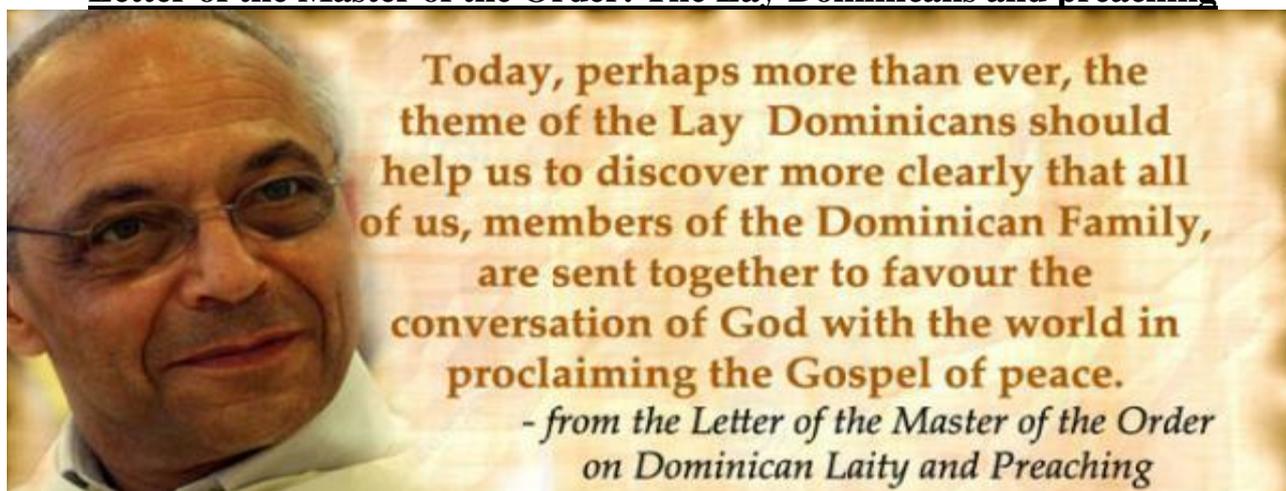




ORDER OF PREACHERS



Letter of the Master of the Order: The Lay Dominicans and preaching



Within the framework of the series of preparations for the Dominican Jubilee, the Master of the Order has written a letter about the Lay Dominicans and preaching. In this letter, Brother Bruno invites the Order to renew the zeal for evangelization, in accord with the advocacy of the Church in these times of recognizing and promoting the place of the laity in the Dominican charism of preaching.

Thus, we invite all in the Dominican Family to read and to share this letter, personally and in our communities, as part of the Order's journey for renewal that is being proposed to us for the Dominican Jubilee.

Download and read here. (www.op.org/sites/www.op.org/files/public/documents/fichier/cadore-jubilee2014-en.pdf)

Ash Wednesday: Pope Francis Celebrates at Santa Sabina

Since the commencement of his pontificate, Pope Francis has been a crowd-puller. This informed the earlier apprehension concerning the Ash Wednesday Mass which is traditionally celebrated at the Basilica of Santa Sabina. There were fears that the celebration could be moved to the Basilica of St Peter's which is bigger and can accommodate more.

However, contrary to the fears and in keeping with the age old tradition, Pope Francis came to Santa Sabina to celebrate the first station Mass of the Lenten Season. The crowd also came, so the Basilica and the square outside the Basilica were filled to capacity.

As usual, the celebration started with a procession from the Benedictine Basilica of Sant'Anselmo. After the introductory prayer, the procession began with the Dominican and Benedictine friars on opposite sides and the Holy Father at the rear of the procession. The friars chanted the Litany of Saints along the procession which terminated at the Basilica of Santa Sabina and the Holy Mass began immediately.

The Holy Father based his homily on the short passage, "Rend your hearts and not your garments" (Joel 2:13). In this time of grace, he invited all to a journey of conversion. He reminded us of the three elements of this journey (Prayer, Fasting and Almsgiving) which will help us to avoid the domination of the things of this



world. Finally, he spoke of the urgent need for us to return to the Lord who is ever faithfully and merciful and always ready to start afresh with us.

After the homily, the Holy Father blessed the ashes and it was first imposed on him by the Titular Cardinal of the Basilica of Santa Sabina, Jozef Cardinal Tomko. The Holy Father then imposed the ashes on the cardinals present, some Dominican and Benedictine friars and some selected members of the faithful. The assisting ministers who were made up of Dominican and Benedictine friars imposed ashes and distributed communion to the faithful.

The friars of the Convent of Santa Sabina had been secretly nursing the desire to have the Holy Father visit the community and meet with them after the Mass as some Popes did in the past. More so, at his last private audience with him, fr Bruno Cadoré invited him to visit the convent and meet with the community after the Mass.

Indeed, the wishes of the brothers were fulfilled when the Holy Father was led into the cloister by fr Bruno after the Mass. The brothers were already in the cloister waiting for him. He was introduced to each of the brothers individually and he had a handshake with each. It is also interesting that we were all issued tickets to meet with the Holy Father despite the fact that we were meeting him in the cloister of our convent. However, it was a brief but memorable encounter for all the brothers.

Congress of Dominican Youths in Africa

African Congress (ACon) is a proposed congress of representatives of Dominican Youth Movements in different countries of Africa. It is modelled after the National Congress (NaCon) of the Dominican Young Hearts Movement (DYHM), Nigeria. The ACon is to be a gathering of the Coordinators, Instructors, incumbent national officers and elected delegates of DYHM unit groups in the country as well as DYM groups from other African countries for the sake of sharing information about our Dominican life as Youths, deliberating on them and making decisions.

The General Active Members Assembly (GAMA) on the other hand is intended to provide an opportunity for all members present to display and enhance the three hallmarks of the DYHM namely: Spirituality, Interaction and Creativity for the sake of the preaching mission of the Dominican Family.

Come July this year, by the grace of God, we would be having both the ACon and GAMA taking place side-by-side. We have already started active communication with other IDYM groups in Africa, such as Cote d'Ivoire, Cameroun, Zimbabwe, Central African Republic and Senegal. The responses received so far from these groups have been very positive and encouraging.

This grand event is scheduled to take place as follows:

- Date: 28th July through 3rd August, 2014
- Host: Dominican Community, Samonda, Ibadan, Nigeria.
- Theme: Re-discovering the Enduring Treasures of Dominican Spirituality, Towards a Personal Transformation for Mission in Africa.

This meeting from the continental point of view is intended to:

- a. Fosters the growth of Dominican spirituality in Africa for the sake of Mission as lay Dominicans.
- b. Set up a regional structure for Dominican Youths in Africa.
- c. Decide the model of operation and elect the members of the African Council/Commission.



It is therefore open to all members of the Dominican Youth Movement in Africa above the age of 18 years, as well as other interested members of IDYM and Dominican Family at large.

Those interested in participating in the congress would need to do their registration online on our website-www.dyhmnigeria.org. Registration commences on the 24th of February and closes on the 31st of March 2014.

Each unit attending the congress would be required to present a formal report on the way they have lived out their lives as Dominicans guided by the four pillars of the Dominican life namely: Community life, Prayer, Study and Preaching; according to the SWOT (Strength, Weakness, Opportunity and threat) analysis. A power point presentation would be preferred. For other African countries with more than one unit, each country would be taken as one unit. The reports are to be sent at least one month to the commencement of the congress, that is, June 28, 2014.

For comments, suggestions (especially on the program), questions and clarifications please send an e-mail to dyhmnigeria@hotmail.com.

We are most optimistic that this congress would mark a new beginning for IDYM, Africa and would enrich our lives in unspeakable ways for the Mission of the Dominican Family. Your participation is crucial! Please don't be left out!

We would be sending more details as your questions warrant and the event unfolds. Remain blessed.
Isioma Judith Diji, National Coordinator, DYHM, Nigeria.

The Vicariate General of Southern Africa Reflects on its Heritage and Future

This is the main focus of the Annual General Assembly of the Vicariate held at La Verna Retreat Centre (Diocese of Johannesburg), from January 27-31, 2014, prior to the canonical visitation. Thirty-three brothers took part in this important fraternal meeting which was a great moment of brotherhood and friendship.

The elder brothers told the story of the Vicariate from their experiences in the communities where they lived with the friars of the Province of England who arrived in South Africa in 1917, and with the brothers of the Province of Netherlands who arrived in 1931. The two provinces came together and gave birth to the Vicariate General of Southern Africa in 1968.

The brothers also rallied the history of the Dominican presence in this southern part of Africa since the arrival of the first Dominicans over three hundred years ago. From Stellenbosch (Cape Town), Welkom (Diocese of Kroonstad, Free State) to Springs and Johannesburg via Maseru (Lesotho). It is a rich story filled with many sacrifices, joys, and disappointments. It reflects the changes that have taken place in the society, the Church, and the Order.

In telling this story, the brothers seek to preserve their historical heritage, to transmit it to the present and future generations, and to learn from their past in order to prepare adequately for the future. This initiative also responds to the request of the Master of the Order, fr Bruno Cadoré who is asking all provinces in the context of the celebration of the 800 years jubilee of the confirmation of the Order, to revisit and write the history of their province.

Brothers Dominic IZZO, Socius for USA, and Gabriel SAMBA, Socius for Africa who conducted the canonical visitation of the Vicariate immediately after the assembly, had the privilege of attending the memorable occasion. They were asked to present the Salamanca Process in which the General Chapter of Trogir encouraged the participation of all friars.

The assembly was a privileged moment to celebrate some joyful events of the life of the brothers. On Tuesday 28 January 2014, feast of St Thomas Aquinas, at evening prayers, brothers Edward MURAMBWA (Zimbabwean), Fredrick MULUBWA and Moses FITALIANO (Zambians) made their simple profession, and brother Myke MWALE (Zimbabwean) his solemn profession. On Wednesday 29 January, at also at



evening prayers, there was the clothing of new novices: Ernest MWAPE (Zambian), Guide MARAMBANYIKA (Zimbabwean), Boiketlo MOHLOKOANE (South African). The assembly ended on Friday 31 January with the ordination to the diaconate of Brother Damazio Ngoma (Malawian) by His Lordship Peter HOLIDAY, Bishop of the Diocese of Kroonstad (Free State), South Africa.

Before the assembly, on January 25, 2014, brothers Dominic and Gabriel had the opportunity to join, though briefly, the gathering of the Dominican Family of South Africa (FEDOSA) at the St. Vincent School for the Deaf administered by the Dominican Sisters of St. Catherine of Siena, King William's Town.
Br. Gabriel Samba, op.

Resolutions of the IDYM Meeting in Rome

Dear brothers and sisters:

As you may know, the members of the International Commission met from November 28 to December 2 last year in Santa Sabina, Rome (Italy).

There we had the opportunity to meet members of the Curia and other entities of the Dominican Family. We wish to convey warm greetings to everyone and we hope to strengthen these bonds of fraternity over time.

Special thanks to Fr. Bruno, Master of the Order, for his openness to our ideas and sharing his in regard to the common vision of the movement.

We have much work to do, but we know that with the help of all who are taking part in the Dominican Youth Movement, that we can do it!

Here we offer some agreements we came to and feelings that we had during our meeting:

The objective of the Order's 800th Jubilee is to invite the Dominican family to a profound renewal. It is not only a time to celebrate, but to strengthen our identity as preachers. The Jubilee is being celebrated by the Order as a time of renewal. Therefore we turn our gaze to the first community of Jesus, as did the first Dominican communities. Our charism is important and fully at the service of mission.

We as the IDYM were able to test the strength of the mission and brotherhood in the experience we shared in Colombia. Therefore, all groups are encouraged to participate in mission and to inform others in missions already undertaken. Our groups are a strong point in the fraternity and we would like that each member would offer to others who do not know and by doing so approach them with the Word or perhaps even encourage the formation of new groups.

We also want to enhance in a natural way the encounter of the different IDYM groups in each region. And based on local working groups that already exist in order to support effective regional structures. The International Commission is a support for the movement, but we believe it is also important that the movement function as a network interconnected with each other, not isolated, that enriches and facilitates the common mission of preaching.

During the meeting at Santa Sabina we talked with the Master and with partners from different geographical areas of the Order, as well as sisters. We have seen that there are other groups of young people who do not know or do not form part of the IDYM. Therefore we see as a task to develop in the coming years the incorporation of these groups of Dominican youth into movement, so that the other groups facilitate their acceptance and belonging.

And these are the agreements we have reached in each area:

Mission Area For 2014 we have raised the following challenges:

- Create a working group composed of members from all continents



- Tell our friends on our website each of the movement's groups' works in the field of mission. We propose that each group write at least one article per year on a mission activities they have done over the year. Is estimated to be completed in July.
- Make a video that shows how the missionary charism live youth groups of Dominican spirituality (MJD and others).

For the year 2015:

- We want to open a permanent space for mission (was agreed with DVI to find a permanent place for the mission), where we can implement a common project we hope to start in the year 2015.

Communications Area Our objectives in this area are:

- Restructure the website, which will take time, but will continue to publish
- Be updated on the website and social networks so that all groups may be able to show what you are doing. We also need your updates for publication in the official website of the Order, which will allow us to better know in what is happening in your country and elsewhere.
- To do this we ask for 3 items or news about the mission in your country or other activities (meetings and national assemblies, meetings of the Dominican Family, original and creative proposals, etc.).
- We also want you to share with us any the videos that you make, as well as items from other groups of young Dominicans who may know.
- And we will inform you of the main news of the Order, DSI, DVI, the 800th Jubilee and newsletters (DVI, SDI, Afridoms, Domlife, CIDALC the Day, etc.).
- We've created a map with contact information for each country. We need all countries to share the contact information of the National Coordinator, as well as links to websites and other social networking sites.
- Sean contacted people who have volunteered for the translation teams, if anyone else wants to join can do so by contacting him.

Formation Area The tasks to be performed are:

- We are organizing existing materials to have a whole booklet of basic formation in French, English and Spanish to serve groups.
- We are working together with DOMUNI to provide content to the groups that need more advanced formation. Groups that are interested can contact Lyamar.
- We have also prepared a series of monthly issues of the Dominican Jubilee theme for this year: The Dominican Laity and Preaching (<http://www.op.org/en/content/2016-jubilee-foundation-order-preachers>) . We invite you to reflect with them every month about what it means to be young lay preachers. Each month we will publish an article by a member of the Dominican Family.

International Month for Mission We propose the month of September as a period of common mission and volunteering for all groups of

the IDYM. We want to strengthen this area and invite all groups to develop these activities in place to strengthen the sense of commitment, community and unity among all.

Initiatives for the Jubilee We want you to be aware that the Order is preparing various activities at local, national and international level to mark the 800th anniversary. Many events are in the process of being defined and we still can not give definite details, but we can tell you that we expect a significant participation of the IDYM.

Fr. Bruno explained that due to the many activities that are being prepared there may be a possible change in the agenda, the proposed dates that were made on the Assembly of Colombia are no longer valid. For now we cannot set a specific date for the next Assembly of the Movement, but as soon as we have the date we will notify you.

There are many other things the International Commission must do, but we want you to be informed and we would like to hear about your contributions. So do not hesitate to contact us.



We also included the link to the online questionnaire for groups. In a month definitely close the questionnaire. We hope and we need your answers.

https://docs.google.com/forms/d/1Wr5AHIRXstP7MIZ_SJ5j1-vZn5zME-WxsEN8Wfr2u2s/viewform

Finally we invite you to continue bearing witness to the Gospel, preaching what makes you happy and living fraternity inside and out of your groups.

Greetings from everyone;

José Alberto de Blas, International Coordinator (idym@curia.op.org)

Leonardo de Laquila, Promoter of Mission (mission.idym@gmail.com)

Sean Mundy, Promoter of Communication (communications.idym@gmail.com)

Lyamar Diaz-Rodriguez, Promoter for Formation (formation.idym@gmail.com)

Daniel Toledo, Promoter of Finance (finance.idym@gmail.com)

The Dominican Brothers in Ukraine Solicit Our Prayers

The Dominican brothers in Ukraine are earnestly looking up to heaven for peace in their country and they are asking us all to join them in prayers.

The Dominican Vicariate of Russia and Ukraine has a total of 5 communities; Kiev, Lviv, Yalta, Czortków and Fastowie. The Polish brother, fr Jacek Dudek is the Vicar General and he resides in Kiev, the hotspot of the current disturbances in the country.

The brothers join the people every day at the square and some of them even spend the night there. They go to the square with their stoles to lead the people in praying the rosary for peace. The brothers also render other forms of support to the protesters. Fr Petro Balog has become an informal chaplain to one of the group of protesters. He gave them souvenir cards with the picture of St Michael the Archangel, the patron of Ukraine and Kiev and with the inscription, “St Michael the Archangel, defend us”.

According to the brothers, Tuesday, February 18 was a day of great pain and helplessness for them. The makeshift chapel they were using at the square to pray and render support to the protesters was burnt down. Despite all these, the brothers did not back down. While praying and sharing with the protesters, they were conscious of the fact that snipers were still shooting at people.

Reporting on the situation on Friday, 21st of February, fr Dudek said, “Today Kiev was quiet. I didn't want to believe that yesterday's nightmare was real. It was a very, very difficult moment for the people here in the evening, as they bid farewell to those killed as their bodies were carried round the square in open coffins. We need a lot of prayers. This is just the beginning of a difficult road which we have to pass ... Oremus ...”

At Lviv, the brothers have started what they called a “Prayer Revolution” with the theme, “Trust in God, Repentance and Forgiveness”. Prayer booklets were printed and it spread like wild fire all over the city and on the internet. The prayer is a call to trust in God even in the midst of the economic and political difficulties, a call for repentance and the forgiveness of the sins of the nation and personal sins and a call to forgive enemies.

Dominicans have been in Lviv since 1270, since the beginning of the history of the city. They have two communities and Churches; Corpus Christi and St Mary Magdalene. Although they were expelled from the city in 1946, they were welcomed back into the city in 2010 by the Metropolitan of Lviv of the Latin Rite, Archbishop Mieczyslaw Mokrzycki.

Although Lviv is not physically affected by the protest, the emotional impact is nationwide. The news coming from Kiev is disheartening especially for those with loved ones over there. In this situation, the brothers continue to comfort the people and renew their hope.

According to fr James Gonciarz, Ukraine has never been as united in pray as it is now. In the past three months, churches and temples have been kept open and people have been trooping in day and night to pray



for a peaceful and just transition in their country. Many view the political problem from a spiritual point of view. Therefore, most of the churches, Catholic and Protestant, have asked their members to undertake fasting on bread and water for peace in the land.

The current situation in Ukraine has transformed many people not only spiritually. There is a profound spirit of generosity in the air and this is evident in the generosity expressed during fundraising, donation of cloths and medicine for the needy. Suddenly, the events at the square have changed the perspective of many. Now, they discover that they have dignities as individual, a common good as a people and they need to take care of this common good and even fight for it.

Despite the positive reaction of Ukrainian Christians to their situation, they are calling on us all to join them in praying for peace in their country. The Dominican family is hereby called upon to pray for our brothers and the entire people of Ukraine.

The Brothers in Bologna Welcome fr Bruno Cadoré

The Master of the Order, fr Bruno Cadoré, Vivian Boland (his Vicar) and Wojciech Delik (Socius for Central and Eastern Europe) arrived at the Patriarchal Convent of St. Dominic in Bologna on Sunday, the 9th of February, 2014. This was an important stop on a very busy canonical visitation to the entire Province of St Dominic in Italy. The visitation which began at Ancona will see the Master visiting the brothers at Bologna, Venezia, Bolzano, Bergamo, Agognate, Chieri, Torino, Varazze, Genova, Fontanellato, Lugano and terminating at Milano.

The Convent of St Dominic in Bologna is both the Provincial House of the Province of St Dominic in Italy and the Interprovincial Formation House of the three Italian Provinces. Upon his arrival, fr Bruno together with his soci had a fraternal meet with the professed brothers of the convent after supper. In a friendly and sincere atmosphere, the brothers reflected on the challenges of their lives and ministries especially the Dominican presence in Bologna.

The next day, fr Bruno presided at the celebration of the conventual Mass. In his homily, commenting on the passage of the gospel of Mark, “And wherever he came, in villages, cities, or country, they laid the sick in the market places, and besought him that they might touch even the fringe of his garment; and as many as touched it were made well” (6:56), he challenged the brothers to go out among the people and bring them words of consolation and salvation.

Later that day, fr Bruno continued his individual meetings with the brothers, while the brothers in solemn vows met with fr Wojciech and the student brothers met with fr Vivian. Fr Vivian was very pleased with the warm disposition and atmosphere of the students and the formation house. He commended the student master, fr Daniele and encouraged him to keep up the good work.

Accompanied by the provincial, fr Fausto Arici, fr Bruno paid a courtesy visit to the Archbishop of Bologna, Cardinal Caffarra. The Cardinal expressed his gratitude for the invaluable works of the Dominicans in his diocese and renewed his confidence and trust in the brothers at the Convent of St Dominic and the entire Order.

Later in the evening, friends of the community especially Dominican sisters and laity were invited to join the community for a sumptuous supper. The banquet was prepared and laid out by fr Matteo and it was all consumed in a serene and cheerful atmosphere. Everyone had the opportunity to meet the Master, exchange some words and take some memorable photos with him.

On the third day, fr Vivian presided at the Eucharistic celebration of the memorial of Our Lady of Lourdes. In his homily, he urged the congregation to appreciate the goodness in a faith that has high regards for the human dignity even when it is weakened body and soul by all forms of sicknesses.

Being a house of formation, the climax of the entire visitation was the meeting between the fr Bruno and the students. The Master reminded the students of the international dimension of the Order which is at the same



time, diverse and similar in many ways. He encouraged them to learn, imbibe and preserve our Dominican traditions beginning now as students. He reminded them of our Dominican Identity and charged them to cultivate it with love. Finally, the Master gave a brief report of the situation of our Dominican brothers and sisters in the Philippines and Central African Republic and asked the brothers to always pray for the entire Order through the intercession of our Blessed Father Dominic.

On the last day of the visitation, fr Wojciech presided at the Eucharistic celebration in memory of Blessed Jordan of Saxony. In his homily, he recalled the words of fr Bruno to the students and concluded that the fundamental point of our Dominican Identity is to live the Gospel as the apostles did.

After a simple breakfast, the Master and his *socii* took leave of the brothers with precious memories.

MST for Two Brothers of the Province of Teutonia

The “Magister in Sacra Theologia“ (Master in Sacred Theology) is an honorary degree within the Order of Preachers. It is awarded to members of the Order who have achieved academic distinction within their area of theological expertise.

On the feast of St. Thomas Aquinas, 28th January 2014, 200 members and friends of the German Province of Teutonia gathered in Cologne in order to celebrate with two brothers who received the prestigious MST: fr. Tiemo Rainer Peters OP, former lecturer at the University of Münster, and fr. Walter Senner OP, professor at the Angelicum in Rome. Four short speeches opened the evening: Professor Heinz Finger spoke as the head of the Cologne Diocesan Library, the venue for this celebration, and fr. Johannes Bunnenberg OP as the Provincial of Teutonia. fr. Konstanc Adam OP, rector of the Anglicum, spoke of fr. Walter Senner’s academic achievements and Prof. Reinhard Feiter, dean of the Theology faculty in Münster, honoured the work of fr. Tiemo Rainer Peters.

Before the titles could be conferred, however, the two candidates were asked to demonstrate their academic skills by giving the so-called “lectio magistralis”. Both spoke on the political implications of Thomas Aquinas’ work.

fr. Tiemo held a lecture on the relationship between the Political Theology of Johann Baptist Metz and Thomas Aquinas’ work. Tiemo Rainer Peters eloquently offered a view that interpreted Thomas’ thought as truly ‘worldly’: the quest for truth includes an affirmation of worldly things and appearances as willed by the creator. Walter Senner proposed the following helpful distinction: although Thomas was not an active politician, he was nonetheless a political thinker. His political thought was very much influenced by Aristotle. Thomas advocated a natural order of the created world in which human political efforts play a substantial part.

fr. Thomas Eggensperger OP, regent of studies of the province, completed the ceremony by presenting the degree certificates which had been signed by the master of the Order, fr. Bruno Cadoré. Now it is “official”: fr. Tiemo Rainer Peters and fr. Walter Senner are true masters in the field of sacred theology.

(A more detailed account of both lectures may be found on the German-language blog “Rotsinn”: <http://rotsinn.wordpress.com/2014/02/01/thomas-von-aquin-und-die-politik/>)
Burkhard Conrad OPL

A NEW HOUSE OF FORMATION AT SURABAYA, INDONESIA

The apostolate of the Province in Surabaya, Indonesia has seen marvellous fruits in many aspects, especially in the spiritual enrichment of its growing Catholic population. Because of this, many young men and women have been inspired to help out in this apostolate. And thanks be to God, many have expressed their desire to join the Dominican Order. The past year saw the arrival of five young men. Thus far they have excelled in their spirituality and that of the Order.

To accommodate then the increasing number of young men entering the Order, a new, larger and more conducive place has to be built. Fortunately, a Catholic family allowed their home to be rented and used for



two full years for the Order. And this new house was blessed by the Provincial, Br. Gerard Francisco P. Timoner, III, on January 23, 2014, in the presence of community of the Rumah Santo Tomas Aquinas and even Rumah Santo Dominikus in Pontianak.

Present too were some Lay Dominicans with their coordinator Mrs. Josephine Widjaja, (novice OP). The house has been fully renovated with rooms to accommodate about 14 people at a time. It has a huge garden, a place for study and research, a newly built classroom and of course a chapel. This shall be the home of the aspirants and formator Br. Nilo A. Lardizabal, up until a new building is built by the Diocese of Surabaya for the Province. The aspirants were fortunate enough to have a very special guest as well. On January 30, 2014, the bishop himself joined in the evening prayers and had dinner with the aspirants.

By: Br. Nilo A. Lardizabal, OP

‘Humanity divided’: Inequality a barrier to development

Feb. 20 has been designated as the World Day of Social Justice. In establishing this commemoration in 2007, the UN General Assembly recognized that social development and social justice are indispensable for the achievement and maintenance of peace and security within and among nations and that, in turn, social development and social justice cannot be attained in the absence of peace and security or in the absence of respect for all human rights and fundamental freedoms.

The World Day of Social Justice coincides with the UN Commission for Social Development, in session from Feb. 11–21. The theme of the commission is “promoting empowerment of people in eradicating poverty, social integration and full and decent employment for all.” However, it is ironic that we address this theme of empowerment of people in a world in which inequality is escalating and social justice seems a far distant dream, at best.

The recently released report of the United Nations Development Programme (UNDP) entitled “Humanity Divided: Confronting Inequality in Developing Countries,” provides us with the stark reminder that the world is more unequal today than at any point since World War II, and that there are clear signs that this situation cannot be sustained for much longer. Inequality has been jeopardizing economic growth and poverty reduction. It has been stalling progress in education, health and nutrition. It has been limiting opportunities and access to economic, social and political resources, and has been driving conflict and destabilizing an already fragile international community.

In 1971, the World Synod of Catholic Bishops published a document called “Justice in the World.” The following excerpt from the document is perhaps its most famous: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.”

In a globalized world too often driven by economic and financial engines, it is easy to lose sight of people and of the planet which serves as our one, common home. When wealth and power are sought as ends unto themselves, there is the danger that society can be reduced to a collection of nameless, faceless individuals, and the common good is reduced to fit the outcome achievable by private, for-profit firms. The market-based approach to development has tended to concentrate wealth in the hands of a few, while countless numbers of our brothers and sisters have seen their economic power, and their real power to influence decisions that affect their lives, diminish.

While each one of us must struggle to determine how best we can “participate in the transformation of the world,” Pope Francis offered a clear challenge to the international community when he spoke of “the scandal of poverty in a world of plenty... as a piercing moral challenge for the whole human community.” He continues,

“A way has to be found to enable everyone to benefit from the fruits of the earth, and not simply to close the gap between the affluent and those who must be satisfied with the crumbs falling from the table... there must



be a new stimulus to international activity on behalf of the poor, inspired by something more than mere goodwill, or, worse, promises which all too often have not been kept.”

None of us has to look very far to note the growing disparities within our own country—the proliferation of soup kitchens and food pantries; the growing number of the “working poor”; the perennial issues of comprehensive immigration reform and a living wage. And on a much grander scale, we cannot ignore the phenomenon of global climate change, which is driving inequality, poverty and an unprecedented massive movement of peoples across the globe in search of the bare essentials of life.

“Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of preaching the Gospel...” There is no time like the present to re-commit ourselves to this worthy pursuit, acknowledging our own need for ongoing conversion as we do so. A recent statement from the Pontifical Council for Justice and Peace might provide us with one of the best ways to engage in this struggle as individuals and as communities:

“Every individual and every community shares in promoting and preserving the common good. To be faithful to their ethical and religious vocation, communities of believers should take the lead in asking whether the human family has adequate means at its disposal to achieve a global common good.”

As communities of believers, are we asking the right questions? Are we contributing to the public debate? Do our local and national representatives know who we are and what we stand for? Or, does our silence and inaction contribute to the status quo?

“Cry out with a million voices, for it is silence that kills the world” — Catherine of Siena)

Sr Margaret Mayce, OP (DLC/Amityville)

NGO in Special Consultative Status at the United Nations

Dominican Leadership Conference

211 East 43 St. Rm 704

New York, NY 10017

email: ngo@domlife.org

A Dominican Volunteer’s Mission in the Philippines

My name is Christian T. Herring and I have now been on mission in the Philippines for well over one month, and the time has come to report on my activities here.

1. The Call

The reader may want to know about my motives for joining Dominican Volunteers International, about my “call.” There was nothing really dramatic about it. I graduated from Purdue University in the United States in 2013 with a bachelor’s degree in philosophy. I had been discerning a call to the priesthood or religious life for several years, and I intended to enter a religious order as soon as possible. The Order of Preachers was my community of choice. The preachers, however, did not think I was ready. They noticed, inter alia, a certain shyness, reserve, and lack of self-confidence. Fr. Croell, the vocation director for the Dominican Province of St. Joseph, urged me to spend time volunteering overseas, as he thought this would go a long way toward making me a good candidate for the Order. After spending a couple of months working temporary jobs and considering alternative plans of action, I decided to follow Fr. Croell’s advice. A few months of preparation ensued, and now here I am in the Philippines.

As should be evident, my “call” was not a matter of feeling or emotion. I did not feel a gut-level attraction to foreign mission work, nor was I very certain that this was the right choice. My decision to come here was based on my understanding of what was probably God’s will for me, rather than on a mysterious inner calling or a personal dream. I would argue that the latter need not be present in a genuine vocation. Perhaps my experience in mission will serve to support, or to undermine, this thesis.

2. The Mission Field

Kaunlaran Village, informally known as Dagat-Dagatan (“like the sea”), is an extremely poor, densely populated urban area by Manila Bay, and a part of Navotas City. The primary local industry is fishing. (Those who wish to know more about the history, demographics, and other features of the place, and how it



got its name, are encouraged to read what a former volunteer, Luke Samy, wrote on this subject. His report, which is worth reading in its own right, can be downloaded [here](#).)

What is distinctive about the poverty here, in contrast to that which I have witnessed in America, is the presence, in large numbers, of the unfortunate people known as “squatters.” Many of these migrated to Navotas seeking work in the fish port or in other local industries, only to find themselves unemployed and without a place to stay. Some found homes under bridges or in public buildings. Others used any available building materials to construct tumbledown houses wherever they could find space, even on platforms floating on the river.

Needless to say, the living conditions of the poor are less than ideal. There is a terrible problem with litter and poor hygiene. The river is heavily polluted and stinks. Many of the poor lack plumbing; they must buy their water from others who eke out a living selling it. People marry early, die early, and have many children though they are quite incapable of taking proper care of them. Many people are in irregular marital situations. Crime rates are high. Though most of the locals are Catholics, they are largely uninstructed in the Faith, and they are prime targets for evangelism by Mormons and members of other sects.

I am staying with a small community of four Dominican priests at San Lorenzo Ruiz and Companion Martyrs Parish in Dagat-Dagatan. Though the parish encompasses only one square kilometer, it has a population of about 100,000 people, which means the priests must celebrate at least nine Masses per weekend. The parish is also fairly poor; only recently, I gather, have funds been scraped together to raise the parish above the level of occasional floods. The priests’ house is a small, decaying structure soon to be demolished and replaced. The priests themselves live well enough by the local standards. The food is of good quality, and my room contains all the amenities I could reasonably ask for.

3. My Activities So Far

My first couple of weeks at San Lorenzo Ruiz (December 8-22) were spent touring the parish, getting to know priests, parishioners, and staff, attending Christmas parties, and otherwise “settling in.” Filipinos love Christmas parties, and they have a fairly rigid conception of what a Christmas party should be like; one follows a predetermined schedule of activities that includes eating, long speeches in Tagalog, the distribution of vast numbers of gifts (with the recipients often designated through raffles or party games), and dancing or karaoke. I was introduced to many interesting new foods, including fresh mangoes, tiny dried fish with the heads on, many varieties of rice cake, and even chicken feet.

In late December, I finally began my first two real missionary tasks, in which I am still engaged now. These are to help a Korean religious sister and her co-worker improve their English, and to act as “facilitator” in a home-study program for the poor. The latter task involves meeting weekly with youth who were unable to finish high school due to poverty or other causes, in order to review their home study materials with them. Both tasks have been difficult at times, especially the home study program, since the students can barely speak English and I can barely speak Tagalog.

More recently, I have begun to serve as substitute religion teacher to the 6th grade at San Lorenzo Ruiz Parochial School. This has been a struggle. Lesson planning consumes much of my free time; it is extremely hard to make the students grasp and retain what they learn; I can only speak in very simple English if the kids are to understand me; it is hard to craft a grading rubric that will yield fair results given the ever new varieties of error that appear in my students’ work; and I have not yet found the golden mean between entertaining the kids and making them study.

Teaching in the school is, however, not without its joys. The schoolteachers, a friendly and funny lot, have accepted me as a member of their little community. My students do not fit my preconceived idea of the typical 6th-grader—sullen, uncommunicative, and totally beholden to peer pressure. They are shy about speaking in class, it is true, but they are friendly, easy to please, and patient with the foibles of a first-time teacher. Once they even bought me ice cream. And the students from the younger grades—many of whom are terribly cute—often run after me, congregate around me, and ask me a limited range of questions which they presumably learned in their English classes; questions like “What is your name?,” “What is your favorite color?,” and “What is your favorite sport?” This friendliness on the students’ part has made it fairly easy to connect with and befriend them, which I had thought would be the most difficult part of teaching.



I have thought about trying to escape the role of catechist, pleading incompetence. I am not sure, however, that the regular catechists are significantly more effective than I am. Moreover, there is a real catechetical crisis here in Navotas. The place is overflowing with children, many of whom—one feels certain—will never receive religious instruction from their families, and some of whom do not attend school either. The parish and local volunteers are striving to meet the catechetical needs of these children, but the conviction remains that many of these nominally Catholic children will reach adulthood before learning the basics of Christianity. In order for me to do my part in remedying this situation, I must learn to teach catechism; and teaching at San Lorenzo Ruiz is a good way to learn.

4. Reflections

My experience here so far has been beneficial to me in several respects. For example, my situation as a missionary in a foreign country has spurred me on to a deeper and more intense spiritual life. As a missionary, I am expected to serve others and to spread the Word of God however I can, and the awareness of this expectation spurs me on to a more careful practice of my faith. The parish provides me with many opportunities for spiritual exercises such as Mass, the Divine Office, and Eucharistic adoration. I find that the absence of many pleasant and useful things (movies, consistent internet access, a printer, American food and scenery and holidays), and the presence of many unpleasant things (heat, mosquitoes, language barriers, unhygienic conditions), tends to wean one away from worldly attachments and enable one to practice one's faith more single-heartedly. And a constant awareness of danger—from high crime rates, typhoons, diseases, floods, and chaotic traffic—motivates one to be ready to be called home at any time. (Not that it is extremely dangerous here, but it is certainly more dangerous than my hometown in the U.S.A.)

Even though I am still new to the mission, it is possible to point to a few things I have learned from my experience. I do not mean that I did not know these things before now, but I have never before had such concrete experience of them, and consequently I did not appreciate their truth.

First. I have gained a more realistic outlook on ministry and service to others. Up to now, I have always imagined that one could, in theory, go through life without ever being terrible at anything, simply by declining to assume new tasks without first receiving a comprehensive orientation and training.

It turns out that this way of thinking is harmful to the Christian apostolate, because it gives one an excuse never to try anything new. It is better that unskillful people attempt to meet a need than that no one ever try to meet it. God can give extraordinary fruitfulness to the efforts of the least talented, as he multiplied a few loaves and fishes to feed five thousand. In fact, he even prefers to use the weak, those who do not rely on their talents and preparation, in the work of ministry, because this way it is clear to all that it is God's work, not man's. As St. Paul put it: "He sent me to preach the gospel; not with an orator's cleverness, for so the cross of Christ might be robbed of its force" (1 Cor. 1:17, Knox Bible).

Moreover, this attitude prevents one from living life well. One can expect, very often, to find oneself thrown into a role with barely any training at all, and many of life's most important tasks can only be learned by doing. One of the priests from my community, Fr. Patrick, has testified that this is especially true for priests, who are often tasked with the management of a parish though they lack knowledge of finance and other apparently essential subjects.

These are not easy truths for me to accept; I would prefer that all of life be similar to my experience at college, where I never had to approach a test or presentation without extensive and careful preparation.

Second. Another of the priests from my community, Fr. Larry, gave me some excellent advice when I had been expressing anxiety about the possibility of failure. He reminded me that it is Christ, not I, who is the savior of the poor. He does not need my services, but he wants me to share his joy by participating in his saving work. My responsibility is not to succeed, but to be faithful. Moreover, I should expect to fail sometimes. Even Christ himself failed, because he refused to interfere with the freedom of those to whom he addressed himself.

Third. I had been studying Tagalog for about a month prior to my arrival in the Philippines. I had been informed by the parish staff at San Lorenzo, as well as by others, that most Filipinos know at least some



English and that consequently it was not important to study Tagalog. It is true that knowledge of English is fairly widespread. Nevertheless, I have found—and I am not the only volunteer who has found this—that knowledge of Tagalog is very important, and I would strongly encourage future volunteers to invest some serious time in studying the language prior to the start of the mission. Many Filipinos show a lively appreciation for foreigners who take the time to learn their national language; more importantly, the smaller children and the very poor usually know only or mostly Tagalog, and these are the very demographics to whom missionaries primarily direct their efforts.

This concludes my first report. I expect that my future reports will be shorter.

The Ironies of Love

I love irony. If Socrates were still alive, he and I would be BFFs (although he might only admit to being BFWGRLOMs: Best Friends until We Get Reincarnated and Lose Our Memories). Kierkegaard and I are like this (here it would be helpful if you could imagine me wrapping two fingers around each other). And I won't even admit how much time I waste reading *The Onion* (or how much time I spent in college producing my own knock-off version).

There are people who dabble in irony here and there—they might tell the homeless man on the bus that his theory about alien electricians rewiring D.C. street lamps to flash hypnotic messages is “very interesting,” or play Chumbawamba's 1997 hit “Tubthumping” at a party to get laughs. But Serious Irony Aficionados (arguably the real 1%) like me know that this is mere child's play. Much like the magicians in the movie *The Prestige*, the S.I.A. makes irony a way of life: he drinks PBR because he actually likes it; he uses thrift-store mugs because he genuinely likes his morning cup of coffee wishing him a Happy 80th Birthday, Dad; most tellingly, when people ask him whether he really likes something or just likes it ironically, he doesn't understand the question and refuses to answer it.

By now you might be wondering why I'm talking about irony on Valentine's Day. After all, what could possibly inspire irony in a holiday dedicated to True Love, in which lovers exchange cards with mass-produced expressions of someone else's love in them, schoolchildren double as ad agents by handing around glossy cards on which brand-name animated characters profess improbable degrees of affection and encouragement, and teachers are forced to admit to students that this is the one day in the year they're allowed to eat chalk, and then only if it has LUV YA stenciled on it in red lettering?

The point here (and I swear there is one) is that irony is not really about being snide or feeling superior: it's about love. While the casual ironist may use irony simply to mock or degrade other people's loves, the S.I.A. plunges into the heart of irony and finds real sincerity there; he looks into things commonly considered cheap, banal, or hokey and discovers real goods that have been overlooked, and that are really worthy of love. For the S.I.A., his tastes are not a wry joke or a pose; he has let himself be open to the goodness of the things he meets, and has learned to love them.

Believe it or not, I'm not making this up. Kierkegaard (remember the fingers-wrapped-around-each-other thing again) argued that the dynamic of irony is to break men out of their selfish individualism, to point out the limits of the finite so that men may turn to see the limitless infinity of divine communion for which they long. Irony can of course be corrupted into a purely negative attack that tears down everyone else's sincere labors and points nowhere but the empty void; but used according to its proper nature, irony is a positive vision that helps people to see that the wounds of the world are actually windows whereby one can see the light of divine love in a new way.

In fact, it's actually helpful that Valentine's Day provides such ample fodder for ironic delight, because the way our celebrations of Valentine's combine irony and love can help us get to the unexpected heart of the ultimate irony of love: that God, who is utterly perfect and complete in himself, desired out of sheer generosity to create each of us, to sustain us in being out of love even as we kick and scream and sin and generally make ourselves ugly in his sight, to send his Son to be born, die, and rise again in order to restore the divine life in our hearts, and that he does all this not after we have tidied ourselves up, but while we were still sinners. From our point of view, it is ironic that God would love creatures who are so unlovely.



And that's why the genuine movement of love that underlies the S.I.A.'s action can be a distant foreshadowing of the supreme, redemptive love of God. The S.I.A. struts around with a six-inch belt buckle that says TEXAS superimposed on a cowboy riding a bull surrounded by stars because he has properly identified the goodness in it that others have overlooked. But God does more than simply remind us to attend to the goodness our sins have covered over; by his gaze of love, by the regenerating power of his grace, he brings about the goodness that he sees, transforming us from within to make us love in a way that befits the loveliness he sees in us.

So Serious Irony Aficionados of the world, unite! This Valentine's Day, go ahead and get your sweetie that figurine of a penguin on a surfboard wearing a Hawaiian shirt that says "Stay Cool, Baby." You're right, it would be hilarious. And if your beloved happens not to be as captivated by its beauty as you are, remember that only in heaven will the love of God transform our gaze so perfectly that we will love as he loves, when every sneer shall be wiped away, and insincerity shall be no more, neither shall there be misunderstanding nor snarking nor blank stares any more, for the former things will have passed away (cf. Rev 21:4).

— Bro. Gabriel Torretta, O.P. (February 14, 2014)

Corpus Christi Monastery, Menlo Park, CA

Most people, if asked where the most expensive office space in the country was, would have a hard time believing it was outside of New York City. They'd have an even harder time believing it when they were actually in Menlo Park, CA, looking at the nondescript two story suburban office complexes set back from Sand Hill Road by a beautiful, but not particularly notable, array of unmanicured trees and shrubs. Someone could soak in the flora every day on the way to work completely oblivious to the fact that they were passing by the most powerful collection of venture capital firms in the world. I know. I did.

On the other side of Menlo Park is another sleepy little street, one that most people simply use as an outlet to escape gridlock on the way to and from work. The most memorable breaks in the residential flow of Oak Grove Avenue come from the beautiful little Church of the Nativity and its school set on opposite sides of a plain white wall enclosing a Catholic retreat center. Someone could pass by every day and be oblivious to the presence of the oldest monastery of Dominican Nuns on the West Coast behind a thin row of trees on the other side of the road. I know. I did.

In the heart of Silicon Valley, the land of rapid innovation and sleepless nights perfecting the next big idea, the nuns of Corpus Christi Monastery keep a vigil of prayer and adoration rooted in 800 years of tradition. This particular instantiation began in 1928 when eight Dominican nuns took up residence in their newly constructed Gothic monastery, based on the design of their previous home in the Bronx. Of course, the roots of their community stretch back much further than New York.

Almost fifty years previous, four nuns had arrived in New Jersey from Oullins, France, to establish the first American Dominican monastery. From Oullins they brought not only the tradition of cloistered Dominican life dating back to the efforts of St. Dominic himself in Prouille, but also the more recently granted special privilege of perpetual adoration of the Blessed Sacrament. This privilege was extended not simply to their first American home, but to all its foundations as well, and this life of prayer and devotion to the Eucharist was a primary inspiration for the Dominican Friars of the Province of the Holy Name and the Archbishop of San Francisco to try to bring a group of cloistered nuns to the city.

It took decades of work, including living their first seven years on the West Coast in the home of a San Francisco benefactor, and in the end housing ordinances led them to settle 30 miles south of the city amongst the majestic century-old oak trees of Menlo Park. They brought with them expertise in the embroidery of vestments, the illumination of parchments, and the baking of altar breads, but the heart of their life was and is community and prayer, most especially a love and devotion for Our Lord in the Blessed Sacrament.

Over the years, this hidden life of prayer and adoration has drawn to it a diverse community of sisters of many nationalities, reflecting the diverse cultural heritage of the San Francisco Bay area and beyond. They continue to live out their particular part of the mission of the Order of Preachers by their lives of prayer,



contemplation, community, and study. Further they foster a greater love of Our Lord by their example and prayer, inviting whoever might venture behind the thin row of trees through the open doors of their chapel to join them for a moment of adoration before the monstrance.

While countless aspiring entrepreneurs hope to make their fortune by getting a few precious minutes to make their pitch in the unassuming-looking office buildings on Sand Hill Road, across town on Oak Grove Avenue anyone can join the the Dominican nuns of Corpus Christi Monastery for a chance to speak their piece to, or simply be in the presence of, the one true source of our salvation. I know. I did.

Br. Thomas Davenport, O.P.

DSI Newsletter January 2014

The Dominican Sisters International would like to introduce to you their official newsletter for January 2014. It celebrates the transition from the administration of Sr Fabiola Velasquez Maya as the International Coordinator to that of Sr M. Theresa Clement, among many other interesting news stories.

For the pdf format, click here.

(www.dsiop.org/web/index.php?option=com_docman&task=doc_download&gid=250&Itemid=)

Gospel Joy: Evangelii Gaudium (New Series!)

“The joy of the gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew. In this Exhortation I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by this joy, while pointing out new paths for the Church’s journey in years to come” [EG 1].

With these stirring words, Pope Francis begins his Apostolic Exhortation *Evangelii Gaudium*, The Joy of the Gospel, and so we likewise begin our new series exploring the themes and challenges which the Holy Father presents to the Church on the “proclamation of the Gospel in today’s world”. We will consider how we, as a Church, communicate the most powerful, inspiring two thousand year old story of Jesus Christ, in the modern age? How do we preach God’s love to a world that appears so unreceptive, to an audience seemingly deaf to our words? These are fundamental questions for us Dominican Students belonging to an order whose principal task is to preach, but they are also of the utmost importance for all Christians.

Well, Pope Francis is leading by example! Many people - who, hitherto, have had little interest or regard for the Church - have expressed new-found enthusiasm, admiration and an openness to what the Church is saying as a result of what one friend has called Pope Francis’s “leading with love”. What a dynamic, joyful witness we have in St. Peter’s successor!

Lest this *Evangelii Gaudium* be misunderstood as an exercise in Public Relations or a political manifesto, let us be clear at the outset of this series that at the heart of the Pope’s message is an invitation to us, to “all Christians, everywhere”, to “a renewed personal encounter with Jesus Christ” [EG 3]. Miss this, and frankly, you miss the point. Everything that the Holy Father addresses is rooted in Jesus Christ and His inestimable love for us.

We invite you to join us over the course of the next month as we reflect upon the concerns which the Pope exhorts us to consider, take to heart, and act upon; "For if we have received the love which restores meaning to our lives, how can we fail to share that love with others?" [EG 8].

Official News

Fr Dominic Izzo is the New Vicar of the Master for the Convent of Santa Sabina

There are some convents in the Order which are under the direct jurisdiction of the Master of the Order. To oversee the day to day running of these convents, the brothers in the convents elect their superiors and the Master confirms the elections. But for the Convent of Santa Sabina, the Master of the Order appoints his Vicars for the Convent.



Fr Bruno Cadoré has just appointed fr Dominic Izzo as his new Vicar for the Convent of Santa Sabina and he has accepted the appointment. He succeeds fr Bernardino Prella who has just completed his mandate. Fr Dominic is from the Province of St Joseph, New York, USA and he is also the Socius of the Master for the Provinces in the United State of America.

Among the convents under the jurisdiction of the Master of the Order, the Convent of Santa Sabina serves a unique rule as the seat of the Order, the residence of the general curia of the Order. The Convent is home to a variety of brothers all working one way or the other for the curia. Throughout the year, the Convent also plays host to a variety of brothers from different parts of the world, we are visiting for various purposes.

Fr Javier Pose Remains the Socius for Latin America and the Caribbean

The Master of the Order, fr Bruno Cadoré has renewed the mandate of fr Javier Maria Pose as the Socius for Latin America and the Caribbean. He has just finished serving the normal term of 6 years and his mandate was renewed for another 3 years. He is from the Province of St Augustine in Argentina.

Born in Mendoza in 1965, fr Javier entered the Order in 1983. He made his first profession of religious vows in 1984 and was ordained to the priesthood in 1990. After his ordination, he studied Theology at the University of Fribourg, Switzerland.

He was the Prior of the Convent of the Most Holy Rosary at Tucumán and Provincial for two terms which all ended in 2007. He was first appointed as Socius in 2008. As the Socius of the Master for Latin America and the Caribbean, he is also the President of CIDALC (Conferencia Interprovincial de Dominicanos de América Latina y el Caribe), the umbrella body of all the provinces in Latin America and the Caribbean.

Fr Paweł Kozacki is the New Provincial of the Province of Poland

Fr Paweł Kozacki has been elected as the Prior Provincial of the Province of Poland. His election has been confirmed by the Master of the Order, fr Bruno Cadoré. He succeeds fr Krzysztof Popławski, who was the Provincial for the past two terms.

Fr Kozacki was born on 8th of January 1965 in Poznań. He entered the Order in 1983. During his novitiate he was arrested for his previous anti-communism activity; after few weeks he was released due to the amnesty. He made his solemn profession in the Order in 1989 and was ordained to the priesthood the following year.

He worked in St. Dominic's Parish in Szczecin for the first three years of his priesthood. He was a vicar and an academic chaplain. He collaborated with the Polish Radio in Szczecin and with the Radio 'As'.

He was the editor-in-chief of the "W drodze" Publishing House in Poznań between 1993 and 1995. For the next 15 years (till 2010) he was the director of the monthly periodical titled "W drodze". "I wanted to transform this periodical: from dealing with timeless issues into a place for discussion about current topics" - that's how he recalls the beginning of this work. He succeeded - when he was leaving the editorial board, the periodical had a circulation of a few thousands and was bringing on hot discussions of the public opinion.

He was also the prior of the Convent in Poznań. In 2010 he was elected as the prior of the Convent in Kraków - the oldest and largest Dominican convent in Poland. In 2013 he was re-elected. He took care of the Dominican Pilgrimage to Jasna Góra, joining the pilgrims every year from Kraków to the Our Lady's Shrine of Częstochowa.

The new Provincial is also very fond of sports like roller skating, cycling and running. Few months ago he ran his first marathon. He also loves travelling. After visiting his brothers in the USA, Cameroon and Japan, he gave a chronicle of his adventure in the W Drodze and for it, he was awarded an important journalist prize in Poland.

Calendar of the Master of the Order for March 2014



February 24-March 7: Plenary Meetings at Santa Sabina
5: Ash Wednesday Mass with the Holy Father at Santa Sabina
14-23: Canonical Visitation to the Roman Province of St Catherine of Siena.
25-27: Meeting with New Provincials at Santa Sabina

All articles are available on www.op.org