It is from the celebration of the Chapter of Trogir in 2013 that the idea of a Congress FOR the Mission of the Order was proposed as an important moment of the Jubilee celebration of the 800 years of the confirmation of the Order in 2016. The Congress will be somewhere between the two dates close to the approval and confirmation of the Order « of preachers »: according to the two papal bulls complementary to each other in the confirmation of an Order « of preachers »: see that of 22 December 1216 with the confirmation of Honorius III and that of 21 January 1217 which formally designates an « Order of Preachers ». This is why the International Congress for the Mission will be precisely in the space between these two dates, 22 December 2016 and 21 January 2017, as solemn closing of the Year of the Dominican Jubilee and, especially, as a point of departure for a new path for the mission of preaching of the Order. The Congress’ main theme will be determined by the General Chapter for the Jubilee year celebration of the 800 years of the Order: SENT TO PREACHE THE GOSPEL (Cf. ACG Trogir 50).

For the preparation of the Congress, the General Council of the Order has proposed the organisation of forums for the common reflection with the participation of brothers, sisters and laity, who work in the different fields and models of preaching today. These forums were organized by following the « Mission mandates » established since the General Chapter of Rome 2010 and formally determined in the Chapter of Trogir (Cf. ACG Trogir, 109 ss.).

1. OBJECTIVES OF THE CONGRESS FOR MISSION:
1. Promote awareness and understanding of the different areas and contexts of the mission of the Order today
2. Encourage and promote mutual cooperation between the regions and the entities of the Order.
3. Promote the creation of collaborative networks in specific apostolic fields (which may occur ).
4. Identify presences and forms of apostolate of the Order that must be strengthened.
5. Propose common values and guidelines to the mission of the Order, in the aim to further deepen our specific contribution to the mission of evangelization of the Church.

2. THE PURPOSE OF THE CONGRESS:
The main objective of the Congress will consider what the contribution of our preaching is to the mission of the Church and of the Order even in the immediate future:
   a. How can it help the Congress to RENEW THE PREACHING OF THE ORDER, and encourage us and to renew our mission of preachers?
   b. In what and how will the Order help to strengthen the preaching of the Church?
   c. What is our specific responsibility in this mission?
   d. How can brother and sister preachers put at the service of the Church the charisma that it expects from us?
   e. When priority is given by the Church to the gospel of the family, what is the specific contribution that the Order can bring, from its community tradition, on the one hand, and the reality of the "Dominican Family", on the other?

3. THEMES OF THE CONGRESS:
In addition to the main theme of the Jubilee proposed by the General Chapter of Trogir: SENT TO PREACH THE GOSPEL, the congress workshops, forums preparations and the work of the groups will develop from the FORUMS OF MISSION, organized by following the « Mission mandates » established since the General Chapter of Rome 2010 and formally determined in the chapter of Trogir (Cf. ACG Trogir, 109 ss.).

1. Migrants.
2. Indigenous people.
3. Interreligious Dialogue and Ecumenism
4. Ministry in city centres.
5. Pilgrimages and devotion of Rosary
6. Parish ministry.
7. Education and evangelization.
8. Salamanca process.
9. Schools of preaching.
10. Study like mission of the Order
11. Human rights
12. Campus ministry
13. Art and preaching
14. pastoral in prisons
15. pastoral of health
16. Media

4. METHODOLOGY OF THE CONGRESS
The Congress -which will bring together more than 400 brothers, sisters, lay people, with guests of different regions, is organized in four main sessions (one per day), according to the broad lines of the mission of preaching of the Dominican Order:
   Day 1: Humanity: justice, peace and care of creation; migrants, indigenous people, human rights...
   Day 2: Meeting: inter-religious dialogue, unity of Christians, listening, education, media and digital world...
   Day 3: Service: Ministry of the Word, campus ministry, ministry in urban centres, parish ministry, health care, prison ministry...
   Day 4: Closing: Return to the central theme of the Jubilee - and therefore the Congress : SENT TO PREACH THE GOSPEL.
   This theme will be developed each day as follows:
   Day 2: To preach.
   Day 3: Sent.

5. VENUE AND PROGRAMME OF THE CONGRESS
The Congress will be celebrated in Rome, at the Pontifical University of Saint Thomas - Angelicum, from 17 to 21 January 2017 and will be the solemn closing of the Jubilee of the 800 years of the confirmation of the Order.
GENERAL PROGRAMME OF THE CONGRESS
TUESDAY, JANUARY 17, 2017: OPENING AND WELCOME
16.00 Delivery of credentials to participants (PUST, Angelicum)
18.00 Opening Ceremony: Aula Magna "San Giovanni Paolo II"
WEDNESDAY, JANUARY 18: Topic of the day: GOSPEL.
   Module: HUMANITY (Justice, Peace and Care of Creation, Human Rights, Migrants, Origininary Peoples…)
08.30 Activities begin
12.30 – 14.30 Lunch - 13.15 Arts and Preaching: Dominikus Swiss Theater (Aula Minor)
14.30 – 16.30 Panel: (Internet connection with the Order)
18.00 Pilgrimage to Saint Sabina.
18.30 Eucharistic Celebration at St. Sabina presided by the Master of the Order, br. Bruno CADORÉ, O.P.
THURSDAY, JANUARY 19: TOPIC OF THE DAY: PREACHING
08.30 Activities begin
12.30 – 14.30 Lunch
14.30 – 16.30 Panel: (Internet connection with the Order)
18.00 Pilgrimage to Santa Maria Maggiore’s Basilica
18.30 Ecumenical Prayer
FRIDAY, JANUARY 20: TOPIC OF THE DAY: SENT
Module: SERVICE (Campus ministry, Parish ministry, Prison Ministry, Health Care…)
08.30 Activities Begin
14.30 – 16.30 Panel: (Internet connection with the Order)
18.00 Pilgrimage to Santa Maria Sopra Minerva’s Basilica
18.30 – 19.00 Prayer at Santa Maria Sopra Minerva (Graves of St. Catherine of Siena and Fra Angelico).
SATURDAY, JANUARY 21: Topic of the day: CLOSING
08.30 Activities begin
10.15 Conclusions
16.00 Pontifical Ceremony for the Closing of the Order’s Jubilee, presided by His Holiness, Pope Francis, at Saint John Lateran’s Basilica.

6. COSTS OF THE CONGRESS
Taking into account that the Congress will be held at the Pontifical University of Saint Thomas (Angelicum) in Rome, several religious houses neighboring the Angelicum and The Grand Hotel “Tra Noi” are provided for accommodation. Thanks to an agreement between these different institutions that will host the 500 participants, the organization of the Congress can offer very convenient prices for the registration and the total costs (including accommodation and meals) from Tuesday 17 to Saturday 21 January, the materials of the Congress and the full participation to all events programmed:
1. Single room: total between 350 and 400 euros (depending on the participation in ceremonies and dinner for the opening and closing of the Congress).
2. Shared room: Total 300 and 350 euros (depending on the participation in ceremonies and dinner for the opening and closing of the Congress).
3. No room (residents of Rome): total between 200 and 250 euros (depending on the participation in ceremonies and dinner for the opening and closing of the Congress).

7. REGISTRATION:
For your registration to the Congress you must only send us your name and your passport number to romaop2017@curia.op.org and you will receive your registration form by email with the practical information for your registry, payment and participation.
Very fraternally,
The Organization Committee of the Congress.

[1] The original name of the Order of Saint Dominic is ‘Order of preachers’… The real origin of this explicit denomination given by Pope Honorius III, is in the papal bull of 21 January 2017, currently preserved in the municipal library of Carcassonne (Cf. AFP 28 [1958] 95-100; V. Kudelka, MOPH, XXV, 79; SDF, 801-802).

Women in Peace Negotiation: Resolution 1325 and the Trouble of Politics

This year marks the sixteenth anniversary of the adoption of United Nations Security Council Resolution 1325, which formally recognized the changing nature of warfare and the continued exclusion of women from the peace process. On October 25, the Security Council held an open debate, and the energy in the room was, as Ambassador Power said, “palpable.” Women from myriad backgrounds, experiences, and countries, as well as male allies, were packed in to the chamber to hear the progress that has been made in implementing the resolution, as well as hear plans for its further implementation.

The most poignant comments of the morning were from Ambassador Rycroft of the United Kingdom, who said that the matter of including women in peace talks was not simply a “token conversation” or a topic to be discussed once a year, but rather is an ongoing topic that must be discussed, negotiated, and implemented on a daily basis at the UN. Ms. Rita Lopidia, the founder and executive director of the South Sudanese non-profit, Eve: Organization for Women Development, provided a narrative of the plight South Sudanese women are facing in the face of the turmoil present in the new country, reinforcing the concept that while the resolution has been a step in the right direction, more must be done. She stated that women in South Sudan are “living in hell,” having to decide daily who is least likely to be raped while fetching water, or who is able-bodied enough to withstand the ongoing violence against women.

Currently, women compose a small percentage of government officials worldwide. While the number of parliament seats held by women doubled between 1995 and 2016, representation worldwide is still only at 22%. There are only fifty-three women ambassadors to the United Nations. In the United States, merely 20% of 535 members Congress are women. There are just ten female heads of state worldwide. A woman’s perspective is not evident in the vast majority of political decisions.

Resolution 1325 recognizes the ways in which war affects women differently than it affects men, and also calls for the female perspective in peace negotiations. The resolution includes four pillars: participation, protection, prevention, and relief and recovery. The pillar of participation refers to governments encouraging and creating space for women to be part of peace agreements. Protection refers to the right for women to be kept safe from gender-based violence. Prevention refers to the necessity of the state to intervene before sexual or gender-based violence takes place, and recovery and relief refer to dealing with crisis with different gender perspectives in mind. Together, these four pillars are meant to include women in every step of a conflict – preventing conflict, protecting in the event of conflict, providing relief after a conflict, and working with women to craft a suitable outcome from the conflict.

Data cited by several of the ambassadors on the Security Council point to the success of peace agreements brokered with women as key decision makers – a peace agreement is 35% more likely to last fifteen years if women help with the process. However, of the 504 peace agreements proposed between 2000 and 2016, only 27% included specific references to women.

What continues to hamper the process of including women in peace agreements (as well as countless other issues) is political will. During the open debate, both Ukraine and Russia made remarks. The remarks from the Ukrainian ambassador were largely about Russian aggression in Crimea and Donbass, and the struggles that women face because of the ongoing unrest. She cited the high numbers of widows, displaced women and children, and prisoners whose lives have been completely changed due to Russian military action, but there was scant mention of the role that women have been playing in peace processes, or what Ukraine is doing to include women at higher levels. When the Russian Ambassador spoke, all of the Ukrainian comments were discredited and unpacked, with little commentary on the inclusion of women in Russian peace processes.
While this tension is understandable between the two countries, who have long held hostilities towards one another, this open debate was not the place to air grievances; in fact, by simply discrediting each other, the two countries did nothing to further the discussion on women in the peace process, and everything to distract from the agenda item for the day. That being said, this type of interaction is not uncommon, as different member states are constantly seeking to undermine and discredit each other – obstructionism which should in itself be considered oppressive to women, children, those living in poverty, etc. – and which continues to stagnate the already slow process of implementing policies that will serve to uplift the most vulnerable among us while pleasing nearly 200 member states.

A separate element that seems to hinder the work of the United Nations is lack of dissemination of information at the national level. While I find it difficult to speak for the resolution implementation in other countries around the world, I can say with confidence that most Americans would have no idea that the United States has been actively seeking to implement Resolution 1325 – much less an idea of what Resolution 1325 means. As recently as June 2016, the US has renewed and revised its commitment to this resolution. While the full text of the United States commitment to Resolution 1325 can be found here, the main commitments are as follows:

**National Integration and Institutionalization:** Through interagency coordination, policy development, enhanced professional training and education, and evaluation, the United States Government will institutionalize a gender-responsive approach to its diplomatic, development, and defense-related work in conflict-affected environments.

**Participation in Peace Processes and Decision-making:** The United States Government will improve the prospects for inclusive, just, and sustainable peace by promoting and strengthening women’s rights and effective leadership and substantive participation in peace processes, conflict prevention, peacebuilding, transitional processes, and decision-making institutions in conflict-affected environments.

**Protection from Violence:** The United States Government will strengthen its efforts to prevent and protect women and children from—harm, exploitation, discrimination, and abuse, including gender-based violence and trafficking in persons, and to hold perpetrators accountable in conflict-affected environments.

**Conflict Prevention:** The United States Government will promote women’s roles in preventing conflict, mass atrocities, and violent extremism, including by improving conflict early-warning and response systems through the integration of gender perspectives, and invest in women and girls’ health, education, and economic opportunity to create conditions for stable societies and lasting peace.

**Access to Relief and Recovery:** The United States Government will respond to the distinct needs of women and girls in both natural and conflict-affected disasters and crises, including by providing safe, equitable access to humanitarian assistance.

The document continues to list specific and comprehensive strategies and outcomes that the United States intends to see from implementing the above goals. Strategic partnerships, such as the Equal Futures Partnership, are concrete steps that the United States government has taken to implement these goals, there is still much that needs to be done to take this strategy from high-level political actors and give concrete steps that concerned citizens can take.

Including women in the peace process is a necessity in the fulfillment of the Sustainable Development Goals (SDGs). Goal 5 calls for with gender equality, and Goal 16 calls for peaceful and inclusive societies. If women are continually excluded from peace agreements and continue to suffer the gender violence that is a byproduct of conflict, then there is no hope of fulfilling the SDGs.

In summation, Resolution 1325 is a step in the right direction, but it is just a step. Civil society organizations such as Peace Women must continue to put pressure on member states to fully implement the resolution and include women in every step of solving conflicts and creating peace. Member States must try their best to leave politics aside and focus on the common good when it comes to peace agreements. Since the start of humankind, women have been left out of peace agreements, and conflict has persisted – is it not time that we realize that we might be leaving out a crucial piece of the peace puzzle?

By Katherine Maloney, Dominican Volunteer
Holy Name Society and Devotion to Bl. John of Vercelli, OP

What do three different areas of the United States and a medieval Dominican blessed have in common? - The Archconfraternity of the Holy Name Society. On December 1st, the memorial of Bl. John of Vercelli, three celebrations occurred in the Philadelphia, New Orleans, and San Francisco in honor of the titular founder of the Holy Name Society. We do so out of veneration for our founder and promotion of his cause to be named a Saint for the Order and the Church.

John Garbella, popularly known as Bl. John of Vercelli, was born in a small town around Vercelli, Italy at the beginning of the thirteenth century. He studied canon law and entered the Dominican Order in the 1240’s around the same time as St. Thomas Aquinas. In 1251 he was named Inquisitor at the same time as St. Peter of Verona. He was named Prior Provincial of Lombardy from 1257 to 1264, and then in the footsteps of his predecessor, Bl. John of Saxony, he was elected the sixth Master General of the Dominican Order. As Master General he completed the first tomb of St. Dominic, treasured the relic of the cord of St. Thomas Aquinas, and was sent by different popes with the Franciscan Minister General to elicit peace from rulers of Castile and France.

But Bl. John of Vercelli is known by many in the United States because he was asked to spread devotion to the Most Holy Name of Jesus. At the end of the Second Council of Lyon in 1274, Pope Gregory X asked Bl. John to spread devotion to the Most Holy Name of Jesus among the friars and to ask the friars to spread this devotion among the clergy and lay people. Bl. John immediately sent out a letter instructing the friars to proceed with the pope’s request. The Master General visited the houses of the Order and he did so untiringly on foot with a walking staff. At every house he instructed the friars on the devotion of the Holy Name of Jesus and was a living example of the poverty of our Lord. As Master General he travelled by foot all over Europe and made it to the General Chapter held every year in various cities of Europe. He died after the General Chapter held in Montpellier on November 30, 1283 at around 80 years of age.

The Holy Name Society has a grand history, but it all begins here with Bl. John of Vercelli. His body was destroyed in the religious clashes of the sixteenth century, but his walking staff remains. This staff is housed in Chiesa di San Cristoforo in Vercelli, but two pieces of it are in chapels in Philadelphia, Pennsylvania and New Orleans, Louisiana.

For the Eight Hundredth Jubilee of the Dominican Order, the 46th Annual Convention of the National Association of the Holy Name Society was allowed to receive the relic from Philadelphia for veneration in September of this year. For the feast day of Bl. John of Vercelli, three celebrations are taking place to honor him and spread devotion to the Holy Name of Jesus. The one in Philadelphia occurred October 6th. The relic of his walking staff is at Holy Name of Jesus Church in Philadelphia. One celebration will be at St. Dominic’s in New Orleans. The relic of a piece of his walking staff has been part of the church since it was built in 1961. The third celebration will be at St. Dominic’s Church in San Francisco with the Promoter of the Holy Name Society for the Western Dominican Province on December 1st.

We walk in great footsteps in following Bl. John of Vercelli. May he continue to help us as we continue to pray for the miracle that will be recognized for his cause for canonization.

Prayer:
O God, you willed that the blessed John of Vercelli should shine with wonderful prudence and constancy; grant, through his intercession, that your family may always and everywhere be governed by beneficial rule. Amen.

N.B. For those who will receive graces through the intercession of blessed John of Vercelli are kindly requested to make contact with the Promotor of the Holy Name Society and with the office of the General Postulation of the Order.
New Christmas Album from the Dominican Friars in Washington DC

Nearly seven hundred years ago, a Dominican friar named Henry Suso had a vision of angels singing and dancing with joy about the birth of the Infant Jesus. The German preacher and mystic poet was soon swept up by the angelic song, and penned the Christmas hymn In Dulci Jubilo as a result. In the loose translation familiar to many today, we sing,

Good Christian men, rejoice  
With heart and soul and voice; 
Now ye need not fear the grave; 
Jesus Christ was born to save! 
Calls you one and calls you all 
To gain his everlasting hall. 
Christ was born to save!

The friars of the Dominican House of Studies continue this tradition of celebrating Christmas with a new album, Christ Was Born to Save, (digital and physical copies available for purchase here or on iTunes) proceeds from which will support the Dominican students in Washington, D.C. The album features such timeless favorites as Away in a Manger, O Come, All Ye Faithful, and Silent Night, along with many other beautiful carols, chants, and choral works. All the music on this album flows from our prayerful contemplation of this great mystery: that God became man to save us from ourselves, and make us more like him.

Christ was born to save. This is what caused the angels to sing and dance in Blessed Henry’s vision, and is the true source of Christmas joy. God fulfilled his promise to restore creation to friendship with him through his Chosen People. Once again, God proved faithful to a mistrustful humanity, and confounded their doubts and expectations in the most extraordinary ways. The Lord of Hosts, robed in majesty, became a lowly child, bundled in swaddling clothes. And why? That, as he shares our humanity, we may share in his divinity, by becoming adopted sons and daughters of God.

Christ was born for this. The crib points to the Cross, and to the Resurrection still further. God has truly become man, and it means that we may share in his victory over sin and death. The sacred songs and chants of Christmas recorded by our schola in the resonant acoustic of Washington’s Franciscan Monastery of the Holy Land recount this tremendous mystery. “Rejoice, rejoice!” we hear in the carol Gaudete, “with nature marveling, the world has been renewed by Christ who is reigning. The closed gate of Ezekiel is passed through.” Likewise, in the beloved Marian hymn Lo, How a Rose E’er Blooming, we praise the “True man, yet very God, from sin and death he saves us, and lightens every load.” The heavenly choirs announce in Hark, the Herald Angels Sing, that Christ was “Born that man no more may die, born to raise the sons of earth, born to give them second birth!”

Christ was born to save. And so we cannot help but rejoice at “the dawn of redeeming grace,” (Silent Night), as we beseech this Child, “Born to die upon the Tree…to assuile [absolve] and save us all,” (Blessed Be That Maid Mary). “Be near me, Lord Jesus,” we pray in Away in a Manger, “And fit us for heaven, to live with thee there.” For “Though an infant now we view him, he shall fill his Father’s throne, gather all the nations to him; every knee shall then bow down,” (Angels from the Realms of Glory).

Christ was born for this: that we should trust once more in God’s faithfulness, and “gain his everlasting hall.” This Christmas, may God lead us all to “rejoice with heart and soul and voice” in so great a Savior. Visit our Music page for more from Dominica Records - http://www.dominicanajournal.org/music/

30th Anniversary of Songhai Centre, Benin

From 1st to 2nd November 2016, the Agro-pastoral Centre, Songhai in Porto-Novo, Benin Republic celebrated the 30th anniversary of its foundation. Present was the Master of the Order of Preachers, who presided in the Mass of Thanksgiving, on the solemnity of All Saints, in the Hall built in memory of this 30th anniversary. Brother Bruno Cadoré was accompanied by his Socius for Africa, Bro Gabriel Samba, the prior of the convent of Cotonou, Brother Marcel Koudoro, representing Bro Benjamin Sombel Sarr, Vice-Provincial of the Vice-Province of St. Augustine in West Africa, who could not attend due to unavoidable circumstances, the chaplain of Songhai Centre, Fr. Bernardin Maforikan, of the Diocese of Porto-Novo, and
Bro Godfrey Nzamujo, OP, Director of Songhai Centre. Several members of the Dominican family (brothers, sisters, nuns, lay people) as well as the workers of the Centre and the faithful took part in this Mass. In his homily, the Master of the Order made a link between the saints and the faithful departed because in Benin, “All Saints Day” is a day that families go to the cemetery to lay wreathes and pray for the dead.

After Mass, Brother Nzamujo introduced the Centre to the Dominican family by way of a guided tour in all sectors of Songhai agro-ecological Integrated System: yards for the manufacture of agricultural machinery, food processing, animal feed, livestock farming, market gardening, fish farming, Bio-energy production, Mineral water, etc. In the afternoon, at 4 pm, there was a big conference of the Master of the Order in the Hall. The Hall was filled with young learners, workers from Songhai Centre, members of Dominican family and many invited guests. The theme of the conference was:

- The agro-ecological and spiritual vision of the world today through:
- the ideas and teachings of His Holiness Pope Francis (Laudato Si) and writings and thought of Father Louis Joseph Lebret o.p.
- Resolutions from COP 21-22 and the UN meeting on SDG.
- The way in which these movements and new visions can help to revise the strategy of evangelization in the contemporary world.

Brother Bruno pointed out that celebrating an anniversary means receiving a legacy to preserve and bear fruit. The 30th anniversary of Songhai Centre opens a future of responsibility. Using the teachings of the encyclical Laudato Si of Pope Francis, the Master of the Order insisted on the equal dignity of all people, all heirs of the earth. He then highlighted the importance of ecology by identifying five strong criteria for action and four ways of doing things. Speaking of Brother Louis Joseph Lebret, Brother Bruno stressed his commitment to the development of peoples, especially through Economics and Humanism, whose main objective is the ethics of development or human economy. The Master of the Order also invited brothers, sisters and laity of the Dominican family of Benin to collaborate effectively in the work of Songhai Centre in order to give it a full Dominican identity, as Brother Nzamujo has been requesting for several years.

On Wednesday 2nd November, the Master of the Order presided in Mass for the commemoration of all the faithful departed in the Chapel of Songhai Centre. In the company of Brother Nzamujo, Brother Bruno, then made a courtesy call to His Lordship Aristide Gonsallo, Bishop of Porto-Novo where they discussed collaboration between the diocese of Porto-Novo and Songhai Centre in spiritual animation at the chaplaincy of Songhai Centre.

Finally, Dominican nuns: Sr. Languida of the monastery being established in Dassa-Zoumé, Benin Republic, and Sr. Juliette Kilanir of the Monastery of Bambui, Cameroon, and coordinator of the Dominican nuns in Africa, seized the opportunity to have a meeting with the Master of the Order.

fr. Gabriel Samba, op.

**Bartolome de las Casas in creative art work for the Jubilee**

A brief description, analysis and interpretation of the artwork of fr Gerard Isiguzo, OP on Bartolome de las Casas for the Order’s 800 Jubilee Art Exhibition.

Let me quickly note here that my interest in this project has been to translate into the tangible elements of art what I consider very striking in the Dominican biography of Bartolomeo de las Casas, the Dominican personality I was asked to produce a work of art on by the General Curia as part of the events marking the Order’s 800 Jubilee Art Exhibition. In producing a work of art on Bartolomeo de las Casas, I found it very interesting to express my views using materials that bear local, creative accent, in ways that are intended to address those nearby and far-reaching issues of socio-political, environmental and religious concerns.

If the art media used in producing this work represent my aspiration and my vision of art – “to be suspicious of conventions in art...to question traditional notions of art media and processes...to push the traditional boundaries of sculpture [and] painting”[1] – then a work of art on a Dominican personality who questioned the socially disruptive anomalies of his time would have been profound in its meaning and value. In this
work of art, I, therefore, speak about de las Casas from an African-art perspective, using some indigenous, cultural and symbolic paradigms.

Description of the Work
What you see in the photograph is an installation art in which I employed an African human model to represent Bartolomeo de las Casas as an outstanding figure in the fight for social justice and human rights in defence of the Indians between the 15th and 16th century AD.

Although the work draws on the views of many biographers and historians on the life of de las Casas and the projects he carried out, it is to a large extent my own personal artistic interpretation of what I find very striking in the Dominican biography of Bartolomeo de las Casas by Helen Rand Parish: "In the century of discovery, there was one outstanding man, Bartolomeo de las Casas, who saw the New World as it was: the land, the people, their initial beauty - and the resulting horror of conquest and fatal forced labour."

Bartolomeo de las Casas, wearing a Dominican habit made from sack (sackcloth), stands in the midst of the natives as the Defender of the Indians. He looks on them with pity and writes in defence of them, hoping to bring about their liberation from the "encomienda" system of horror and fatal forced labour which the conquering Spaniards had brought upon them.

Interpretation of the Materials Used
The choice of materials used - a Dominican habit made of sack; discarded materials such as used toothpaste tubes and bottle tops - provides the basis for the interpretation of the work from a plurality of perspectives.

1. Sackcloth – In the bible, the sackcloth signifies mourning, repentance, and conversion. In this work of art, I draw extensively on this traditional biblical interpretation of sackcloth to speak about what scholars have called the "two great conversions of Bartolomeo de las Casas."

First conversion: on the Pentecost of 1514 when he renounced his ownership of Indians and the inter-Island provision business, and, having listened to the famous speech delivered by Friar Anton Montesino, started preaching his own provocative sermon against the Spanish "encomienda" system of horror and fatal forced labour.

Second conversion: when Bartolomeo joined the Dominican Order in 1522 at the age of 36. Therefore, the idea of the Dominican habit made of sackcloth and worn by de las Casas is more of a biblical-artistic interpretation than a historical fact, since this imagery is not intended to suggest that Bartolomeo probably wore a Dominican habit made of sackcloth. Rather, it represents the longing of a humble and contrite heart. It portrays Bartolomeo de las Casas in the same light in which the Psalmist prayed to God saying: “Thou hast turned my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness, that my soul may praise thee and not be silent...” (Ps 30:11-12). This again references Helen Rand Parish’s commentary on de las Casas: “He saw, he listened. And he learned that he could no longer be a good person in a bad system... He awoke to his life’s mission: he knew that he had to change the entire system – get rid of the encomienda, get rid of slavery, get rid of the lies about the Indians – and create a new relationship with the New World.”

2. Used toothpaste tubes, is another material used: skillfully joined together in vertical patterns, they form a colourful sculptural tapestry depicting the imagery of slavery in which the few surviving slaves are portrayed as taking refuge at the foot of Bartolomeo de las Casas, who looks on them with pity as a "Father to the Indians."

By some extension, the choice of materials used - the sackcloth/habit, bottle tops, empty and discarded toothpaste tubes and drink-cans - also explores the idea of "technical conversion," recycling and transformation of discarded materials and wastes into something good and profound in its meaning and value - a critical reflection on what Pope Francis condemns in his Laudato Si as the "throw-away culture" of our times.

In these “used” and “discarded” materials which I employed to produce a work of art on Bartolomeo de las Casas, I explore the historical experience of the natives (Indians) who were being "used," "discarded," "thrown away," "dumped," and eventually massacred since they were no longer productive in the “encomienda system” of the conquering Spaniards. Thus, the idea of transforming discarded materials such
as used sackcloth, used toothpaste tubes, and bottle tops, therefore, makes some subtle reference to the disruption of the social and native lives of the Indians by the Spaniards which Bartolomeo fought to reform.

If this my interpretative effort to produce a work of art on Bartolomeo de las Casas (which I found very interesting to do in ways that appeal both to the intellect and to the senses) makes a statement about the primacy of creativity in art using non-conventional art media, then my aspiration and vision of art would probably have been successfully translated into this visual imagery of art.

fr Gerard Okechukwu Isiguzo, OP (Province of St Joseph the Worker, Nigeria and Ghana). fr Gerard's work is on display at the Basilica of Santa Sabina, Rome.


**International Historical Conference on Dominicans and Russia**

Angelicum, Rome, 9-10 December 2016

In 1816, a community of Friars Preachers arrived at the St Catherine of Alexandria Church in Saint Petersburg and the most important Catholic Church of the Russian Empire was founded. Except for the time of its secularization from 1938 to 1991, the church, where the friars have been rendering pastoral care as assigned to them, has always been the central point of the Dominican life in Russia.

On the occasion of the second centenary of the Dominicans’ arrival at Sankt Petersburg which coincides with the Jubilee of the Order (1216-2016), the Historical Institute of the Order of Preachers is organizing an International Historical Conference on Dominicans in Russia. The Conference is going to reflect on the links between the Dominicans and Russia during the long history from the Middle Ages to the present time. An attempt to get a panoramic view of this topic has never been done in the historiography.

The Conference will take place at the Pontifical University of St Thomas Aquinas (Angelicum), Rome from 9 to 10 December 2016. The conference is open to all.

Apart from presenting some chapters of the history already investigated by scholars, the conference would also give an impetus to new research.

For more information on the Conference: Istituto Storico Domenicano - istitutostorico@pust.it

**Dominican Sisters rummage through remains of convent near Mosul**

"This church is like a mother to us. It is hard to see it this way."

After about a month of fighting, the coalition of Iraqi forces continue to press on in hopes of fully liberating the city of Mosul, the last major stronghold of ISIS in Iraq. Thus far, ISIS has been forced out of at least 120 towns and villages surrounding Mosul and coalition forces are beginning to secure more and more neighborhoods in the city.

One of the villages liberated was Qaraqosh, a place the Dominican Sisters of St. Catherine of Siena once called home. A few weeks ago the Sisters sent out a letter to supporters, describing the many challenges that they will face even after the city is liberated.

They wrote, “It has been two years and four months since we left Nineveh Plain. It has been long time of displacement, of humiliation, of exile… There are many Christian militants among the army, and some of them we know. So, they have been sending us photos of our Christian towns that are being recaptured. The photos are so very disturbing, as they are showing our churches, homes, schools, and convents, hospitals burned and destroyed after they had been looted.”

Wanting to see the damage for themselves, a handful of Sisters recently returned to the liberated city of Qaraqosh to recover what they could from the rubble.
According to Maclean’s, the Sisters rummaged “through their old rooms in the convent attached to the Immaculate Conception church, pulling out documents and personal items… One of the Sisters discovers an icon she had kept with her since 1997 but left behind in the chaos of her escape—a portrait of the Virgin Mary cradling baby Jesus—fully intact. Later, she uncovers her master’s degree, which she needs to pursue her dream of a Ph.D. in physics.”

After taking what they could from the convent, the Sisters visited a house that served as a school. The Sisters “decide not to enter because of the potential for booby traps. From the blown-out windows it’s clear, in any case, not much remains to be salvaged. A sign leaning on a windowsill belonging to Islamic State, re-anointing the house as one of its administrative centers, finally draws out Sister Luma’s rage. She sends it hurtling to the ground.”

When asked by Maclean’s to describe her feelings towards ISIS, Sister Ferdous said, “I can’t hate anyone… But it’s hard when you see the destruction. I can’t describe my feelings toward ISIS.”

The Battle of Mosul is far from over and whether or not the Sisters are able to return to their cities to rebuild is unknown. The fighting is still very fierce and ISIS has targeted areas that were once under their control. According to CNN, “at least four mortars landed in the eastern Mosul neighborhood of al Zahraa, which was declared under the full control of Iraqi security forces nearly a week ago. Witnesses also told CNN there had been civilian deaths and injuries from the attacks.”

Even if ISIS is fully repelled from the area, there exists no infrastructure to help the rebuilding process. When the Sisters looked at the devastation first hand, they couldn’t imagine their city being rebuilt.

Above all things, the Sisters are asking for prayers as they wait patiently to see what their future will be in Iraq.

*Here is a link to send a donation to these Dominican Sisters in Iraq - http://dominicanfriars.org/dominican-friars-preaching/dominican-sisters-in-iraq/

Philip Kosloski

**Rescuing refugees in Greece – A testimony of human dignity**

Lay Dominican Anna Marija Edith Foss of the Fraternity in Oslo, Norway, has participated extensively in voluntary rescue work for refugees in Lesbos, Athens and Kos in Greece. In December 2015 she was joined by Br Haavard Simon Nilsen OP. Here are some of their own pictures with comments by Anna Marija on the rescue work at Lesbos, during 21th December 2015 – 4th January 2016.Rubber boats made for at most 25-40 people. However, usually 60-80 refugees are crammed in the same boat. The trip from Turkey to Lesbos takes approximately four hours. The fare costs from 700 to 1200 euros per person, regardless of age.

Refugees are coming out of the rubber boats. Children are usually seated in the middle of the boat. The moods of the refugees are in all extremes, from smiles to boundless despair.

A little boy, about eight years old, looks at the ocean, for a long time. His eyes are full of emptiness. His father tells us that the boy’s mother drowned somewhere between Turkey and Lesbos …

The next moment I become filled with ‘normal’ pleasure. A mother with her teenage daughter. The daughter refuses to take off her wet socks and shoes. The mother is “yelling” at her. I do not understand a word of what is being said, however I understand everything. There is something normal and everyday about the situation. Every boat, every lifejacket is filled with human destinies…

A cold, wet little girl, called Maria – little Maria. The heater in the car is in full swing. Warm clothes. Eye contact. Constantly loving eye contact.

Sometimes I quietly sing the lullaby: ‘Little lamb, you have some wool …’

Suddenly, contact breaks through.

Light. A smile.
I have lost count of how many boats came in this morning. Many children, young children and infants. Cold and soggy. Despair and hope, hand in hand.

Today I held an infant in my arms. A little boy of about four months. His mother could not bear it any longer. She was in shock and needed some time to recover. The little infant seemed completely untouched by all the chaos. He just smiled and looked at me. Eye contact and touch. We came so close together, in our own little love bubble. Little infant boy, the world’s most beautiful human child. Little infant boy, I’m going to remember him forever. Taking care of him in Moria refugee camp Lesbos …

The moon shines over Skala, Lesbos. We are finished after eight-hour shifts. A beautiful evening descends on us, Christmas Eve. I am together with the “dream team”, Merete and Sofie from Northern Sweden.

We drive safely back to Molivos. We are safe. We have a warm bed to sleep in and live in a building with four safe walls. The true heroes are the children. Scared, terrified as they are, anyway they dare to smile, laugh and play. It’s beyond words, there is something sacred about these children …

I brought over 130 kg of luggage! Everything was handed out … This is a little girl who was separated from her mother at Moria Refugee Camp on Lesbos. Cold and sad. Warm Norwegian wool knit clothing from head to toe, a balloon and soap bubbles are great gifts for refugee children. Now she is reunited with her mum and sister…

The clowns are invaluable. They keep away the cold, spreading warmth and laughter. For a brief moment time stands still, and the children become children again. They’re having fun and laughing.

The people on Lesbos have moved into my heart and home with me.
I am deeply grateful and committed.
I am traveling back again, in a few weeks …

• The General Chapter of Bologna and Collaboration in the Dominican Family: An Interview with Fr Bruno Cadoré

The General Chapter of Bologna and Collaboration in the Dominican Family: An Interview with Fr Bruno Cadoré

The Master of the Order, Fr Bruno Cadoré presided at the Eucharistic celebration for the inauguration of the 36th Congregation of the Society of Jesus (Jesuits) on the 2nd of October 2016. After the Eucharistic celebration, Mr Edoardo Mattei, a member of the Lay Fraternities in the Roman Province of St Catherine of Siena had the privilege to accompany him back to the Adventine Hill during which they had a conversation about the just concluded General Chapter of Bologna 2016 and collaboration in the Dominican Family. Edoardo shares the fruit of the encounter with us:

Judging from my past experiences with him on the way he moves, I waited for him at the exit of the Jesuit house after the Mass. In fact, each time I have meet him, I have come to appreciate more and more his lifestyle of simplicity and frugality. At the celebration of the centenary of the Dominican Convento del Rosario at Prati (Rome), he came on foot with the Metro and returned the same way. Again, when he participated at an event at the Angelicum, he also arrive on foot as always with his backpack.

As he stepped out, I called out to him, “Master” (I have always wondered the best way to address him). He turned and for a moment was amazed but it seems the Dominican shield on my jacket gave him a little assurance. I introduced myself and requested to accompany him back to Santa Sabina which will give me the opportunity to have a conversation with him on certain issues relating to the Order. The following is the result of a 20 minutes fraternal conversation, which was all it took us to arrive at the foot of the Adventine Hill. Being fully aware that the steep slope will not make for a good conversation, we parted ways cordially. I thanked him for his generosity and patience with me and of course, I had a selfie with him.

Edorado: Master, in contrast to what happens between the Dominicans and the Franciscans where each presides at the others founder’s feast day celebration, such does not exist with the Jesuits.
fr Bruno: In fact, this is the first time we are being invited. On the contrary we have a great friendship and tradition with the Franciscans and on the 4th of October, we will be celebrating with them.

E: From the recently concluded Chapter of Bologna, there is an exhortation to continue the collaboration in the Dominican Family, asking for the participation of the members of the Dominican Family during the preparation and celebration of their respective chapters. (cf. Acts 133)

B: The Dominican Family is very important and the collaboration process between the branches is proceeding successfully. This is a new step forward; each branch has a role to plan in the breaking down of barriers and misunderstandings, all in view of the preaching mission we have been called to.

E: The Chapter also talks about a directory of the Dominican Family (cf. Acts 131)

B: The Directory is not going to be a cold tool or a legal code that to abide by. Rather, it will also contain the ways and possibilities for collaboration within the Dominican Family. Friars, nuns, sisters and lay people in the Order have their different specializations and tasks, different capacities and different places to preach. We need to know and to encourage those who are best suited for various opportunities in the mission. Street evangelization is different from preaching in universities, and preaching to the sick is different from preaching to families.

We also need collaboration in governance. There is no guarantee that the Order or the different Congregations will always have internally the necessary and appropriate human resources to ensure their governance. We need to broaden our horizon to the entire Dominican Family and to discover and development our brothers and sisters who are as available for this service like the friars and the nuns.

E: It’s a transition from a devotional participation towards an awareness of the vocation of belonging to the Order.

B: There are nuances in the ways of belonging to the Order and where there are these devotional feelings, brothers and sisters must be matured and must develop their vocational discernment. Formation is very important here.

E: The General Chapter of Rome 2010 recommended the establishment of “Preaching Schools” (cf. Acts 149). Is this project still ongoing?

B: Certainly, the project is very popular in the US, France and the Philippines where such schools have been opened recently. They are organized as one-week courses or periodic meetings where the speakers are experts from within and outside the Order. The courses reflect on past experiences and future projects.

E: The Chapter of Bologna recommended the promotion of the formation of friars in order to enable them handle digital technologies (cf. Acts 151-156). What are the objectives? What is the Order’s approach to digital media?

B: Digital media is now a common instrument which is used globally transforming interpersonal relationships across societies and languages. As preachers, we cannot ignore this transformation, we have to know it to better understand the world to which we are called to carry out our mission.

For these reason and also to adequately form ourselves on these topics, the Order has promoted OPTIC (Order of Preachers for Technology, Information and Communication) in order to study how to fulfill our preaching mission with the use of the digital media, how to understand its potentials and effects, how to approach people in the digital continent and how to talk to them about God.

Also as an Order, we have to learn how to create networks. A committee will reflect on this subject during the Mission Congress which will be held in January at the Angelicum, Rome.

Mr Edoardo Mattei, op
(Translated and edited from the original text published at Laicato Domenicano and Fraternities OP)
Annual Meeting of the International Board of the Dominican Family


Ms. Yvette Anquetil was introduced as the new Representative for the Secular Institutes, and Mr. Héctor L. Márquez as the President of the International Council of Lay Dominican Fraternities and new Board Representative for the Lay Fraternities.

The main subject of the meeting was our common mission as members of the Dominican Family, and the importance of collaboration between all branches of the Family in missions, projects and vocational promotion, drawing input from the recent DSI Assembly and the Acts of the General Chapter of Bologna, with emphasis on the Exhortation contained in AGC Bononiae #256. Also, fr. Orlando Rueda presented an update on the organization for the upcoming Congress for the Mission of the Order.

The representatives of all branches presented their reports to the Board, including their collaboration efforts with the other branches of the Order.

Sr. Inmaculada Serrano Posadas, representative of the nuns, shared the success of the Pilgrim Rosary of the Jubilee as a unique symbol of communion and common mission among the monasteries in the Order, and how it promoted the visits to the monasteries by the faithful in general and members of all branches of the Family. All present recognized this effort as an example of how we can all work effectively together in various projects.

Mr. Héctor L. Márquez presented the plans for the upcoming International Congress of Lay Dominicans, scheduled for October, 2018 in Fatima, Portugal, on the theme: Justice, Peace, and Care of Creation. In the organization of this event, the Laity is working closely with the other branches of the Order, including the speakers for the various work sessions. He also announced that they have been actively promoting the participation by Lay Dominicans in the Congress for the Mission of the Order scheduled for January 17-21, 2017 in Rome. He also informed that the ICLDF is undertaking a census of the Laity to establish an accurate figure of their membership.

For the Congress in Fatima, fr Bruno advised the Laity to consult with those who are already working effectively with friars and sisters in different parts of the Order on the issue of “Justice and Peace and the Care of Creation”. He also advised that, during the census, they should take particular note of those who are not official members of the Lay Fraternities but are collaborating effectively with friars and sisters in many projects and missions.

Mr. José Alberto Blas informed that a new IDYM Council was elected during their recent International Assembly in Toulouse, and that Mr. Benz Rodil has been elected International Coordinator, and will assume office in January, 2017. He related how the IDYM is always involved and always eager to collaborate with other branches of the Family and related several instances of collaboration.

Ms. Yvette Anquetil reported that the members of the Secular Institute had participated with other members of the Dominican Family in a Rosary pilgrimage, but that due to their particular spirituality they do most of their work individually, but are always eager to collaborate with the other branches of the Family wherever possible.

Sr. M. Therese Clement reported that the work and mission of the Apostolic Sisters are so varied, as are their places of mission, and stressed the fact that, generally, there is an openness and great enthusiasm among the sisters as regards collaboration, which varies from place to place.
Br Florentino Bolo, stated that some members of the Priestly Fraternities are collaborating with the other branches of the Dominican Family in different places, although he believes that more encouragement is needed in this regard. He suggested that this could be facilitated by a structural organization that may encourage collaboration and provide the foundation for its continuation. He emphasized the importance of AGC Bononiae #256. He further suggested several ways to improve the mutual understanding and collaboration among members of the Dominican Family, most importantly the inclusion of this aspect of mutual collaboration in the formation program of each branch of the Family.

Br Michael Deeb, General Promoter for Justice and Peace, and permanent delegate of the Order to the UN, joined the meeting during the afternoon session to share with the Board the Final Statement of the Salamanca Congress on Human Rights, especially the ten commitments contained in the Statement, which were discussed at length. It was agreed to disseminate this statement to all the Dominican Family, and make it a subject for study and discussion.

Mr Héctor L. Márquez, op

• **Introducing the New Website of the Lay Dominican Fraternities**

The International Council of Dominican Lay Fraternities (ICLDF) has launched her own website: Fraternities OP

The new website is going to be a central hub of news and information about the Lay Fraternities in different part of the world. According to fr Rui Carlos Lopes, the General Promoter for the Laity, it will also be a database for all information and documents relating to the Lay Fraternities in the Order.

Although the site is ready for use, it is still in working progress. In conjunction with the webmaster, Mr Edorado Mattei, a member of the Lay Fraternity in the Roman Province of St Catherine of Siena, fr Rui hopes to continually build-up and enrich the site and its database with new contents, documents, pictures, video etc.

Articles about the Lay Fraternities from different parts of the world will be published simultaneously in the three official languages of the Order – English, French and Spanish. The website is also complemented with social network accounts which will help to create and animate a community of interest.

You are all invited to visit the new website - http://www.fraternitiesop.com/

• **Sr. Valorie Lordi, OP and the situation in Haiti post-Hurricane Matthew**

Sr. Valorie Lordi is a nurse and a member of the Dominican Sisters of Sparkill, New York, and, like everyone who has a tie to Haiti, she is deeply concerned and worried about the country following Hurricane Matthew.

Since 2010, Lordi and other members of her congregation have volunteered their time each summer ministering to children and youth who live in rural Haitian villages. The group of Sparkill Dominicans, along with Catholic sisters from neighboring Dominican congregations in New York and New Jersey, minister primarily in the district of Duval Roche, near the capital of Port-au-Prince.

Like a number of sisters drawn to Haiti, Lordi became engaged with work there following the devastating 2010 earthquake.

The group of sisters works in partnership with the Ministry of Presence, a nonprofit organization dedicated to improving the lives of Haitian children. As leader of the annual delegation, Lordi also maintains contact throughout the year with a group of her Haitian partners in ministry — largely young people who participated in leadership and other skills training with the Dominicans and their partners.

Her contacts in Haiti are in touch with people in the areas most affected by Hurricane Matthew. Though Lordi is not physically in Haiti year-round, her connection to the Haitian people is, as her congregation said in a recent statement about her work, "part of her daily life throughout the year." And in recent weeks, concern about Haiti has become a consuming worry.
GSR: What have you heard from people on the ground?
Lordi: There is absolute desperation in Haiti. The people ... are crying out for help. I hear daily from our Haitian partners in mission through the WhatsApp app, where they send me photos, videos and messages. The roads are washed out in many of the more remote areas, including villages such as Cuvier and Ti Mache, where we minister in the summers in the town of Duval Roche, which is within the district of Croix-des-Bouquets, and in other extremely poor villages like Ville des Cayes in southern Haiti, where some of our Haitian mission partners are from.

The people there were already struggling, and then this hurricane came through, causing complete devastation. For the last several days, they’ve been getting more rain. The people I’m in touch with aren’t getting any help from the government, and they are desperate. The Red Cross cannot get through to the remote areas, and people are in great need of food and clean water. Cholera and dysentery are running rampant now, which can lead to malaria. The area we are connected to is in a state of complete chaos.

Recently, I received a text from our friend and mission partner in Haiti, Meltone Bourgouin, who is studying to be a deacon. [The message] said, "Please sister if you can help us. We'll be very happy ... For us now we are under the rain ... it's a difficult life ... It is the first time in my life I've lived through something like this. It is worse than the earthquake. I'm breathless. Please do something for us.” I get messages like this throughout the day. They absolutely break my heart.

Is the situation worse than has been portrayed in the media?
From what I’ve seen in the media, it’s accurate in terms of the big picture. But what I'm hearing are in-depth realities from local people living in the more remote areas. Things are getting worse, not better, because there is very little help for these people who live in isolated places and also because the rain is continuing. At this point, Haiti's struggle with Hurricane Matthew is yesterday's news in our media, but I can tell you the images and details I'm receiving every day are still horrifying.

What will be necessary for Haiti to recover from this latest disaster?
Right now, money is needed in the hands of local people in Haiti who can put the funds immediately to use providing for the basic life-or-death needs of the people: food, water, blankets — general humanitarian relief.

There are many grassroots organizations who're right there with the people — hundreds of different groups are helping in Haiti all the time — and they can deliver hand-to-hand the money and life-saving supplies where they are needed. We are currently fundraising to help with emergency needs in Haiti, and the relationships we have built with locals there are key, as we have specific individuals to send these funds to who will be wise stewards of the relief funding.

Efforts are also underway to house refugees who lost their homes and belongings in the hurricane. Elizabeth's Place, an unfinished orphanage that we are helping the humanitarian group Ministry of Presence raise funds to complete, is located in Duval Roche and is being used as a temporary shelter for now homeless families. Much of the space is already built; however, the kitchen still needs to be completed — a $10,000 job. A finished kitchen will not only make the building fully functional, but also allow it to serve other needs during this crisis, such as offering a food pantry, mother/children nutrition projects, and emergency relief distributions.

There is also an increasing need for medicine and medical treatment to deal with the outbreaks of cholera and other diseases. A medical team that we help support made up of volunteer doctors and nurses goes to Duval Roche four times a year to provide ongoing community health outreach. This team is currently en route to Haiti for a well-timed visit.

What is the single thing that people in the United States most need to understand about Haiti?

Haiti is the poorest country in Western Hemisphere. This country needs massive assistance to create a society with dignity and social morality. There is a need for political will to effect change.
Much of the aid doesn't reach the rural and impoverished Haitian population. Help comes when people connect to local, grassroots groups — through churches, humanitarian organizations and others — and get money to help the people directly.

While our efforts on a variety of life-giving projects in Haiti are ongoing, right now, the most urgent need is to provide emergency assistance to the hurricane victims. We are working with our partners in ministry to do this in a number of ways, and we ask those who are able to please support our Haitian sisters and brothers who are suffering immensely from this natural disaster. The Dominican Sisters of Sparkill act as the fiscal agent for the Ministry of Presence and as such receive donations on its behalf.

Chris Herlinger is GSR international correspondent

- **International Historical Conference on Bible Study and Preaching in the Dominican Order**

  Bible Study and Preaching in the Dominican Order – History, Ideal, Practice (Bibelstudium und Predigt bei den Dominikanern – Geschichte, Ideal, Praxis) was the title of the Third Isnard Frank Colloquium which took place on 27-29 October 2016 in the venerable Dominican priory of the Austria’s capital Vienna. The conference was organized by the Historical Institute of the Order of Preachers, the local Dominican priory and the Department for Historical Theology at the Faculty of Catholic Theology of Vienna on the occasion of the Jubilee of the Order and in honour of the Dominican friar and Church historian Isnard Wilhelm Frank (†2010).

  The theme was chosen with regard to preaching based on intensive study of Sacred Scripture as the reason of being a Dominican. Eighteen Dominican and non-Dominican historians and theologians from nine countries (Austria, Germany, England, Italy, France, Israel, Czech Republic, Switzerland, Belgium) presented in their contributions the current results of their research on various scholars and preachers, treatises and sermons of the long history of the Order from the 13th to the 20th century. The papers as a whole showed that the intellectual and preaching activities of the friars were closely connected to spiritual, ecclesial and socio-political challenges of their time. They strived for a better understanding of the Word of God in order to show the people how they could progress on the road to their salvation. Obviously, there were periods of crises in the Dominican history, but there were always capable friars who tried to get their brothers enthusiastic for the ideal of biblical study and preaching based on the model of St Dominic and on the large tradition of the Order.

  A spiritual concert with masterpieces of Baroque music in the conventual church Maria Rotunda offered a pleasant cultural interval in the intensive work program. The conference was concluded with the Eucharistic celebration. The conference proceedings will be published as a volume of the Dissertations Historicae series by the Historical Institute of the Order.

  fr. Viliam Štefan Dóci OP

- **The Challenges of Pentecostalism and the Dominican Response**

  The brothers of the Province of Nigeria and Ghana, and some members of the Dominican family, gathered at St Thomas Aquinas Priory, Ibadan, from October 17-21, 2016, to discuss the challenges of Pentecostalism. The theme of the workshop was: The Challenges of Pentecostalism in the Church in Nigeria: A Dominican Response. In the spirit of St Dominic who refuted the errors of his time, especially Albigensianism, the workshop was seen as a necessary move to examine the challenges of Pentecostalism; identify the distortions to the true Christian faith; and promote the truth of the gospel message of Christ.

  The preparatory work of the workshop was done by the members of the committee namely: Joseph Ekong (chairman), Felix Onemheghie, Emeka Nwosuh, Emmanuel Taiwo and Clement Uzoanya. The workshop was set rolling with an opening address by the Provincial, Bro. Charles Ukwe, who traced the initiative of the workshop to the Master of the Order's recommendation following his Canonical Visitation to the Province in 2014. It also became necessary with the increasing wave of Catholics leaving the Church.
The keynote address was delivered by His Lordship, Most Rev. Emmanuel Badejo, the Bishop of Oyo Diocese. In his address, he affirmed the Pentecostal nature of the Church, as it was the Spirit which mobilized the Church on the day of Pentecost to spread the news of God's salvation to all nations. Thus, the Catholic Church is the true Pentecostal church. He averred that the markers of Pentecostalism today which are teaching, manifestations, healing, signs and wonders, and joyful exuberance are by no means foreign to the Catholic Church. Furthermore, he addressed the theological, pastoral, moral and the socio-political challenges of Pentecostalism. He stated emphatically that the Church must take the work of evangelization more seriously by “doing things differently.”

In his presentation, Bro. Anthony Akinwale traced the history of Pentecostalism in Nigeria, highlighting the fact that the Charismatic movement was brought into the country in 1971 from the United States of America by Francis Macnutt, a former Dominican. This movement found its roots in St Thomas Aquinas Priory, Ibadan. He submitted that owing to the lack of proper doctrinal and pastoral guidance, some members of the Charismatic movement left the Church, while some became allies of Pentecostalism, facilitating its entry into Catholicism. Amidst the challenges posed by Pentecostalism to the Church in Nigeria, Bro. Akinwale is of the opinion that we go back to our roots as Catholics and Dominicans.

The workshop was also enriched with the paper presentation of Msgr John Aniagwu, the Vicar-General of the Archdiocese of Lagos, on “The Pastoral Challenges of Pentecostalism.” In his presentation, he shared his vast experiences as a parish priest. He advised that the different societies in the church, especially the Charismatic renewal who happen to share similar charisms with the Pentecostals, be incorporated more actively into the life of the church. This will ensure their loyalty to church authorities.

There were also presentations by Bros. Augustine Momoh (Pentecostalism and Para-Normal Phenomena), Felix Onemheghie (Pentecostalism, Material Well-Being and the Business World), Augustine Agwulonu (Pentecostalism and the Use of Scripture), Kenneth Nkadi and Gabriel Avbenake (Pentecostalism and the Use of the Media) and Alphonsus Ozoemene (Pentecostalism, Grace and Charisms).

In order to forestall the movement of Catholics to Pentecostal churches, catechesis was seen as the first step in doing this. Priests and Religious are encouraged to be present to the people and understand their conditions. Moreso, they are to show concern not just for their spiritual but also for their material welfare. Youths, who are usually the target of the Pentecostals are to be duly empowered so that they are not lured away with the attractive offers from the Pentecostals who are ready to "tie them down" with the provision of their material needs.

The outcome of the workshop is not just to be filed to satisfy the need for such a workshop, but is to be implemented in assisting the Church in Nigeria. The discussions are to help each of us have a better understanding and the right disposition to Pentecostalism such that we will be able to direct the people of God along the right path.

- **Jubilee 800 in India: “We are all here today because of the Dominican Fathers”**

  *The Dominican Family in India Celebrates Jubilee 800*

  The Dominican Family in India celebrated Jubilee 800 at St. Charles seminary premises from October 11 to 13, 2016. Jubilee 800 was celebrated by around 200 members from various branches of the Dominican family from all over the country, including friars, nuns, apostolic sisters and the Dominican laity.

  On October 11 and 12 the Dominican student brothers staged a play titled ‘CREDO: I do’, portraying the history and various dimensions of our Order.

  A solemn Eucharistic celebration on 13th October at 6pm marked the culmination of the jubilee celebrations. The solemn high Mass was presided over by Cardinal Telesphore P. Toppo, Archbishop of Ranchi. Present at the Eucharist were 11 bishops, including Archbishop Abraham Viruthakuangra of Nagpur, over 150 priests and a large number of religious and faithful.
Addressing the gathering, Bishop Abraham said, “The Dominicans train the priests in Central and North India. I am proud to say that I am a product of this training. We are all here today because of the Dominican fathers.”

Cardinal Toppo and Bishop Viruthakulangara were felicitated by Naveen Saldhana, Prior Provincial of the Order of Preachers in India and other bishops from different dioceses were felicitated by friars, sisters and laity of the Dominican family.

A documentary was presented by one of the friars about the history of the Dominican Order in India. A souvenir on the 800 jubilee celebrations, a CD on ‘Hound of Heaven’ and devotional hymns in Nishi language were released on the occasion.

● CLIOP Jubilee Modern Songs

Introduction

From the time we are born, human beings have the inclination to sing. Even before we utter words or full sentences, we seem to be predisposed toward making simple melodies, giving voice to our young hearts. Singing expresses that which words and thoughts alone cannot. We sing in joy and in sorrow. Singing moves us in ways inexplicable. For people of faith, singing is another way for the creature to give praise to the Creator.

Jubilee celebrations are a wonderful time to sing! We, in the Order of Preachers, celebrating our 800th Anniversary, find that singing is another way to preach; voicing hymns, songs, and canticles inspired by the scriptures, to help make the Good News come alive for people in a new ways.

The modern songs included here have been composed by members of the Order of Preachers from a variety of cultures and contexts and are being used with permission. Many of the music sheets are published as we got them, we will continue to improve the quality. For reasons of copyright the music of André Gouzes (nos. 4, 21, 24, 27, 37 and 46) are to be found on the Homepage of Bayard ADF. To find all the other music sheets, just click on the link.

May the singing of these songs assist all in our desire to praise God as together we “Sing to the Lord a new song.” (Ps 96:1)

TITLE LIST OF THE SONGS

Official News

● Bishop George Frendo, OP is now the Metropolitan Archbishop of Tiranë-Durrës, Albania

The Holy Father Pope Francis has appointed the Maltese Dominican, Bishop George Frendo as the Metropolitan Archbishop of Tiranë-Durrës in Albania. He was the auxiliary of the same Archdiocese.

Born in Qormi (Malta) in 1946, Bishop Frendo made his first profession in the Order in 1963 and was ordained as a priest in 1969. He was first ordained Bishop in 2006.

He has served in Malta and Albania and has authored several books on doctrine and spirituality.

He will be installed as Archbishop on December 3 at St Paul’s Cathedral in Tirana.

Archbishop of Tiranë-Durrës: area - 2,263, population - 1,204,000, Catholics - 135,300, priests - 35, religious - 137.
Fray Carlos Cáceres has been reelected as the Provincial of the Province of Saint Vincent Ferrer in Central America

In the course of their III Provincial Chapter, the friars of the Province of Saint Vincent Ferrer in Central America have reelected fr Carlos Antonio Cáceres Pereira as their Prior Provincial for another four years. The Master of the Order, fr Bruno Cadoré has confirmed the election.

Fr Carlos was born in San Salvador, El Salvador in 1969. He received his primary education at the College of Saint Teresa of Jesus and Baptist College and completed his secondary education at the Salesian School of San Salvador. He studied at the University of El Salvador and trained as a professor in Philosophy and Arts.

He started his religious life in San Salvador in 1992, had his novitiate in León, Nicaragua and made his profession 1994. He studied for the priesthood in San Jose, Costa Rica and was ordained to the priesthood in 1998.

His first assignment was in David, Chiriqui, Panama as a chaplain of the autonomous University of Chiriqui. Then he moved to Costa Rica as an assistant to the Master of Students and later became the Master of Students in El Salvador. He was also the Moderator of Studies.

He worked extensively in the field of vocation promotion in the Order and worked on this issue with many Dominican communities. He served as the Promoter of Formation and Studies for CIDALC (2010-2013). In 2013, he was elected Prior Provincial for the first time.

The Province of Saint Vincent Ferrer covers six different countries in Central America – Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica and Panama. It consists of 80 friars of twelve different nationalities.

Pope Francis nominates Fr. José Cayetano Parra Novo, OP as Auxiliary of the Archdiocese of Santiago de Guatemala

The Holy Father, Pope Francis has nominated Fr José Cayetano Parra Novo as the new Auxiliary Bishop of the Archdiocese of Santiago de Guatemala. He is a son of the Province of Hispania.

The bishop-elect was born in 1950 in Otivar, Spain, made his religious vows in 1974, and was ordained a priest in 1979.

He holds a licenciate in theology from the Salesian Theological Institute of “Francisco Marroquín” University in Guatemala City, and has served in a number of roles, including missionary in Alta Verapaz, Guatemala, Parish Priest, and Superior of the local Dominican communities.

At the time of his nomination, he was the rector of the “San Agustín Church in Guatemala City, assessor for family pastoral ministry for the Archdiocese of Santiago de Guatemala and the Guatemalan Episcopal Conference. He was also a member of the College of Consultors, the presbyteral council and the commission for the permanent diaconate of the same archdiocese.

Archdiocese of Santiago de Guatemala covers an area of 2,591 square kilometres with a population of 5,423,000: 4,338,000 Catholics, 577 priests, 3 permanent deacons and 1,589 religious.

Fr Jean-Ariel Bauza-Salinas is the New Secretary General of the Order

On the 6th of November 2016, the Master of the Order, fr Bruno Cadoré appointed fr Jean-Ariel Bauza-Salinas as the new Secretary General of the Order. He is a son of the Province of Toulouse and he succeeds fr Franklin Buitrago Rojas.

Fr Jean-Ariel was born in Cordoba, Argentina in 1969. After studies in Art History and Modern Literature, he entered the novitiate and made his first profession in the Order in 1995. He studied Philosophy and Theology in Bordeaux, Salamanca (Pontifical University) and Toulouse (Institut Catholique). He was ordained to the priesthood in 2001.
He was the Provincial Secretary of the Province of Toulouse (2006-2015) and the Provincial Religious Assistant for the Dominican Lay Fraternities since 2014.

For ten years, he in the Penitential Ministry at the Institut Bergonié in Bordeaux while teaching Sacramental Theology and Liturgy at the Seminary of Bordeaux, at Bayonne et d’Ars, at the Studium of the friars in Bordeaux and in various religious communities.

He has been a member of the Francophone Liturgical Commission of the Order, Chaplain of the Artists of the Diocese of Bordeaux (2013) and Chaplain of the Order of Malta (2015).

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**Calendar of the Master of the Order for December 2016**

27 Nov-15 Dec: Canonical Visitation to Equatorial and Eastern Africa.
17-18: Trip to Messina, Italy
25: Christmas Celebrations at Santa Sabina
26 Dec-4 Jan: Christmas break.

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