



ORDER OF PREACHERS



Dominicans Making a Difference in South Africa



On 18 March, 25 tons of clean, drinkable water was delivered to the drought stricken area of Matwabeng, Senekal in the Free State. This was a project of the Dominican Order which is celebrating its 800th Jubilee of foundation. The project was assisted by Radio Veritas and a few generous helpers.

The water was transported by three generous companies - Efficient Engineering, D & H Transport and Stellar Transport.

In this Jubilee year of Mercy it was felt that a constructive action like this would make a big impact and bring relief to people in our drought stricken areas. Dominican brothers and sisters have been involved in parishes and schools for almost 100 years. An appeal was made to Dominican parishes and schools to encourage pupils and parishioners to make a contribution of water. These institutions responded overwhelmingly. Indeed, many non-Dominican institutions also made contributions.

The response of the people of Matwabeng was overwhelming. When the three huge trucks arrived with the water, the people sang and danced with joy and very soon old and young started unloading the water. It was inspiring to see children who could hardly walk struggling with bottles of water. People were greatly relieved. "You don't know how happy we are to receive clean water that, for a change, won't give us diarrhoea!" exclaimed an excited recipient of the water at the local Catholic Church.

This act comes at a time when Pope Francis, having declared the Jubilee Year of Mercy, called for people to focus not only on their individual needs but also to open their hearts and homes to those who were less fortunate. "We, as Dominicans, wanted to respond to a crying need in our country, and the ravaging drought provided us with an opportunity to make a difference", said Father Emil Blaser OP.

• Evaluating and Strengthening the Dominican Mission in North America

The North American Provincials (USA, Canada, and Mexico) had their annual meeting hosted by the Province of St. Joseph in Washington, D. C. from March 29 – April 1, 2016. This year they were joined by the provincial syndics and financial staff of the provinces (cf. ACG Trogir [2013], 199). fr. Hilario Provecho Álveraz, the Syndic of the Order, was also present at the meeting. The syndics with fr. Hilario to discussed



financial reports and policies, the accounts of the curia, the annual contributions, and other particular issues in the region. After their meetings, there was a joint session with the provincials.

A number of topics were discussed by the provincials. Some of them included: reflecting on the relatio of the Master of the Order and the questionnaire as a preparation for the General Chapter in Bologna 2016, the reconfiguration and planning processes underway in some entities, collaboration, Dominican Family, matters from the curia, a possible gathering for brothers during the initial years of their first assignments, the Jubilee year of the Order and the Year of Mercy, social media, and other dialogues about current matters.

In 2017, the meeting will be hosted by the Province of St. Dominic, Canada.

The following were at the meeting: fr. Liem Joseph Tran (vicar provincial of the vicariate of St. Vincnet Liem, Calgary, Canada), fr. Jame Marchionds (Provincial, St. Albert the Great Province), fr. Kevin Niehoff (Syndic, St. Albert the Great Province), fr. John Dominic Sims (Syndic of St. Martin de Porres Province), fr. Hilario Provecho Álvarez (Syndic of the Order), fr. Jorge Rafael Díaz Nuñez (Provincial, Province of Mexico), fr. Mark Padrez (Provincial, Province of the Holy Name of Jesus), Mr. Peter Villa (Financial officer, Province of the Holy Name of Jesus), fr. Ken Letoile (Provincial, Province of St. Joseph), Mr. Sylvin Bossé (Financial officer/Lay Dominican Province of St. Dominic, Canada), fr. Tom Condon (Provincial, St. Martin de Porres Province), and fr. André André Descôteaux (Provincial, Province of St. Dominic, Canada).

• **Cardinal Georges Marie-Martin Cottier, OP (1922-2016)**

Cardinal Cottier died during the night of the 31st of March 2016 at Rome's Agostino Gemelli Hospital at the age of 93.

Born 25 April 1922 in the Carouge municipality of Ginevra, Switzerland, he entered the Dominican Order in 1945 and made his first profession the following year. He studied philosophy and theology at the Pontifical University of Saint Thomas Aquinas (Angelicum) Rome. He was ordained to the priesthood in 1951.

In 1959 he defended his doctoral thesis at the Liberal Arts Faculty of the University of Ginevra on 'The Atheism of the young Marx and his Hegelian origins. In 1962 he became a professor at the same University until his retirement in 1987.

Cardinal Cottier also taught courses in modern and contemporary philosophy at the Universities of Fribourg, Montréal, and Padua, as well as at the Catholic Institute of Paris and the Catholic University of the Sacred Heart in Milan.

He participated in the Second Vatican Council as an 'Expert of the Council' and was a 'Council Consultant' in the dialogue with non-believers, participating in a series of meetings in Ljubljana, Budapest, Strasburg, and Moscow.

In 1986 he was nominated a member of the International Theological Commission, becoming its Secretary in 1989. He also served as a consultant for the Congregation for the Doctrine of the Faith and the Pontifical Council for Culture. He is a member of several Pontifical Academy and International Institutes.

He was consecrated Archbishop on 20 October 2003 with the titular Church of Tullia and nominated Cardinal of the Consistory by Pope St. John Paul II on 21 October 2003.

Cardinal Cottier served as the Theologian of the Papal Household from 1990 until 2005. He was buried on the 2nd of April after a funeral Mass at St Peter's Basilica presided over by Cardinal Angelo Sodano, the Dean of the College of Cardinal.

• **O Happy Fault!**

This weekly series of posts is from Dominican Friars Health Care Ministry of New York, a ministry of the Province of St. Joseph centered at St. Catherine of Siena Priory in New York, NY.



On Easter Sunday the Church is full of rejoicing! That rejoicing is expressed in many ways, but never more beautifully than in the Exultet, the Easter Proclamation, which is sung at the solemn beginning of the Easter Vigil. In the Exultet, Mother Church unites with all heaven and earth in exulting with full-throated gladness in the triumph of our mighty King, Christ the Morning Star, who, coming back from death's domain, has shed his peaceful light on all humanity. The Exultet names multiple causes for rejoicing. We are invited to rejoice that Jesus wiped clean the record of our ancient sinfulness... banished the darkness of sin... broke the prison-bars of death and rose victorious from the underworld. We cry out, O wonder of your humble care for us... O love, O charity beyond all telling... O truly blessed night! But amidst these jubilant outbursts, the Exultet names something that might not strike us as joyful: O truly necessary sin of Adam... O happy fault!

Why is the sin of Adam necessary? Why is the fault of our first parents happy? And why is it named along with all those other reasons for Easter joy? The answers are right in the Exultet. It sings, O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer! The sin of Adam was necessary so that it could be destroyed by the death of Christ. Adam's fault is happy because it necessitated Christ's redemption. The sin of Adam is greeted with jubilation because it created the problem to which Christ's redeeming death and resurrection is the solution. It brought on the disease for which Easter is the cure.

To be sure, the sin of Adam is not itself good. It is not, in itself, a cause for rejoicing. It is, rather, an occasion for good. It is the tragic plot twist that sets the stage for the story's glorious resolution. Our rejoicing is therefore is not that Adam sinned, but that, out of Adam's sin, God brought about a greater good. Indeed, in the redeeming death and resurrection of Christ, God brought to humanity a good far greater than the paradise Adam lost by his sin.

Adam's fault is happy because it is the occasion for the saving life, death, and resurrection of Jesus Christ. It is the first and most consequential human sin that, as a sickness calls for a remedy, called forth the greatest and most consequential act of love. Adam's fault is happy because of it is a great evil that God turned to even greater good. It shows us how God has turned evil to good in the great story of human salvation that finds its climax at Easter. However, it can also show us how God can and does turn evil into good in our own lives.

God allowed the evil of Adam's sin to take place, and God allows evils to take place in our lives as well. Those evils can come in different forms: in the harm we do to ourselves through sin, and also in the harms that come to us in the form of persecution, heartbreak, sickness, pain, and loss. God allows those evils in order to bring about a greater good. Just as God did in the case of Adam's sin, so He will do for us. That is the faith that we joyfully profess in the light of Easter. It is the faith articulated by the Apostle Paul when he wrote, "We know all things work for the good for those who love God" (Rom 8:28).

Sometimes we can see how God turns evil to good, working all for the good of those who love Him. Sometimes we stand at a vantage point from which God's redeeming purposes are visible. That is happily the case with the fault of Adam. The Church, standing in the light of Easter, is able to see why God allowed Adam's sin and to exult in the wonder of God's providence. That is also the case with some of the events in our lives. All of us can reflect of events in our lives and recognize instances when God has brought good out of evil.

However, sometimes – perhaps most of the time – we cannot see how God brings good out of the evils in our lives. We are not yet at the vantage point from which God's providential purposes are made visible to us. In these times we are invited to trust in the God who shows His love for us in the death and resurrection of His only begotten Son. We are called to rely upon the God who has brought untold good out of the sin of Adam and the crucifixion of Jesus and who has turned evil to good in my life and in yours. And we are encouraged to believe that one day we will be led to the heavenly vantage from which we will look back on the entire course of our lives in the radiant light of Easter.

Fr. Jonah Pollock, O.P., Associate Director, Dominican Friars Health Care Ministry of New York



• **A Witness of the Faith and Fraternal Life in Slovakia**

Canonical Visitation of fr Bruno Cadoré and fr Krzysztof Popławski to the Province of Slovakia.

From the 13th to 19th of March 2016, the Master of the Order, fr. Bruno Cadoré visited the Slovak Province in the company of his Socius for Central & Eastern Europe, fr. Krzysztof Popławski. Although fr Bruno had earlier visited Slovakia, this was however his first official visit. In about a week, he was able to visit the five convents of the province, meet each brother, several commissions of the province and also the provincial council. At the end, the visit could be characterized as a great contribution to and witness of the faith and fraternal life of the brothers.

Dunajská Lužná (13-14 March)

The visitation started at the Priory of Dunajská Lužná. With the help of fr Damián Mačura, we acted as translator, the visitators met with all the brothers. The encounter was very open, friendly and longer than planned, and the brothers were very pleased at the end. Fr Bruno showed a keen interest in the life of the brothers and this made the atmosphere more fraternal rather than official. The brothers were also able to meet fr Bruno individually. They appreciated his sense of humour, reality and fraternal life. They felt challenged by him when they arrived in the chapel in the morning and saw that he was already there before them.

Bratislava (14 March)

At the Priory of St Dominic in Bratislava, the visitators met first with the members of the provincial council and later with all other members of the community as a group and individually. As usual, fr Bruno was interested in the fraternal life of the brothers and their pastoral work at the parish. He had dinner with the brothers and moved on to the next convent.

Žilina (14-15 March)

The next stop was at the convent of Žilina. The brothers were excited because this was the first time in the more than twenty years history of the convent that a visiting Master of the Order would spend a night at the convent. The brothers expressed and shared this joy at the celebration of the conventual mass. The members of the Dominican laity, the faithful and other religious in the city were all invited. During his time in the convent, there were formal and informal meetings and at the end, the brothers felt greatly encouraged.

Košice (15 -16 March)

Frs Bruno and Krzysztof arrived at Košice in the evening of the Tuesday, the 15th. The brothers availed themselves of this opportunity and organize meetings with the entire Dominican family. All branches of the family were present at the gathering held at the Dominican Cultural Centre Veritas. There, fr Bruno gave a speech titled, “St Dominic – praedicator gratiae” and entertained some questions afterwards. In his response, fr Bruno explained that, from his experiences, the Order flourishes where the brothers love one another, lead a simple life and love the world and the people in it.

At their meeting with the visitators, the brothers spoke about their own apostolates, common projects of the community, about the possibilities of evangelization in Košice and how they see the province. Fr. Bruno introduced his intention to build in every province one international community that could be a place of mutual enrichment and openness to other entities of the Order. The next day, the brothers had the opportunity to meet individually with frs Bruno and Krzysztof with the help of frs Bohuslav and Damián as translators.

Zvolen (16-19 March)

The visit to Zvolen was the last and longest stop of the entire visitation. This is a large community of seventeen brothers, the largest in the province. Here the visitators met with the brothers as a group and individually. They shared in the fraternal life of the brothers at prayers, meals and recreation.

At the final lap of the visitation, frs Bruno and Krzysztof met with the formation council, economic council, prior provincial and the provincial council. These gave them the opportunity to share the fruits of their visitation with the council. Later that evening, fr Bruno celebrated and preached at the conventual mass in the presence of the brothers and the faithful. With this, he bid the brothers farewell.



• **Kairos Prayer for Peace at the Dominican Church in Jerusalem**

Dear Friends around the world,

We are in Holy Week, and pilgrims from all over the world have come to Jerusalem to prepare for Easter celebrations. But Palestinians from Bethlehem, Ramallah and other West Bank cities cannot. In a last minute decision, the Israeli Security Forces issued a travel ban for the time from Wednesday the 23rd until Saturday the 26th. Even Palestinian Christians - some of us were given special permits for Easter - have severe trouble in getting to Jerusalem and have to deal with a complicated and unclear permit system and inhuman controls.

Despite the Israeli closure of West Bank cities towards Jerusalem, Kairos Palestine held an Ecumenical Prayer for Peace and launched this year's Easter Alert, "Together towards the Year of Jubilee," on Wednesday, March 23rd. We were kindly hosted by the Dominican convent at St. Etienne Church, next to the Ecole Biblique in Jerusalem. The service was led by H.B. Bishop Atallah Hanna and the sermon was given by H.B. Patriarch emeritus Michel Sabbah - both prominent authors and members of the Kairos Palestine movement. Hind Khoury, KP Secretary General said in her statement: "We, Palestinian Christians, will not stop seeking the salvation promised to us through the crucifixion and resurrection of Jesus Christ in Jerusalem: a salvation from the mourning and sadness we feel with every Palestinian killed, held in prison or evicted from his or her home. As people of faith and conscience, we hold on to the promise of life with dignity." Guided by the Holy Gospel of Luke 4:18-19 we proclaim 2017 a year of Jubilee and will campaign for a year of salvation, a year to end the oppression of Palestinians and seeking a just truth.

We read in the gospel of Luke and in Prophet Isaiah: "The spirit of the Lord is on me, for he has anointed me, to bring the good news to the afflicted. He has sent me to proclaim good news to the captives, sight to the blind, to let the oppressed go free, to proclaim a year of favour from the Lord" (Lk 4: 18-19).

This prophecy is in harmony with the spirit of the Jubilee, referred to in the Law of Moses, to be celebrated every 50th year. In the jubilee year everything has to be returned to its legitimate owner. This year of Jubilee is the acceptable time in which man comes back to God and to his brothers and sisters. It is the time people remove themselves from all oppression.

Kairos Palestine has wanted to see the passing of 49 years of occupation, as a year of jubilee. Next year is the 50th year of occupation. It should be the year in which the return to God and conversion must happen. Return and conversion means for the Israelis to end their occupation of the Palestinian land. It must be a year of liberation for them, the occupier, from the sin of the occupation. It should be a year of freedom for us, freedom based not on wars or weapons, but on the law of God, the same law that governs all human beings, Israelis as well as Palestinians. The law of God for us all is the law of love.

We have come to pray together for peace, to send a message of peace and love to all Palestinians, to the Israelis, and to the Churches of the world, who celebrate Easter and the triumph of Jesus' Resurrection over evil and sin.

We pray for peace so that each one of us learns how to make peace in himself first. In the soul of each one of us, there is a war, with ourselves, with our own deviations, with people whom we love, or we do not love. We pray for peace, for learning to make peace in ourselves, and with all people with whom we live together; those who are near and those who are far. Peace is a power that imposes itself. War, instead, needs fighters and death makers to make it. Peace is a power that God gives and with it he changes hearts and people. We believe in what Jesus said, "Blessed are the peace makers, they will be called sons of God" (Mt 5: 9). We also believe in what he told us, that we are strong with his power. He said, "Whoever believes in me will perform the same works as I do myself, and will perform even greater works" (Jn 14: 12).

• **Dominicans for Justice and Peace react to the situation of human rights on Myanmar**

The Human Rights Council adopted on the 17th of March the Universal Periodic Review outcomes of Myanmar, in which the situation of human rights in the country has been portrayed and where States have given their recommendations on ways to improve the human rights situation.



Maung Wai, Permanent Representative of Myanmar to the United Nations Office at Geneva, has announced that the recommendations received had generally been on accelerating the political, socio-economic and administrative reform of Myanmar, and on promoting and protecting human rights in the country. He also conferred that recommendations on creating and maintaining a safe and enabling environment for civil society, human rights defenders and journalists had been accepted.

Among the different NGOs' statements, Franciscans International, jointly with Dominicans for Justice and Peace (Order of Preachers), Caritas Internationalis (International Confederation of Catholic Charities) and Pax Romana (International Catholic Movement for Intellectual and Cultural Affairs and International Movement of Catholic Students), expressed concern over the rejection of recommendations on the promotion and protection of human rights of minorities. They drew attention to the four laws on the "Protection of Race and Religion," which had been adopted in 2015 on interfaith marriages.

As a conclusive remark to the different statements of States and NGOs, Maung Wai, said that it was important to reiterate that Myanmar had come a long way to bring about better human rights for its people, but more needed to be done to strengthen human rights. He assured that the commitment to the promotion and protection of human rights would prevail in Myanmar.

• **The Priests of St. Dominic in the Footsteps of St. Thomas Aquinas**

Since November of 2015, a steady group of diocesan priests have been meeting regularly at the Convent of Santa Maria sopra Minerva in Rome, in the company of the friars of the Roman Province of St. Catherine of Siena. On 14 March 2016, the encounter took a different turn when one of its members, Don Giacinto Mancini of the Diocese of Frosinone-Veroli-Ferentino, hosted the gathering in his parish at the Monte San Giovanni Campano.

Resting majestically on a hill, the place was of particular interest for the priests of St. Dominic, not only because of the imposing fortress and castle of the family of St. Thomas Aquinas, which dominates the entire valley of Frosinone. It was also the place where the family of the saint obliged him to remain for a year in order to dissuade him from joining the friars preachers of the Order of Saint Dominic. There the priests were treated to a tour of the magnificent church, which is now dedicated to the Vergine del Suffragio, and where the feast of St. Thomas Aquinas is traditionally celebrated in March 7, the day of his birth into eternal life.

The group was accompanied by the Provincial promoter of the priestly fraternities, fr. Antonio Cocolicchio, who presented to the priests a booklet on the biography of St. Dominic, which was printed recently on the occasion of the 800th anniversary of the Order's confirmation. Through a glimpse on the various stages of the life of the founder, they contemplated together about the beauty and depth of the Dominican charism. Don Giacinto likewise presented some aspects of the life of St. Thomas, particularly those with a significant link to the history of the place. Towards the end of the meeting, Don Marco Sorgia of the Diocese of Cagliari gave some copies of his recent publication on the Book of Jonah.

As customarily observed in every encounter, one of the main highlights of the encounter was the common celebration of the Eucharist, which the group held at the chapel built on the site where tradition says that the episode of the temptation of St. Thomas Aquinas, and his reception of the sacred cord of purity from the angels, took place. The occasion was concluded with a fraternal agape marked by mutual wishes for a meaningful celebration of the seasons of Lent and Easter, and with joyful anticipation of their next encounter in the following month. God willing, this group of diocesan priests shall form the priestly fraternity for the Roman Province of St. Catherine of Siena.

• **Acknowledgement of Genocide in Iraq and the Dominicans' Call for the Protection of Iraq's Minorities**

A Dominican justice group today recognized the value of Secretary of State John Kerry's statement this morning that the radical group controlling much of Iraq is "Genocidal by self-proclamation, by ideology and by actions, in what it says, what it believes, and what it does" and that its genocidal intent includes Iraq's Christians, Yezidis, and certain Muslim minorities.



“Secretary Kerry’s words give moral weight to our perennial call for increased protection for refugees, and the responsibility of the world community—including the U.S.—to fund and staff refugee programs that will offer remedy to Iraq’s internally displaced persons and refugees in countries of first asylum,” the Iraq Coordinating Committee (ICC) said in a written statement.

The complete statement follows.

The committee is a function of the North American Dominicans’ Justice and Peace Promoter’s office, headed by Springfield Dominican Sister Marcelline Koch, OP. The Dominicans have been committed to justice in Iraq since the days of UN economic sanctions imposed during the regime of Saddam Hussein in the 1990s.

“U.S. Dominicans are deeply connected to the Dominican Sisters, Brothers, and laity in Iraq,” Sister Marcelline said. “Dozens of U.S. Dominicans have participated in delegations in support of our Family in Iraq, whom we have come to know and respect for their faithfulness to the Gospel of peace and their unrelenting sacrifice and service to all people of Iraq through decades of war, violence, displacement, ethnic cleansing—and genocide.” Sister Marcelline was on the most recent delegation to Iraq in January last year.

The statement includes an invitation to donate to a fund that supports the work of the Dominican Sisters of St. Catherine of Sienna. Based now in Iraqi Kurdistan, the sisters—who are themselves displaced—serve thousands of Iraqis through the schools and health clinics they operate in IDP camps.

Financial contributions to the Dominican Sisters in Iraq may be made through the Adrian. Mich., Dominicans or the Springfield. Ill., Dominicans.

Adrian Dominicans

<http://adriandominicans.org/Portals/1/Donate/> Click “Other” and designate “Iraq.” Or mail a check marked “Iraq” to Adrian Dominican Sisters, 1257 East Siena Heights Drive, Adrian, Michigan 49221.

Springfield Dominicans

<http://weblink.donorperfect.com/SpringfieldDominicans>

Checks may be mailed to Dominican Sisters of Springfield, IL, Sacred Heart Convent, 1237 W. Monroe St., Springfield, IL 62704. Attn: Sister Kathleen Anne Tait.

• **Happiness in Service**

Witnesses of Compassion: A Series on the Vocation of Cooperator Brothers in the Order

The vocation of the Cooperator brothers in the Order remains a vital part of our preaching mission. In a bid to promote this Vocation, we will be featuring the works of different Cooperator brothers from different parts of the world. We invite you to follow this series on the website of the Order (www.op.org) and on IDI.

This month, we are featuring: **Brother Dominic Do Van Thai of the Province of Viet Nam.**

Brother Dominic Do Van Thai is the fourth of 6 children from a very Christian family of farmers. He was born on the 19th of March 1931 in Xuan Truong District, Nam Dinh Province, Viet Nam. He spent his childhood working in the fields with his neighbors in the countryside.

Although he entered the novitiate in the capital, Ha Noi, (Northern of Viet Nam), he was professed in Saigon City (Southern of Viet Nam) in 1954 because the country was divided into two parts by a civil war. After his first profession, he studied theology for three years in his community.

He served his community in various capacities as: keeper of the common room, sacristy, cleaning, cooking, and much more. Today, Brother Dominic is the oldest Dominican Cooperator Brother in Viet Nam. He is 85 years old and an assistant to the conventual syndic. He is a living example of hard work and constant prayer.



- *Why did you choose the vocation of a Cooperator Brother?*

Brother Dominic Thai: When I was twenty years old, I met Brother Thien Phong Buu Duong, a Dominican priest in the capital, Ha Noi. He guided me in learning about the Dominican consecrated life and spirituality. Because I liked the humble life of the Cooperator Brothers, I choose to follow the call of this vocation. I have never regretted my choice; my parents consented to my choice and they have always prayed for me.

- *Are you happy in the consecrated life as a Cooperator Brother?*

Brother Dominic Thai: I am always happy in living my consecrated life. Of course, everyone has his/her life challenges, but I always believed that God is with me. So, I serve God and others in whatever I am doing. In that light, I chose my own religious motto, that is: Happiness in Service

- *What is your message to younger Dominicans?*

Brother Dominic Thai: The Province of Viet Nam has many vocations to the Cooperator Brotherhood, but this vocation is beginning to disappear in many provinces of the Order. So, I am worried about it and about our mission as an Order. I hope that Cooperator Brothers are convinced that God Himself has called them and that their vocation is noble. They should cherish their vocation and they should trust God in all things. I wish the younger brothers in the Order the best, include clerical and cooperator brothers. I hope they will study hard and live a good consecrated life.

Interview by Bro. Joseph Mai Van Tuyen, O. P.

• **The Good News in a Fundamentalist Pakistan**

Review of the book, "Dialogue as Mission: Remembering Chrys McVey, OP" by Enzo Bianchi

We are accustomed to think of mission and dialogue as alternative realities if not opposed, but the announcement of the Gospel is truly unthinkable without the willingness to dialogue. Not only is it unrealistic to expect that the "good news" is received by those we feel are unworthy to offer us a word of wisdom, but also without listening to each other, how can you claim that the spoken word has weight in the hearts and minds of the interlocutor? "The Church does dialogue," declared Paul VI more than fifty years ago and this cordial dialogue with humanity has never ceased, despite moments of fatigue and frost.

This is evident in the rich volume, *Dialogue as Mission...*, in which the writings of Chrys McVey are collected. He was a Dominican priest who lived and worked for over forty years in Pakistan. He arrived in 1961, on the eve of the opening of Vatican II and he carried out his mission until 2002, at the sunset of the pontificate of John Paul II: the duration of an entire era in the Church. Yet today to revisit those pages, written at a different time and situation in a country steeped in Islam still touches the heart of the contemporary debate on interreligious dialogue. It expresses the awareness of the need to "move out of our comfort zone", the ability to grasp diversity as "creative" opportunities, dissimilarity as openness to reconciliation and the true "heart of the mission". These are themes that have not ceased to be confronted today after at least fifteen years in which more or less concerned voices have continued and continue to want to implicate religions - and in particular Islam - in conflicts that have very different roots and purposes.

Moreover Fr McVey, who was coincidentally in California on September 11, 2001, had returned four months later to Pakistan and back to his normal life, in contact with the people with whom he had shared decades of life and dialogue, the tragic answer to that terrifying event when the weapons had appeared the only possible reply to the horror. His experience as a missionary enabled him to ask himself in clear conscious, "what part of Christians responds most appropriately" not to an act of unprecedented barbarism but to "a changed world." Yes, because the situation had changed, the atmosphere was upset and what Fr Chrys had called "a place called peace" now was the crucible of suffering, of murky plots and distrust of all towards all. This is the opposite of dialogue and also of the mission. Yet if barbarism had not overwhelmed mankind, if a Pakistani girl had overcome a deadly ambush and was awarded the Nobel Peace Prize, it is all thanks to men and women who have hoped and continued to hope against hope, seeing dialogue as their specific mission and thinking of others as partners and not as potential enemies.

Enzo Bianchi is the founder of the Community of Bose, a monastic community established in the north of Italy, since 1965 and today counting over 80 brothers and sisters, of various Christian traditions. He is also founder of Qiqajon Ed. publishing house, and recognized as a progressive catholic opinion leader. He was



appointed by Benedict XVI as Secretary General for the Synod on New Evangelization in 2012 and by Pope Francis as Consultor to the Pontifical Council for the Unity of Christians. He has authored over 20 books, published by major Italian publishers and acknowledged in the headlines of major Italian newspapers.

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You can find copies of the book Dialogue as Mission on the following sites; New Priory Press, Amazon, TokoroHaniKotolik and Nerbini in Italian.

• **Who are the Missionaries of Mercy?**

To deepen the significance of the Jubilee Year of Mercy, the Holy Father has commissioned a group of priests (diocesans and religious) from all over the world as “Missionaries of Mercy”. So, who are these “Missionaries of Mercy”?

According to the Bull of Indiction, *Misericordiae Vultus*, “The Missionaries of Mercy are to be:

- a living sign of the Father’s welcome to all those in search of his forgiveness;
- facilitators for all, with no one excluded, of a truly human encounter, a source of liberation, rich with responsibility for overcoming obstacles and taking up the new life of Baptism again;
- guided by the words, “For God has consigned all to disobedience, that he may have mercy upon all;
- inspiring preachers of Mercy;
- heralds of the joy of forgiveness;
- welcoming, loving, and compassionate Confessors, who are most especially attentive to the difficult situations of each person.”

These priests will be at the disposal of individual Diocesan Bishops within their particular countries to facilitate events related to the Jubilee Year of Mercy with particular emphasis on the Sacrament of Reconciliation. To maximize their efforts in this regard, they have been granted the faculty to pardon even those sins reserved to the Holy See. These missionaries are appointed exclusively by the Holy Father and this faculty is given to each of them personally by him.

At the Ash Wednesday Mass at St Peters, these Missionaries were commissioned by the Holy Father in the presence of the relics of Sts. Padre Pio and Leopold Mandic - both Capuchin priests who in their lifetime spent hours daily hearing confessions. A number of Dominican priests were among those commissioned.

Meeting with the Missionaries the day before their commissioning, Pope Francis told them that they are, “sign of special importance” which characterizes the Jubilee of Mercy. He reminded them that they were called specially to express the “maternal nature of the Church”. He charged them to have “an attitude of respect and encouragement” when they encounter penitents and to cover them with “a blanket of mercy” so that they can regain their dignity.

All other priests are reminded to continue in their daily ministries as “witnesses of mercy”. The Holy Father has already extended to all priests, for the Jubilee Year, “the discretion to absolve of the sin of abortion those who have procured it and who, with contrite heart, seek forgiveness for it.”

• **Estavayer-le-Lac 1316-2016: A Dominican Community throughout the Ages**

The beginnings of the monastery in Estavayer-le-Lac are clouded in mystery. We only know that in 1290 a community of Dominican nuns lived in a monastery dedicated to saint Marguerite in Chissiez, near Lausanne with ties to the convent of the Dominican friars of the town. The house, today disappeared, was situated outside the city walls and was very isolated. The sisters therefore searched for a new and less exposed place, so as to be able to live more serenely their Dominican vocation. The prior of Lausanne, friar Jean d'Estavayer, asked his cousin, the canon Guillaume d'Estavayer for help. He offered his own house, situated on the ramparts of Estavayer, to the sisters, on condition that he could still live there with his servants. The community agreed and the sisters arrived in Estavayer at the very end of 1316 or the beginning of 1317.

They must have arrived with heavy hearts, because at the last minute, some sisters, lead by an ex-prioress, seceded and decided to stay in Chissiez, and only joined the main community some fifteen years later after many legal proceedings before the pontifical court. Also, if canon Guillaume's generosity never failed, the



priest of Estavayer welcomed the newcomers rather coolly...He was no doubt thinking about the alms that the sisters would receive and of which he would never hear the sweet sound in his pouch. It is said that a few decades later, his successor, furious that a parishioner of Estavayer was buried in the monastery church, came and stole the candles that were set around the coffin of the deceased. Sister Alex, sub-prioress, saw red, she gave chase, and retrieved the precious candles! Things have much improved since then: among the subjects of thanksgiving must not we mention the close and fraternal relationship with the priests and parishioners of Estavayer, always so ready to support and help us in a thousand ways?

In 1404, saint Vincent Ferrer came and preached in the monastery during his great evangelization campaign in the region. The texts of his homilies were copied by the Guardian of the Cordeliers in Fribourg and have come down to us today, rare witness to the spirituality of the times. The architecture is better documented: it was the time during which Humbert, prince of Savoy, returned from the crusades. Five years in captivity with the Turks had given him the taste for prayer and he had made a vow to build a church: it was our monastery church, built out of sandstone, in which he included a funerary chapel protected by magnificent metal gates worked with his coat of arms. It is thus that we have in our church the Savoy blazon decorated with five Islamic croissants: one for each year in captivity. They remind us of the necessity in our day to keep Islam in our prayers.

A century later, the reformation swept into Switzerland. The convents of the Dominican friars were closed and the chaplain, Jean of Rome, driven out, say the chronicles. The sisters had to leave the monastery to assist at the parish mass in the collegiate church. When, from time to time, a passing priest came to celebrate mass in the monastery, the sisters had to serve at it. They lost a part of the land that they had kept in the canton of Vaud, and saw their revenues amputated by that amount. Despite everything, they were faithful to their faith and vocation.

Then in 1575, it was the Black Death that ravaged the city and monastery. Registers were rarely kept then and even less in times of epidemics. A tradition says that only two or three sisters survived to keep praise alive within our walls. We do not know their names but from time to time we like to invoke them to ask them to send us some reinforcements.

In July 1599, a part of the conventual buildings caved in during the night and the sisters only had their lives saved by their fervor: they were singing matins in the church, which did not collapse. Things were rebuilt in stages. For lack of funds, the cells were partitioned off when postulants arrived.

The beginning of the XVIIth century marked a new stage; at this time we can start to put some faces to the names of the sisters. Various notebooks have come down to us: they contain handwritten prayers or notes taken during spiritual conferences given by the chaplains. The life of one or other of the sisters was even consigned to the publications of the times. It was the case of the young Barbe Progin, who entered the monastery at fifteen. She had a strong spiritual experience five years later and from then on led a life of intense prayer and penance. She caught a painful chest illness, but bore with her sufferings with joy for the salvation of the world: « I would like to suffer much more, if it were necessary, for the conversion of one single soul.» She died in 1633 aged only 23.

The beginning of the XVIIIth - oh delight - offers us a mine of information: a notebook of the council written by a slightly garrulous sister gives us vivid details. Thus we see that one day, two sisters protested when the chaplain tried to impose a decision on the community: « It is not in our traditions that decisions are taken in our place!» Without a doubt our sisters were true Dominicans and they were conscious of the fact! It is at that time too that they decided to return to a community life. Whilst before each sister had (or had not, when it concerned the sisters from poorer background) her own nest egg, her own linen and furniture. We are invited to watch two days of great upheaval when all the sisters joyously brought their things to the officers designated by the prioress and rejoiced to be able to share with the less fortunate.

The end of the century is more morose. A prioress, manipulated by a Cistercian cousin, took the monastery out of Dominican jurisdiction, against the unanimous view of the community. This was the beginning of a long and painful period during which the sisters thought themselves to be Dominicans and tried to live as such, but no longer had the support of their Order. The observances suffered from this situation: the sisters



obtained permission to eat meat, matins were no longer recited during the night but after supper, common life was renounced as was the wearing of wool, the time of prayer was shortened...

Then the situation became even more complicated. The wind of revolution was blowing in France and numerous priests had to leave their country and take refuge in Switzerland, often in the canton of Fribourg which had remained catholic. Estavayer welcomed a certain number. The monastery helped financially the most needy and above all opened their church so as they were able to celebrate mass. At that time there were no concelebrations! Masses were celebrated one after the other almost without interruption from four o'clock until midday at the seven altars in the church. The sisters offered the bread and wine for the altar, a good thirty bottles of wine and five gallons of wheat a week. Eleven chasubles were used! The sisters welcomed, apart from sisters driven from their convents, some noble ladies who held their salon in the monastery. There was, therefore quite a lot of coming and going and upheavals very unfavorable to contemplation.

From 1817 the observances that had fallen into disuse were progressively reintroduced, then the ties were renewed with the Dominican friars. Father Lacordaire came to visit the community who has kept a few letters written in his hand. The political situation became, once again more constrained in the middle of the XIXth century, the radicals shut down the novitiate and disposed of various estates. In 1872, Father Jandel, Master of the Order, came to visit the monastery, prelude to a return to the spiritual direction by the Order. It was Father Barthier, until then professor of theology at Louvain, who assumed the charge of director, which he held over a span of more than thirty years. Over and above the conferences and sermons given to the sisters, he completely restored the monastery church, calling, notably, on Belgian artists that he knew. The stained-glass windows relating the story of the community date from this restoration.

What can we say about the XXth century? The main event was without a doubt the Council Vatican II and its procession of consequences. If the life of the nuns remained the same, woven through by work and prayer, the external form changed immensely. Concerning prayer life, the community adapted its liturgy to French, whilst keeping some beautiful pieces of the Gregorian repertory and installing the choir in the nave, nearer to the assembly, enjoying, at the same time the magnificent architecture of the church. Dominican life was enlarged to the dimensions of the French federation or to the Service of the Contemplatives of French speaking Switzerland which allows the passage of brothers and sisters from all horizons. The ties with the exterior have been intensified. To which our hostelry La Source is a good witness: an old barn, which was menacing to fall into ruins was rebuilt to allow us to receive hosts who wish to recharge their batteries and various groups for days and sessions or retreats.

And now? The year 2016-2017 marks the 700 years of our monastery and you are already invited to the celebrations!

Open doors: August 20, 2016; September 10, 2016; May 20, 2017; June 11, 2017.

The visits will be guided by the nuns and Dominican friars.

www.moniales-op.ch

• **The Dominican Last Supper**

Product #1217 Acrylic by: Cristobal Torres Iglesias, O.P. at St. Albert the Great Priory and Novitiate, Irving, Texas

FROM THE ARTIST:

Starting with Jesus in the center and moving counter-clockwise to each guest, the diners are:

- Jesus: It was important to me that Jesus look believable as a first century Palestinian Jew. He wears a prayer shawl, which Orthodox Jewish men still wear today for prayer on particular occasions.
- Mary Magdalene: Mary Magdalene is present as Apostle to the Apostles, the title by which she has been known for most of Christian history in the Eastern Churches; the first to preach the resurrection to her brothers and therefore the first preacher of the Gospel. The Dominicans on her side of the painting in some way express this active, ministerial dimension of the act of preaching.
- Bartolome de las Casas: His writing and activism in defense of the indigenous peoples of the Americas helped bring about reforms of Spanish imperial law. His preaching, writing and activism became part of a centuries-long and highly contentious moral, theological, and legal debate among Dominicans in Salamanca that in time resulted in the emergence of modern international law.



- Luis de Cancer: His passion and commitment to peacefully preaching the Gospel and respecting the cultures and languages of native peoples led to his martyrdom and that of his companions in Tampa Bay, Florida in 1549. He and his companions are the first Dominican martyrs in North America.
- Luis Beltran (or Louis Bertrand): Like las Casas and Cancer, he left Spain to dedicate much of his life to missionary work in the Americas, and he is also the patron saint of novice masters, due his many years serving in that ministry.
- Martin de Porres: The patron saint of our province, the cooperator brother Martin de Porres, born in Lima, Peru to a former slave from Panama and a Spanish nobleman. Known for his heroic care for the poor, the sick and the marginalized, Martin was revered and respected during his lifetime as a healer.
- Catherine of Siena: Mystic, straight-talking advisor to popes, and Doctor of the Church. Here, Catherine listens silently for what the Spirit would have her commit to her as yet blank page.
- Fra Angelico: The famous Florentine artist John of Fiesole, who some have called the last medieval painter and the first painter of the renaissance. Fra Angelico's portrait of the Virgin is a mirror in which the painter sees himself. Like the Blessed Virgin, all preachers are asked to be made pregnant with the Word of the Lord.
- Rose of Lima: Dominican laywoman and mystic, and friend of Martin de Porres. She gazes devotedly at the Lord she unapologetically adores as her bridegroom.
- Teresa Chicaba: Teresa Juliana de Santo Domingo, a seventeenth century African nun and former slave; today honored with the rank of Venerable by the Church. Kidnapped at the age of nine from her family in Africa and sold into slavery in Spain, Teresa was eventually granted freedom by her owners and entered religious life in a Dominican monastery in Salamanca. Her marginal status and poor treatment by her religious sisters, coupled with her experience as an African woman to whom polygamy would have been familiar, are all reflected in her anguished experience of spousal mysticism and expressed in her poetry. Teresa is jealous of her divine spouse, and does not take kindly to having to share him with her sisters. She boldly expresses her unease over this in her poetry, a verse of which she shares with us on the scroll she unrolls for us to read: "Oh Jesus, what will I say? If you go off with other woman, what will I do?"
- Margaret of Castello: Abused, neglected and later exposed by her noble parents because they were ashamed of her many physical disabilities, Margaret became a lay Dominican and was greatly loved by the people of Castello, Italy for her heroic and joyful spirit, her immense charity and her wisdom.
- Lorenzo Ruiz: Husband, parent, and lay Dominican. Born in the Philippines to a native Filipina mother and a Chinese father, Ruiz was multilingual and did much translation work for the friars. When he was falsely accused of a crime the Dominicans, who believed in his innocence, found a way for him to leave the Philippines as a missionary. He was supposed to go on a mission to China but was mistakenly sent to Japan instead, during a particularly cruel persecution of Christians there. Ruiz was captured and brutally tortured for a year, eventually dying at the hands of his torturers. He is credited for having to them: "If I had a thousand lives to live, I would give them all for Christ." In this painting, the anguished Ruiz intensely prays the rosary, steeling himself for what he knows he will endure.
- Catherine of Alexandria: Catherine represents the centrality of contemplative study to preaching and our way of life. She sets aside Greek scroll with a verse from the Book of Sirach that she has been studying, a Scripture proclaiming that before the world was formed, Wisdom was. She puts the scroll aside to gaze directly at Wisdom in Person. The figures on Catherine's side of the table are depicted in such a way that they visibly express various dimensions of the life of prayer and /or study.

● **An Exhibition on Saint Dominic and on the Birth of the Order**

How do we present in a dynamic and creative way the life of Saint Dominic and the birth of the Order? Many Dominicans must confront the challenge of speaking about our Father Dominic to people who do not know the order. The Chapter of Trogir has asked that we prepare an exhibition which could serve as the basis in this task (n. 61.3)

To meet this requirement, fr Augustine Laffay, Dominican historian, and a team from the Province of Toulouse have asked that we share with the entire Dominican family an exhibition on the life of Saint



Dominic and the founding brothers of the Order, in the form of graphics with significant photographs and phrases.

By clicking here, (www.op.org/sites/www.op.org/files/public/documents/fichier/expo_op_english_web.pdf) you can download this exhibition in pdf format, presented in the three official languages of the Order. We hope that it will be useful to many communities and Dominican institutions.

• **Dominicans in St. Lucia, West Indies celebrate the Jubilee of the Order**

"Glory and honour thanksgiving and praise be to the lord our God bless Him all our days!"

With these words of the entrance hymn enthusiastically sung by an animated choir and congregation, the Dominican Community of Friars and Sisters in Saint Lucia began a wonderful liturgical celebration on Tuesday 2nd February 2016; The Feast of the Presentation of Our Lord, at the parish of the Good Shepherd Church to joyfully commemorate the Jubilee of the 800th Anniversary of the Order. As the celebration coincided with World Day of Consecrated Life, the Religious Brothers and Sisters of the Archdiocese joined us for the closing of the Year of Consecrated Life and the renewal of their vows.

Celebrating with us were: Her Excellency Dame Pearlette Louisy, Governor-General of St. Lucia; Most Reverend Archbishop Nicola Girasoli - Papal Nuncio; Parliamentary Representative for Babonneau, Hon. Alvina Reynolds; His Lordship Most Reverend Neil Tiedemann, Bishop of Mandeville, Jamaica; General Prioress of the Congregation of Dominican Missionaries Our Lady of Deliverande, Sr. Jeanne Marie Chroné, OP; Fr. Mike Deeb, OP, Permanent Delegate to the United Nations Dominicans for Justice and Peace and Sr. Sandra Xavier, OP of Trinidad and Tobago.

After the entrance procession, Fr. Henry Nmor OP, Sr. Camilla Cotter OP, and Sr. Antonia David OP, each processed to trumpet fanfare with symbols (a Bible, a staff and a dog with lighted touch) reminding us of the legacy of the Dominicans. During the procession, the commentator gave a brief but powerful description of each symbol. Several persons remarked afterwards that this part of the liturgy was a very profound moment for them.

Most Reverend Archbishop Nicola Girasoli, Papal Nuncio brought warm and spirited greetings, congratulating the Order on this milestone and bringing to our attention that Dominic was a man who always spoke to God or about God.

Fr. Celestin Nwakwuo, OP, the Parish Priest and chief host, then read a summarised version of the jubilee message from the Master of the Order, Fr. Bruno Cadore OP in which he reminded us of our call to go out and preach and to be preachers of grace announcing God's mercy to all.

The chief celebrant, Archbishop Robert Rivas, OP, Metropolitan of Castries stressed that the mission of the Order is itinerancy, stating that the world is our parish. Archbishop Rivas mentioned that since new frontiers for preaching are continuously emerging, Dominicans needed to bring a voice of hope, powerful words that will shake us up from our lookwarm state. The Order he stated began at a time of war, a time of confusion and darkness as a result of heresy, a depraved world, a world not unlike ours today. Archbishop Rivas noted that the world awaits today the authentic voice of preachers. He ended his homily with a poem on St. Dominic powerfully presented by a lay woman, Mrs. Agatha Jn Panel.

Just before the final blessing a representative from each Dominican community present came forward to receive a candle, lit from the jubilee candle, to be used for community prayer throughout this year. With joy and profound gratitude we went on our way rejoicing. The Mass was followed by a wonderful dinner and splendid entertainment.

Earlier during the day, Fr. Mike Deeb, OP, Permanent Delegate to the United Nations Dominicans for Justice and Peace anchored a three hours workshop for all the Dominicans in St. Lucia on the theme: 'Living the Dominican life of Justice and Mercy'. Also he made a ten minutes presentation during the dinner "on a brief history of the Order and the relevance and vision for our contemporary time".



In this jubilee year we pray that we will be renewed and recapture our interior freedoms to set out once more to joyfully proclaim the Gospel to a world in need of hope.
Sr. Elizabeth Jn. Panel OP.

Official News

• **Fr Konštanc Adam Appointed Judge of the Roman Rota**

Pope Francis has appointed Rev Fr Miroslav Konštane Adam as Prelate Auditor (Judge) at the Apostolic Tribunal of the Roman Rota,

The supreme tribunal of the Apostolic Signatura adjudicates: complaints of nullity, petitions for restitutio in integrum and other recourses against rotal sentences; recourses in cases concerning the status of persons which the Roman Rota refused to admit to a new examination; exceptions of suspicion and other cases against the auditors of the Roman Rota for acts done in the exercise of their function; conflicts of competence mentioned in ⇒ can. 1416.

This tribunal deals with conflicts which have arisen from an act of ecclesiastical administrative power and are brought before it legitimately, with other administrative controversies which the Roman Pontiff or the dicasteries of the Roman Curia bring before it, and with a conflict of competence among these dicasteries.

Furthermore it is for this supreme tribunal: to watch over the correct administration of justice and discipline advocates or procurators if necessary; to extend the competence of tribunals; to promote and approve the erection of the tribunals mentioned in cann. ⇒ 1423 and ⇒ 1439.

Fr Adam is a son of the Province of Slovakia and he is currently the Rector Magnificus of the Pontifical University of St Thomas Aquinas (Angelicum) Rome and a Professor of Canon Law.

• **Fr. Luis Javier Rubio: New Socius for Latin America and the Caribbean**

The Master of the Order, fr Bruno Cadoré has appointed fr Luis Javier Rubio Guerrero as his Socius for Latin American and the Caribbean. Fr Luis is from the Province of Mexico. He succeeds fr Javier Pose who was recently elected as the Prior Provincial of the Province of Argentina.

Born in 1967 in the city of San Luis Potosi, fr Luis entered the Order in 1989 and made his first profession in 1991. After his basic studies in Philosophy and Theology, he enrolled at the Pontifical University of Mexico where he specialized in Moral Theology. He also studied “Globalization and Christian Thoughts” at the Pedro de Córdoba Institute in Santiago de Chile and at the University of Art and Sciences, Chile. On his return to Mexico in 1997, he started teaching at the Convento de Santo Tomás.

In his Province, he has served as Master of Theology Students, Regent of Studies and Prior of the Convento de Santo Tomás. He was also the president of “Fray Francisco de Vitoria Human Rights Center”. Before his appointment, he was assigned to the Convento de San Alberto Magno in Mexico City.

Fr Luis Javier has been the Promoter for Formation and Intellectual Life for CIDALC. However, now as the Socius of the Master for Latin America and the Caribbean, he assumes the Presidency of CIDALC.



Calendar of the Master of the Order for April 2016

March 30-April 2: IEOP Assembly at Croatia
4-6: Extraordinary Plenary Meetings at Santa Sabina
9-11: Travel to Paris
15-24: Canonical Visitation to the Province of Poland
29-30: Jubilee Celebrations at the Province of England

All articles are available on www.op.org