



ORDER OF PREACHERS



2nd International Congress on the History of the Order of Preachers in the Americas



At the 1st Congress on the Order of Preachers in the Americas held in Mexico City in 2013, it was stated that:

"there should be an avenue for exchange, reflections and debates among researchers, teachers and students of different disciplines on the current status and progress in the study of the history of the Order of Preachers in the Americas".

In line with this, and following the Jubilee of the 800th anniversary of the papal approval of the Order of Preachers, this 2nd Congress aims at a deeper inquiry into its history on various issues which will lead to a better understanding of the presence of the Dominicans in the Americas.

The Congress will be focusing on:

- the origin, dissemination and organizations in respect to its actors, institutions and artistic expressions;
- the configuration of Dominican spirituality through foundations, missions, parishes, schools and universities;
- life itineraries and images of holiness from preaching;
- political participation assumed in different scenarios and historical periods;
- theological and philosophical thoughts;
- economic activities and cultural heritage.

As one of the events of the celebration of the 800th Anniversary of the Order, the 2nd International Conference on the History of the Order in the Americas opened at the University of St Thomas in Bogota, Colombia.

Some of the participants at the Conference are:

- Fr Gaspar Sigaya, OP – The Archivist of the Order



- Fr Alberto Ramírez Téllez, OP – Dean of the Faculty of the Health Sciences and Director of the Department of Humanities and Integral Formation of the University of St Thomas.
- Fr Carlos Ortiz Vargas, OP – Promoter of the Dominican Family, Province of Colombia and Pastor of Our Lady of Chiquinquirá, Bogotá.
- Fr Said León Amaya, OP – Prior Provincial of the Province of Colombia and Chairman of the Governing Council of the University of St Thomas.
- Fr Juan Ubaldo López Salamanca, OP – Rector of the University of St Thomas.
- Fr José Arturo Restrepo Restrepo, OP – Regent of Studies of the Province of Colombia.
- Fr Eugenio Torres Torres, OP – Director of the Historical Institute of the Province of Mexico and co-organizer of the first conference.

The conference seeks to delve into various issues concerning the history of the Order in the Americas in order to bring about a better understanding of the presence and mission of the Dominicans in the territory. It will focus on the origin, the spread and organization in respect to its key actors, institutions and artistic events.

● **The English Province holds Jubilee Vespers at Westminster Cathedral**

On the 29th of April 2016, Dominican family of the Province of England and Scotland celebrated Solemn Vespers with His Eminence Vincent Cardinal Nichols, and in the presence of the Most Reverend Bruno Cadore, OP, Master of the Order of Preachers, at Westminster Cathedral.

There were in total 1100 people gathered in the cathedral, with around 55 friars, 70 sisters, and 90 lay Dominicans. Also present were the Abbots of Buckfast, Farnborough, and Worth Abbey. Mgr John Armitage, rector of the Shrine of Our Lady of Walsingham, was also in attendance, along with a number of other clergy from other religious orders and religious institutes.

Archbishop Malcolm McMahon, OP, Archbishop of Liverpool, delivered the homily. Fr Martin Ganeri, OP, Prior Provincial of the Province of England also addressed the congregation.

● **Dominican Laity in Nigeria receives twenty Novices after about two decades**

A very quiet but quite historic and very significant event took place in St. Dominic's Priory, Yaba, Lagos, on April 2, 2016. It was the reception of twenty (20) men and women into the Novitiate of St Rose of Lima Lay Fraternity in Nigeria.

These began their journey into discerning their vocation as Lay Dominicans in July 2015, in response to a recruitment effort launched by the Provincial Promoter of the Dominican Family, Bro. Emmanuel Taiwo, OP in collaboration with the Prior and the Pastor of St. Dominic's Yaba, and the efforts of Mr Gaston Santos, OP and Mr. George Adesanya.

The formal reception into the Novitiate was preceded by a short retreat directed by the Promoter, after which he presided at the Eucharistic celebration. After the homily, the candidates were received into the Novitiate by Mr. Gaston Santos, OP, in the presence of the Promoter. At the reception, each novice was presented with a Dominican cross. The following day, the novices gathered for the election into new offices, which the Promoter had permitted them to occupy in acting capacities. With the election, St. Dominic's Priory now has an acting Lay Dominican Family Council to run the affairs of the budding novices under the guidance of Mr Gaston Santos and the Prior of St. Dominic's Priory.

Efforts are being intensified to re-establish contact with the old members of the fraternity. The Promoter asks for the prayers and moral support of everyone for the success of the general efforts of renewing Lay Dominican.

● **A Dominican friar runs an ultra-marathon to raise funds for formation**

As the Dominican Friars Training Fund helps pay for the cost of our training, the Student Brothers are grateful for any contributions made towards it. When a Dominican friar said he was going to run an ultra-marathon for this cause, wanted to learn more about his challenge. With just a week and a half until the big



day, we asked our brother Bruno Clifton OP the following questions about his ultra-marathon fundraising efforts.

1. We all know a marathon is 26 miles 'and a bit'- but what exactly is an ultra-marathon?

Technically, any foot race longer than 26.2 miles can be called an ultra-marathon. However, usually they are organised over distances of 50km, 50 miles, 100km and 100 miles or even more. Further, because they are almost always raced along wilderness trails (impossible to commandeer 100 miles of road for 24 hrs), the distances are approximate. The Ultimate Trails Ultra that I am running is (approximately) 110km or 68 miles. I'll be starting at midnight on Saturday, 27 June, and running the entire day, hoping to complete before sunset!

2. How did the idea come about?

I have been running and hiking for years and was asked about doing a challenge event this year for the Province Training Fund. An Augustinian Friar who currently lives with us in Cambridge is an experienced runner and had entered this Ultra which gave me the idea. I thought, 'anyone can do a marathon'. I hope this challenge captures the imagination.

3. Where will the ultra-marathon take place?

The Ultimate Trails Ultra-marathon is run in the Lake District, beginning and ending at Ambleside, Cumbria. Visit the Ultimate Trails Course.

4. How is the training going?

Training has been going well. However, Cambridge and the surrounding area is very flat whereas the course through the Lake District involves over 11,000ft ascent/descent!

5. Why did you choose to raise money for the Training Fund Campaign?

I was asked to find a challenge event to fundraise for this campaign. It is great that we are getting so many vocations and we need these funds to support the training required to be effective preachers of the gospel. I also felt that I benefit from the training fund too, being supported in my research at Cambridge and part of our novitiate community. It is also an opportunity to raise the profile of the Dominicans among those who support me.

6. Tell us about your experience of formation in the Order.

I did my novitiate in Cambridge, where Fr Bob Ombres was my novice-master. It was a quiet, reflective time, perfect for getting to know and internalising the way of life the Dominicans follow. I then spent four years in Oxford pursuing the STB for ordination with many opportunities for non-academic formation. I also engaged in fund-raising events with the diocese and helped in the Sacred Heart Parish of Blackbird Leys. As a community of friars in different stages of their Dominican life, as well as being from a number of different countries, Blackfriars offered a great insight into the vocation of being a Dominican.

7. As a scripture scholar, have you found any inspirational passages in the Bible?

Yes, several:

- 'Survey the path for your feet, and all your ways will be sure.' -Proverbs 4:26
- 'Let us run with endurance the race God has set before us.' -Hebrews 12:1
- 'No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.' - 1 Corinthians 10:13
- 'We can rejoice, too, when we run into problems and trials, for we know that they help us develop endurance.' -Romans 5:3
- 'The God who has girded me with strength has opened wide my path. He made my feet like the feet of deer, and set me secure on the heights.' - 2 Samuel 22:33-34
- 'I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.' -Ecclesiastes 9:11
- 'So then, banish anxiety from your heart and cast off the troubles of your body.' -Ecclesiastes 11:10



- 'But those who trust in the Lord will find new strength. They will soar high on wings like eagles. They will run and not grow weary. They will walk and not faint.' -Isaiah 40:31
- 'I have fought the good fight, I have finished the race, I have kept the faith.' - 2 Timothy 4:7
- 'When you walk, your step will not be hampered; and if you run, you will not stumble.' - Proverbs 4:12
- 'Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.' - 1 Corinthians 9:24-27

8. *Can running be a spiritual experience?*

Running, particularly for such a long time as on an Ultra, forces the mind as well as the body to move from an experience of the external creation to focus upon itself. In this way we have to confront ourselves at the heart of spiritual experience. We align the wonder of our created selves with that of God's creation. It is then that we discover we are looking at the one who enables creation to flourish.

9. *How can people donate?*

Very easily. To donate online visit JustGiving Bruno Clifton OP. Alternatively, you can send a cheque to Fr Bruno's Challenge, Development Office, 17 Beaumont Street, Oxford OX1 2NA (Cheques payable to 'The Dominican Council').

10. *Will you come back and tell us about the experience when it's all over?*

God willing, if I am still alive!

Please support Fr Bruno if you can! - <https://www.justgiving.com/Bruno-OP>

• **The Ethics of Organ and Tissue Transplantation: Donation After Death**

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

Organ and tissue transplantation is a growing area of contemporary medical practice that raises a variety of ethical concerns. This article will consider transplantations from donors after bodily death, including the transplantation of vital organs such as heart, lung, and liver as well as transplantation of tissues such as skin, cornea, and bone, and will examine some of the ethical questions these practices raise.

A Generous Gift of Self

In principle, the donation of organs and tissue after death is a generous and praiseworthy act. Pope Benedict XVI called organ donation a "witness of charity" and was himself a card-carrying donor before his election as pope. However, the goodness of the practice of post-mortem transplantation of vital organs depends upon certain conditions having been met. Among these considerations are: (1) that the transplantation is carried out with the free and informed consent of the donor and (2) that there be practical certainty that the donor is indeed dead at the time when vital organs are transplanted.

Free and Informed Consent

In order for organ and tissue donation to be a praiseworthy gift, it must truly be a gift, a freely chosen donation. If a person's body parts are taken without consent, there is no praiseworthy gift, but only a blameworthy exploitation. Furthermore, in order for organ and tissue donation to be a gift, it must be a free choice based on a true understanding of what that gift involves. In other words, free and informed consent is necessary in order for organ and tissue donation to be a good thing.

There are serious questions about whether many organ and tissue transplants are being freely consented to. In some countries, consent to being an organ and tissue donor after death is simply presumed. People are free to opt out of being potential donors, but are they given sufficient opportunity to do so? The USA, along with many other countries, allows people to consensually opt-in to becoming donors. However, expressed permission is not the same as informed consent and questions remain as to whether consenting donors are really informed about what organ and tissue donation entails.



One unanticipated consequence of choosing to donate organs and tissue after death may be the way it affects the experience of that death on the part of one's family. While the donor's heart still beats, and while she is either still alive or, at least, appears to be alive, the family says their goodbyes and the operating team begins its work. The family's final moments with their loved one can be shocking, especially when this course of events is not foreknown. The arrangements for the person's funeral and burial services are also altered and, in many cases, delayed.

Informed Consent and Diagnosing Death

Related to the incongruous experience of "beating heart" transplantation are the criteria by which a person's death is determined. People whose hearts are beating certainly don't seem dead. According to many experts and the laws of the USA and many other countries, however, such people may indeed be dead, their deaths having been determined by what is referred to as "the neurological criteria," namely, the irreversible cessation of all brain function. A person's heart may continue beating for a time, but if his brain has entirely and irreversibly ceased to function, he can, according to the neurological criteria for determining death, be safely pronounced dead.

The "cardiopulmonary criteria," according to which a person's death is determined when respiration and circulation of blood irreversibly cease, is another, older, standard according to which death can be declared and transplantation proceedings can commence.

The criteria for determining a person's death, and the ways in which clinicians determine that those criteria have been met in particular cases, are controversial. Driving those controversies are the practical necessities for successful transplantation of organs and tissues from deceased donors. Very often, successful transplantation depends on the ability to extract organs and tissue from the donor's body immediately after she is pronounced dead. There is therefore an incentive – and a reasonable one – for wishing to declare the death of a dying organ donor as soon as possible. This incentive creates a tension between two legitimate values: the value of fulfilling the generous intention of organ donors to provide life-saving organs and tissues to people in need, and the value of ensuring that donors have indeed died before their organs are extracted so that their gifts of life are not also causing their own death.

The ethical assessment of how we might safely and responsibly diagnose death in these cases will have to await the next installment. To conclude the present reflection, it will be sufficient to observe that for a person to give free and informed consent to the transplantation of his organs and tissue after death, it is necessary that he understand the criteria and methods by which his death will be determined.

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

• The Marian Foundation of the Order of Preachers

"The brothers ought to cherish the Order's traditional devotion to the Virgin Mother of God, Queen of Apostles. She is the example of meditation on the words of Christ and of acceptance of one's mission." (Constitutions of the Order of Preachers)

In our formulae of profession, Dominicans unlike other religious communities promise obedience to Mary. We promise in filial devotion to obey Mary, Mother of God, the Protectress and Mother of our Order.

In the early days of our Order, Blessed Humbert of the Romans tells us of a vision received by a French Cistercian Monk, who stated he saw the most august Queen of heaven upon her knees with her hands clasped tearfully, begging her Son to have pity on his Mother's request. The Blessed Mother thanked her Son for choosing her as his mother and queen of heaven, yet her heart was full of pain because countless souls were lost. The Blessed Mother spoke in such words, "after all yours sufferings for them my Son, they do not know you and what was offered for their salvation, namely your precious blood." She begged of her Divine Son, asking that the gift of redemption should not be lost to them.

Our Lord we are told pleaded with his Mother as to what more could he do, he had sent prophets and saints, martyrs, doctors and confessors. "What more Mother am I to do for them?" She wept even more and in tears replied, "my Son it is not for me to teach you who know all things, but I know that you can find some



remedy for this terrible tragedy of ignorance.” For three days the Blessed Mother pleaded on her bended knees before her Son, and finally we are told he rose to his feet and said, “I know sweetest Mother, that sinners are being lost for want of preachers, having none to break for them the bread of the holy scriptures or teach the truth, or open the books now sealed to them, I will send new messengers, a new order of preachers to call and lead the people to everlasting joy.” The monk saw the image of St. Dominic and his friars being sent into the world clothed in the black and white habit, white for purity and black symbolising humility, each individually blessed by the Christ and his Mother.

The order thus comes from the heart and tears the Virgin Mother, who kneels before her Son pleading for mercy, thus the original title given to our Lady by the first friars was Our Lady of Mercy. The Dominican vocation comes from the heart of Mary, the call we have received to follow Christ Jesus comes from the heart of Mary, the unique call we have originates in the heart of the Mother of Mercy.

In 1217 at the early stages of the orders beginning, we see the Order at the service of the Bishop of Toulouse in France. Our Father Dominic chose the feast of the Assumption, the 15th of August as the day to divide his small community; commentators have said that this was chosen by Dominic as the real Pentecost day for the Order. At Pentecost, Mary was gathered with the apostles in the upper room consoling and strengthening them in their fear, thus Mary was present when the Apostles were sent forth to the four corners of the world. So too with Dominic and his friars, they could not always stay together, they must go forth and preach and so gathering his brothers together in the safe company of Mary on her feast day, St. Dominic sent them forth under the mantle and protection of the Queen of Apostles. She who supported the first apostles would support and protect his sons. We are told he gathered the brethren and announced to them, “hoarded grain goes bad” sending them forth to Spain, Italy and to the University of Paris. The apostolic fire that came from the Mother’s heart now sends them out again in love for mankind. It has always been the prayer of the Virgin which upholds the ministry of the Word, she who conceived in her womb the Word made flesh, prepares the way in each one of us for that same Word. The Dominican must continually turn to Mary when fear of the apostolate frightens us for it is her intercession which matures the fruit of our labour in the hearts of men and women. If the Word is to be born in the hearts of men and women today, the way is prepared by she who first welcomed the Word with her yes. Think too of the prophesy of Simon, a sword will pierce your own soul too, after gathering around her the sons of her son, Mary too must let them go, the heart if it to be shared must be broken.

After the great sending out of the first Dominican brethren, the frailty of the first friars emerged. Of the four friars sent to Spain, two returned discouraged by their lack of success, the brethren sent to Bologna, were half starved because the local people did not support these strange new friars and the friars considered leaving the order completely, but the Mother was watching over.

In 1218 Blessed Jordan of Saxony tells us that Blessed Reginald of Orleans who was a great priest, a scholar and lecturer in canon law at Paris, fell ill and was dying. Reginald was one of St. Dominic’s favourite sons and our father Dominic gave himself over to prolonged prayer, but it seemed useless, Reginald was near death. One night as he lay on his deathbed the Virgin Mother of Mercy appeared to Reginald, she anointed him with healing oil and revealed to him the habit of the Order, asking that the surplice of the canons be replaced by a scapular of Blessed Mary and a symbol of the yoke of Christ. Reginald was healed immediately and with haste informed St. Dominic of the Virgin Mary’s desire to have the habit of the Order changed. The story reminds us of how the friars always turn to their Mother in time of need and how the habit of the order is hers and a reminder down through nearly 800 years of her protection and love.

Another vision St. Dominic received was one night after he returned from his vigil in the Priory church, he walked into the friar’s dormitory and saw this beautiful woman passing through the centre of the dormitory sprinkling the beds and sleeping friars with holy water. St. Dominic fell to his knees and asked who she was. She replied, “I am she whom you invoke each night at the Salve Regina, when you sing, turn then most gracious advocate, I prostrate myself before my Son for the preservation of the order.” St. Dominic then turned and saw our Lord seated in majesty with all the orders around him, but not one of his friars, The Lord smiled and said, “I have given your Order to my Mother,” and immediately the Lord turned to the Blessed Virgin who opened her mantle to reveal to Dominic his sons and daughters hidden beneath the folds.



Dominicans are Marian, we breathe with a love for Mary, the Mother of Apostles and the Mother of Mercy, we promised obedience to Mary in our vows, for as Blessed Humbert says' it is by the hands of Mary the we hand over to God the radical ownership of our being and of our possessions. It is by her heart that we consecrate ourselves to divine worship and to the salvation of souls.

Fr. John Hyacinth Walsh, O.P.

• **The Earthquake and the Dominican Family in Ecuador**

On Saturday, 16 April and at about 19.00 hours, the whole of Ecuador felt the force of nature in a 7.8 magnitude earthquake that devastated several areas of the coastland.

We are gradually receiving information about the extent of damage we have incurred from this catastrophe; according to official reports, we currently have 272 fatalities and more than 2,000 wounded. However, as rescue efforts continue, there are possibilities that the number of victims may increase.

The accounts of families who have lost everything as a result of this incident are very sad, more so, those who are mourning the death of friends and family members or still in search of those who may still be trapped under the rubbles. Manabí is one of the most affected parts of the country. Certain areas have suffered complete destruction of homes, hotels, shopping malls etc.

The Vice Province of Ecuador has a house in Guayaquil and there is a Monastery of Dominican Nuns at Durán. These areas were not greatly affected. All the brothers and sisters of the Dominican family, by the grace of God, are fine. None has suffered major damages. In addition, the families of our brothers who live in the most affected areas have suffered only minor damages.

There are two communities of Dominican Sisters in some of the most affected towns. At Esmeraldas in Atacames: Hermanas Dominicanas de la Virgen del Rosario and at Flavio Alfaro in Manabí: Hermanas Dominicanas de la Doctrina Social Cristiana. These sisters are working assiduously with the most affected people, accompanying them in solidarity and bringing them wise counsels of faith and hope.

Our Vice Province is gathering and channelling aid (food, water, medicine) to our Dominican Sisters, as a source of encouragement for them and for the most affect by the earthquake. Likewise, the Church in Ecuador is gathering all possible aid from all the faithful who gathering frequently to celebrate the Eucharist and pray for the victims of the tragedy. We are all currently in a Campaign of Solidarity, trying our best to immediately send to the victims whatever we are able to gather. At the moment, the people of Ecuador are united in one heart and mind to help each other in the national tragedy.

This is a report of all that has happened so far and what is being done to assist all those who have been affected one way or the other by this act of nature.

We ask all members of the Dominican family in the world to offer prayers to God for our country, for those who are mourning and for all those who are suffering as a result of this tragedy that has left a deep pain in the heart of all Ecuadorians.

Fr Armando Villalta Salazar, OP
Vice Provincial of Ecuador

• **Twin Brothers: A Double Ordination in the Order in Italy**

From elementary to high school, they have always attended the same schools (although in different classes) and shared among other things, a common passion for football. They both, a year apart, entered the Dominican Order in the Province of St Dominic in Italy. They have been inseparable in everything, even in their religious vocations and now in ordination.

This is the unique tale of the identical twin brothers of the Pari family: fr Michele (aka Roberto) and fr Fabio, both born on the 14th of October 1987 at Rimini, a town in the north-eastern part of Italy. Today (16 April 2016), they are being ordained to the priesthood at the Patriarchal Basilica of St Dominic in Bologna by



Archbishop Lorenzo Piretto, OP, the Archbishop of Smyrna in Turkey. At the same ordination, fr Refatti Luca will be ordained to the diaconate.

Today's ordination is a moment of grace for the Order in this Jubilee year and particularly for the friars of the Province of St Dominic in Italy – it is a double blessing. What makes this ordination unique and special is the fact that they are identical twins in the same Order. However, they are not the first or only set of twins in the Order. According to fr Michele himself, “there are two sets of twins in the Order, one in the Province of England and the other in the Province of Poland. We also have a set of twin sisters in the Dominican Monastery in Bergamo, Italy”.

The choice of donning the black and white habit of the Order at the same time may have something to do with its history but not solely. “The spark that spurred us in choosing the Dominican Order”, according to fr Fabio “can be traced to our personal contact with God in prayer, in study and in the lifestyle we experienced during our encounter with the Order, an old mendicant Order that has always been dedicated to prayer, to contemplation and to the preaching of the Gospel.”

Among the numerous interesting things about these twin brothers is their academic journey: while fr Michele holds a Licentiate in Systematic Theology from the Pontifical University of St Thomas Aquinas (Angelicum) in Rome, fr Fabio, after a year of studying Hebrew language in Jerusalem, is on his way to study Sacred Scriptures at the Pontifical Biblical Institute (Biblicum) in Rome.

“We are not crazy, unique or visionaries in any way”, says the brothers, “we are just guys who responded to a calling. There is nothing to lose in a life close to God, rather there is a lot to gain.”

Originally published in Italian in *Avvenire* by Filippo Rizzi: <http://www.avvenire.it/Chiesa/Pagine/Fratelligemelli-domani-preti-.aspx>

• **A Handbook of Prayers for Spiritual Liberation and Exorcisms by a Dominican**

As an aid to preachers of the Gospel of Christ, and to those who minister and care for souls, Bro. Winston Fernandez Cabading, O.P., a mandated exorcist of the Archdiocese of Manila, published as contribution to the 800th Anniversary of the Foundation of the Order, the Catholic Handbook of Prayers for Spiritual Liberation and Exorcisms with Redactor's Notes. The work is enriched with commentaries and notes on the ministry of spiritual liberation and the appropriate prayers to be used for extra-ordinary cases of the demonic affliction. It provides ample theological and pastoral insights and instructions drawn from the experiences of the author and the various exorcists who have worked with him in ministering to the spiritually afflicted.

The Handbook is a collaborative publication of the UST Publishing House, the University of Santo Tomas, the Dominican Province of the Philippines, and the Archdiocese of Manila Office of Exorcism. His Eminence Luis Antonio Cardinal Tagle, Archbishop of Manila, gave the Imprimatur and one of the three prefatory comments. The other foreword sections were conveyed by Bro. Gerard Francisco Timoner III, O.P., Prior Provincial of the Dominican Province of the Philippines, and Rev. Fr. Jose Francisco Syquia, a member of the Dominican Confraternity of Priests and the Director of the Archdiocese of Manila Office of Exorcism.

Prior to publication, the prayers included in the book have undergone over two years of extensive use by the team of exorcists in Manila and by various dioceses that have their own teams of mandated priests for the ministry, namely Parañaque, Cabanatuan, Antipolo, Novaliches, Kalookan, Pasig, and the Military Vicariate.

The book is intended for any priest who may encounter in their pastoral ministry clear extraordinary demonic activity against the faithful, such as obsession, oppression, and infestation. A chapter on the Major or Solemn Exorcisms both from the Extra-Ordinary Form of the Roman Rite as found in the Roman Ritual of 1614/1952 and from the Revised Rite of Exorcisms of 1998/2004 has been included, intended for cases of true demonic possession, which only priests given the specific faculty by the diocesan bishop can use.



The deliverance prayers were drawn from both the Latin and Eastern Catholic traditions and were so arranged in the book to respond to the severity of the case being ministered to, from simple or minor exorcisms to solemn or major exorcisms. It also applies the system that the exorcists of the Archdiocese of Manila agreed to follow in responding to verified extraordinary demonic activity.

The book is available at the UST Publishing House, the Priory of St. Thomas Aquinas, and the UST Ecclesiastical Faculties. The work is bundled with a laminated copy of the prayer renouncements and prayers for spiritual healing to be recited by the spiritually afflicted during a spiritual liberation ministry schedule.

• **Dominican Sisters recount their flight from ISIS**

For almost 150 years the Dominican Sisters of St. Catherine of Siena-Iraq (Dominican Sisters) have served the Iraqi Christian community. They also strived to serve all Iraqis, including Muslims, as equals. The order's charism is education, but by necessity their service to the community is broader, as they also care for the poor and the sick. The sisters are mostly located in northern Iraq, especially in Mosul and Qaraqosh, the largest Christian city in Iraq. The Dominican Sisters have a long and rich history of service and presence in Iraq.

Early experiences of ISIS

In 2003, a mortar shell struck the convent in Qaraqosh. The explosion did not kill any of the sisters in the house, but it knocked them out of their beds. One unexploded ordinance remained inside the convent until an expert came and took it away. The sisters continued to experience intermittent shelling over the next few years from ISIS.

Ten years later the sisters began to sense a change was taking place. They consistently had good relations with their Muslim neighbors. Qaraqosh was the center of Christian presence in Iraq and the sisters taught in schools. Many of the students and teachers were from neighboring Muslim villages. The sisters considered them friends because the sisters knew these people.

Parents of the children say, "Merry Christmas," to the sisters on the holiday. Relations with Muslims were extremely good in the neighborhood. It was not a closed community, as if living in a ghetto. The sisters would open up to their neighbors, but when ISIS came to Mosul, they felt tension in relations with their neighbors. They didn't know why. They didn't understand what happened exactly but they started becoming afraid that maybe the Muslim neighbors were becoming fanatics and could pose a danger to them.

The sisters began to plan for a potential problem with ISIS or those Muslims neighbors that might support ISIS.

At the motherhouse in Mosul -- located in a difficult area of the city -- the sisters maintained a cemetery behind the convent where the remains of 25 sisters were buried. It was not an officially approved cemetery, but one they had for many years. As concern about ISIS began to grow, the sisters decided to move the remains to their convent in Qaraqosh. However, they did not want to create any problems with the Muslim authorities in Mosul. They devised a plan they thought might work.

In the early hours of the 2013 Ramadan feast day celebrating the end of 30 days of fasting when devout Muslims visit families and enjoy a large meal, including sweets, the sisters dug up the 25 graves and wrapped the remains -- some consisted of just a few bones, while others were full skeletons -- and placed them in a single pick-up truck covered with camouflage.

Without being noticed, the sisters left at 6 a.m. and drove the remains to Qaraqosh to their new motherhouse where 50 sisters live. They held a Mass of re-interment and buried the sisters in a new grave at an official, public cemetery with their names listed on a single cross.

In early June 2014, ISIS attacked the city of Mosul, Iraq, which triggered a massive exodus from that city, and later from towns like Qaraqosh, the largest Christian city in Iraq, and nearby villages like Bashiqa. Some



500,000 internally displaced people (IDPs) raced for safety and shelter in the Kurdish region of Iraq. Over 250,000 IDPs, some of whom are Christian minorities, arrived in Erbil, Iraqi Kurdistan.

ISIS kidnapped Chaldean sisters and three orphans. All the Dominican Sisters remaining in Mosul felt there was something terribly wrong, that there is real danger here.

All Christians, including the sisters, had three choices: To pay a Christian tax, convert to Islam or leave to save their lives.

Some Muslim families who remained close to the sisters told them, "Don't stay. You are in danger. And don't listen to those who are assuring you that you're okay. There is risk to your lives and for all Christians, so it's best to leave."

On June 8, 2014, the sisters left Mosul.

They didn't have means of transportation and they couldn't just get a taxi so they went to the Chaldean church in Mosul, along with 30 other people, some of whom were lay people and some priests. There was only one bus available for 14 people, but they had to squeeze in 30 people in order to evacuate.

They couldn't get to Qaraqosh because the road was too dangerous so the only place they could go to was a village called Bashiqa, 20 minutes away from Mosul to the northeast. They left at 10:30 p.m., but because there was so many people traveling and checkpoints set up by ISIS that they had to avoid, they finally got to Bashiqa at 5 a.m. extremely tired and afraid.

The Christian community in Qaraqosh and in the surrounding Christian villages were assured by the Peshmerga -- the Kurdish fighters -- that the Christian villages would be protected and that there was no way that ISIS would come and occupy the villages. The Kurds would be there to protect them.

Peshmerga's promise of protection was publicly-announced on radios and TVs. It was also conveyed in conversations with the bishops and the representative of the Kurds in that area. As a result, Christians considered themselves safe in Qaraqosh and in 14 different villages around Qaraqosh.

But things got remarkably worse.

Five Christian villages received heavy shelling. ISIS demanded to be paid the Christian tax or the shelling would continue.

In a nearby Chaldean Christian village, which had a large Muslim community, a priest was going to check on the needs of the people who were leaving and was shot in the head and killed by either an ISIS fighter or sympathizer from the community. The whole Christian community was really afraid.

During the third week of June 2014, the sisters hurriedly collected their archives, and Sister Huda spent the entire day making four 30-mile round trips from Qaraqosh to Ankawa, in order to transfer and protect them.

August 6, 2014 – Displacement day

After the shelling on the five or six Christian villages, people fled, and now Christians in Qaraqosh were leaving for Erbil and other areas.

Sr. Maria Hanna, the Dominican's superior, spoke by phone to Mosul's Syrian-Catholic Archbishop Yohanna Petros Mouche. He assured the sisters that the Kurds were going to protect them, not to be afraid, not to panic and that, "Whatever you hear, don't believe it." Mouche had been assured in meetings with the Kurdish leaders that the Peshmerga were going to protect them.

In the early hours of August 6, 2014, after morning Mass, Qaraqosh received three shellings that killed two children and one young woman. Within three hours of the killings, the whole community of Qaraqosh left town-- except the sisters



That evening they had dinner and evening prayer. Sister Maria then gathered them and said, "Well it looks like a dangerous situation and I will leave to your choice if you want to go to Ankawa, to Erbil. You can do it. Some of us will stay, but if you want to go, you may." None of the sisters left.

Around 9 p.m., they received a call from a brother of one of the sisters who used to work with the Peshmerga and he warned his sister, and all the sisters, that it was too dangerous to stay, that the Peshmerga have already have left and withdrawn their troops. "You should leave at this moment," her brother said.

Sister Maria immediately called Archbishop Mouche and told him that she had news from a trusted source about the urgency to leave and asked the archbishop what he thought. "I'm sitting here with my priests in the garden and everything is beautiful and there is nothing to fear," Mouche said. "I have information from political sources that there is nothing to fear."

Fifteen minutes later, the sisters received another call from the same brother. "Leave at this moment. You are in great danger," he said.

At 10:30 p.m. Sister Maria gathered all the sisters again, as Qaraqosh was in chaos. The phones were not working anymore, so they couldn't contact Archbishop Mouche. The sisters decided to leave.

Sister Maria started gathering the sisters, including some Franciscan sisters, who didn't have any means of transportation. Other Dominican sisters were on vacation or visiting families, some were in other villages.

By 11 p.m. the sisters went to their rooms to pack small bags of whatever they would need for two days because there was no place in the van for big suitcases. They thought they would be back after a few days' time.

Before midnight, they went to the church and prayed in front of the Eucharist. She left one Host at the church and she prayed, "Lord please protect this house and this village."

Thirty-five sisters, four families and two orphans squeezed themselves into two vans and two small cars and left Qaraqosh.

They came upon other Christians walking, some on donkeys and some on bicycles. "It was a river of people, thousands of people walking slowly out of Qaraqosh," said Sister Maria.

It was some 20 miles to the next Christian village. When they arrived at that village, the scene is the same: People walking in the desert. When they arrived on the major highway leading to Erbil, they saw their fellow sisters coming from another village.

Even though Erbil was only about thirty miles away from Qaraqosh, they didn't arrive until 10 a.m. the next day.

In the Erbil suburb of Ankawa, some 30 elderly sisters between the ages of 70 to 75 years of age were living in an old convent. For many months they were excited because a new convent was being built in Qaraqosh and these sisters would have a new home to live out their later years.

As the mass exodus of Christians descended on Ankawa on August 7, 2014, so did a bitter and traumatic reality. The elderly sisters were not going anywhere.

"When we finally met these sisters, they cried and we cried," said Sister Huda.

Ankawa became a chaotic environment, of thousands of Christians homeless, shelterless and hungry.

The sisters got organizing. They began taking a census of the displaced and identifying immediate needs. They continued to accompany their people.



Shortly after they arrived in Ankawa, the sisters were trying to organize an outdoor Mass. They could not find a suitable altar cloth. One sister removed the scapular (a Christian garment worn over the shoulders) she was wearing and laid it on the ground. It served as an altar cloth. They placed a cup and a chalice on it, and Mass began for some 200 people.

"It was both touching and sad," said Sister Huda. "But by the grace of God, we can do so many things," she said.

Afterwards the sisters went to the market, bought some cloth and sewed enough altar cloths for each of the altars at the camps for the internally displaced Iraqi Christians.

The stress of the mass exodus from Qaraqosh to Ankawa had a terrible impact on the elderly sisters living in Ankawa. They began to suffer heart attacks and heart failures. Over the past 18 months, 23 elderly Dominican sisters have died, sometimes up to three deaths a week. "They died of a broken heart," said Sister Huda.

It is the custom of the Dominican sisters that when a sister dies, her scapular is subsequently used by another sister as a way to remember the deceased.

Today, ISIS lives in the motherhouse in Qaraqosh.

[Tom Gallagher is a regular contributor to NCR on domestic and foreign affairs and is the lead writer for the newspaper's Mission Management column.]

• **Dominican life in a phase of transition: the situation of the Dutch province**

A translation of a letter by fr René Dinkle, Provincial of the Dutch Province to the Dutch brothers concerning the generation gap. So the Dutch brothers are the audience of this letter.

In our days we live in a world which sees itself confronted with far-reaching changes. Large groups of people have come adrift because they are trying to find a way out of their misery. They move away from regions at war, looking for safe places to live in. It may be seen as a compliment to Western Europe that so many refugees try to settle here, as though we were the Promised Land. At the same time our experience is that Western Europe itself is going through a variety of changes as well. Churches lose ever more members, secularization manifests itself in many countries and regions. The European Union is more and more feeling pressure from various directions. The complexity of our society makes it extremely difficult to find solutions for the problems connected with the way in which we threaten our environment, try to solve the refugee problem or find solutions leading to peace. Moreover, we spend an ever growing part of our lives in the digital world and on the social media, and at the same time many people long for spirituality, meaningfulness and genuine affection.

In the middle of such changes and shifting the Dutch Dominican Province finds itself in a phase of transition. Looking back at our history we may claim to stem from a rich and old tradition. This year, as an Order, we are celebrating our 800 years existence and recently in the Netherlands we could also commemorate that our own province has existed for 500 years already.

These milestones and the fact of our having to come to terms with a situation of transition invite us to return to our sources and reflect on where we are now. When I entered the order - in the early nineties – people in our province talked of re-founding the order and of Dominican laypeople being our heirs, as the branch of the brothers in our own country seemed to be slowly evaporating. A re-foundation still is a possible task, though at the moment it might take a direction which is different from what was expected at the time, for it seems that a new generation of Dominicans may be presenting itself.

In the past fifty years our Dominican province has had to face a considerable transformation of its size and vitality. Ours used to be one of the largest Dominican provinces in the world, but it had to face a period of many brothers leaving the order and at the same time very few new members entering it. Our own houses of study – philosophy and theology – had to be closed, just like various priories and houses; the parishes in



which we served had to be given back to the dioceses. At the same time, however, various Dominican projects were started and lay people began to participate actively in the Dominican mission. Brothers, sisters and laypeople more and more co-operated in the common tasks and responsibilities.

The Dutch Dominican province now consists mostly of the generation of earlier days, a generation which at the moment – his is the stern reality – is nearing its end. Not for very long will we be able to retain the status of a 'province', existing communities are becoming weaker. Since March 2013 – when I was elected as provincial – 13 brothers have died, of whom 11 were living in an Old Age Pensioners' home.

And yet: five new Dutch Dominicans are now in their formation period, three novices and two students. I have recently accepted one candidate as a novice to start in September. Such hopeful signs generate their own dynamism. Our old province may add new colours to its grey image.

This blessing of new life in our province also provides the possibility of new tensions within our group, for it may lead to strains between the different generations. A life-size risk may manifest itself: that the generations take up fixed positions which would split them into two parties and alienate them from each other. But most of all we ought to ask ourselves in which way we might make such tensions fruitful for our lives as brothers.

The older generation grew up in what in our country is called 'Rich Roman Life', after which it witnessed the developments in the Second Vatican Council and the changes in the liturgy. It hoped for substantial changes in the church, which were realized partly and partly did not come about. The older generation could experiment with new forms of Dominican common life, the Dominican habit remained in the cupboard rather than that it was worn as usual.

Novices and students of the present time can hardly be compared to novices and students in the forties, fifties and sixties of the past century. The present generation following formation consists of mature people who have studied and had jobs, who had relationships and carried various responsibilities. But above all, our recent brothers start from a different position in the Church. In my earliest memories of visiting a church I remember that the traditional confes-si-o-nal was already used as a storage room for the drums used by youth choirs, the liturgy was in the vernacular and subject to various forms of experimentation. There was greater respect for the word in the liturgy and there was more austerity in rituals. The present cultural context has changed as well. The brothers following formation have grown up in a society which has become post-Christian, while the older generation were used to a society in which various traditions, Christian as well as secular, all had their own place and context.

Young people who explicitly choose to be active in the life and work of the Church, or take the step of entering the religious life, often follow a route which is the reverse of the way taken by the older generation. Present-day young people are looking for identity in a post-Christian society. Wearing the habit may be a help to reach such an identity. They come across Dominican singing or prayers the older generation has abandoned, they appreciate texts from the new liturgical books from Rome and find spiritual nourishment in them.

In this situation tensions between generations may arise.

Of course, what I described is a generalization, for within the different generations one also finds different ideas. But it is a good thing to give a name to the tensions between generations. At the same time we should not be surprised that they exist. The dominant generation in our present province thinks and acts differently from the generation preceding it, and young people will again think and act differently from the older generation. One of our problems is, though, that in the Dutch province the middle generation is practically non-existent, which makes the generation gap relatively wide.

Fortunately it is realized in our province that a serious dialogue between us as brothers must be started, - a dialogue which should lead to a better understanding between us. The most difficult point is to listen to each other without prejudice and not yet passing judgment, let alone condemnation. Looking critically at yourself it may come as a shock that a number of times you judge genuine points of view of fellow brothers, and at



times also express such a judgment. We should all of us remain committed to asking questions in all openness, to listen and to tell each other of our experiences.

It certainly is not constructive if brothers label each other with terms like 'conservative'. The older brothers say this about the younger ones because of their different view of traditions, and on the other hand the younger brothers may use the term for older brothers because they seem to keep everything as it is now. It goes without saying that this may be a serious cause of pain. Whatever the older generation has experienced as valuable, cannot simply be passed on to the next generation.

The older generation has gone through far-reaching changes and realized developments in the Dominican mission which at present they consider as valuable assets. It is natural that they would prefer to pass these on to the younger generation, but such a process cannot be forced. As I said earlier, our younger generation starts from an experience which is very different from that of their older brothers. The new generation is looking for a form of religious life which more clearly reflects a certain identity. The younger brothers would like to re-discover a number of religious practices, rituals, forms of singing and prayer from the Dominican tradition which the older generation has set aside, and see them as something of great value.

Sometimes the younger generation may feel that their older brothers suffer of a loss of identity. At times they feel that some of them downplay too much the value of their own religious life.

At the same time the younger generation should try to go deeply into how and why the forms of present-day Dominican life and of the mission in the Netherlands developed. The older brothers have laboured with great energy and determination and had to weather severe opposition, for which much and sincere appreciation is due.

When looking at history I notice that the Dominican order appeared as a more attractive option at times when the religious life had more appreciation for religious observances, and eventually such a choice usually invited a counter movement. Being right, therefore, does not appear to be absolute but relative, in line with the spirit of the time. If we realize this we may become more open to the idea that the other generation might well be right in its own context.

The art of living consists in following the rolling of the sea. Those who try to resist the wallowing of the waves meet with misfortune and are in danger of drowning. One should note that the direction of the rolling sea does not necessarily coincide with the direction of the undercurrent! In the end we are all pilgrims looking for the road towards God's kingdom. And we may be much more likely to find each other in the undercurrent than we may think. We judge each other too quickly on the basis of certain external forms and may tend to forget communication on what really matters.

The older generation has a great wealth of Dominican experience and history at its disposal. It is important that the younger brothers make this their own as part of their formation. They themselves realize it will be an enrichment of their life to share in the authentic experiences of the older generation. Do the older brothers realize sufficiently how valuable are the experiences they could share with their younger brothers?

We are on the brink of far-reaching changes. We all agree – on the basis also of experiences in other countries and provinces – that assigning our younger brothers to various existing priories or houses is not a good idea. During their noviciate in Cambridge our younger brothers directly touched on the international character of the order and became part of a common experience which connects them with other members of the order. In the course of this year a group of Dutch student brothers will start functioning in our priory in Huissen, which for our student brothers will be a shared experience as well. Not just their new student master but the whole community will share in the important task of the formation of the temporarily professed members of their priory. And ultimately our whole province will share in the formation of our recently entered brothers. It is of particular importance to enter into communication with them instead of only talking about them.

If we wish our younger brothers to remain with us, we will have to take them very seriously from the very beginning and offer them the chance to work together, after their formation period, in a new project. In fact,



we are thinking of a new community to be formed in our priory in Rotterdam, around the middle of 2018, where there will also be room for some brothers from outside our country and for one or two experienced Dutch brothers.

The great changes we have to face involve an appeal – at times a far-reaching appeal – to a quality we may expect of our fellow religious: the ability to let go. For that which you try to keep at all costs, you will almost inevitably lose, just like it is easier to keep loose sand in a slack hand than in a hand grimly closed!

I was, therefore, very positively surprised when it became apparent that each member of the present Rotterdam community is prepared to make place for a community newly to be formed. I would call this genuine care for your brothers.

Such care I also recognize in the hospitality warmly given by our brothers to those who entered recently and to people who show interest in joining us. This shows both a proper curiosity and a genuine interest in younger people who are religiously motivated.

When we entered the order, the question was put to us: 'What do you seek?' And we replied: 'God's mercy and yours'. This implies that we are not just brothers of each other, but that we are committed to become brothers of each other again and again. This implies openness and genuine interest in each other, becoming aware of our own judgments and prejudices and those of others, and recognizing the injuries you yourself have suffered and those sustained by your brother in the church or during the religious life. Expressing your own experiences in this regard, however painful, and letting those of others into your personal awareness, helps us to grow in brotherliness and humaneness. Such growth becomes possible if we have the courage to abandon things and ideas which block us and manage to create for each other an environment which makes us feel such safety that we also may touch on our mutual shortcomings. This is possible only if we believe that God supports our life and intends to heal its brokenness. If we grow in mercy towards our fellow brothers, we also grow in mercy towards other people and towards our self.

Our longing for mercy is something we may foster and cherish, in this Year of Mercy, in which we celebrate our eighth centenary by a courageous project of communication in the Netherlands with those outside our reach, and in the encouraging phase in which our province now finds itself.

René Dinklo, o.p.

• **The pilgrim Rosary of the Jubilee at the Queen of Angels Monastery in the Philippines**

The Rosary Pilgrimage with the Monastery of the Order was celebrated for two days designated on March 10 and 11 at the Queen of Angels Monastery, Bocaue, Bulacan. The 1st day was celebrated with the Members of the Dominican Family of the Province and the 2nd day with the lay faithful, youth, family and friends of the Monastery. This is part of the continuous celebrations of the Jubilee of the Order where the Nuns are participating by praying the rosary together with and for the brothers and sisters of the Order all over the world where the contemplative life of the nuns is of greatest benefit to the apostolate which the Dominican family exercises as a whole.

For the first time in the history of our Monastery, we held this event and were blessed by the visit of the Pilgrim Image of the Our Lady of La Naval of the Sto. Domingo Church enthroned in our chapel for five days. On March 9, the day the Image of Our Lady of La Naval arrived in the Monastery, Rev. Fr. Roland Mactal, OP, prior of Sto. Domingo Convent at Quezon City who accompanied the entourage celebrated the Holy Eucharist. From that day on many people came everyday to visit the Image and to pray the rosary with the community.

As of the Rosary Pilgrimage, we pray as the Living Rosary on Luminous Mysteries with reflections, petitions and periods of silent meditation while listening on Instrumental Marian Hymns accompanied by the invited Bulacan Liturgical Chamber Orchestra. This was followed by a solemn procession carrying the Jubilee Candle and the little Image of Our Lady of the Rosary (with it is the "Pilgrim Rosary" from the Monasterio de Santa Cruz in Vitoria, Spain) to the chapel for the celebration of the Holy Eucharist.



The Rev. Prior Provincial, Fr. Gerard Francisco Timoner III, OP, presided the Mass for the Dominican Family and Rev. Fr. Louie Coronel, OP, the parish priest of Santisimo del Rosario Parish of University of Santo Tomas, Manila for the Lay Faithful. The homilies on those three subsequent days were very inspiring minding “this great Marian devotion of praying the rosary that gets its root from our spirituality and preaching as Dominicans is due to the love of St. Dominic for the church. The rosary is the gift, which we, Dominicans give to the church and share with others. We continue to promote this devotion and the preaching of the Gospel and therefore foster the contemplative life of the faithful that enrich the church and society.”

We did not only pray together but also celebrated our fraternity in our Dominican Family as we welcomed the different members of the Congregation of Apostolic Sisters, Student Brothers, the Laity, the Youth and the Nuns of the other Monastery in Cainta who joined us. As the Father Provincial recounted in his homily, “we constantly nurture our fraternity and relationship as sisters and brothers in the family of St. Dominic, for it is something we intend, willed and consciously embrace, for it is the product of our choice. Our fraternity stands the very identity of each and every member of our Dominican Family and this we celebrate today.”

On this occasion, our community also prepared several souvenirs of T-shirts, fans, mugs with the Logo of the Jubilee. The frontage of the monastery was decorated with colorful flags and on the 2nd day, there was a display of fireworks. In addition, of course, was the enjoyable picture takings all around which everyone loved! We thank God, the Order, Our Blessed Mother and St. Dominic for all their gifts and for us, as we remain who and what we are to our brothers and sisters! We keep on to pray and celebrate!

Sr. Mary Emmanuelle Cruz, OP

• **Dominican efforts towards uprooting terrorism in Pakistan**

Interfaith Memorial Service for the victims of suicide bombing on Easter in Pakistan

A very moving and spiritually uplifting Interfaith Prayer Service was organized at Peace Center, Lahore on 2nd of April, 2016 to commemorate the tragic incident in Lahore on 27th of March, Easter Sunday, in which 76 Christian and Muslim; children, women and men were killed and over 350 injured in a merciless and inhumane suicide bomb attack in a public park, Gulshan-e-Iqbal.

This Memorial Service, organized by the URI Pakistan and Peace Center Lahore, brought over 100 Muslim, Christian and Hindu religious leaders, Ulama, priests, pastors, Nuns/Sisters, human rights activists, political leaders, social workers, promoters of interfaith dialogue and a large number of youth from different cities. All had gathered for one purpose to pray and express solidarity with the relatives of those who had lost their dear ones in the barbaric attack on innocents Christian and Muslim citizens of Pakistan. And to pray for the recovery of those who had been injured, some seriously. And pray for a peaceful Pakistan. All vowed not to be afraid and thus keep on working tirelessly for the promotion of human values, peace and acceptance of one another.

The service started with recitations from the Holy Bible and the Holy Quran, whereas Hindus offered prayers according to their own scripture. Fr James Channan OP, explained the purpose of the memorial service and read the names of all those 76 persons who were martyred in this horrific attack. He also shared that many people around the globe, especially from Japan, USA, Germany, Canada, Italy, Spain, Argentina, New Zealand and India are praying with us at this moment and they are present here with us spiritually. The Dominican students sung lamenting psalm and hymns. One minute silence was observed and candles lit for all victims of this suicide bombing. Most probably it was the largest interfaith memorial service in Pakistan.

Here are comments of some of those who spoke at this interfaith event:

Dominican Prior Vice Provincial and President of the Major Superiors Leadership Conference, Pakistan, Fr Pascal Paulus OP, expressed gratitude that this service was organized at Peace Center. On behalf of the Major Superiors Leadership Conference Pakistan he said, I express solidarity with all those who have suffered heavy loses from the attack in Gulshan-e-Iqbal. Let us raise our voices and commit ourselves to end and uproot terrorism. I have visited the site of this carnage and it has been be very sad. In such circumstances we need to work in harmony and preach humanity. He also shared that Pope Francis and Master of the Dominican Order, Fr Bruno Cadore OP, have sent message of condolences to all Pakistanis. They share our



pain and sorrow. We must never lose heart but keep on working jointly for peaceful coexistence. We must be very courageous and never bow before such evil powers. Let us play our role to make our country an abode of peace. “

Allama Mushtaq Hussain Jaffery, a prominent Shia, Muslim leader, offered prayers for all those who lost their lives in this carnage. He strongly condemned this attack and demanded government of Pakistan to capture the culprits and bring them to justice. He said, I fully support the military action under the able leadership of General Raheel Shareef and such organizations who create terror and attack us and our children. And prayed for this success of this military operation.

Dr. Munwar Chand, a Hindu leader said it is heart breaking to hear the cries of lamentation all around us at the loss of these very precious lives. Just imagine how horrible it is for the family from Sanghar in Sind who have lost 8 members of their family. Let us offer prayer according to our own religions and console the grieving families. Our shock cannot express enough in words.

Mr. Sohail Ahmed Raza, Director of Interfaith Relations, Minhajul University, Lahore said, that I regret to say that our government did not provide enough security to the people and it had not taken action against the militant groups who are responsible for such attack. On behalf of Minhajul University I condemn this barbaric attack and brutal killing of our Christian and Muslim brothers and sisters. “

Allama Ashiq Hussain, said, “ Several Muslim Ulama have organized programs to condemn this attack. All religions teach us peace, therefore, let us work for peace. We must not give up doing the good. I am sure one day we good shall overcome and evil powers will be destroyed.”

Hafiz Nauman Hamid, Director of World Council of Religions said, “We are going through a very painful time. We remember all those who are martyred in this tragic bombing. We pray that their souls may rest in peace. We also pray for peace in our country. This attack has proved that the terrorists have no religion. They are disoriented people and I condemn it in the strongest words. We need to recognize our enemies and unite to fight against their evil intentions.

Fr Victor Saweera OFM, a Franciscan priest, said that we are going through a very painful time for we are being attacked by the terrorists. All people want to live, but how unfortunate it is that such terrorists are killing innocent people. We let be untied against these terrorists and carry on war for peace against these extremists.”

Pastor Emmanuel Khokhar, from the Church of Pakistan said, “ This memorial service reminds us that we need to keep on working for peace and we must never lose our hearts to for the noble cause of peace and harmony. Now the time has come that our government must take stern action against these terrorists and bring them to justice.” He also said that I condemn this attack.

Syed Wali Ullah Shah Bukhari, a Muslim religious leader, offered prayers for the eternal of martyrs and for the consolation of grieving families. He said may the Almighty Allah accept the purpose of our joint interfaith memorial service here. We must work in unity and spread the message of peace and harmony in all those areas where we have come from.

A female political leader and representative of Pakistan Tehreek-e-Insaf, political party and Member Provincial Assembly of the Punjab, Ms. Shuneela Ruth expressed her deep shock and sorrow over this attack. She also gave message of condolences from Iman Khan, Chairman of the party. She further said that our hearts are bleeding because of this tragedy and it very painful that militants attacked Christians on the great feast of Easter, when we were celebrating the resurrection of Christ. She strong criticized the government in failing to provide protection to its citizens. She appealed Christians that as we worked for the creation of Pakistan so let us work for it prosperity and development.

Reported by: Fr James Channan OP, Director, Peace Center, Lahore, URI Regional Coordinator, Pakistan. 6 April, 2016



• **IEOP 2016: Dominican Provincials of Europe meet in Dubrovnik**

On Wednesday the 30th of March at Dubrovnik, Croatia, the Dominican Provincials from all over Europe gathered for their annual meeting. After the introductory greetings, the Provincial of Croatia, fr Anto Gavric made a presentation on the past and recent history of the Province with emphasis on its main apostolates. With the aid of video clips, the Provincials were given a tour of the major convents of the Province in Croatia, Slovenia, Bosnia and Herzegovina, the monasteries of the Dominican Sisters in Korcula and Zagreb and the saintly lives of some of the early brothers of the Province (Augustin Kazotic, Ozana of Kotor, Dominik Barac). The vibrant and diverse apostolic activities of the Province were aptly illustrated in the video which was supported with the official Hymn of the Jubilee of the Order – “Laudare, Benedicere, Praedicare”.

The theme of this year’s meeting was “The Order as a school of mercy”. The first day was filled with beautiful presentations related to the main theme. Fr Srecko Koralija, the Regent of Studies of the Province of Croatia gave a presentation titled, “Mercy: biblical and theological approach”. The Belgian Provincial, fr Philippe Cochinaux gave a presentation titled, “Charity in the midst of failure” while the Polish Dominican, fr Tomasz Gaj gave a presentation titled, “Education for mercy”. During the second part of the day, three Provincials from Netherlands, Ireland and Toulouse shared their personal testimonies in a thematic context of “How to be compassionate as provincials”. This was followed by plenary debates.

The gathering lasted till the morning of Sunday, April 3rd. The novelty in this year’s meeting was the inclusion of the Regents of Studies. The provincials also had sessions in the three official languages of the Order (English, French and Spanish) and simultaneous translations were provided at the general sessions. Although the meetings were held at the Conference Hall of Hotel Petka in Gruz, the liturgy (morning and evening prayers and the Eucharist) were held at the Franciscan Church of the Holy Cross, Gruz, which is opposite the hotel. Altogether, there were about 50 participants including the Master of the Order, fr Bruno Cadore, the socii of Europe and other members of the General Curia.

This year’s meeting was hosted by the Province of Croatia and fr. Michael Mario Tolj and fr Marco Dokoza were the secretaries.

• **From Harvard to the convent: I am the bride of Christ**

The vocation story of Sr Maria Veritas Marks of the Dominican Sisters of Mary Mother of the Eucharist.

As I stood at the microphone, gazing out at the crimson-flecked multitude seated expectantly below me in Harvard Yard, I little dreamed that the speech I was about to declaim would soon be ricocheting around the blogosphere. The media attention followed less on the oration’s being delivered in Latin – quite a few campuses maintain this annual tradition – but on the orator’s unlikely career path: in a few short months, I would be joining a convent.

The year had been an interesting one. As friends mustered letters of recommendation for various applications, I sat down over lunch to explain to professors why I wouldn’t need any – at least, of a purely academic nature. As packets arrived in others’ mailboxes from Rhodes and Marshall scholarship committees, I welcomed a promisingly thick manila envelope of my own: from the Dominican Sisters of Mary, Mother of the Eucharist, in Ann Arbor, Mich. As roommates boxed up their clothes and books to relocate to places foreign and exotic, I pondered to whom I could give my belongings away.

Although I never quite managed to shake my trepidation at, “So, what are you doing next year?” my announcement was usually greeted with more wonder than recrimination – a thoughtful and respectful, “Why?” or, “Wow, that’s unusual. How could you make that kind of commitment?” For the people closest to me, my decision was bittersweet, since we all knew what I was walking away from but not exactly what I was walking into.

Yet I had some idea. The Council Fathers of Vatican II wrote that “man . . . cannot fully find himself except through a sincere gift of himself” (Gaudium et Spes §24), and I knew that the gift God was asking of me was not the academic career I would have chosen for myself but the dedication of my whole being, body, mind, and heart, to Him. Since God made and loves me, the vows by which He was inviting me to surrender the



three greatest goods of human life –possessions, marriage and family, and self-determination – would not shackle but free me.

And they surely have. The Sisters and I rise at 5 each morning to begin our day with prayer and Holy Mass, the wellsprings of divine love from which each of us draws strength to give of ourselves in the classroom — most of the Sisters on one side of the desk, some of us (I'm studying for a master's in theology) on the other. When we gather again at day's end for evening prayers, dinner, and recreation, stories of children's innocent questions and perhaps not-so-innocent pranks and of professors' insights provide many a laugh and provoke many a thoughtful discussion.

Between each day's bookends, opportunities abound to provide a mother's tenderness to all, young and old, whom God places in my life. I will not have the joy of a family of my own, but I have the joy of being completely available to anyone who approaches me. And they do come: a classmate unsure of her future, an unemployed father seeking prayers for his job interview, a tourist thrilled to see a habited Sister — and yes, a person who won't tell me how long ago he graduated from Catholic grammar school and who wants to know if I have a ruler in my pocket. They come as I type my paper in the library, they come as I eat lunch in the cafeteria, they come on the street and in the airport. I am theirs because I am His.

I no longer have a closet-full of clothing and shoes, but I can now empty the contents of my room into three bags in half an hour and be wherever He needs me. I never have to wonder whether I'm dressed appropriately: in the habit, I'm as ready for a soccer game on the quad as for a meeting with the university's president. I don't get to choose when the wake-up bell will ring, and I don't get to choose where I'll be or what I'll be doing next year, but I do choose the exhilarating adventure of being fully available for Him.

On Aug. 1, 2011, I received, along with the habit, a new religious name: Sister Maria Veritas. I like to think that Christ has changed the alpine A of my old initials, MAM, Mary Anne Marks, to the receptive vessel of my new ones, SMVM.

Responding to His call to religious life, I have realized His immense love for me and thereby come to understand His immense love for others. It is His love that I hope to give them, the love of Him who called Himself Truth, Veritas (John 14:6). Veritas is also the motto you will see emblazoned on a crimson shield if ever you visit Harvard Yard.

Sister Maria Veritas Marks, O.P.

• **2016 Jubilee – the new Rosary web site!**

We told you it was coming ...and here it is! The new official Rosary web site for the Dominican Order sees the light of day!

We really needed to review the old site, which has served you for almost 7 years now. Seven years of good and faithful service, with a daily update...in one of the 65 languages available on the site!

Thank you for your loyalty, which translates into an ever increasing number of visits!

For us this loyalty was an invitation to do even better, for you, for the promotion of the Rosary and for... Our Lady!

We had to choose from our treasure trove – almost 3,000 documents on line – the best, to present it to you remodeled and improved. So welcome to this new site which we wanted to be clearer, more interactive, more modern...in a word, much nicer!

We have chosen a symbolic date for its launch, at the very heart of the Jubilee of the foundation of the Order of Preachers: that of the Annunciation of the Lord, which falls this year on 4 April.

We count on your loyalty, of course, but even more on your patience and your indulgence: we have to carry out numerous changes...which will undoubtedly require a period of adaptation.



So we entrust ourselves to your prayers... and to the intercession of the Archangel Gabriel, declared by Pope Pius XII “celestial patron of all activities relating to telecommunications.”

A beautiful Jubilee... with the Rosary... more than ever!

Fr. Louis-Marie ARIÑO-DURAND, OP

General Promoter of the Rosary

Official News

• **Bishop Vincent Darius, OP (1955-2016)**

Bishop Vincent Darius, OP, the Bishop of the Diocese of St. George's in Grenada passed on to eternal glory on the 25th of April 2016. He was a native of Crochu, St Andrews in Grenada and a son of the Province of England.

Bishop Vincent was born in 1955 at Crochu, the place where he received his initial education. He taught briefly at Pomme Rose R.C School before entering the Order in 1978 at Mt. St. Ervans, Grenada. He had his Novitiate formation in 1979 at Holy Cross Priory, Trinidad. His studies for the priesthood were done at the Regional Seminary of St. John Vianney and the Uganda Martyrs, Trinidad and the Universidad Central de Bayamon, Puerto Rico. He also did a Graduate Certificate Course in Spiritual Direction at the Aquinas Institute of Theology at St. Louis, Missouri, USA. He was ordained to the priesthood in 1987 in his childhood parish of St. Martin de Porres, Crochu.

A year after his ordination, he was elected Prior of the Dominican House of Formation in Puerto Rico. On returning from Puerto Rico, he was appointed Parish Priest of St. Paul's and a year later Parish Priest of Grand Anse. In 1989 he was appointed as Promoter of Justice and Peace for the Caribbean and served for a period of six years. He was elected the first Prior of the newly established Priory at Roxborough, St. Paul's and served for two terms.

In the Diocese of St George's, Bishop Darius held many positions including that of Diocesan Consultor and member of the Priests' Council. In 2002 the Antilles Episcopal Conference appointed him to the Regional Seminary of St. John Vianney and Uganda Martyrs as Spiritual Director. That same year, he was appointed the fourth Bishop of St George's and was ordained to the episcopate a few months later.

In 2003 Bishop Darius received an Honorary Doctorate, in Humanities and the ex-Alumni Association award for outstanding achievement from the Universidad Central de Bayamon in Puerto Rico. Bishop Darius also received the 2003 ex-Alumni Association award for outstanding achievement.

Bishop Darius has the distinguished honour of being the first Grenadian Bishop and the second Dominican to be made Bishop of the Diocese. The other was the late Bishop Justin Fields, OP. Presently there is one other Dominican Bishop in the Caribbean, Archbishop Robert Rivas, OP, Archbishop of Castries, St. Lucia, West Indies.

May he rest in peace!

• **Msgr. Konštanc Adam, OP is sworn in as Judge of the Roman Rota**

Pope Francis recently appointed Msgr. Miroslav Konštanc Adam as Prelate Auditor (Judge) at the Apostolic Tribunal of the Roman Rota.

On Thursday, 21st of April, in the presence of the Dean of the Roman Rota, Msgr. Pio Vito Pinto, judges of the Rota, several Cardinals and prelates, Dominicans, professors and students of the Angelicum, friends and well-wishers, he took his oath of office as a judge of the Rota. The ceremony took place at the Palace of the Chancellery, the seat of the apostolic court in Rome.



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

• **Fr Xavier Gómez García is the Regional Promoter of Justice and Peace for Europe**

The Master of the Order, fr Bruno Cadoré has appointed fr Xavier Gómez García as the Regional Promoter of Justice and Peace for Europe. He is a son of the Province of Hispania. He will be working in close collaboration with fr Mike Deeb, the General Promoter for Justice and Peace in the Order.

Fr. Xavier was born in 1970 in Azkoitia, Spain. He was ordained a priest in 1994 for the Diocese of San Sebastian where he ministered in parishes and with disadvantaged groups. He entered the Order in 2003, making his first profession in Salamanca a year later. He studied Theology at Facultad de San Esteban, Salamanca, Masters in Counselling and Family Mediation at Universidad Pontificia de Salamanca and Intercultural Social Mediation at Universidad Autónoma de Madrid.

His first assignment was at the Convent of Santo Tomas (El Olivar) in Madrid, where he served as parochial vicar and at the provincial level, he was a Counsellor and Promoter of Youths and Vocations.

At the moment it is assigned to the Convent of Nuestra Señora de Atocha, where he is an assistant priest, pastoral coordinator of the Colegio Virgen de Atocha-FESD and Promoter of the Jubilee for the province.

He is also engaged in the provincial project of dialogue with contemporary artists. He is committed to the cause of migrants and the denunciation of trafficking. He is currently coordinating the “Observatorio de Derechos Humanos-Samba Martine”, the Human Rights project of the Dominican family in Spain.

• **Fr Martin Ganeri: The New Prior Provincial of the Province of England**

The Capitular friars of the Province of England have elected fr Martin Robindra Ganeri as their new Prior Provincial. The Master of the Order, fr Bruno Cadoré has confirmed the election and fr Martin has in turn accepted the election. He succeeds fr John Farrell who has just completed a second term.

Born in 1965, fr Martin made his first profession in the Order in 1994 and was ordained to the priesthood in 1999. He studied Classics and Oriental Studies. He had his Masters from Cambridge and his PhD from Oxford.

Fr Martin lectures in World Religions at Blackfriars, focusing on Catholic approaches to other religions, and also lectures at Heythrop College, University of London. In addition, he is the Director of the Centre for Christianity and Interreligious Dialogue at Heythrop. He is also involved in promoting Hindu-Christian dialogue and is a member of the Catholic Bishops' Committee for Other Faiths.

Until his election, fr Martin was the Vice-Regent of Blackfriars Hall, Oxford.

Calendar of the Master of the Order for May 2016

1: Assembly of the Dominican Sisters International (DSI) in Rome

2-8: Canonical Visitation to the Vice Province of Ecuador

11-24: Plenary General Council Meeting at Santa Sabina

25-27: USG Meeting in Rome

28-29: Meeting with Institutes under the jurisdiction of the MO

May 31-June 11: Canonical Visitation to Taiwan

All articles are available on www.op.org