines the university’s departments and their work.

“UST@400,” the book’s fourth chapter, spotlights the university’s quadricentennial celebration (2011 to 2012). Concluding “UST@400”—and perhaps this is one of the most visually enriching entries in the book—is a part dedicated to UST’s exhibition at the United Nations Educational, Scientific and Cultural Organization (Unesco) Headquarters in Paris, held Sept. 21 to 23, 2011, the only Philippine university to be accorded such a privilege by Unesco.

“400@800” includes a laudable set of appendices that gives readers access to information about the university, effectively complementing the narratives found in the book.

With the proud legacy of UST, it is evident that the Dominican Order has indeed been successful in its three-fold mission endowed it by the great St. Dominic: “Laudare (to praise), Benedicere (to bless), Praedicare (to preach).”

“As we begin the University’s next centenary,” writes Fr. Herminio Dagohoy, OP, rector of UST, in the foreword, “this exquisite volume will provide us with the wonderful opportunity to engage in a nostalgic dialogue with our historic past and lead us to a dynamic and vibrant discussion about our singular accomplishments as we flip through its pages.”

Alyosha J. Robillos

**Sr Marie-Bernadette, the oldest Dominican nun celebrates 110**

She is arguably the oldest Dominican alive and could also be the world’s oldest nun alive as she celebrates her 110th birthday and 90th anniversary in the religious life. She is Sr Marie-Bernadette of the Dominican Monastery of Dax, France. Sr Marie-Bernadette is setting a double record with her biological age (110) and her age of profession in religious life (90).

According to her Prioress, Sr Marie-Bernadette is a gift to the monastery and the Order, a testimony to monastic life and an inspiration to the rest of her community. The community is more excited about their 90th anniversary of religious profession which will come up on the 18th of April. This is indeed a unique record.

Even in her advanced age, Sr Marie-Bernadette continues to hold strong to her prayer life, praying for the Order and the world. Let us remember her in our prayers for strength and grace.

The Dominican Monastery of Dax continues to struggle in their life of prayer and contemplation. They also engage in sewing and the making of pastries as a means of sustenance. They ask for our support and prayers especially for vocations to the monastic life.

**Asia-Pacific Council of Lay Dominicans visits Hong Kong and Macau**

With the blessing of the Prior Provincial of the Holy Rosary Province, Fr. Javier Gonzalez and the fraternal welcome of Fr. Bonifacio Solis, the officers of the Asia-Pacific Council of Lay Dominicans (APCLD) joined the Lay Dominicans, English-speaking Chapter and Chinese-speaking Chapter, in their monthly meeting at the Dominican House of Studies in Kowloon on November 6, 2016.

Dr. Belen L. Tangco, Asia-Pacific Coordinator on the International Council of Lay Dominican Fraternities (ICLDF), addressed the Lay
Dominicans of Hong Kong. Ms. Estrella Jona Tabayoyong, Asia-Pacific Secretary-General of Lay Dominican Council, and Mr. Vincent Libo-on of the Provincial Secretariat, DPP, and ALAB -Veritas Secretariat, were present and actively interacted with Hong Kong Lay Dominicans.

The group also visited Macau Lay Dominicans on November 7 graciously accompanied by Ms. Marian Yip. Bro. Steve, Sis Nits and two other Lay Dominicans of Hong Kong. The Macau group members under formation are under the spiritual guidance of Fr. Luis Miguel, Prior of the Dominican House. Fr. Fausto Gomez also warmly welcomed the visiting Regional officers. Fr. Jervis Sy generously shared his time and historical expertise in a swift but meaningful visit to Macau financial and commercial centers and historic sites.

The regional visit has been a part of the Asia-Pacific fraternal bonding being carried out by the Coordinator. Dr Belen L. Tangco, OP

● **English Translation of the ACTS of the General Chapter of Bologna 2016**

Under the coordination of the Province of St Albert the Great, USA, the New Priory Press has published the English translations of the Acta Capituli Generalis Provinciae Ordinis Praedicatorum Bononiae (Acts of the General Chapter of Provincials of the Order of Preachers in Bologna).

Copies are available online at the New Priory Press website.

For further inquiries on the publication, you can contact fr Louis Morrone, OP at L.morrone@opcentral.org

● **Call for Papers: Dominicans and Civil Authority**

During its whole history, from the Medieval Ages to the contemporary times, the Order of Preachers has engaged the civil authority, both on the local and international level. There have been times of both close cooperation as well as harsh conflicts between them.

Considering such complex affairs, the editorial board has chosen to give volume 3 (2018) of the Archivum Fratrum Praedicatorum, Nova Series, monographic character on the topic; Dominicans and Civil Authority. We will be pleased to evaluate original contributions dealing with the proposed subject considering different perspectives and situations.

Theoretical reflections of the members of the Order shall be compared with the real facts in local contexts, on the level of individual provinces or priories as well as on the national and international level. The objective is to put together a volume which would offer the best possible overview of an aspect of the history of the Dominican Order which has been little investigated until now.

Interested scholars are invited to submit by end of April 2017 an abstract of an article they intend to write (200-250 words). The selected topics ideal for publication shall be submitted by end of 2017 through the email address istitutostorico@pust.it; they shall not exceed 45,000 characters (excluding footnotes). The articles will be submitted for peer review.

Archivum Fratrum Praedicatorum
Istituto Storico Domenicano
istitutostorico@pust.it
**Dominicans and Human Rights, Past, Present and Future: A book on the Salamanca Congress**

*Edited by Mike Deeb OP and Celestina Veloso Freitas OP*

To mark the long history of Dominican involvement in the defence of human rights, in the year celebrating the 800th anniversary of the confirmation of the Order of Preachers, two hundred Dominican brothers, sisters and laity met in Salamanca, Spain, to discuss the contribution of the Dominican Order, in the past, present and future, in the promotion and defence of human rights.

It was in the city of Salamanca in the sixteenth century that, prompted by his Dominican brothers, such as Bartolomé de las Casas, who were defending the indigenous people of Latin America against the Spanish conquistadores, Francisco de Vitoria planted the seed of today’s international human rights movement.

This volume presents in original languages the eleven papers given in Salamanca as well as the statement adopted by the delegates at the end of the meeting. They combine historical views, theoretical insights and testimonies from life experience. This offers a rich contribution, not only towards strengthening the role of the Dominican Family, and even the universal church, in defending human rights, but also towards a deeper understanding of ‘evangelisation’ and ‘mission’.


The book which is a co-publication between ATF Press, In Australia, and UST Press, Colombia is now available for purchase online here. It will also be available at the forthcoming Mission Congress/Closing of the Jubilee at the Angelicum in Rome. Price – Euro 25.

**The basic Dominican Family in Zambia is complete**

The Dominican contemplative nuns anticipated a very special Christmas when the first Dominican friar arrived in Kabwe Diocese, Zambia in the person of fr. Emmanuel Taiwo, OP on 8th of December 2016, the great Solemnity of Our Lady of Immaculate Conception. Three days later on 11th December, we welcomed our Brother for a lunch and an interesting fraternal sharing. Our anticipation of a special Christmas was indeed blessed. Our celebration began with Christmas Midnight Mass and lasted till Tuesday 27th December after Mid Afternoon Hour of Office when our Brother left for his temporary residence. The Breaking of the Word and Bread were indeed tangible. The sharing of the meals and Recreations had added joyful blessings with them.

Our Brother Emmanuel is the first Dominican to step in Zambia for a foundation as far as we know. He is soon to be followed by two companions after setting the ground level with the preliminaries. The Dominican Brothers are coming from St Joseph the Worker Province, Nigeria and Ghana. Indeed God’s time is always the right one. Dominicans Friars have been awaited by the Dominican Missionary Sisters of the Sacred Heart of Jesus in Zambia since 1924 and by the Dominican Nuns since 2013. At last, the basic Dominican Family in Zambia is complete. We look forward to the birth of the rest of the family members as time moves on.

Our Brothers immediate work in the Diocese is the Shrine of Our Lady that will not be far from our Monastery. Indeed the closeness in working together in our preaching ministry of the Nuns and Friars from their origins is coming to birth in Zambia. We heartily thank the Bishop of Kabwe, Rev. Bishop Clement Mulenga, SDB and the Dominican Friars of St. Joseph the Worker, Nigeria and Ghana who have heard the voice of the Lord like Mary did for the presence of the Friars in Zambia.
We invite you to join us in the blessings of the Lord with prayer that our mission in Zambia will be fully directed by the Lord and will be pleasing to Him for the salvation of His people.

A very Blessed Christmas and grace filled New Year 2017!

Dominican Contemplative Nuns, Kabwe, Zambia

**Solemn Profession in the Province of Our Lady of the Rosary, Hong Kong**

On 31 December 2016 Brother Bosco Xiong Zhiyong made his solemn profession in the hands of Fr. Provincial Javier Gonzalez in a ceremony that took place in the Chapel of St. Albert Priory, at Rosaryhill School, Hong Kong, during the solemn recitation of Vespers of the Solemnity of Mary the Holy Mother of God.

Fr. Provincial, in his exhortation, recalled that the profession is made till death and all the professed brothers have the duty to live with fidelity the religious oaths and promises that they have made to God. Forty Dominicans from the two communities of Hong Kong, including postulants, novices, student brothers and priests, witnessed the profession of brother Bosco. All of them thanked God for all the graces received during the celebrations of the 800 Jubilee of the Foundation of the Order and the Year of Mercy.

The religious ceremony ended with the singing of the Salve Regina and the O Spem Miram. Afterwards a fraternal agape dinner was served in the dining room of St. Albert Priory. Brother Bosco is completing the Licentiate in Religious Studies at the Holy Spirit College Seminary.

Fr Emiliano Pérez, OP - Hong Kong

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**Official News**

**Fr Yimmy Caballero Suáres is the New Prior Vice-Provincial of the Vice-Province of Bolivia**

Fr Yimmy Caballero Suáres was elected the Prior Vice-Provincial of the Vice Province of Bolivia on the 25th of January 2017, the feast of the conversion of Saint Paul and the election has been confirmed by the Master of the Order, fr Bruno Cadoré.

Fr Yimmy was born in 1980 in Comarapa, Santa Cruz, Bolivia. He entered the Order in 1998 at the time Bolivia was a Vicariate of the Province of Teutonia. He had his novitiate in Chiquinquirá, in the Province of San Luis Bertrán of Colombia and made his first profession in 2002. He studied Philosophy and Theology at the Bolivian Catholic University and obtained a degree in Theology. He graduated in Civil Law from the Universidad Domingo Savio. He was ordained a priest in 2007.

He held the position of parochial vicar of the Immaculate Conception Parish of Comarapa from 2007 to 2010. Since 2011 he has served as parish vicar of the Parish of Santo Domingo de Santa Cruz. When the Convent of Santo Domingo was founded in 2012, he was chosen as the first Prior, and later re-elected for a second term.

He has been a member of the Vice-provincial Council and he is also a Judge of the ecclesiastical court of the Archdiocese of Santa Cruz.
The Homily of the Pope Francis at the Closing Mass of the Jubilee of the Order

Closing Mass of the Jubilee of the Order – 21 January 2017 at the Basilica of St John Lateran, Rome

Pope Francis

The Word of God presents us today two opposite human scenarios: on one hand the ‘carnival of worldly curiosity’ and, on the other, the glorification of the Father through good works. And our life always moves between these two scenarios.

In fact, they exist in every age, as Saint Paul’s words to Timothy demonstrate (cf. 2 Timothy 4:1-5), and also Saint Dominic and his first Brothers, who moved between these two scenarios 800 years ago.

Paul warns Timothy that he must proclaim the Gospel in the midst of a context where people are always looking for new teachers, myths, different doctrines and ideologies … “Prurientes auribus” (2 Timothy 4:3).

It is the carnival of worldly curiosity, of seduction. Therefore, the Apostle also instructs his disciple with strong words, such as “urgent,” convince, rebuke,” “exhort”, and then “be steady,” “endure sufferings” (vv. 2.5).

It is interesting to see how already then, two thousand years ago, the Apostles of the Gospel found themselves before this scenario, which in our days has developed and globalized, given the seduction of subjectivist relativism.

The tendency to seek novelties, proper to the human being, finds its ideal environment in the society of appearance, of consumption, in which often old things are recycled, but what is important is to make them seem new, attractive, captivating.

Truth is also made up. We move in the so-called ‘liquid society,’ without fixed points, without axes, deprived of solid and stable references, in a culture of the ephemeral, of usage and of discarding. Highlighted clearly in face of this worldly ‘carnival’ is the opposite scenario that we find in the words of Jesus, which we just heard: “Give glory to your Father who is in Heaven.”

And how can one pass from this pseudo festive superficiality to glorification? It is realized through the good works of those who, becoming disciples of Jesus, have become “salt” and “light.”

“Let your light so shine before men – says Jesus – that they may see your good works and give glory to your Father who is in Heaven.” In the midst of yesterday’s and today’s ‘carnival,’ this is the answer of Jesus and of the Church, this is the solid support in the midst of a ‘liquid’ environment: the good works we can do thanks to Christ and to His Holy Spirit, and which gives birth in the heart to gratitude to God the Father, praise, or at least to the question” ‘Why,’ ‘Why does that person behave like this?’, disquieting the world in face of the testimony of the Gospel.

However, for this ‘shakeup’ to happen, salt must not lose its taste and the light must not be hidden (cf. Matthew 5:13-15).

Jesus says it very clearly: if salt loses its taste, it’s no longer useful. Alas if salt loses its taste! Alas a Church that loses her taste! Alas a priest, a consecrated person, a Congregation that loses its taste!

Today, we give glory to the Father for the work that Saint Dominic carried out, full of the light and salt of Christ, 800 years ago; a work at the service of the Gospel, preached with the word and with life; a work that, with the grace of the Holy Spirit, has helped so many men and women to not be dispersed in the midst of the ‘carnival’ of worldly curiosity, but who instead savoured the taste of healthy doctrine, the taste of the Gospel and became in turn light and salt, craftsmen of good works … and true brothers and sisters that glorify God and teach <others> to glorify God with the good works of life.”
The Closing Mass of the Jubilee: Preparations - Part 1 and 2

On 21 January at 4 pm in the Lateran Basilica, Pope Francis will preside over the closing Mass of the Order of Preachers’ 800th Anniversary, an important event which should not only direct our thoughts toward the Order’s history but nourish us for the future as well. Since every Eucharist is the celebration of the Church – in this case particularly one of the Dominican Family – it is good to prepare well for such an event so that we may truly celebrate together, in the fullest sense of the word, remembering that the liturgy is not only about who the celebrant is or who gets to sing in the choir, but rather that it engages and expresses the entire Church with the richness of diverse roles and vocations! Let me thus explain some particularities of this unique celebration.

Before Mass we will pray the Rosary, a prayer so important in our Dominican tradition. It will be led in five different languages by fra Bruno Cadore, the Master of the Order. Obviously, our Dominican Family speaks more than five languages and is composed of more than five cultures, so the response parts will be recited in Latin in order to better express the universality of our heritage and the unity of the Dominican prayer. Before each mystery there will be a short choral piece to help us enter into meditation. At the end of the Rosary we will chant to St Dominic: Imple Pater quod dixisti - believing that he intercedes for us, as he promised on his deathbed and has fulfilled for almost 800 years.

As a preparation for Mass - the ineffable mystery of God’s dwelling among us - we would like to spend few moments following the Rosary in intentional silence, to recollect our busy minds and make ourselves disposed to God’s own action through the liturgy.

Each Eucharist is an image of the entire Church, which means also of the Order of Preachers in the richness of its different forms of life, with Dominican bishops, former Masters of the Order, and representatives of the Dominican Family from all over the world. Although Mass will be celebrated mostly in Italian, in order to emphasize both unity and diversity of the Dominican prayer we will sing in different languages compositions coming from our traditions, both old and new. Let us start our preparations with the easiest parts. We encourage you to download the text of the songs and to listen to the recordings.

For Communion we will use Adoro Te devote, a well-known hymn written by St Thomas Aquinas. The mass settings, however, are contemporary arrangements.

The Closing Mass of the Jubilee: Preparations - Part 2

As part of our preparations for the Closing Mass of the Jubilee, let me propose a perspective to our January 21 liturgical celebration. Properly speaking, even though we are incorporating into it some Dominican traditions which have nourished us for centuries, it will still be a Pontifical Mass.

The first element of the Dominican tradition is the prayers and readings of the Mass. We will use the Votive Mass to Saint Dominic, composed around his canonization in 1234. These texts are among the oldest testimonies of the Dominican liturgy, dating even before its unification in 1256 which would shape Dominican way of prayer for centuries.

During the Eucharist we will sing a selection of new compositions in three official languages of the Order. As the entrance chant we will use “Mon Dieu, ma Misericorde”, remembering Saint Dominic’s prayer under the cross: “Lord, what will happen with the sinners?” Compelled by the same zeal we are encouraged to bring our loved ones and the difficulties in our lives, and unite them with the sacrifice of the cross. For offertory we will sing “El Pan de San Sixto” which takes us into the refectory of the first Roman foundation, recalling the miracles of Saint Dominic when he multiplied bread for his hungry brothers. For communion, filled with joy and gratitude, we will sing “Thanks Be to You, O Lord!” At the end of our celebration we will sing two well-known antiphons: “Salve Regina” to Our Lady and “O lumen Ecclesiae” to Saint Dominic, asking for their intercession.
There will be two other noteworthy moments. The first is the “Our Father” (“Pater noster”) sung in Latin and the second is the Prayer of the Faithful which should reflect the universality of the Order and express our common intentions in the best possible way. The desire of praying together, instead of separately, is also part of our Dominican spirituality and tradition, as we are reminded by the Rule of St. Augustine: “the main purpose (...) is to live harmoniously (...), intent upon God in oneness of mind and heart”. Thus there will be seven intercessions. Each of them will be briefly introduced in Latin giving everybody an opportunity to pray in unity. Then the intercessions will be further elaborated in the vernacular. We will conclude each of them by chanting together “Kyrie eleison”.

In conclusion, let me explain why the location of our closing Mass is the Lateran Basilica. It is not because the Vatican is not adequate. The Lateran Basilica is the present day remains of the Cathedral of the Bishop of Rome and in the times of Saint Dominic was the place where the popes lived. On this our special day, gathered by Jesus again, together with Pope Francis we want to contemplate the roots of our Dominican identity anew. To put it in a different way, before “contemplata aliis tradere” first we must “contemplari”.

Because the Eucharist is an image of the Church, and also of the Dominican Family in the richness of its different forms of life, please do not forget to wear you habit and cappa or your solemn vestments. It is our feast! Please use the main entrance to the basilica which will open at 2:30pm.

Again, we encourage you to download the booklet and to listen to the recordings so as to prepare for your active participation in the closing Mass.

For those who cannot join us in person, please accompany us in a spiritual way, with your prayers! The Mass will be also broadcasted by Vatican TV and streamed live on our website – www.op.org

Dominik Jurczak OP

**Fr Anthony Walsh is the New Provincial of Australia and New Zealand**

The Master of the Order, fr Bruno Cadoré has confirmed the election of fr Anthony Walsh as the Prior Provincial of the Province of the Assumption of the Blessed Virgin Mary in Australia, New Zealand and the Solomon Islands and Papua New Guinea. Fr Anthony has accepted the election. He succeeds fr Kevin Saunders who has just concluded his second term.

Fr Anthony was born in 1966. After studying Economics at the Australian National University, Canberra and working for a few years, he joined the Order. He made his first profession of religious vows in 1993 and was ordained to the priesthood in 1998. He also has a Licentiate in Theology from the Dominican House of Studies in Washington DC.

After his ordination, fr Anthony was involved in school chaplaincy work in the Diocese of Parramatta while assisting in preaching in various parishes. In the Province, he has worked in various capacities: Novice and Student Master, Councillor, Bursar and Chair of the Economic Council. He is a member of the Provincial Liturgical Commission and Co-Director of Catherine of Siena Institute, Australia.

As at the time of his election, fr Anthony was the Prior of the community and Parish Priest of St James, Forest Lodge.
Calendar of the Master of the Order for February 2017

Jan 30-Feb 8: Canonical Visitation to the Province of France
10-18: Visitation to the Dominican Republic, Haiti and Cuba
March 1: Ash Wednesday Mass with Pope Francis at Santa Sabina
Feb 20-March 3: Plenary General Council Meetings at Santa Sabina

All articles are available on www.op.org