



ORDER OF PREACHERS



Dominican Presence on the Social Media



Sometime in December 2012, we announced the launch of our Dominican app called “Dominican Portal” which was designed and developed by fr Luuk Jansen of the Irish Province. This is the official app of the Order for iPhone and iPad which grants immediate access to all articles and information published on the official website of the Order (www.op.org) in English, French and Spanish. This app which has been available for free at the Apple iTunes Store has been a success story. Plans are on the way to develop the Android version of the app.

Since the beginning of the year, we have endeavoured to strengthen our presence on Facebook by switching from a profile to an official page. Now we have over 6,000 fans and counting. The page grants access to information (articles, photos, videos etc.) from different parts of the Order especially links from the website of the Order.

Therefore, we encourage you to download our app for free at the Apple iTunes Store or through the button on the homepage of our website.

Like us on Facebook and share our posts. We want to connect with every Dominican profile and page on Facebook.

Follow us on Twitter and retweet our tweets.

Follow us on Google Plus.

We also have a Flickr account with more than 1,500 pictures that are regularly updated.

Visit our Youtube page and view a variety of interesting videos.

We encourage you to spread the word among the brothers and sisters in your entities or congregations and also among your friends and families.



We are ever working hard to improve our presence on the social media and we invite you to join us and help us reach out to as many as possible. With our social media presence, we wish to continue to praise, bless and preach everywhere.

Dominican Advocacy at the UN

Letter of Introduction of fr Mike Deeb, the Permanent Delegate of the Order to the United Nations

Dear Brothers and Sisters,

Warm greetings from Rome!

As many of you will already have heard, the Master of the Order, our brother Bruno Cadoré, appointed me to replace our brother, Olivier Poquillon, as the Permanent Delegate of the Order to the United Nations since January this year. The process of moving from South Africa and getting settled in Rome has been much more difficult and slower than I expected, as I have had a lot to learn! So I am sorry that it is only now that you are hearing directly from me to introduce myself, to explain what I am doing, and to explore how we can collaborate to further the mission of the Order at the global level.

While Olivier was based in Geneva (as was his predecessor, Philippe Le Blanc), it was decided that I should rather be based in Rome to enable our mission in the United Nations to be more integral to the work of the General Council. I may still end up spending most of my time in Geneva as it is the UN Centre that has the biggest concentration of international organisations and it offers easier access to government delegations. However, it all depends on the issues that we as an Order want to take up and then from which UN Centre(s) this can best be done. Olivier has already set a firm foundation and direction in this regard. I need to build on this. I have therefore begun to visit most of the different UN Centres this year (New York, Vienna, Paris, Nairobi) to be clear on the mechanisms that each offers so that we can identify the mechanisms that can be useful for our issues.

The mandate that I have been given is to assist the Order to preach more effectively to the nations (governments). It is an integral part of our mission of evangelisation: to bring the Good News of Jesus (justice, forgiveness, healing and freedom) to the poor, to offenders, to the afflicted and to the oppressed (Luke 4:18). The starting point for the contribution of our UN delegation to this evangelising process is to be in regular communication with all our brothers and sisters so that they are all aware that we have this instrument for engaging at the highest levels to address any issues that are difficult to address at the local or national level. So I need to be informed of what brothers and sisters are doing on the ground and where there are challenges or obstacles to realising their mission that require our intervention at this global level. Our advocacy in the UN therefore needs to have an integral connection to what you are all doing on the ground. Following the principle of subsidiarity, we will focus at this level on doing what you are unable to do at local levels.

I have already received requests for support for initiatives of brothers and sisters in their work with marginalised indigenous people, victims of nuclear accidents, refugees from war zones, human rights defenders who are threatened or arrested, victims of religious intolerance, and marginalised migrants. Besides these questions, over the past years the delegation has focused on issues such as sustainable development, the rights of children and the right to education. Because of the reality of so many wars that affect us, and the pervasive poverty and destructive economic exploitation in the world, I am thinking that it may be important for us to engage with the issues of disarmament and limiting the power of transnational corporations (regarding mining, land grabbing, arms trade, etc.). We will not be able to deal with everything with our limited capacity, so we will have to identify clear priorities. Hopefully you will help me to identify these priorities more precisely through sharing the issues that you and your brothers and sisters are engaged with that require our intervention.

I will also do my best to share information with you about what is happening at this level so that you can all see how it relates to your local reality. This will require developing our use of the social media. This will be a big challenge for me and I will need a lot of help since my capacities in this regard are limited.

To address these and other issues that will emerge, I need to build a team that will have the necessary capacity. Hopefully you can all help me to identify people with the passion and capacity to be part of such a



team. In doing this, I will collaborate closely with our sister, Margaret Mayce, who is working at the UN in New York.

So I will end off by begging your support and collaboration to make our presence at the UN and in other international organisations more effective and useful in promoting our global common mission.

For a start, please can you help me by doing the following four things:

1. Pass on or send this letter to all the other Dominican brothers and sisters (clerical, religious or lay) in your entity and urge them to respond to requests 3 and 4 below.
2. Identify one person who can be a regular contact between your entity and our UN team.
3. Send me and ask others to send me stories of what you are doing on the ground and the obstacles that you encounter that require support from us at the global level.
4. Invite any brother or sister that is prepared to invest time and energy into our UN work (through research, following particular issues, technological support, being part of a think-tank, etc.) to make contact with me at mike.deeb@un.op.org .

Many thanks for your attention. May God bless the important work that you are all doing! Please pray for me and the mission to which I have been entrusted. I look forward to hearing from you.

Your brother,
Mike Deeb OP

Request for Prayers for the Dominican Family in Iraq

As you will have read by now, Sunni militants have driven the Iraqi government from the city of Mosul in a sudden and violent offensive. The non-combatant civilian population has been imperilled as a result, among whom are some Dominican friars. One friar living in Mosul, Fr Najeeb Michael, OP sent a letter describing the dire situation and asking for prayers.

Dominicans have been ministering in Iraq (sponsored by the French Provinces) since 1750. The Order's presence includes both Dominican friars and sisters (Sisters of St Catherine of Siena).

Fr Najeeb (Nageeb Mekhail in some renderings) was born in 1955 in Mosul, known to us as the Biblical Nineveh. He was born to Chaldean Christian parents, and is proud of his family's ancient Christian heritage.

In 1990, after his return to Iraq, he founded the Center for the Digitization of Oriental Manuscripts (Centre Numérique des Manuscrits Orientaux en Irak or CNMO). Over the years Fr Najeeb has collected hundreds of priceless Christian manuscripts to preserve them, as well as to make digital copies that they may be made widely available. In both work and word, Fr Najeeb expressed a strong desire to preserve the Christian heritage in Iraq and remained faithful in his service to the Christian population of his country:

“I believe it is better for me to stay with my own population, in my own country. I want to be there to help people—especially the handicapped, the homeless, and families who are in trouble—not just with material things but also to help give them direction, power, and faith. We are there supporting each other, walking together, falling together.” (from an interview with the Collegeville Institute for Ecumenical and Cultural Research)

Despite the tenuous political situation in Iraq, Fr Najeeb and his confreres elected to remain in the country. They drew their strength from the Christians who had suffered before them:

“We take the cross, we take the church, and we hold them. We suffer and die as martyrs. The situation is bad. But we have hope. It is not very easy for us to say that we will be saved, but our faith is here and it is strong.”

In an interview with *Dominicana* from last year, he asked explicitly for prayers for his community and those whom they serve:



“We are not protected by anyone, just the prayers . . . we need your prayers . . . I believe in the power of prayers . . . they can change the mind of persons . . . I ask in the name of all Christians in Iraq . . . to pray for us.”

Now more than ever, please remember Fr Najeeb and all those in danger in Iraq in your prayers.

To be a preacher and not to be a pilgrim, is impossible....

(... we could hear from the lecture of Fr. Jan Alan Dely OP...)

Pilgrimage takes many forms and variations; it is oriented to a goal at the end of which we anticipate the result of our journey.

In the context of the forthcoming Great Jubilee of our Order, this year is devoted to the topic —Lay Dominicans and preaching.

And as preaching is associated with pilgrimage, the European Council of Lay Dominican fraternities came up with the idea of the Pilgrim Image of St. Dominic travelling from country to country across Europe. Individual members of the laity from various countries should personally meet while passing the Image and they should get to know each other, or share their experiences. On Friday 4 April 2014 representatives of Lay Dominicans in Slovakia took the picture from Lay Dominicans in Krakow, and on Saturday 5 April 2014 it was brought to the Regional meeting of the members of Fraternities in Košice.

The meeting was held at the Dominican Cultural Centre Veritas and attended by approximately 35 members from Fraternities of Košice, Levoča, Hencovce, Kendice, Petrovany and Bačkov. There were present also the Provincial President of Lay Dominicans Peter Jeremias Suchovský OP, the Formation assistant Eva Antonína Zúdorová OP, friars - assistants and also Congregation Sisters from Košice. Participants could listen to the presentations by sr. Daniela Promčáková OP – Laity and Congregation Sisters and their place in this world, by the fr. Irenej Maroš Fintor OP – Lay people as bearers of a new Pentecost, and by Katarína Magdaléna Lichmanová OP - How today's lay people have dreams, visions and how they prophesy. The meeting continued with a mass and was completed by a shared prayer with the Pilgrim Image of St. Dominic. The Image remained the whole week in the Dominican church and Fraternities from Eastern Slovakia were meeting daily to pray with it.

After a week, the Pilgrim Image travelled from Košice to Zvolen, where a Regional meeting of the Fraternities from Central Slovakia was held on Saturday 12 April 2014. The meeting point was dedicated to St. Dominic's idea – Being on the road and preaching. In front of the Pilgrim Image of St. Dominic almost 50 members of Fraternities from Zvolen, Banská Bystrica expressed their respect for this idea by a personal and common prayer. A spiritual enrichment was the theme of the talk by Fr. Jan Alan Dely on the topic God's Pilgrimage to man and man's to God, in which Fr. Alan concisely developed this idea in relation to the present journey of the Image. In the ceremony of the mass celebrated by the Promoter of the Lay Dominicans in Slovakia Fr. Mannes Stanislav Marušák OP two Lay women were admitted to a Lay Dominican Fraternity.

On Easter Monday, the Pilgrim Image travelled from Zvolen to the West of Slovakia to the Church of Our Lady of Snow on the Calvary in Bratislava. During the week the members of the Fraternities of Bratislava expressed respect by their personal and common prayer in front of the Image. On Saturday 26 April 2014 another Regional meeting took place and it was attended by about 70 members of the Fraternities of Bratislava, Hlohovec, Trnava, Dunajská Lužná and Skalica. The meeting was also attended by friar-assistants – Fr. Jakub Vladimír Miščo OP, Fr. Antonín Ján Husovský OP, Fr. Ján Branislav Mickovič OP and fr. Svorad Ján Duda OP. The Provincial President of Dominican Sisters in Slovakia, Sr. Justína Ivana Kostúrová OP, together with other Sisters of the Congregation from Dunajská Lužná, was also present. The meeting began with a prayer of the Rosary of divine mercy and continued with a mass in the Church of the Holy Trinity in Bratislava. After the mass there was the common prayer in front of the Image of Saint Dominic. The meeting resumed at the premises of Quo Vadis, and it was introduced by Peter Jeremias Suchovský OP. After lunch, people working in groups tried find answers to these questions:



1. What helps God to make a pilgrimage towards me?
2. What prevents God from making a pilgrimage from me to the others?

The results of reflection were interesting answers and resolutions on how to demolish barriers. At the end of the meeting Fr. Svorad Ján Duda OP was given the Pilgrim Image to take to Ukraine.

St. Dominic, we ask you for the grace flowing for our daily lives so that we may preach the good news by our lives according to your example there where the Lord has called us.

Written by Zuzana Imelda Hlavienkova, translated by Miriam Villana Suchovska

Meetings with the Promoter for Communications in Brazil

Fr. Éric Salobir, the general-promoter for communications in the Order, over much of the first half of 2014, has been dedicated to visiting the provinces of the Order in Latin and South America, with the aim of familiarizing himself with the practices in communications in these areas.

During his visit to Brazil, held between June 16th and the 22nd, fr. Éric shared experiences and evaluated some activities of our province – Fr. Bartolomeu de Las Casas Province – and, above all, established contacts with representatives of the Brazilian Dominican family, and also with people and institutions in the areas of communication and culture, especially within the Brazilian Church.

The activities were, firstly, in São Paulo, where the general-promoter stayed between June 16th and the 19th at the Holy Family Priory; from where he moved to the city of Rio de Janeiro.

In São Paulo, accompanied by the provincial promoters for communications, who were responsible, with the assistance of many other confreres, for organizing the schedule of activities, Fr. Éric visited the Paulist Fathers College of Communication (FAPCOM), TV Aparecida and Rede Vida (two Brazilian Catholic TVs) and a radio station maintained by the Militia of the Immaculate.

In addition, there was a meeting with representatives of the Dominican Family in São Paulo. The members shared their experiences with fr Eric and they were also intimated with the guidelines for working with the media, especially digital.

Soon after the holiday of Corpus Christi, fr. Éric, accompanied by members of the provincial promoters for communication as well as the promoter of vocations, travelled to Rio de Janeiro, where they would meet the Provincial of the Province.

Access to clean, potable water is a human right

“The City of Detroit is facing a major water crisis as a result of decades of policies that have put corporate business and profit ahead of the public good and human rights. Social programs and investments in essential infrastructure have been slashed. According to the Detroit News, the City of Detroit’s water department runs a chronic deficit, and, like many other public water infrastructure systems, needs more than \$5 billion for urgently needed upgrades to the city’s water system. With globalization and the hollowing out of the once-mighty auto industry, wealth and businesses fled to the suburbs, draining the city of its tax base and the water department of its revenues.

“The case of water cut-offs in the City of Detroit speaks to the deep racial divides and intractable economic and social inequality in access to services within the United States. The burden of paying for city services has fallen onto the residents who have stayed within the economically depressed city, most of whom are African-American. These residents have seen water rates rise by 119 percent within the last decade. With official, understated unemployment rates at a record high and the official, understated poverty rate at about 40 per cent, Detroit water bills are unaffordable to a significant portion of the population.”

Believe it or not, the above is an excerpt from a submission made on June 18 to the UN Special Rapporteur on the Human Right to Safe Drinking Water and Sanitation.



This situation right here in our midst highlights what millions of people throughout the world contend with each and every day.

Here are just a few of the facts (sources: www.water.org and www.unwater.org):

- 780 million people—about one in nine—lack access to clean water
- 2.5 billion people do not have access to a toilet
- Women spend 200 million hours a day collecting water—water that is not necessarily potable.
- More than 3.4 million people die each year from water, sanitation and hygiene-related causes. Nearly all these deaths, 99 percent, occur in the developing world.
- Every 21 seconds, a child dies from a water-related illness.

In the ongoing discussions regarding the Sustainable Development Goals (SDGs), there has been a move to marginalize the human right to water and sanitation, and to focus on “access,” rather than rights. This “access,” however, is in competition with industries in constant search for secure water sources to sustain and expand business operations in the relentless pursuit of economic growth. The latest trend in global and national water policy is for corporations to participate in decision-making bodies, where they promote corporate-driven solutions through public-private partnerships. However, in these arrangements the needs and the rights of people, and the care of Earth and her ecosystems are seldom the priority.

The SDG process draws to a conclusion on July 18. So between now and then, civil society will be doing its part to advocate for the incorporation of the human rights to clean water and sanitation into the final text.

Here is a simple way in which you can help with the unjust situation in Detroit. A letter sent to the members of the Open Working Group on Sustainable Development Goals, endorsed by 300 civil society organizations, including the Dominican Leadership Conference/Dominican Sisters International, addresses the “urgent need to protect and promote the human right to water and sanitation.” (Link to PDF document) Send this letter to H.E. Samantha Power at USUNPolFax@state.gov. And please also join us in sending a message to President Obama (www.whitehouse.gov/contact and Michigan Governor Rick Snyder (www.michigan.gov/snyder) to uphold the human right to water and to stop the water cut-offs.

Thanks and farewell to Dominican Volunteer

On another note, I would like to express my gratitude to Abby McCrary, my Dominican Volunteer, who leaves the position on July 11. Abby has been an invaluable help to me this past year. She has been the Dominican presence at the NGO Committee on the Status of Women, the Working Group on Girls and the NGO Committee to Stop Trafficking in Persons, and has represented us very well! She has contributed Briefings to Domlife on a regular basis, and has done a wonderful job on the newsletters as well. Her quiet, gentle, competent presence will be missed—by me, and by my colleagues as well. Thank you, Abby, and God’s blessings to you and to Duncan as you begin your life together!

Margaret Mayce, OP (DLC/Amityville) - email: ngo@domlife.org

The Dominican Sisters who stay in Iraq

Mosul’s remaining Christians have cleared out, according to news reports, but CNEWA’s partners on the ground, the Dominican Sisters of St. Catherine of Siena, are staying put.

The sisters, who run our maternity clinic in Zerqa, Jordan, and whose various apostolates are supported thanks to our generous benefactors, are safe for now.

A report last week noted:



Following the takeover of the northern Iraqi city of Mosul by Islamic extremists this week, an estimated 500,000 civilians poured out of the city, fleeing bullets and burning wreckage. Yet, in all the chaos, one group remains resolute in its determination to stay in Mosul: the Dominican Sisters of St. Catherine of Siena, a congregation of Iraqi sisters that has witnessed generation upon generation of war and carnage.

Sr. Donna Markham, former prioress of the Dominican Sisters of Adrian, Michigan, spoke with the sisters in Mosul by phone three days after the extremist group ISIS, also known as ISIL, took the city. They told her the militants had left and were marching toward Baghdad, which they had promised to take next.

Still, the sisters are far from safe. In addition to reports that there is no electricity in post-siege Mosul and that water supplies are low, the sisters also face the burden of living in a region that has become increasingly hostile to Christians.

In 2004, we profiled these committed and courageous sisters, as they endured the US-led invasion and its aftermath:

As war approached last spring most Iraqis sealed their windows and stored food and water.

The Dominican Sisters of St. Catherine of Siena also made special housing arrangements and collected necessities, but not for themselves.

As they had done 12 years earlier, the sisters prepared a safety net for the people of the northern Iraqi city of Mosul and surrounding villages, many of whom are still suffering from the fallout of the second war between Saddam Hussein's Iraq and the United States.

Before the fighting began, the sisters went door-to-door collecting food, which they stored and then distributed during the war to those who came to the convent looking for help. They also distributed food and medicine purchased with help from CNEWA.

The sisters offered refuge to all in village churches, particularly in Kerakush. There, Christians and Muslims slept together as bombs pounded nearby Mosul for several nights in a row, said Sister Shirine Hanoush from the motherhouse in Mosul, where she has served as a sister for 40 years.

“Christian and Muslim families would share the same space. Everyone would pray together,” she said. People came from all over the country, knowing the northern villages were safer than the cities. “This was a very challenging experience for the sisters,” said Sister Shirine, “but it has made us more devoted to our work and faith.”

Dominican Sisters in Iraq stay as civilians flee Mosul

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“I think, in the past, there's probably been an idea that everything was fine in Iraq after we pulled out,” said Markham, referring to the December 2011 exit of the last U.S. troops. “I've been there twice — once before our troops left and once after, and it's clear that things aren't fine at all. It's been on the edge of civil war



ever since we left, and the Christians are caught between the Sunni and the Shia, and they're certainly targeted by the fundamentalist Islamists."

And, indeed, according to some, sectarianism played a part in the recent attack on Mosul.

ISIS, an offshoot of al Qaeda, is Sunni — as are about 85 percent of Muslims. Sunnis differ from Shias in several ways, but the historical divide stems from a question of leadership. After Muhammad's death, Sunnis believed the people should elect the next leader. Shiites, on the other hand, wanted leadership to pass directly to Muhammad's son-in-law, and they subsequently considered any elected leaders to be illegitimate.

Following the Mosul attack, there were widespread accounts that, when confronted by ISIS, Iraqi soldiers simply abandoned their weapons and fled. And according to reports from the American news site Vox, this was because the army is divided along Sunni and Shiite lines. Essentially, Vox reported, Sunni soldiers were uninterested in preventing a Sunni group from taking control of the city.

Of course, there were dissenting reports. According to TIME, Iraqi soldiers fled from militants because they lacked "tactical competence." The BBC cited the soldiers' demoralization. Whatever the case may have been, ISIS, at least, was clear on one point: Christianity would not be tolerated in their Mosul.

"In their statements, they said they are going to destroy any shrines or anything that speaks of the, quote, infidel," Markham said.

If ISIS maintains control of Mosul, that could be true; when they took control of the Syrian city of Raqqa last year, they burned churches and forbid any outward sign of Christianity, including the ringing of church bells or praying in public. Christians were also required to pay a tax in exchange for safety.

This is a far cry from the Iraq Christians have known, or even that Iraq the Dominican sisters have known in their almost 150-year history. With few exceptions (most notably, mass persecution during World War I) Iraqi Christians have lived in peace. Dominican sisters first came to Iraq from France in 1873, and according to the Dominican Sisters of St. Catherine of Siena's website, by 1877, they had formed the first congregation of Iraqi nuns.

The Iraqi sisters set out to educate girls and to care for the sick, and today, they still run a hospital as well as elementary and secondary schools. The congregation survived the violence of World War I, the Gulf War and — of course — the United States-led Iraq War, in which a missile hit and damaged their motherhouse. And they have survived the escalation in anti-Christians violence that has coincided with the Iraq War and its aftermath, staying in Iraq when many other Christians have not.

By 2012, nine years after the start of the war, half of Iraq's Christians had fled — some to Turkey, other to Europe or the U.S. Last month, when an ecumenical group of leaders descended on Capitol Hill to call for an end to the persecution, Andrew White, an Anglican chaplain in Baghdad, noted that Iraq's Christian population had dwindled even more: there were only 200,000 left from a high of 1.5 million.

But that means there are still 200,000 Iraqi Christians — not to mention tens of millions of Iraqi Muslims — who still need hospitals, who still need schools, who still need hope. And that's what the Dominican Sisters seek to provide.

"The extraordinary thing about the sisters right now is their commitment, regardless of the danger, to stand with their people and not abandon them," Markham said.

The sisters are well aware of the danger in their situation, especially now that ISIS controls Mosul, at least for the time being. Yet, Markham said all anyone can do for them is pray.

"One of the contemplative Dominican nuns from British Columbia stated in an email to me, 'We need to pray that God will send angels to protect them, because we cannot. God will send angels where we can't go,'" she said. "And I thought that was beautiful. All we can do is pray very, very hard."



[Dawn Cherie Araujo is a staff writer for Global Sisters Report.]

The former rector of the Angelicum celebrates 50th anniversary of the priesthood

Father Edward (Wladyslaw) Kaczynski OP has celebrated the 50th anniversary of his ordination to the priesthood. He was ordained by Archbishop Karol Wojtyla (now St Pope John Paul II) on 11th June 1964 in Krakow.

Father Kaczynski was born on 1st September 1937. He entered the Dominican Order in 1957 and made his first profession on 24th September 1958. For most of his life, in was in the teaching apostolate. He studied Scriptures in Warsaw, Rome and at the École Biblique e Archéologique in Jerusalem. In 1970 he received his Ph.D.

For several years, he worked at the Pontifical University of St Thomas Aquinas (Angelicum), Rome. He taught fundamental moral theology. He was interested in contemporary methodological and meta-ethical issues. He specialized in anthropology and ethics of Karol Wojtyla. Father Kaczynski was a dean of the Theology Faculty at the Angelicum (1980-1986) and the rector of this university (1993-2002). He lived in Rome for more than 40 years and worked for several Vatican congregations. In 1998 he received the prestigious “Magister in Sacra Theologia” (Master in Sacred Theology) degree. In 2009 he returned to Poland and lives in Warsaw.

On 14th June 2014, brothers from his convent in Warsaw celebrated the solemn thanksgiving Mass with fr. Kaczynski. The prior of St. Joseph’s Convent, fr. Robert Glubisz, thanked fr. Kaczynski for his service for the Order and the Universal Church. In his homily, fr. Pawel Krupa, the director of the Thomistic Institute in Warsaw, recalled his own studies in Rome and classes held by fr. Kaczynski. He emphasized that fr. Kaczynski had repeatedly agreed to abandon his own will – going to study in Rome, becoming an academic teacher and accepting nominations at the Angelicum.

Father Kaczynski OP has received two congratulatory letters. The first one came from Rome – it was written by fr. Vivian Boland on behalf of the Master of the Order. Father Boland, the vicar of the Master of the Order, said: «You have many reasons for which to be grateful to God, in the first place for the gift of your Dominican vocation and your call to serve Christ and His Church as a priest. I thank you on behalf of the Master for the generous service you have given to the Order, and particularly for your years of teaching at the Angelicum and for your work as Rector of the University». He assured father Kaczynski of his communion in prayer.

Also the Prior Provincial of the Polish Province, fr. Pawel Kozacki sent a letter to father Kaczynski. He pointed out that over 40 years spent by father Kaczynski in Rome can be understood as the testimony of great dedication to the Order and extraordinary intellectual work.

Please join us in a thanksgiving prayer for father Wladyslaw Kaczynski.

Dominican Family Reunion in Northern Germany

On Saturday, 14 June 2014, we had a family reunion - so to speak. It was the day of the Dominican Family in the Province of Teutonia, Northern Germany at the invitation of the Prior Provincial, fr Johannes Bunnenberg. About 100 sisters, brothers and lay Dominicans were present. This year, the reunion was hosted by the convent of the Dominican Sisters of Bethany in Bergisch Gladbach.

The Dominican Order is preparing to celebrate the Jubilee of its 800th anniversary (this will be in 2016, but anticipation is just half the fun). As part of the preparation, this year, the Order places special emphasis on the laity. These are men and women, who live the ordinary normal life in the world, with work and family (or even as singles) and yet they are also Dominicans. This is a particular way of life that has its special challenges. We are very happy to have so many lay Dominicans in the Order. They are a great addition!

We Dominican Sisters of Bethany are celebrating our 100th anniversary this year, yes. Therefore, we have enough to celebrate - and celebrate in Bethany.



It was also a great party, with prayers and songs, silence and talks, dance and speech - and a lot of family encounter.

The Monastery of Elmira Nuns, NY and the Springfield Dominican Sisters, Illinois.

The Celebration of the Feast of the Visitation of the Virgin Mary to Elizabeth

In 2011 at the joint meeting of the International Commission of Nuns and the Dominican Sisters International it was suggested that the feast of the Visitation each year would be an appropriate day for the Dominican Sisters in active ministry to visit Dominican Nuns of a nearby monastery to form friendships and helping relationships. This has been done in a number of places around the world and has helped to foster understanding and cooperation between these branches of the Dominican family.

A very unique example of this type of exchange has taken place this year between the Dominican Sisters of Springfield IL and the Dominican Nuns of Elmira NY. As we Nuns are in the process of forming a kind of Covenant Relationship with the Springfield community, we are preparing to relocate the monastery of Mary the Queen to Jubilee Farm, owned and operated by the Sisters in Springfield. Besides the Sisters in active ministry, there is also in Springfield the presence of a large chapter of Dominican Laity, and in St. Louis, not far away, is the House of Studies for the Friars of St. Albert's Province. So this will be a united presence of the whole Dominican Family.

The amount of work involved in the moving of a whole monastery is enormous, so the Sisters rose to the occasion and offered to help. At this our hearts leaped for joy along with John the Baptist, and the offer was gratefully accepted. Many of the Sisters volunteered to come to Elmira for short periods during the summer to do what is needed.

This May 31st as we celebrated the Feast of the Visitation, the first three Sisters completed a two week period of living with the Nuns and helping in many ways. Just as Mary set out for the hill country of Judah, so the Sisters spent two days traveling from Springfield, Illinois to Elmira which is nestled in the mountains of southern New York.

And just as Elizabeth was pregnant with her son, John, so the Nuns are nurturing the growing project of building a new monastery in Illinois. As they labor to bring forth Dominican Monastic life in a new diocese, they are being assisted by the Sisters who come in the name of Jesus and Mary.

This time with us gave the Sisters a chance to experience the monastic life of the Nuns. They came to the choral Office, meals, and recreation with us, they worked in silence, slept in our dormitory and had time for study and private prayer. In return they have been of great assistance in sorting and packing, especially in boxing up our entire library to make it ready for shipping to Springfield.

Already we have received the approval of the Master of the Order, Fr. Bruno Cadore, as well as both the Bishop of Rochester, where Elmira is located, and the Bishop of Springfield. We are in the process of cleaning out closets, cupboards and store rooms. The monastery in Elmira has been put on sale with the local real estate agents who feel that there are people who are interested in purchasing it.

During the time that the new monastery building is being constructed on Jubilee Farm, we will live in the retreat center (Siena Hall) of the motherhouse of the Springfield Sisters. Those of our Nuns who need more care than we are able to provide will be welcomed into the infirmary of the Springfield Sisters.

The present community in Elmira consists of 15 Nuns. Besides the core group who originally entered in this monastery, we have Sisters from monasteries in Bronx NY, North Guilford CT, Lufkin TX, Trinidad West Indies, Camden NJ, and Menlo Park CA. The many traditions blending together make for a rich mixture of traditions and customs.

The Springfield Sisters have brought us the strength, joy and encouragement of Christ just as Mary brought help and support to Elizabeth. On our last day together in Elmira the Springfield Sisters cooked our main



meal and together we sang Mary's Magnificat, glorifying God for the work He is doing in us. We look forward to the next group coming next month.

The nuns of the monastery of Mary the Queen (2014)

Speaking out: Sister Pat Chaffee, OP works against injustice around the world

Sister Pat Chaffee, a Racine Dominican, travels the world to learn about human rights violations, and then speaks out against them — which often means speaking out against the U.S. government for backing the leaders of what she considers violent or repressive regimes.

It started with cotton-picking in Nicaragua. It was 1984, just a few years after Nicaraguan socialist revolutionaries took power from the U.S.-supported regime of Anastasio Somoza Debayle. There had been talk that Somoza's followers massacred their opponents during the conflict, and Sister Pat Chaffee, a Racine Dominican, wanted to know if it was true.

So she packed her bags. Under the guise of visiting Nicaragua to help bring in the cotton harvest, Chaffee spent time with the people who lived there.

“The stories they told me ...” she recalled recently. “Stories of the killings and the disappearances and the findings of mutilated bodies: all the messages that you don't oppose the Somoza regime.”

Trip changed her

Chaffee came back from her trip changed. She began speaking out against human rights violations and, often, the U.S. government. She's been to many other countries since then and continues to speak out. At 76, she has no plans of stopping any time soon.

“I am a U.S. citizen and I love this country ... but I strongly oppose many of its foreign policies under a number of presidents and so we go to show the people, to tell the people that, like you, we oppose our government's policy,” she said.

“And then with that experience I can come back and speak more forcefully to groups about what their suffering is.”

Chaffee's trips are supported financially and otherwise by the Racine Dominicans, she said.

“I go as a representative of the community because they believe in justice,” she said.

Since Nicaragua, Chaffee has visited Pakistan, Afghanistan and Colombia, just to name a few.

With Code Pink

In March, she left for Gaza with Code Pink, a non-profit that promotes peace around the world and is largely made up of women.

The plan was to join women in Gaza for a celebration of International Women's Day.

Chaffee and the others also hoped to learn about the conditions in Gaza so they could spread the word in their home countries. But they were not allowed in because of ongoing military efforts.

It would have been Chaffee's second time in Gaza. She visited with Code Pink in 2009, just six weeks after Israel attacked with a stated goal of destroying the infrastructure of Hamas, the militant Palestinian group that controls Gaza.

“We could see the utter, utter devastation and talk with people about what they have lost through those attacks,” Chaffee said.



“Gaza is called the world’s largest outdoor prison, and that is true. Their borders — air, land and sea — are totally controlled by Israel,” she continued. “Food goods, materials that come in are controlled by Israel so (the people there are) in miserable shape to begin with, and then after this attack it was much worse.”

That trip — like the others she’s been on — was powerful, Chaffee said.

“There’s nothing, nothing like being in their territory, in their homes and hearing through translation their stories in their voices.”

• By Lindsay Bullock

A report from the Indigenous Peoples Forum

The 13th Session of the Indigenous Peoples Forum took place at the UN Headquarters in New York last month with discussions and negotiations between stakeholders, governments, and indigenous representatives from all over the world. Distinct challenges faced by these marginalized communities were highlighted, including unemployment, poor education, low access to services, and poverty.

One exceptional workshop was sponsored by the International Council on Mining and Metals (ICMM) to facilitate dialogue between indigenous community leaders and corporate representatives. The workshop delved into the complexities of resource extraction and the process of consultation and consent from indigenous communities.

The process of engaging these communities in the past has often been fraught with desperation, misunderstanding, and pain. Issues of trust are a major hindrance which prevent opportunities for both companies and indigenous peoples. Indigenous populations fear a loss of culture, infringement of land rights, degradation of natural beauty and integrity of the earth, and violence against local women and girls. However, because many of these populations are impoverished, economic development and progress in the form of extracted resource sales for the community is a strong incentive to allow companies access to land for mining, drilling or fracking.

But how do these negotiations take place, and who participates in them? These were central questions in the workshop, with the hope that the indigenous and corporate representatives would come away with a more clear strategy of communication for future resource exploration prospects.

As external actors, corporations often have little to no cultural knowledge of the communities with whom they aim to do business. This brings challenges to negotiations at two levels. First, corporations need to be advised on how to approach situations in which traditional rights are not recognized by the state, or where tension exists between traditional representatives and elected officials.

Secondly, at the local level, it is essential that a process exists for consent which is inclusive of the group in all its diversity. Women are among the marginalized groups whose perspectives must be embraced. A process needs to be constructed in order to create space for these voices. If community members were able to share their concerns, as well as their hopes, perhaps a deal could be agreed upon (or rejected) to ensure that these specific needs are met. A gender-sensitive and inclusive type of engagement toward consent, one that has historically not been present, would cultivate greater community participation and power in decision-making. A method such as this would likely require time and educational resources in order to inform all community members of the stipulations of an agreement which affects their land. However, the investment would certainly be worthwhile if it prevents future misunderstandings and conflict at multiple levels.

More broadly, there is a crucial need for companies to move away from a philanthropic approach to dealing with indigenous peoples, and towards a strategy of sustainability. Rather than seeing the consultation process as a dichotomy of profit-maximization and cultural preservation, all stakeholders could join together in inclusive dialogue for the common goal of long-term sustainability.

By Abby McCrary, Dominican Volunteer



Dominican Colloquia in Berkeley: Philosophers & Theologians in Conversation

“What Has Athens to Do with Jerusalem?” DSPT - Philosophy and Theology Colloquium Dialogue between Philosophy and Theology in the 21st Century. July 16-20, 2014, Berkeley, California

This colloquium, the first in what is planned to be a triennial series on the intersection between philosophy and theology, seeks to continue the venerable Dominican tradition of bringing together philosophers and theologians to explore the theological implications of contemporary work in philosophy, as well as philosophical questions that emerge from theological inquiry.

How can recent developments in Analytic, Phenomenological, Thomist, and other schools of thought give new life to the concerns of theology? What current theological themes present challenges or opportunities for philosophy? The theme of this first colloquium (“What Has Athens to Do with Jerusalem?”) is intentionally broad, so as to raise issues for further exploration in the series.

This unique international colloquium brings together top philosophers and theologians—representatives from over 40 academic institutions from the US and 8 other countries—including the Master of the Dominican Order, Fr. Bruno Cadoré, OP. The presenters and participants will examine contemporary philosophical work and its implications for theology, and will look at philosophical questions that arise from theological inquiry.

Registration is still open, register [here](#).

Plenary sessions presenters:

- Michael Dodds, OP, Dominican School of Philosophy and Theology
- Edward Feser, Pasadena City College
- Alfred Freddoso, University of Notre Dame
- John O’Callaghan, University of Notre Dame
- Michał Paluch, OP, Dominican House of Studies, Krakow, Poland
- John Searle, UC Berkeley
- Robert Sokolowski, Catholic University of America
- Linda Zagzebski, University of Oklahoma

Family and Marriage in Catholic Social Teaching

It is often declared that the family is the basic building block of society, yet according to the National Office of Statistics the divorce rate in the UK has more or less stabilized at around 1% of the married population divorcing every year with about 1/3 of all marriages ending by their 15th wedding anniversary. This inevitably has consequences for the environment in which children are raised and suggests that whilst the Christian vision of the family remains the social ‘norm’ in an ideological sense, in practice it is increasingly abnormal. Indeed, as Richard Conrad OP once pointed out in conversation, it may be the case that the Christian family is acquiring some of the ‘iconic’ value of eschatological sign that has traditionally been the sole preserve of celibate religious.

If Christian marriage has indeed become a counter-cultural sign of the Kingdom of God in our world today, this should alert us to the danger of assuming that wider society will provide by a kind of cultural osmosis the moral and spiritual formation necessary to live out the Christian vision of family life. We should instead begin to take married life – and thus family life - more seriously as a vocation. The newly married couple are in some respects like a novice in a monastic community: they have entered into a new and very specific kind of community life. Like the novice, the newly married couple will need formation if they are to live this life well and help others, i.e. their children, to live it well.

Against this backdrop it is perhaps unsurprising that our theological understanding of married life has undergone something of a transformation over the last one hundred years. For both Augustine and Aquinas, the primary good of marriage is the propagation of the human race, which is bound up with our natural desire to live. An explicit link, then, is made by these two theological giants between marriage and the family: marriage is for a family. The good of friendship, for example between husband and wife, or the fulfillment of both partners through living a married life well, are very much second order goods in their understanding. The Council of Trent maintained this distinction of primary and secondary ends although, interestingly, the



two orders are reversed: where offspring was the primary end of marriage for Aquinas, Trent makes it a secondary reason to marry. Trent instead proposes what Aquinas considered the secondary goods of friendship, and fidelity, and growth in virtue and so on as the first reason for a person to marry. In the twentieth century this trend toward considering marriage as a good in itself developed even further: Vatican II, for example, did not particularly emphasize the instrumental goodness of marriage but rather chose to underline the intrinsic goodness of the married couple and family as a life-long community. *Gaudium et Spes* is keen to emphasise that the married couple and the family are a “community of love” (GS 48). The fruitfulness of marriage, then, is seen as the fulfillment of conjugal love (see GS 51) In this way the council hopes to present the family as continuous with marriage which of course has particular significance when we remember that marriage is a sacrament.

The Holy Family in Nazareth

The sacramental bond between husband and wife conforms their relationship into a symbol or sign of Christ’s love for his Church. The normal characteristics of natural conjugal love therefore take on a new significance which purifies them, strengthens them, and elevates them into an expression of specifically Christian values (*Familiaris Consortio* 13). This makes marriage, according to John Paul II, the ‘natural setting in which the human person is introduced into the great family of the Church’ (*FC* 14). Married life, in this view, becomes a co-operation with God in creating persons: it is a sacred share in the divinely assigned mission to raise children for God. The family must therefore be a kind of school of love, that is to say a school of humanity through which the child can reach the fullness of life and love and live as a true friend of God and neighbour.

This is indeed an inspiring vision, but at this point we must ask an embarrassing question: if the Holy Spirit works so profoundly through the sacrament of marriage and sanctifies the whole of family life, why is it that the Christian divorce rate, for example, is the same for Christians as society as a whole? Why is it that Christian families are often places of oppression and abuse? Or to borrow John Haldane’s comment in the *Catholic Herald*: Why doesn’t the grace of God bear fruit in our lives? The simple answer, of course, is that we can resist grace and we do resist grace whenever (to varying extents) we reject God and (again to varying extents) worship instead what is not God. John Paul II’s reflections on marriage and family dwell extensively on Genesis 3 when Adam and Eve decided to put knowledge of good and evil ahead of the worship of God. Family life, both Christian and non-Christian, still bear the scars of this fall. The family, as Robert Ombres OP puts it, is ‘eroded from within’ when the common unity of the family is found in something other than God, something other than love

Official News

Fr Kenneth Letoile, Op is the New Provincial of the Province of St. Joseph, NY

The Eastern Province of the USA

On Friday, June 13, 2014, the Province of St. Joseph, New York, USA elected Kenneth Letoile, O.P., to serve as Prior Provincial for the next four years. His election was confirmed by the Master of the Order, Bruno Cadoré, O.P., and is effective immediately. He succeeds Brian Martin Mulcahy, O.P., who served as Provincial since 2010.

Fr. Letoile was born and raised in St. Pius V parish, Providence, R.I. He is a graduate of the parish grade school and of La Salle Academy. He entered the Order of Preachers in 1967, and earned his Bachelor of Arts degree at Providence College in 1970. He went on to study at the Pontifical Faculty of the Immaculate Conception (Washington, D.C.), and he was ordained to the priesthood in 1974. He completed his S.T.L. in 1975.

Fr. Letoile has 36 years of pastoral service in Dominican parishes, including: St. Ann, Kingstree, S.C. (1975-1978); Sacred Heart, Jersey City, N.J. (1978-1989), St. Pius V, Providence, R.I. (1989-1998, 2008-2011) and St. Gertrude, Cincinnati, Ohio (1998-2008). In 2011 he was elected prior at the Dominican House of Studies. He became the Director of Pastoral Field Education for the Pontifical Faculty of the Immaculate Conception in July, 2012. He has served the Province of St. Joseph as vocation director and as a member of the provincial council. His pastoral interests include evangelization, effective parish leadership and the relationship of the Dominican vocation to parochial life.

**Malachy O'Dwyer, OP (1932-2014)**

Malachy O'Dwyer OP died in Dublin on 13 June. He joined the Irish Province in 1954 and was ordained a priest in 1960. He studied canon law in Rome during the years of the Second Vatican Council and later taught in Argentina, Ireland and India. He worked also in Trinidad and was socius to the provincial in Ireland in the 1970s.

He was assigned to India to be rector of St Charles' Seminary and was elected vicar provincial. He helped the vicariate to grow to be first a vice province and then a province. He was very clear that once those steps were taken it was up to the Indian brothers to govern the entity, but he remained there for the rest of his life offering his support, advice and guidance to the new province to which he transfiliated.

His years in India were interrupted by a term as procurator general of the Order, mainly during the mandate of Brother Damien Byrne and then for a short time with Brother Timothy Radcliffe. Many brothers and sisters of the Order will remember the kindness and efficiency with which he carried out his responsibilities at that time.

Admired and loved by many brothers and sisters of the Order, by his family and by a large circle of friends, our hope assures us that Malachy will be received with mercy and great joy in the heavenly court. Requiescat in pace.

Fr André Descôteaux has been re-elected as the Provincial of Canada

The Master of the Order, fr Bruno Cadoré has confirmed the re-election of fr André Descôteaux as the Prior Provincial of the Province of St Dominic in Canada.

Fr André was born in 1952. He made his first profession of religious vows in the Order in 1987 and at the completion of his basic formation, he was ordained to the priesthood in 1992. He also studied Business Administration and Economics.

He was first elected provincial in 2010

Calendar of the Master of the Order for July 2014

1-2: Meeting with Spanish Provincials in Madrid

7-11: Meeting of Provincials with Vicariates and their Vicars at the Angelicum, Rome.

14: Meeting with the Historical Institute in Rome

15-20: Academic Conference at Oakland, USA.

21-24: IAOP Assembly in Kenya.

25-28: General Chapter of the Sisters of the Presentation in France.

July 29-August 11: Summer Recess.

All articles are available on www.op.org