



ORDER OF PREACHERS



Young Dominicans in the Footsteps of St Dominic #TheWalkingDom



Date: July 1 to 16 2016

Locations: Castile (Spain), Languedoc (France), Bologna and Rome (Italy)

Coordination:

fr. Franklin Buitrago (friars): secretarius@curia.op.org

Sr. Marie-Therese Clement (sisters): dsi.coordinator@curia.op.org

fr. Rui Carlos Lopes (laity): laici@curia.op.org

The official storify page: <http://www.op.org/en/TheWalkingDom>

During the months of July and August 2016, several groups of friars, sisters and lay Dominicans in initial formation will travel on pilgrimage "in the footsteps of St. Dominic" through the historical sites of the origins of the Order in Castile (Spain), Languedoc (France), Bologna and Rome (Italy). Although the groups will not be together at all locations (due to the limited capacity of accommodation in some of them), some moments of encounter along the way are planned.

One group will consist of one hundred friars in initial formation (2 from each entity of the Order) and will travel the "route of Saint Dominic" in the company of the Master of the Order. This is the full itinerary of the pilgrimage:

Spain: Madrid - Segovia - Caleruega - Gumiel de Izan - Burgo de Osma

France: Lourdes - Toulouse - Prouilhe - Fanjeaux - Carcassonne - Sainte-Baume

Italy: Bologna - Florence - Rome

You can download the GUIDE here –

http://www.op.org/sites/www.op.org/files/public/documents/fichier/guida_giubileo_sandomenico_ed_in_glese-online.pdf



• **Strengthening Common Life and Mission of the Dominican Friars in England and Scotland**

Press Release from the Dominican Friars in England & Scotland

Since their foundation in 1216, the Dominican Friars have always responded dynamically to the changing needs of the world around them, in fidelity to their mission of preaching the Gospel. The bedrock of this mission has always been a strong community life.

The 2016 Chapter of the friars in England and Scotland, held in Oxford in April, thoroughly reviewed the state of community life within their houses, and how individuals and their ministries are supported. It became apparent that a stronger, more Dominican community life within their houses was necessary in order to support the flourishing of the men and their mission; and indeed, this has been a direction proposed by the Master of the Order, Fr Bruno Cadoré OP, for Dominicans throughout the world.

It was noted that, in recent years, a generous spirit had moved the friars in Britain to over-extend their commitments in several areas, and consequently a strain was being felt. It was felt that a strengthening of community life will provide firmer foundations for the future, including stronger support for the increasing numbers of young men entering the Order in this country.

It was decided then that the friars must reconfigure their deployment around Britain, building up their presence in some localities while gradually scaling back and withdrawing from others.

For this reason, the following practical decisions were made.

Firstly, in 2016, friars will be redeployed away from certain pastoral responsibilities that they have held for a short period at the service of the dioceses, and where there are very small communities of brethren: St Columba's parish in Glasgow since 2005; St Cuthbert's parish in Durham since 2012. Care for these parishes will be returned to diocesan clergy.

Secondly, there will be a gradual withdrawal over the next few years from St Dominic's parish in Newcastle. This Dominican house had already been handed over to the diocese in 2004, while maintaining a very small community of friars.

The friars are in discussions to maintain some continuing presence in Glasgow, Durham and Newcastle, even if retaining full communities there is not possible. With vocations to the friars continuing to flourish – seven men will enter the novitiate in September 2016 – and with community life strengthened, the Province foresees a positive future, which will eventually bear good fruit for its mission in Britain.

Friars of the Province of England exercise a wide range of ministries throughout the UK and indeed internationally, including pastoral work in parishes, university chaplaincies, schools, hospitals and prisons; teaching and research in universities; and spreading the gospel through preaching, speaking and writing. More information can be found at www.english.op.org

Fr Martin Ganeri OP- Prior Provincial of the Province of England - provincial@english.op.org

• **What is Dominican Theology?**

On the occasion of the 800th Anniversary of the confirmation of the Order of Preachers, which we are celebrating from November 2016 to January 2017, the current print issue of the German theological journal, WORT UND ANTWORT (edited by the Dominican Friars of the Province of Teutonia in Northern German) presents a variety of perspectives on Dominican theology.

We have invited sisters and brothers from all continents and from all branches of the Order; nuns and sisters, lay people and brothers (both friars and priests), feminists and Thomists, young and old to answer the following question: "What is Dominican theology?"

The results - eighteen very different articles - are presented in their original languages or in their English translation on our website - www.dominicantheology.com



Several thousand more answers are certainly possible...

You are invited to visit our website and to react to the articles. We hope for a lively debate - in and outside the Order!

● **Mission of Dominican Youth Movement of Haiti**

In order to live the ideals of Preaching, Compassion, and Common Life that define our Dominican Identity, we, members of the Movement of Young Dominicans of Haiti organize a mission every year at the end of Lent or during the holy week .

This mission is prepared by a committee of three or four members of the Movement who have volunteered under the supervision of the committee. The place is usually proposed by the attendant. This is a remote area, almost isolated, with a chapel or parish, where people live in poverty. The Commission contacted the priest who lives in the region to express our desire to achieve the mission in the community and ask them housing opportunities. A fee that will be used to pay for transportation is asked to young people wishing to participate in the mission. Then, a grant application is sent to friends of the group, individuals, leaders of religious communities (Dominican Sisters, the Dominican brothers etc.). The sum or food and other items collected will be used to restore youth and preparing food kits that will be available to some families.

Once on the premises of the mission, the young are greeted by the priest. They participate in religious activities: Thursday Celebrating Saint, the Crucis exercises and veneration of the cross. On Saturday morning, they organized a mobile clinic in which young physician who are members of the group auscultate patients, while other young people are organized to welcome people, to training on hygiene and prevention of sexually transmitted diseases, complete records, prepare medicines and explain to beneficiaries how to take them. In the afternoon, the Dominican youth Movement members visit some patients who could not make the trip for a time of prayer and sharing. Food kits prepared during the day on Friday are either given directly to some people, or given to the priest who welcome us to be distributed to the needy. And Sunday after Mass, young people return to their families.

This year, fifteen young people and our guide took part in the mission, which took place on Holy Thursday June 24, 2016 to Easter Sunday June 27, 2016 in a named Grand Boulage locality. It is situated between the West Department and the Central Department. It includes the Parish Our Lady of Sorrows, where the parish priest father Tristan welcomed with joy the Dominican missionaries. About 250 residents of the area took part in the mobile clinic. This apostolic activity is one of the highlights of the life of Haitian young Dominicans. All those involved testify to the exceptional spiritual experience. They look forward to the next opportunity.

● **ICLDF Meets at the Dominican House of Studies in Washington DC**

On June 21-23, 2016, the International Council of Lay Dominican Fraternities (ICLDF) held annual sessions to work on updates regarding regional activities , concerns, and challenges affecting Lay Dominican Fraternities(LDF) at the Dominican House of Studies, Province of St. Joseph (Eastern U.S.A.), Washington, D.C..

A major item on the agenda was the convening of the Third International Congress of Lay Dominicans to take place on October 4-10, 2018 in Fatima, Portugal with the theme, “Our Future: Justice & Peace, and Care of Creation.” Seven Commissions with respective Chairs will be at work to gather issues and inquiries before the end of December 2016 till June 2017, and after Commission sessions on Congress days, present proposals at the Congress plenary sessions on the following:

- *Government, Rules, and Statutes
- *Prayer and Preaching
- *Communications and Structure
- *Justice and Peace & Care of Creation
- *Study and Formation
- *Relations with the Church & the Dominican Family
- *With the LDF Promoters



Present during the ICLDF meeting were; Fr. Rui Carlos Antunes e Almeida Lopes (Promoter General of the Laity); Mr. Hector L. Marquez of Latin America & the Caribbean (Coordinator-President); Mrs. Belen L. Tangco of Asia and the Pacific (Secretary General, 3rd International Congress 2018); Mr. Klaus Bornewasser of Europe (International Treasurer); Mr. Joseph Komadina of North America, and; Mr. Felix Foko Fovo of Africa. The Lay Dominican Provincial Council members of St. Joseph Province welcomed the ICLDF at an evening reception.

The ICLDF appreciates and thanks the Province of St. Joseph, and the Priory of the Immaculate Conception: Fr. Kenneth Letoile, Prior Provincial; Fr. Luke Clark, Prior; Fr. Joseph Restruck, Subprior; Fr. Bede Shipps, Provincial Promoter of Lay Dominicans; and, Ms. Marianne T. Jablonski, Provincial President, LDFs for their warm hospitality and fraternal support in the successful holding of the meeting.

• **The Dominican Institute in Ibadan and Domuni Forge an Alliance**

The Dominican Institute in Ibadan (Nigeria) and Domuni University, the International Dominican University, have entered a strategic alliance to strengthen the educational opportunities of students from both institutions. The alliance will include common courses, video and podcast lectures, shared digital publishing of material, and an invitation for professors at Ibadan to also become part of the faculty of Domuni.

The Dominican Institute in Ibadan was established by the Dominican Province of St. Joseph the Worker in 1989. Its mission is to use the Dominican philosophy of education of Thomas Aquinas to promote a conversation with the world of science, arts and culture, and religions, and to respond to Nigeria and Africa's need for integration and development. It currently offers bachelor degrees in philosophy and theology, a Master of Arts in Theology and diploma programs in Catholic Spirituality and Religious Formation.

Domuni University was founded by the French Dominicans in 1998 to leverage emerging internet technologies in order to offer inexpensive theological education to the poor around the world. By using online theological texts in flexible study programs, Domuni is able to offer theological and philosophical education to many people who could not benefit from an education that was overly structured, regulated or expensive.

The new strategic alliance makes use of the overlap in these missions. Courses developed in Ibadan will be adapted to Domuni's internet platform to be made available around the world. Professors in Ibadan will be invited to become part of Domuni's worldwide faculty, and individual lectures given in courses at the Dominican Institute can be recorded to become video or podcast resources for Domuni's online library. Also, students in Ibadan taking Domuni courses online will benefit by having local instructors to make sure they do not encounter obstacles.

In the other direction, the curriculum of the Dominican Institute in Ibadan will gain a depth of specialized courses as their students are enabled to take courses online from Domuni's international faculty. Existing courses in Ibadan could be enhanced by making use of Domuni's online library. Domuni's international journal TELOS will be made available to the teaching faculty in Ibadan and Domuni Press will publicize publications of the Dominican Institute in Ibadan.

Both sides look forward to seeing what might develop out of this strategic alliance and what other new possibilities it might open up in the future.

• **Jubilee International Congress on Dominicans and the Promotion and Defence of Human Rights**

Dominicans in the Promotion and Defence of Human Rights: Past, Present, Future. 1 – 5 September 2016 in Salamanca, Spain

Our Dominican Jubilee Congress on "Dominicans in the Promotion and Defence of Human Rights: Past, Present and Future" will take place in Salamanca, Spain from 1-5 September. Anyone interested can apply to participate. See all the latest information and programme above. Please fill in and send the online registration form by 5 July at the latest. The link to the registration form is: <http://goo.gl/forms/5Ox6hqhqDI>



The Congress will be held in the historic Convent of San Esteban Protomártir in Salamanca. It was there that the Salamanca School was born from which several of our brothers such as Francisco de Vitoria, Antonio de Montesinos with their community and Bartolome de las Casas engaged with the key issue of the human rights of the indigenous people of Latin America in the 16th century. The Salamanca School shows how the intellectual pursuits of Dominicans were determined by the apostolic preaching needs of the time.

This integral link between studies and mission, while frequently having been lost, is at the heart of the Dominican charism. This is why recent General Chapters of the Order have called for a renewed synergy between Dominican intellectual life and apostolic life. In recognition of the example that the brothers of Salamanca and America have offered the Order in the 16th century, the Chapters gave the name, the “Salamanca Process”, to this intention of renewal of our preaching that links intellectual life and mission.

This congress will be an integral part of this “Salamanca Process” in bringing leaders of Dominican intellectual institutions together with brothers, sisters and lay Dominicans who are in the forefront of the promotion and defence of human rights. Hopefully it will result in a deeper integration of the intellectual and apostolic life of the Dominican Family through concrete projects of collaboration.

OBJECTIVES:

1. Recover the history of the involvement of Dominicans in the promotion and defence of human rights.
2. Identify and evaluate the current engagement of Dominicans in the promotion and defence of human rights
 - a. At the academic level
 - b. At a practical level on the ground
3. Develop networks and policies that will enable the promotion and defence of human rights to be integral to Dominican preaching (intellectual and apostolic life)
4. Promote networks of collaboration at the zonal, regional and international levels through concrete projects in defence of groups whose rights are violated.

TARGET GROUP:

1. Dominican Family members interested or involved in human rights work
2. Justice and Peace Promoters of Dominican entities
3. Leaders and Faculty of Dominican Universities and other Intellectual Institutions
4. Academics involved in human rights work
5. Experts in International Law

There will be space for 200 participants with a fair representation of all sectors of the Dominican Family. Besides the Justice and Peace promoters and leaders of Intellectual institutions, anyone else can ask to participate. A selection of the participants will then be based on ensuring a regional, gender and age balance and an experience or interest in promoting human rights.

COSTS:

Besides the cost of the air ticket to Madrid, please make allowance for the following expenses:

Registration and Accommodation Fee: 290 Euros

Approximate cost of return bus/train trip from Madrid Airport to Salamanca 50 Euros

Optional Outing to Caleruega on the 5th September + extra night : 40 Euros

Please confirm your intention to participate before 5 July by filling in the registration form at the following link: <http://goo.gl/forms/5Ox6hqhqDl>

On receipt of the registration form, a letter of confirmation will be sent. Only after the receipt of this letter should travel arrangements be made.

Another communication will later be sent to all the confirmed participants to clarify arrival details.

How to get to Salamanca?

Fly to Madrid. From the Madrid-Barajas airport there are two possible ways to get to Salamanca:

1. At the airport Terminal 1, there is a bus that goes direct to Salamanca (2h. 45 min). For information about this (in Spanish and English) consult: www.salamancabarajas.com . The bus station in Salamanca is a 20 minute ride from the Convent of San Esteban Protomártir. It is recommended to take a taxi from the station.



2. From Terminal 4 (T-4) at Madrid Airport, take a Cercanías train to Chamartín station. In all the terminals there are signs to the Metro. If you arrive at another terminal (T-1, T-2), take the underground metro Line 8 to Madrid. At Nuevos Ministerios transfer to Line 10 and get off at Charmartin station. This should take about 30 minutes. From there take a train to Salamanca. There appear to be trains everyday at 7h33, 8h55, 11h08, 13h53 (the duration of the trip ranges from 1h30 to 3 hours). For more information consult: www.renfe.com . It is recommended to take a taxi from the Salamanca station to the Convent.

The congress begins on Thursday, 1 September at 18h00 and finishes on Sunday, 4 September at 21h00.

The outing to Caleruega on the 5 September is optional but encouraged. All participants are required to depart before 11h00 on Monday, 5 September (or on Tuesday, 6 September for those going to Caleruega). Please consider all these factors, including the time taken to reach Salamanca from the airport and back, when you eventually book your flight.

PROGRAMME: You can download the programme here –

http://www.op.org/sites/www.op.org/files/public/documents/fichier/salamanca_congress_programme_eng.pdf

For any enquiries about the Congress, contact: congressalamancaop@gmail.com

● **The International Congress on Original Peoples**

25 to 28 August 2016 at Casa Veritas, Guatalama

The International Congress on Original Peoples will take place during the Jubilee of the 800th Anniversary of the confirmation of the Order of Preachers. Over the last two General Chapters of Rome 2010 and of Trogir 2013, forums of mission have been defined. One of them is the forum of original peoples. As part of the Jubilee Year, with the opening ceremonies, a series of conferences, symposiums, meetings, congresses are organised in order to explain the principal lines of action of the Order of Preachers.

It is inevitable to recall that in the Dominican history, the theme of presence and of the mission with the original peoples exists since the foundation of the Order. Saint Dominic himself had in mind the Evangelization of Peoples very distant from his environment (cumanos). Thus the insertion of the Order in languages, mentalities, cultures and religions resulted in the creation of the first Dominican community in 1511 on the Spanish island which today has become the Dominican Republic.

Thanks to the call of the first Dominican community, through the voice of Montesinos in his Advent sermon, the Order of Preachers yesterday, today and tomorrow, echoes the great brothers and sisters who announce and meet the good news in the original peoples.

The Province of ‘San Vicente Ferrer’ in Central America, is responsible for organising the International Congress of original Peoples, and through it to collect the different experiences of the Order of Preachers in accompanying these peoples toward a common path.

General objective:

Create a space for dialogue, debate and analysis on the implemented accompaniment, directly or indirectly, by the brothers and sisters of the Order of Preachers to the original peoples.

Provide information, knowledge, experiences, reflection and collaboration on this important forum of mission.

Specific objectives

1. Get to know the original peoples and what was the experience of the Order of Preachers in the accompaniment of the latter.
2. Articulate the Forum of Mission of original peoples requested by the last two General Chapters of the Order.
3. Provide the opportunity for a space of dialogue and debate around exchanges experienced in the mission with the original peoples.



4. Get to know the experience of the brothers and sisters of the Order of Preachers who come from these original peoples.
5. Dialogue on the positive or negative consequences that imposes the current reality to the original peoples and consequently to the mission of the Order with these populations.

Registration:

Send the electronic form to the provincial Curia of the San Vicente Ferrer province in Central America: curia@dominicosca.com to Fr. Carlos Cáceres, OP.

Total cost of the event:

USD 150.00 (Includes board and lodging, the documentation and transport to Guatemala).

Maximum number of participants: 40 participants

• Dominican Jubilee: The Holy Rosary as a Prayer for Peace

The Rosary has many times been proposed as a prayer for peace. The grave challenges confronting the world lead us to think that only an intervention from on high, capable of guiding the hearts of those living in situations of conflict and those governing the destinies of nations, can give reason to hope for a brighter future.

The Rosary is, by its nature, a prayer for peace, since it consists in the contemplation of Christ, the Prince of Peace, the one who is “our peace” (Ephesians 2:14). Anyone who assimilates the mystery of Christ—and this is clearly the goal of the Rosary—learns the secret of peace and makes it a life’s project. Moreover, by virtue of its meditative character, with the tranquil succession of Hail Mary’s, the Rosary has a peaceful effect on those who pray it, disposing them to receive and experience in their innermost depths, and to spread around them, that true peace which is the special gift of the Risen Lord (cf. John 14:27; 20:21).

The Rosary is also a prayer for peace because of the fruits of charity, which it produces. How could one possibly contemplate the mystery of the Child of Bethlehem, in the joyful mysteries, without experiencing the desire to welcome, defend and promote life, and to shoulder the burdens of suffering children all over the world?

How could one possibly follow in the footsteps of Christ the Revealer, in the mysteries of light, without resolving to bear witness to his “Beatitudes” in daily life? And how could one contemplate Christ carrying the cross and Christ crucified without feeling the need to act as a “Simon of Cyrene” for our brothers and sisters weighed down by grief or crushed by despair?

Finally, how could one possibly gaze upon the glory of the Risen Christ or of Mary, our Lady of the Holy Rosary, without yearning to make this world more beautiful, more just, more closely conformed to God’s plan? In a word, by focusing our eyes on Christ, the Rosary, prayed at all times but especially in this jubilee year, calls us to recommit to being peacemakers in the world. Far from offering an escape from the problems of the world, the Rosary obliges us to see and preach about issues through the lens of the gospel with responsible and generous eyes, and obtains for us the strength to face them with the certainty of God’s help and the firm intention of bearing witness in every situation to “love, which binds everything together in perfect harmony” (Colossians 3:14).

Download the Holy Rosary: Prayer for Peace Booklet here –

http://www.op.org/sites/www.op.org/files/public/documents/fichier/rosary_for_peace_eng.pdf

• LIVING OUR LEGACY: A Dominican Family Conference for the Jubilee

By the Southern Dominican Province, 21-23 October 2016, Dallas, Texas

As a part of the Southern Province’s celebration of the 800th anniversary of the founding of the Order, the Province is hosting a conference for the Dominican family – friars, sisters, laity – and our many friends and benefactors – that will provide an opportunity to gather as brothers and sisters united by our shared history and our love of the Order.

We invite you to join us at this once-in-a-lifetime event! For registration and further information, click here



<https://www.regonline.com/Register/Checkin.aspx?EventID=1829126>

In the Spirit of Martin de Porres and Rose of Lima Organized around the four pillars of Dominican life, the weekend will feature time for prayer and community along with a program that will delve deeply into both the ministerial and intellectual traditions of the Order. The theme of the conference centers on the collaborative partnership of the patron of our Province, St. Martin de Porres and the first saint canonized in the Americas, St. Rose of Lima.

As spiritual companions and ministerial partners dedicated to providing health care to Lima's poorest outcasts, their love of God leading to love for the poor provides a model for living the preferential option for the poor worthy of emulating.

Date and Location

The conference will be held on October 21- 23, 2016 in Dallas, Texas at the DFW Airport Marriott Hotel. We have secured an excellent room rate of \$119.00 per night and the hotel provides transportation to and from the airport.

Opening Session and Keynote Presentation

On Friday evening, our opening keynote presentation is being co-sponsored by the University of Dallas Ann and Joe O. Neuhoff School of Ministry and will feature three extraordinary individuals; Fr. Bruno Cadoré, OP, Master of the Order of Preachers, Fr. Gustavo Gutiérrez, OP, noted theologian who is widely known as the "father of liberation theology," and Dr. Paul Farmer, the internationally recognized humanitarian physician and co-founder of Partners In Health. The program will be moderated by Sr. Barbara Reid, OP, Dean at the Catholic Theological Union. The conversation will be based on the best-selling book *In the Company of the Poor*, which was co-authored by Dr. Farmer and Fr. Gustavo with a preface by Fr. Bruno and all conference attendees will be given a copy of the book. This keynote presentation will be open to the wider Dallas community.

Saturday Presentations

During the day on Saturday, Dominican friars, sisters and laity will offer presentations that will explore the lives of St. Martin de Porres and St. Rose of Lima from a variety of theological and spiritual perspectives including Scripture, preaching, spiritual companionship and social justice. These presentations are intended to engage the participants both intellectually and affectively and deepen their understanding of the ways in which the Dominican charism shaped the lives and actions of St. Martin and St. Rose, and how this relates to our own lives as Dominicans.

Prayer and Community

Morning prayer, evening prayer and Mass will be celebrated during the conference in a dedicated worship space and we are looking forward to some wonderful Dominican preaching and fantastic music. Meal times will be arranged to provide space and time for conversation and sharing. On Saturday evening, there will be a special dinner and program to celebrate our 800th Anniversary. The conference will close with a Sending Forth blessing by the Master of the Order.

• Young People Gathered to Pray at Lednica in Poland

More than 60,000 young people prayed on Saturday, 4th of June 2016 at the "Fish Gate". The theme of the 20th Meeting of the Lednica Youth Movement was: "Amen". The prayer vigil was combined with the celebration of the 1,050th Anniversary of Christianity in Poland and 800 Anniversary of the Order of Preachers.

"We need to be aware of what baptism means for us. We are children of the Almighty God. The symbol of our faith, the cross, tells us that we are never alone. He came to us and taught us to love one another as brothers and sisters. Let the love of God lead you at all times" - Cardinal Dominik Duka , OP, the Archbishop of Prague and Primate of the Czech Republic, proclaimed to the young pilgrims. Cardinal Duka brought the relic of St Adalbert (Czech and the Patron Saint of Poland) to the Lednica Meeting.



"If we are to overcome the European crisis and the threat of the disintegration of Europe, we need to return to these roots that formed people like Charlemagne, Otto III and St. Adalbert, a true patron of Europe. You are all living on the foundation of ideas which they built" - he concluded.

The President of Poland, Andrzej Duda wrote a letter to the participants in which he recalled the roles the Dominicans have played in the evangelization of Poland.

"For centuries the Dominican Order has given Poland a number of prominent pastors and scholars, exerting considerable influence on the face of Polish Catholicism. Lednica meeting is the latest of the works, through which the Dominicans teach our people, especially the young and students, how to follow Christ. And for that, I would like, our dear fathers to express my gratitude and appreciation " - stressed the President.

Three days before the Lednica meeting, the Holy Father Pope Francis greeted the pilgrims during his Wednesday audience at the Vatican.

Lednica Youth Movement is a youth ministry of the friars of the Province of Poland. It was founded by late fr Jan Góra, OP who organized the first Lednica Youth Meeting in 1997.

● **Icons – Windows to God**

Two lay Dominicans from Poland are using their talents to preach the Gospel by painting holy icons. This is their way of sharing their faith and hope with those who have doubts or suffer from some spiritual crisis. Their icons help people to pray, to meet God, to talk with Him and get filled with His peace and grace.

Wojciech Kuźniar is a member of the Fraternity of Bl Jordan and Bl Diana in Szczecin.

Bolesław Czyżewski lives in Wrocław and is a member of the Fraternity of the Most Holy Name of the Blessed Virgin Mary. He painted the Icon of Blessed Ceslaus.

Ceslaus (Polish: Czesław) Odrowąż was born around 1180 in Kamień Śląski - to the same family from which came St. Hyacinth (Polish: Jacek). Both of them received the Dominican habit from the hands of the Holy Father Dominic, the founder of the Order of Preachers, in Rome. On the way to Poland Ceslaus founded a convent in Prague, and in the year 1226 another one at St. Adalbert's Church in Wrocław.

Tradition ascribes to him the miraculous saving of the city of Wrocław from destruction during the Tartar siege in 1241. Bl. Ceslaus prayed for the salvation of the city, climbing the shafts and encouraging defenders to resist. One of the contemporary Polish historians described the miracle of a luminous sphere that appeared in the sky and which drove the Tartar army out, that was achieved through the prayers of Bl. Ceslaus.

He died on 15th July 1242, and his liturgical feast falls on 20th July. In 1713, Pope Clement XI approved his cult for the Dominican Order and the Archdiocese of Wrocław. In 1753, Clement XIII extended it to all the Polish dioceses.

Re-development of worship took place in the mid-twentieth century, when after the 140-year break, the Dominicans returned to the capital of Lower Silesia. In 1963, Pope Paul VI recognized Bl. Ceslaus – together with John the Baptist - as the main patron saint of city of Wrocław. For several years now, the Dominican Province of Poland has made efforts to revamp the process of his canonisation.

● **During this Jubilee Year, Dominicans Look to the Future by Looking at the Past**

Exclusive interview of Fr Bruno Cadoré with the National Catholic Register in Rome discusses the order's 800 years of service to the Church.

The 800th anniversary of the Dominican Order is an opportunity for it to "go back to its roots" and not to glorify itself but to celebrate in "humility and truth," says the head of the Order of Preachers, Father Bruno Cadoré.

In an exclusive interview with the Register in Rome, the 87th Master of the Order of Preachers discusses the current state of the order, today's challenges and jubilee events.



Elected at the general chapter of the order in Rome in 2010, Father Cadore was born in Le Creusot in France in 1954 and was a medical doctor before entering the Dominican novitiate in 1979. He is ex officio grand chancellor of the Pontifical University of St. Thomas Aquinas, the Angelicum, has a doctorate in moral theology and is a specialist in bioethics.

How important is this anniversary to the Dominican Order?

As always in a jubilee celebration, what's significant is first to give thanks to the Lord for 800 years, the confidence we have been given from him, and so many brothers and sisters who have given their lives over all these centuries.

A jubilee is always significant for two reasons: firstly, to look at our roots and history and to recognize the grace of the Lord through that, and how the Lord has tried to help us to bring out the best of this tradition. This is best approached with realism and humility because, over eight centuries, you have had time to do some very beautiful things and to experience some failures, too. So from this point of view, and looking back on history, it's also a good opportunity to strengthen ourselves, look to the future and to look at the world, to understand by this experience how one can serve in the world and the Church today.

We like to think of a mythical bird in African culture, a sankofa, which looks behind, looks where it is coming from and where it is going to in the future. So, for the Order, it's a good time to do that, a good time of humility, looking at the truth — what did we do and why and with whom? How did we understand the mission that the Lord has given us?

So this year means very much drawing on your traditions and heritage in order to look ahead?

Yes, how the brothers, priests and lay Dominicans preach and try to make the Gospel the good news. This is just our mission: to be in conversation with the world and, during this conversation, to try to make known the Gospel as the good news, as someone who is coming to address this world.

You've said before that this jubilee year is going to celebrate 800 years of the New Evangelization.

Yes, because evangelization is always new, in the sense that the world is moving, the seeking of the truth is moving, and history moves relationships among people, cultures and religions. So at each time in history, you have to consider this world as a new one. And to me, the surprise is that the world is always new because he, the Lord, is always creating the world anew. So to evangelize is always to have a new look on the world — and by this, to try to let us be surprised by the kind of presence of the Lord in this world.

What is the current state of the order, in terms of vocations? Where is it growing most?

We have 6,000 brothers, as well as nuns (cloistered sisters) — they are more or less 3,000. Among the members of the Dominican family, we have apostolic sisters, they number more or less 25,000. Lay Dominicans, living in fraternities, are about 120,000, more or less, and among them are laypeople and members of secular institutes, youth movements. Then there's the priestly fraternities of the Order. These are the numbers, but in the Bible it's said that it's not so important to have numbers.

Among the 6,000 brothers, 1,000 are in initial formation, which is a beautiful sign. These new brothers are young, that is, below 30 years old, and they are going to provinces in the Old World. We have new vocations in Asia, India, Pakistan, the Philippines, Myanmar, China, but we also have new brothers in the United States, Africa, Europe. So, for the moment, we are fortunate to welcome new brothers from all parts of the world, more or less, not exactly in the same numbers, but the movement, the dynamism, is present everywhere.

The order is present in around 100 countries, and we have 40-45 provinces or entities. You know, in the order, the cell of life is the community, and several communities in the same country, same region constitute a province, and they [are] linked today to build the Order.

There's often talk of a crisis of vocations in the West. Is that something the Dominicans have not experienced much?



If we understand the term “crisis” as the call to discern and to move, the welcoming of new vocations is always a crisis. It means a call to understand. What do we have to understand? When it comes to vocations, we have to welcome a message from the Lord.

My concern is always — and I suppose it’s the concern of all my brothers — to understand: What does he want to tell us when he manifests this confidence to send new brothers to preach here or there? What are they bringing to the order? What kind of culture [are they bringing] to the order? What kind of social skills, what kind of professional skills, what kind of experience in the Church are they bringing?

What would you say has been greatest contribution of the Order of Preachers over the past eight centuries?

I hope it is to have tried to help people understand that the Lord would like to have a conversation with humility and to be friends with them in different ways — through fraternity, through a pastoral presence, through theological research — trying to show that the human being is able to understand something from this conversation from the Lord, by striving, working to make human rights recognized, supported and promoted.

I hope the order has opened this preaching to brothers, sisters, priests, laymen and women, to try to build a family, to give testimony of the Lord’s friendship, or desire to have a friendship, and a relationship with people. So I hope this is the fruit of the Dominican preaching.

Preaching is also very central to the Order, of course — what has been the Order’s greatest contribution in that regard?

Preaching is important, in this sense: to receive the word of God; to try to live with this word; to try to understand it and to share it in so many ways.

Obviously, we can speak about preaching in the Eucharistic celebration, by giving a homily, which is sort of preaching, a kind of preaching, but there is also preaching when you are teaching, or when you are just keeping silent, or living with the poor and those who are forgotten.

The Order came into being at a time when men of God were no longer expected to stay behind the walls of a cloister, but were seen to be more apostolic. One could say this is very much in line with Pope Francis’ call to go to the peripheries, to be with those suffering the most. Do you see this time, therefore, as a chance for a rebirth of the Order, given the current manifold problems in society today?

I like very much the way Pope Francis is speaking about preaching, evangelization, which is not so far from [what] we’re speaking about. He’s speaking more and more about that and calling all the Church to do it — and he’s doing it. And when we look at him, we see someone who’s trying to do what he says and see someone who believes. So in this sense, this is something new, at least in the communication around the Church.

At the same time, we can say Pope Francis is telling us what Jesus was telling us at the beginning, when he said: “Let us go; I have to go to other cities and villages.” I say that because the model for the foundation [order] is precisely this: this first community of preaching about Jesus. For St. Dominic, Jesus was the one sent to preach; and then when he did that, he called some people to do it with him, and then he went through villages and cities just proclaiming the Good News of the kingdom of God. St. Dominic just wanted to do that: to gather a community around him and to send this community, with or without him, all around the world to make this news known: that the kingdom of the Lord is coming through someone who is the Good News. So I wouldn’t say it’s a rebirth, but a re-call to order, to be the order.

So a going back to the roots?

Yes, and the jubilee is just that. And doing that, we have to ask ourselves and to ask others: What are these other towns we have to reach, these other people we have to converse with?

And then it’s important, because the rebirth or strengthening will come from that. When you look at the new cultures today, the new ways of life, then you can imagine that, to speak with them, to have a conversation with them, we have to change our ways of speaking, teaching, being.



The techno-scientific culture has changed the way you, me — we — are living. You have some prolongation of your mind, your brain, and I have, too, and you have a prolongation of a way to communicate. Because of that, how should we speak about the Gospel? How should we speak about Someone who is approaching us without any conditions?

He'd like to be a friend of yours without any conditions, even if you don't accept him. He just begs for your hospitality. So we have to find the way to share that in this time of secularization, which is not so easy. But at the same time, we have to do that in this moment of human history in which religions are very present and religious seeking is very present. The spiritual needs are very present, even if our contemporaries would say: "I'm not a believer, but I'm looking for something spiritual."

So [we need to consider]: How should we try to serve the conversation the Lord would like to have with everybody?

What events are planned for this anniversary?

There are not so many events, for two reasons: We said we would like this jubilee to be an opportunity to have a process of humility and truth among ourselves. It's what we want to do: We don't want to glorify the order. I like it very much, and it's a very beautiful order, but that isn't the goal. So this is the first reason: humility and truth.

The second reason is also that, in the order, we like subsidiarity, so each province according to its culture, history, strength and resources will organize something.

For the whole order, we had an opening celebration at the beginning of November, a day of all the saints of the order, which is important, because when the Pope confirmed the order, he said he was giving the ministry of preaching as a means of sanctification to the brothers. So we have to learn how to preach from those who are saints. And we began this by proposing on our website, at least for all the members of the order and their friends, a daily *lectio divina* — so every day each member of the order and everyone else can take some time to go back to the word of God. This, for me, is a very significant and simple event: Take the Bible, read it, think about it, and pray. Just that.

We shall also have three major congresses: The first was in February, about the word of God and preaching on the occasion of the anniversary of *Dei Verbum* [the Second Vatican Council's dogmatic constitution on divine Revelation]. Another will be in September in Salamanca [Spain] to remember the "Salamanca Process," when the first brothers and Santo Domingo helped forge the beginning of human rights. So we shall do that: try to work together with brothers and sisters to give this kind of experience today.

And then, at the end of the jubilee, we hope that this will be celebrated by a sung Mass presided by the Holy Father, if it's possible for him. Also, at the end, we shall have a Congress to look at the mission of the order in the future. We're preparing that at the moment. Some issues related to our preaching that some groups are working on are issues related to parishes, indigenous people, new communications, how we can be better in evangelization.

What challenges do you expect in the future?

Don't forget we have to try to follow the example of Jesus, the first preacher. So it means not forgetting there are always new cities, new cultures that we have to reach. Never forget, also, that always there are people who don't have a voice in this world; and never forget, when you are concerned about religious affairs, the temptation is to close yourself off, believing you are the center of the world. As you know, the center of the world is someone else.

Edward Pentin is the Register's Rome correspondent.

• **Celebrating a 200 years old Dominican Basilica in Malta**

The Dominican Parish in Valletta, MALTA celebrated the 200th anniversary since the Benedictine Pope Pius VII elevated it to the canonical status of Minor Basilica by means of his Bull *EXPLORATA PROXIMORUM DILECTIO* issued on March 25, 1816, the first church in Malta to receive this title.



The Church was declared as the first parish church and PRINCIPAL MATRIX CHURCH of “ALL of the NEW CITY of VALLETTA” by the great Dominican Pope St PIUS V by means of his Bull EX DEBITO PASTORALIS OFFICII of July 2, 1571.

The elevation to the status Minor Basilica was granted in recognition of the heroic dedication of the Dominican Community of Valletta during the plague of 1813 when practically all the clergy left the capital of Malta and they were the only ones left administering the sacraments to the sick and moribund residents of the city.

The date of Tuesday, May 31 was chosen for this commemoration instead of March 25 since this year this was the date of Good Friday. Furthermore, the Dominican Church is dedicated to the Our Lady of Porto Salvo (Sancta Mariae ad Portus Salutis) under the title of the Visitation and so May 31, 2016 was chosen as the most appropriate day to organise the commemoration it being also one of the 15 Tuesdays of St Dominic which are held every year in preparation of the feast of the Founder of the Order.

The celebration was led by the Metropolitan Archbishop of Malta His Grace Monsignor Charles Jude Scicluna who was assisted by the Prior Provincialis of Malta Fr Francis MICALLEF O.P. and the Prior of the Valletta Community Fr Michael CAMILLERI O.P. along with other Dominican priests, the parish priests of the two other parishes of Valletta, the priors of the other religious communities of Valletta and other diocesan priests from other parishes in Malta and as well as from the sister island of Gozo.

The commemoration began with the inauguration of the new ombrellone of the Basilica which replaced the previous one which had deteriorated beyond repair. This was followed by Pontifical High Mass and then concluded with the unveiling of the restoration of the four lunettes of the main dome depicting St Thomas Aquinas, St Albert the Great, St Antoninus Pierozzi and St Raymond of Penyafort. The celebration concluded with the unveiling of a plaque commemorating the 200 years since the opening of the present church edifice on May 15, 1815 and elevation to the status of Minor Basilica.

During his homily Archbishop Scicluna spoke of Our Lady as Fidelis Arca and compared the ombrellone to the her via the simile of the first use of the ombrelloni in the Pantheon of Rome by priests celebrating the sacraments there and who needed the ombrelloni to protect them from the rain entering through the oculus at the top of the dome. Likewise, the ombrellone is a sign of the protection of the parishioners by Our Lady and St Dominic and of their direct connection with the Papal Churches in Rome since the title of Basilica is bestowed by the Pope himself.

For this celebration, Archbishop Scicluna used the crozier, conserved by the Valletta community, of the late Bishop Angelo Portelli OP who served as parish priest between 1896 and 1902 and was Auxiliary Bishop of Malta between 1911 and 1927.

The Solemn Feast of our Holy Father St Dominic will be held between Sunday, July 31 and Sunday, August 7 later this year. The feast reaches its climax with the Pontifical High Mass in the morning and the procession with the artistic and devout statue of St Dominic in the evening on Sunday, August 7, 2016.

This year the capital city Valletta celebrates the 450th anniversary since its foundation on March 28, 1566. The Grand Master Jean de Valette received 30,000 silver florins from St Pius V to help finance this project which was built to the design of the pope's military engineer Francesco Laparelli. Valletta will be the European Capital of Culture in 2018.

Alfred Grixti, Lay Dominican,
Parish of Our Lady of Porto Salvo ad St Dominic, Valletta.

• **Dominicans involved in Pastoral Care for Migrants and Refugees in South Africa**

The Department of Pastoral Care for Migrants and Refugees of the Archdiocese of Johannesburg, and Jesuit Refugee Services and other agencies serving refugees and migrants hosted a roundtable discussion on the issues around migration, and policy and legislative changes to the Refugee Act affecting migrants and refugees in South Africa.



In his welcoming remarks the Archbishop of Johannesburg, Buti Thlagale, referred to the need for policies, noting questions around unfairness, injustice and inhumanity facing refugees. Church agencies in South Africa are called to have compassion and be welcoming, sharing information to improve co-ordination of services and enhancing charitable works.

An official of the Department of Home Affairs noted the policy processes currently underway on international migration, on integration and repatriation of refugees, and on The Refugee Amendment Act. Challenges experienced by refugees and asylum seekers at Marabastad, a refugee reception centre in Pretoria are being addressed; improved policies, infrastructure, the training of officials, and an improved IT system are among the measures being put in place to address bureaucratic issues. Questions and discussion after the presentation highlighted the difficulties asylum seekers and refugees, and those assisting them, have experienced and continue to experience when Home Affairs policies are not implemented correctly and when corruption flourishes.

A staff member of Jesuit Refugee Services addressed the issue of the limited rights there are for asylum seekers around health care. South Africa's new National Health Insurance will cover all South Africans, and is meant to ease the burden of financial contributions for those least able to pay, limiting direct out of pocket payments. The contention: It is intended to cover all South Africans and permanent refugees, but cover for asylum seekers is reduced, with provision only for emergency services. "While refugees and asylum seekers do contribute to the economy, why is there just a contingency fund for them?" he asked. "The scheme does not promote equal treatment for all."

The director of the Scalabrini Institute for Human Mobility in Africa examined the question of why migration policies fail. He noted that "people place too much faith in policies to regulate migration." What policies in fact do is introduce selection and admission criteria, they cannot determine numbers and flows and patterns of migration. "And so it is important to understand why people migrate." All too often there is an implementation gap and bureaucratic failure. And often migration policies are implemented in isolation from health and housing needs. "Every policy," he stressed "needs to look at national interests (security rights of citizens), and at human rights issues. Ideally they need to have the same weight."

In the Apartheid years the country's migration policy was based on a racialized system, with black migrant labour not permanently in the country; there was no refugee legislation, and it was easy to control migration. Post 1994 there was the so called "liberal paradox", closure to migrants and at the same time an openness. There were conflicting approaches: allowing the free movement of people because of a skills shortage; and attempting to balance democratic principles and human rights principles. Later the position became more restrictive because of concerns that migrants might have a negative impact on social services, and at the same time a recognition that deporting people and building fences is an expensive system. The police were given the task of policing the system, leading to possible violations of human rights. Further amendments to the Refugee Act scrapped public participation, giving more power to the Department of Home Affairs and the Minister, and limiting access to basic services for refugees. High numbers of asylum seekers from Zimbabwe led to further policy shifts, the closing of refugee reception centres and a large scale regularisation for Zimbabweans. The 2015 Refugee Amendment Bill, if passed, allows the Ministers to withdraw and end refugee status. There is a strong emphasis on national sovereignty and security and a limited interest in moral obligations. Finally, "how do we balance human rights and security in a policy?"

A speaker from Mozambique outlined the refugee situation in that country. Most refugees are Congolese. They are required to declare their request for asylum status when they cross the border into Mozambique from Tanzania. Registration processes take place in the refugee camp and only those people recognised as refugees can live outside the camp. From 1991 Mozambique has had a law to regulate migrants. After ten years they can apply to become citizens. "Irregular migrants" are arrested, forced to leave the country or deported. Many in the south where there is no conflict are likely to attempt to go to South Africa.

The Scalabrini Sisters work in the Ressano Garcia Mozambique border area, ministering to diverse groups of people among them illegal immigrants arrested, jailed and then sent back to Mozambique from South Africa. Some immigrants say things like "we jumped the fence in search of a better life". "Here our families are starving. It is difficult to cultivate, there is no water, no money." The Sisters assist immigrants deal with



border police, help women and children and those who are sick, let them rest before they continue their journey, provide assistance with food, communication, hygiene, and advice re documentation.

The roundtable discussion event with the various Church agencies committing to further collaboration around interventions and responses they want to commit to in the service of refugees and migrants.
Sr Alison Munro, OP

Official News

• **Msgr. Roger Houngbédji, OP is the New Archbishop of Cotonou, Benin Republic**

Pope Francis has nominated Msgr. Roger Houngbédji, OP as the new Archbishop of the Archdiocese of Cotonou in Benin Republic. He is a son of the Vice-Province of West Africa.

Msgr Roger was born in Porto-Novo, Benin in 1963, he made his first religious profession in the Order in 1985 and was ordained to the priesthood in 1992.

He did his first cycle of theological studies at Lyon. He then studied at the Catholic Institute of West Africa where he obtained a Licentiate in Theology. He also has a degree in Biblical Theology from the University of Fribourg.

He has served in various capacities, including Master of Students in Abidjan (1993-1995 and 1996-1997) and in Yaoundé, Cameroon (1995-1996); Regional prior of the Regional Vicariate of West Africa (1997-1999 and 2007-2009); Socius of the Master of the Order (1999-2007) and Vice-Provincial of the Vice-Province of West Africa (2009-2015).

He is currently a lecturer at the Catholic University of West Africa in Abidjan, and at the Dominican St. Thomas Aquinas Institute in Yamoussoukro, Côte d'Ivoire. He was just reelected for the second term as the President of the Conference of Major Superiors of Côte d'Ivoire.

The Archdiocese of Cotonou in the Republic of Benin covers an area of about 3,000 sq. km. It has a total population of about 2.5 million, of which about 800,000 are Catholics, 306 are priests and 709 are religious.

• **Bishop Christopher Cardone, OP is the New Archbishop of Honiara, Solomon Islands**

Bishop Christopher Cardone, OP of the Diocese of Auki has been nominated as the Archbishop of Honiara, Solomon Islands.

He succeeds Archbishop Adrian Thomas Smith, S.M., whose resignation from the pastoral care of the same archdiocese, upon reaching the age limit, was accepted by the Holy Father.

Bishop Cardone was born in 1957 on Long Island, New York, USA. After his studies at the Dominican College, Rhode Island, he made his first profession in the Order in 1981. He had his basic formation and studies at the Dominican House of Studies in Washington DC after which he was ordained to the priesthood in 1986.

He worked as a parochial vicar for two years at Madeira, Cincinnati after his ordination. In 1988, he was transferred to the Dominican mission at the Solomon Islands and Papua New Guinea where he served in various capacities. In 2001, he was ordained as the Titular Bishop of Tuburnica and the Auxiliary of Gizo. In 2004, he was transferred to the Diocese of Auki.

The Diocese of Honiara covers a land mass of about 10,728 Sq. km., with a population of about 270,000. It has a population of about 60,000 Catholics, 48 priests and 100 religious.



• **Fr Pascal-René Lung is the Vicar Provincial of the Provincial Vicariate of Dacia**

Fr Pascal-René Lung has been elected at the Vicar Provincial of the Provincial Vicariate of Dacia. As a Vicariate of the Province of France, fr Michel Lachenaud, the Prior Provincial of France has confirmed the election and fr Pascal has accepted.

Born in Strasbourg in 1960, fr Pascal-René made his first profession in the Order in 1989 and was ordained to the priesthood in 1995.

Between 2002 and 2008, he was the Chaplain of the francophone community in Sweden. In the Diocese of Stockholm, he is the Vicar General of the diocese, the Episcopal Vicar for Religious, the Delegate of the Bishop for Consecrated Virgins and the Diocesan Exorcist. He is also the President of the Studium Catholicum.

The Provincial Vicariate of Dacia covers the Order's mission in Norway, Sweden and Finland.

• **Fr Herminio V. Dagohoy is Reappointed as the Rector of the UST, Manila, Philippines**

The Master of the Order, fr Bruno Cadoré has reappointed fr Herminio V. Dagohoy as the Rector the University of Santo Tomas, Manila, Philippines. Fr Dagohoy who is the 96th Rector of UST was first appointed in 2012, this will be his second term in office.

Born in 1965 in Hagonoy, Bulacan in where he spent his childhood, he completed his basic education at Sta. Elena Elementary School and Hagonoy Institute in Bulacan. He studied Accountancy at the Polytechnic University of the Philippines in 1985. He professed the evangelical vows in the Order of Preachers in 1988 and was ordained to the priesthood in 1994.

As a Dominican, Fr. Dagohoy obtained the following degrees: BA Philosophy at the Philippine Dominican Center of Institutional Studies in 1990; Bachelor in Sacred Theology at the UST Ecclesiastical Faculty of Sacred Theology in 1993; Master of Arts in Philippine Studies in Philosophy at the University of the Philippines, Diliman, Quezon City, in 2000; Licentiate in Philosophy at the UST Ecclesiastical Faculty of Philosophy in 2011 and Doctorate in Philosophy also at UST in 2012. His areas of specialization include Ancient Philosophy, Theodicy, Social Philosophy, and Hermeneutics.

He previously held posts as Prior/Superior of the Santo Domingo Convent, QC, and Caleruega, Batangas. He was also formerly the Rector of Angelicum College in Quezon City.

Fr. Dagohoy has published articles and book reviews in scholarly journals. He also engaged in significant scientific, ecclesial and cultural activities, and delivered various talks and lectures both in the Philippines and abroad.

Calendar of the Master of the Order for July 2016

1-14: Jubilee Pilgrimage in the Footsteps of St Dominic

July 15-August 5: General Chapter of Bologna 2016

August 4: Special Audience with Pope Francis

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