

ORDER OF PREACHERS



The Holy Father Receives the Master of the Order



On Monday the 9th of September 2013 the Master of the Order, Brother Bruno Cadoré, had a private audience with Pope Francis at the Apostolic Palace. This was the first direct contact between Brother Bruno and Pope Francis who was elected as Bishop of Rome on the 13th of March 2013.

Brother Bruno was warmly welcome by the Holy Father with all the normal protocol of a papal audience. Earlier in the summer the Master had written to the Pope to tell him about the general chapter of Trogir and Pope Francis had replied, through the Secretary of State, offering his best wishes for the chapter. This meeting was a chance for Brother Bruno to thank the Pope for his good wishes and to thank him also for the apostolic blessing which he had imparted to the Chapter and to the whole Dominican Family. It was an opportunity for the Master to speak with the Pope about the discussions and decisions of the Trogir Chapter, and to present him with a copy of its Acts.

The Master spoke about the Order's desire to place its charism at the service of the Church particularly in the work of evangelisation. He shared with the Holy Father his hopes for the formation of the brothers and for their availability for the mission of the Church. They shared thoughts about the place of religious in the local churches and of their freedom to move from established commitments to meet new needs. Other themes discussed were the Order's commitment to the study of theology and the link between centres of study and research with the apostolic and pastoral mission of the Order.

Brother Bruno also spoke with him about the Jubilee celebrations of the Order centred on the year 2016 and Pope Francis assured the Master of his willingness to participate in some of the Jubilee celebrations taking place in that year.

The Pope and the Master took leave of each other looking forward to their next meeting which will be on Ash Wednesday 2014 at Santa Sabina.

Brother Vivian Boland, OP

The Regional Meeting of Nuns in Africa Held at Nairobi

The prioresses and delegates of the Dominican nuns of Africa met at the monastery of Corpus Christi in Karen, Nairobi, Kenya, from 16 to 23 September 2013 for their regional meeting held every three years.



These were: Sr. Therese Claire and Sr. Mary Agnes – the prioress and delegate of St. Dominic Monastery, Bambui (northwest Cameroon), Sr. Mary Anne and Sr. Mary Martin, from the host monastery of Karen (Nairobi), Kenya, Sr. Margarita and Sr. Imelda, delegates from the monastery of Our Lady of Peace in Rweza (Burundi). The monastery located in Senekal, South Africa for almost thirty years recently transferred to the Diocese of Kabwe in Zambia. Though they are still in the process of foundation and dependent on the founding monastery of Karen, this new foundation was represented by the vicarress, Sr. Joyce Gabriel, along with Sr. Monica, in her capacity as Coordinator of the UMAOP (Union of African nuns of the Order of Preachers) and Representative of Africa on the International Commission of Dominican Nuns.

The prioresses and delegates of the two monasteries of Angola, the monastery of Toumi in western Cameroon, the monastery of Douala and the newest community in foundation – in the Diocese of Dassa-Zoumé, Benin (a foundation under the auspices of the Monastery of Burundi) – could not make the trip to Nairobi. Brothers Brian Pierce, OP, Promoter General of the Nuns of the Order of Preachers and Gabriel Samba, OP, Socius of the Master of the Order for Africa, also took part in the meeting.

The objective of this regional meeting was threefold: to review the life of Dominican monasteries in Africa, assess the formation program agreed at the last meeting in Bambui in 2010, and reflect on the future of Dominican monasteries in Africa.

The Master of the Order of Preachers, Brother Bruno Cadoré, OP, sent a message to the nuns that was read at the beginning of the meeting. The nuns have reaffirmed the need, importance and urgency of a strong initial formation and formation programs for the African monasteries. Two nuns from the Kenyan monastery, both of whom presently study outside the monastery, shared the experience of this opportunity to deepen their formation as Dominican nuns. Brother Brian encouraged the nuns to seek formation opportunities that could bring monasteries together for the benefit of all the nuns of the region, and to minimize costs. Two proposals for ongoing formation were presented: one would be a scripture formation course offered by two apostolic Dominican sisters from the USA, and the other idea was to combine a course on writing icons (offered by Sr. Toni Harris, former Promoter of Justice & Peace) with a workshop on economic development for the African monasteries. The nuns finally decided to design a course that would focus on formation in leadership, iconography, and project development and fundraising. The formation will take place next year in Bambui, Cameroon and the coordinator of the region will contact sister Toni for the arrangement.

Brother Brian also talked about the Dominican University online DOMUNI as an excellent ongoing formation opportunity for the nuns. The idea was greeted with joy, and yet at the same time the sisters expressed their limitations, due to the lack of quality internet connection in their monasteries. Both the Promoter of the Nuns and the regional coordinator invited the sisters to strengthen the links between the different monasteries in Africa, by participating in the regional meetings, paying their annual contribution, and by implementing the decisions agreed upon at the regional level. Brother Brian congratulated them on the criteria and procedures that they have put in place for the use of their funds. Finally, there was a sharing of ideas regarding the Jubilee of the Order in 2016, marking the 800th anniversary of the confirmation of the Order by Pope Honorius III. In view of this celebration, each monastery is encouraged to write its history and to send it to sister Barbara Beaumont (SHOP, in Fanjeaux, France) for publication.

As Sr. Monica arrives at the end of her six-years term on the International Commission of Nuns, and as regional coordinator, the nuns thanked her for her service and have also sent three names to the Master of the Order for the appointment of a new Coordinator and Representative of Africa. They elected sister Mary Martin of the monastery of Karen as the new bursar of the region, to replace sister Therese Claire of the Monastery of Bambui who has concluded her tenure. And finally, the assembly requested that Brother Gabriel Samba make contact with the monasteries of Douala and Rweza to speak about new possibilities of collaboration between these two monasteries.

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Fr. Gabriel Samba, op



A School of Preaching At Aquinas Institute, Saint Louis

The long and fertile life of one of the most important of Catholic Theology's voices in the United States, that of the Dominican friar Benedict Ashley (who passed away on February 2) will be remembered during the upcoming celebration of the seventy-fifth anniversary of the founding of the Dominican Province of Saint Albert the Great in the United States, which is at the center of the history of one hundred years of American Catholicism.

The so called Midwest has always been at the cultural forefront of the Western world, and Catholicism there has always been influenced by a forward-thinking attitude. A case in point is the [75]-year-old institution known as Aquinas Institute, a formation center run by the Dominicans in the city of Saint Louis (Missouri), which presently occupies the space of a completely renovated building— formerly owned by the company that produced adding machines—located a few meters away from the Jesuit-run Saint Louis University.

This center of studies enjoys a very unique characteristic: in addition to the curriculum proper to the young student friars' formation program and to the laity who will work in important leadership positions, a specific formation is provided for the delicate and fundamental ministry of preaching. Aquinas Institute has in fact responded to the USCCB's call to organize a real school of preaching, not only based on theory—provided through specialized courses—but also on the lived experience of preaching, recording the homily, playing it back, and thoroughly analyzing it under the several points of view that are part and parcel of our human language—true vehicle of divine language.

It is noteworthy that, in the country of evangelical preachers, in a model of international rhetoric, a Catholic institution welcomes both Catholic and Protestant students, which is a sign that the Catholic Church still has a word to say about how to preach and how to teach preaching. Not all candidates are welcomed in this training program, however; only those who show evidence of having been in direct contact with the ministry of preaching the Word of God.

It is clear that the USCCB's invitation is basically an invitation to a renewed attention to evangelization. Thus, the Dominican friars of this province pay particular attention to preaching— especially the elderly (like the late father Benedict Ashley, "a gift from God," in the words of the current provincial, Fr. Charles Bouchard) who have shown a great fidelity to the Gospel message. Fr. Bouchard adds, "If the preaching of the Word of God really occupies the place it deserves in a parish, the entire pastoral work follows suit."

This is the conviction that animates Aquinas Institute and that makes it a unique center in the United States. Preaching is grounded in humility, as Bouchard reminds us, "We must be humble regarding preaching, both while teaching the art of preaching to others, and especially while practicing it ourselves." It is no coincidence that this Dominican Province chose to be named after St. Albert, a man who, through the intercession of Mary, begged to be deprived of his words rather than to teach or preach anything but truth and charity.

Alberto Fabio Ambrosio, O.P. (Translated from "A scuola di prediche," *L'Osservatore Romano*)

The Annual Meeting of the International Bureau of the Dominican Family

Representative of the different branches of the Dominican family gathered once again on the 15th of September, 2013 at Santa Sabina for their annual meeting. The Master of the Order, fr Bruno Cadoré was there at the helms of affairs and he was assisted by fr Prakash Lohale, the Socius for Apostolic Life.

Also present at the meeting were;

fr Brian Pierce – Promoter for the Nuns

fr Rui Carlos Lopes – the new Promoter for the Laity. He succeeds fr David Kammler who has just completed his mandate.

fr Florentino Bolo Jr. – the Coordinator of the Dominican Priestly Fraternity.

Sr Inmaculada Serrano Posadas – Delegate of the International Commission of Nuns

Sr Fabiola Velásquez Maya – International Coordinator of the Dominican Sisters International

Ms Ann Hamilton – Delegate of the Dominican Secular Institute

Mrs Belen Tangco – President of the International Commission of the Dominican Laity



Mr Gabriel Silva – Delegate of the International Lay Dominican Fraternities

Mr José Alberto de Blas Moncalvillo – Coordinator of the International Commission of the Dominican Youths.

fr Bonaventure Agbali – Personal Secretary to the Master of the Order.

fr Bruno welcomed all members of the Board to the meeting and intimated them of some of the conclusions of the General Chapter of Trogir. He focused on the Jubilee of the Order which the Chapter has mandated that it should be a celebration of the entire Dominican family aimed at thanksgiving, *metanoia*, renewal and rededication to our common charism and mission. The Jubilee of the Order will officially begin on 7 November 2015 (Feast of All Saints of the Order) and end on the 21 January 2017 (the anniversary of the reception of the Papal Bull confirming the Order with the mission of evangelization)

The main subject of discussion at the meeting was the preaching vocation of the Dominican laity. Unlike when the Order started, when only Bishops were permitted to preach, what does it mean to be a Dominican (a member of the Order of Preachers) now that others are preaching too? What makes our preaching unique? Particularly, how do lay Dominicans participate in our preaching mission? These questions are in line with the Jubilee theme for 2014: “Lay Dominicans and Preaching”.

Each branch of the family shared on the subject. From the sharing, the board was made to understand that lay Dominicans are fully aware of the fact that they are also called to the same preaching mission of the Order but in a unique way. They participate in this mission in every aspect of their daily lives where they have direct contact with the people in the society. Although they live their Dominican vocation in a more interior form, the members of the Secular Institute do not miss the opportunity to share with others about their unique vocation in the Order and their faith in the Church. It is also important to note that, despite the fact that Dominican Nuns are purely contemplatives, some Dominican Monasteries are currently meeting centres for lay Dominican fraternities. In this unique encounter, the lay Dominicans inform the prayers of the nuns while the nuns accompany them with their prayers. The nuns see the lay Dominicans as an external expression of their monastic life and prayers.

Each branch of the Order gave heart-warming reports of their activities. They were largely reports of positive changes and growth in various areas. There are anticipated changes in the future and these changes are expected to be avenues for renewal and further growth. There were recent changes with the Dominican Youths. They will now be led by one of their own by the name, José Alberto de Blas Moncalvillo from Spain. He was elected as the International Coordinator at the last IDYM Meeting and Assembly in Bogota, Colombia. Although the youths are now fully in charge of their affairs, they will continue to function under the direction of the Promoter for the Laity.

fr Bruno reminded the Board that November 7 which is the Feast of All Saints of the Order is also the Dominican Family Day. On that day, we join our brothers and sisters in glory to celebrate our common heritage and patrimony. He encouraged the brothers and sister to celebrate that day as a family and wherever possible, to continue to collaborate in our common mission.

Can He Who Formed the Eye Not See?

Dissatisfaction with what *is* is a fundamental aspect of the human condition. As St. Bernard observes, “A man who has a beautiful wife looks at a lovelier woman with a discontented eye or mind.” We often find it difficult to enjoy the things we have or the people we encounter—if only I had x, or if only I knew y . . . Getting and spending, attaining consumption but not consummation, we are left wanting more—or at least something else.

Dissatisfaction, however, can also be properly directed. When one can see past the weaknesses or injustices of a situation, finding ways to move from bitterness or narrow-mindedness toward life-giving hope for what could be or vigorous action on behalf of what may be, dissatisfaction with what *is* can be a tremendous force for achieving the good. We must not be hearers only, but doers, and yet doing often requires a discerning sense of what ought to be done in contradistinction to what happens to be or to have been.



One person who often expresses this positive form of dissatisfaction is Jesus Christ. Throughout the Gospel, we find him offering critiques of various practices and mentalities of his contemporaries whom he had come to save. And yet, he was no mere begrudger attacking what didn't suit his fancy or aesthete offended by the garishness of inter-testamental Palestine. Rather, Jesus was consistently dissatisfied with what was *false* or *imperfect*. He came not to take away our freedom, but so that we might have life, and have it abundantly.

Perhaps no better example could be given of the positive and negative aspects of dissatisfaction than Jesus' encounter with the tax collector Matthew, who later became an apostle and evangelist of Jesus Christ. What tax collector has ever been satisfied with what *is*, in the sense of what he has already collected? Particularly in the ancient world, where there was little oversight and where a tax collector was able to personally benefit from an ever increasing collection, what tax collector could be satisfied with what he had already collected, and not yearn for what was yet to be collected?

Jesus, when he encountered this tax collector, was also dissatisfied with what he saw. He was not dissatisfied because Matthew was not fulfilling his quota as a tax collector, but because he was not fulfilling his true potential as a man: he was not yet fully alive, for he had not yet encountered the one who is life.

The Venerable Bede puts it this way: "*Jesus saw a man called Matthew sitting at the tax office, and he said to him: Follow me.* Jesus saw Matthew, not merely in the usual sense, but more significantly with his merciful understanding of men. He saw the tax collector and, because he saw him through the eyes of mercy and chose him, he said to him: *Follow me.*"

Jesus sees not just what is, but in his mercy sees what can be accomplished through the power of his grace. In this respect, he follows the model of the sculptor articulated by Pseudo-Dionysius: "We would be like sculptors who set out to carve a statue. They remove every obstacle to the pure view of the hidden image, and simply by this act of clearing aside they show up the beauty which is hidden." Jesus is like a sculptor who upon encountering a piece of marble sees not just what is already there but the form of a masterpiece waiting to be freed from the extraneous rock that is suffocating the sculpture within.

Christ the sculptor exceeds the human sculptor in many ways. Unlike human sculptors, who can only fashion art out of what already exists, Christ is the Word through whom everything was made that was made. Unlike human sculptors, who tend to limit themselves to particular artistic styles, whether in obedience to or in reaction against their circumstances, Christ sculpts in an infinite variety of styles according to his mysterious aesthetic sense which appreciates a range of more and less beautiful objects. Unlike human sculptors, who work with their hands, Jesus made us by speaking and remade us by dying. What other sculptor has polished his work with the patina of his own blood?

Jesus takes nothing away; he gives us everything. He who was like us in all things but sin takes nothing away from us but sin itself. We can only love what is already lovable, but Jesus loves us in such a way that his love makes us lovable. The depth of his love is revealed in that while we were yet sinners, he died for us. While we were his enemies, raging against him, he made peace with us through his death on the cross. We can hardly forgive each other for an unkind word or an overreaction, and yet in him we have redemption through his blood, the forgiveness of our sins, according to the riches of his grace.

In Scripture we encounter the image of the inanity of inanimate sculptures entering into a relationship with or standing in judgment over their craftsmen: "Does the clay say to him who forms it, 'What are you making?' or 'Your work has no handles?'" (Is 45:9). "Will what is molded say to its molder, 'Why have you made me like this?'" (Rom 9:20). As rational creatures, however, we have the opportunity to exceed our inanimate counterparts by responding with love to our creator. In the words of St. Bernard, "Why should the work of an artist not love its master, if it has the ability to do so?"

— Bro. Innocent Smith, op, *Dominicana*



Dominican Centre for Human Resources Development in Nigeria

The Dominican Centre for Human Resources Development (DCHRD) in Moniya, Nigeria is a Non-Governmental Organisation (NGO) owned by the Dominican Friars of the Province of St. Joseph the worker, Nigeria & Ghana. The Friars established the headquarters of the Centre on their 70-acres of land in Mogaji, Moniya area of the City of Ibadan and was commissioned in March, 2007. The Centre has another 50-acres allocation in the permanent site of the proposed Dominican University in Moniya (3 Km away from the headquarters) and yet another 62-acres in Kumasi, Ghana.

Our mandate is preaching. We do this not only in the homilies given at Mass, lecturing, writing books and pamphlets, appearing on radio or TV, and producing materials for the internet, but also to the people we meet in our work in Parishes, Schools, Hospitals, Prisons, Markets, and all the other places our work takes us. For our preaching to be relevant in our changing world it has to address the needs of the people.

As we struggle to respond to our many pastoral challenges, in our changing world, after 50 years of apostolate in Nigeria, we come to the painful realization that the greatest threat to human life in Nigeria is hunger, unemployment and poverty, among others. In fact, we have enormous problems in our days in Nigeria and the rest of the Africa, perhaps a crisis. The African soil that was once the cradle of human civilization is today ravaged by hunger, unemployment, energy crisis, rising waves of violence and crime, environmental pollution and disaster. Poverty reduction and job creation would therefore assume the major challenges to any Government, Institution, NGO, and Religious Organization that desires to be relevant in the continent at this time.

The centre has its humble beginning in 1991 when Rev. Bro. Chukwunonye Osunwoke, OP moved his farming activities from the Dominican Community in Samonda, to a small parcel of land acquired by the Province in Moniya. Mr. Michael Afolabi in 1996, succeeded Bro. Chukwunonye as the Director of the centre. The General Elective Chapter of 2001 appointed Fr. Valentine Anyanwu, OP as the third Director 2001-2005. The General Elective Chapter of July, 2005 reviewed the progress made in the farm and appointed Fr Fortunatus Okeke, OP as director.

The Centre is our contribution in response to the many pastoral challenges we encounter in Africa where hunger and poverty diminish the human dignity and make people vulnerable to every kind of misleading values and false religion. It is committed to a viable and sustainable socio-economic and religious entrepreneurship that will empower the poor and seek to promote success-driven training programmes that have the capacity of harnessing the natural and human resources of beneficiaries and translate them into a culture of self-reliance.

Our vision is to develop a sustainable, efficient, and cost-effective production and processing system that would impact positively on the lives of rural communities and at the same time enhance our environment such that we recycle and revalorize dispersed energy. The Centre, 5 Km. away from IITA (www.iita.org), also aims at building a bridge between Agricultural research institutes and rural farmers.

The three main sectors in our synergy include:

1. Agro/Crop Production and Processing- Cassava, maize, Yam, Soya-Beans.
2. Animal Husbandry – Cow, Pig, Rabbits, Turkey, Poultry.
3. Aqua Culture – Cat-fish, and Tilapia. The three minor sectors include:
 - (a) Bee-Keeping for Honey production,
 - (b) Bio-Gas technology to achieve total recycling of waste into wealth,
 - (c) Our Ecology system that aims to promote a holistic and sustainable way of life.

To complete the vision is a centre for spiritual renewal- Thomistic spirituality. We sincerely count on your support to achieve this vision.

A Reflection on Our Life of Prayer

To put this writing into its proper context.... A while back a friend e-mailed me saying, "Help! I'm giving a prayer meditation Friday night (which happened to be the day I received the e-mail) for a retreat. In the



outline, it talks about looking at examples of others to sense the importance of prayer. I couldn't think of a better example of the importance of prayer than cloistered women. If you have a moment, can you enlighten me on your prayer schedule. How much time a day you spend in prayer? What do you pray about? What encourages your prayer life? What struggles do you have with prayer?" So.... this is the reply I gave...

First off I would never claim to be an example of prayer, but these are a few things I've learned. My immediate thought after reading your request was how inseparable faith and prayer are and then the virtue of humility. In the cloister our life is "a life of faith" but in action it's a life of prayer, a call no different from any Christian. No one can do "good works" without a serious prayer life. The Church has never declared someone a saint or blessed based on the amount of works and actions they accomplished, but instead on how they were transformed... converted... usually through these actions. For example, if Mother Teresa knew she was going to have a rough or busy day she spent two hours in the morning praying instead of one.

Prayer *makes* us humble. We realize how awesome and mighty and powerful God is and in comparison how small and weak we are. We realize we cannot do anything of our own and we stand in need of His grace and mercy. Prayer is simply asking for it... and thanking Him when we get it. In that action the relationship of love is formed. We begin to see the awesome, tremendous love He has for us and as His sons and daughters how deeply in need of Him we are.

Obviously, you can't have a relationship without communication. I think of prayer as similar to being an Apostle of Jesus (only it's difficult in some ways because you can't see Him face-to-face). We are called to sit at His feet and pray... for anything that's in His heart. The Apostles were with Him constantly and it took a long time for them to be transformed by their relationship with Him. We're still human! But without that close deep intimate contact with Him, you cannot aspire to become like Him because you won't know Him and you won't know what's in His heart. You see where I'm going with this? You have to spend time, lots of time, to get to know... and to love someone, (it also takes a lot of patience).

One thing I learned right away is when someone shares a prayer request they are ultimately sharing a part of themselves, *a part of their heart*. It shows humility and makes us vulnerable. (Two things American culture scorns.) It's hard to say "pray for me I'm struggling with X terrible sin" or "pray for my little brother who is having surgery on Monday at 12:30". By saying these things we place a certain amount of trust in the hearer and ultimately in God, because we are *Letting Go* of the situation and leaving it in His hands. It explains the communion of saints so well. You have best friends you trust them to take care of some difficult situations, you humble yourself and ask for their help, and everything turns out according to His will. It unites us in love. We grow, but really we make the intentions of our hearts known.

As the Psalm reads, "seven times a day I praise you" so we (as all cloistered communities) follow the Liturgy of the Hours:

Lauds (morning prayer)

Terce (mid-morning)

Sext (mid-day)

None (mid-afternoon)

Matins (Office of Readings)

Vespers (Evening)

Compline (night)

plus Mass and community Rosary. The Liturgy of the Hours are spread out to sanctify the day, you can't go much more than 2 hours without thinking about God and returning to praise Him. It also leaves us in continual communication.

Honestly, sometimes I come to the Office and my first thought is something like, "You know what!? I'm mad at YOU!" maybe because of what just happened in the previous 30 minutes, but the opening line says it all, "*O God come to my assistance, Lord make haste to help me.*" It's a great prayer from the Psalms that shows humility and can adequately apply to any situation. We are NEVER not in need of His help. Slowly, I pull back and I begin to see how wrong I am. Frankly, it's humbling. I think there are two difficulties with prayer



- 1) no one likes to be humbled (at least not anyone normal... that I know of)
- 2) it's hard when you have to trust in faith that it matters, that it's making a difference, especially when it seems like God is hiding His face.

Even if what we pray about doesn't transform a situation the bigger thing is that it transforms us; Through prayer, we are changed. Aside from the actual hours in community prayer, work done in silence is usually spent praying. So the idea is to be spending every moment of every day praying. Along the same lines, profession consecrates us to God so by spending time in recreation as the schedule allows it's an action pleasing to God, because it's what He wills, though it may not be directly prayer. It's still a meritorious action consecrated and sanctifying (for myself and others), which is a very long side thought. So, that is the simple answer to your questions. I hope it helps bring something new to light... in fact I'll pray it does!

Written by an Anonymous Sister

Seven Filipino Diocesan Priests Make Profession in the Dominican Fraternity

In a solemn celebration of the Holy Eucharist, seven priests from the Archdiocese of San Fernando Pampanga made profession in the Dominican Clerical Fraternity of the Philippines at 10:00 in the morning of Wednesday, 18 September 2013, the Feast of our brother St. John Macias. The Mass was held at the Virgen de los Remedios Repository Chapel at San Jose, San Fernando City, Pampanga.

With the Archbishop Paciano B. Aniceto, D.D. presiding, the Mass was concelebrated by Fr. Quirico T. Pedregosa Jr., OP, Rector of the University of Santo Tomas Central Seminary, and Fr. Filemon I. de la Cruz Jr., OP, Provincial Promoter of the Priestly Fraternity of St. Dominic in the Philippines, who also presided over the rite of profession.

In his homily, Fr. Pedregosa clarified a commonly misconstrued impression that the diocesan priests are somehow taken away from the diocese by their profession in the Dominican Order, "We are not taking them away from you; we are not changing them; we are adding something to them." The Priestly Fraternity indeed respects the fundamental authority of the Local Ordinary over the clergy of the ecclesiastical territory. As the Rule of the Fraternity states, while the Order provides the priests with spiritual aids and directs them to their own sanctification, it leaves them free for the complete service of the local Church, under the jurisdiction of their own Bishop. Profession in the Order of St. Dominic not only helps them to become fully conscious of their hierarchical communion with the Bishop and the Pope (Art. 5 §3, Rule), but also allows them to recognize that they constitute a part of the Dominican Family and belong to a special brotherhood (Art. 9 §2, Rule).

The newly-professed members of the Priestly Fraternity of St. Dominic, namely, Fr. Rodolfo P. de Guzman, Fr. Manuel C. Sta. Maria, Fr. Francis Michael S. Mallari, Fr. Mario Sol M. Gabriel, Fr. Angel Amir R. Gamboa, Fr. Ramil S. Capulong, and Fr. Emmanuel S. Contreras, were welcomed into the Dominican Family with Fr. Pedregosa's challenge, that is, to manifest not only a life of preaching but a preaching life. With the priests' families, friends, and other members of the clergy witnessing, the occasion gave testimony to the richness of Dominican life as manifested and shared in the growing family of St. Dominic.

fr Florentino Bolo, OP (Dominican Priestly Fraternity)

2nd Provincial Chapter of Lay Dominican Fraternities in Slovakia

From 6th to 11th August, The Second Provincial Chapter of Lay Dominican Fraternities in Slovakia was celebrated at St. Bystrík House in Čičmany. Since Chapter is being celebrated before 2014, the Jubilee year dedicated to the Laity and their mission in the Order, the Provincial Chapter wanted to walk along this line. The theme of the Chapter was: *"Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions (Joel 3:1): The Dominican Laity and Preaching"*.

AS CLOSE AS BEYOND HORIZONS, AS FAR OFF AS THE TOUCH OF A HAND.

18 delegates from different fraternities, as well as invited guests and two observers from the Czech Province, gathered in Čičmany to celebrate the Chapter. A very important part of the Chapter was the presence of four "Chapter Theologians" who helped the participants to understand the Chapter topics more deeply from philosophical, dogmatic and biblical perspectives and also from the point of view of the mission of the



Church and the Order. The Chapter theologians were fr. Ján B. Mičkovic, fr. Benedikt R. Hajas, fr. Vavrínek R. Mitro and Superior General of Dominican Sisters in Slovakia sr. Justína I. Kostúrová. After elections, which took place on Saturday 10th August a joint meeting of delegates with the Prior Provincial fr. Reginald A. Slavkovský took place.

The participants of the Chapter reflected on Jesus' command to the Apostles – to preach. Jesus said to them: "Go into all the world and preach the gospel to all creation" (Mk 16:15), "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Mt 10, 8). Our prophetic mission is carried out in two dimensions: wandering to the horizon and being close to those to whom the Good News is proclaimed.

The celebration of the Chapter was opened in the evening of August 6th, by fr. Bohuslav T. Jančiar, the vicar of the Provincial Prior. In his homily, he developed the theme of the Chapter. "Being close at hand: it often means going much further than we think or presume; being close at hand – it is an inner journey, a rebirth for a reality of the other person, the person who is in our closeness or the one to whom we want to be close, but many of our prejudices keep us out. Therefore being close, paradoxically, sometimes means going all over the world. ...Going beyond the borders means ascending to our own horizon, which can give us a great perspective and outlook. This horizon is quite moving and takes the form of our patience, indulgence, and the willingness to share our love."

The next day the reports of officials were read and capitulars then worked in four commissions (I. Preaching and the Laity in Slovakia, II. Fraternal Life and Governance, III. Formation and Study and IV. Prayer.)

The focus of the Commission for Preaching came from the two already mentioned dimensions of preaching. The first dimension "to wander to the horizon" included the following elements: wander - "to live with an active memory of the first vocation" of Abraham, a Father of faith. Furthermore, to accommodate foreigners, God called Bishop Diego and Dominic to start a new evangelization in a foreign country, which later acquired a global dimension. The way beyond the borders of what they knew, opened up the horizons of their hearts and none of them was ever the same again. And also the development of being on the borders, (reflections on the five boundaries defined by our Order).

Our ways of carrying out the mission to proclaim the One who came so that 'nations could come up to Him', should have a dimension of closeness and encounter. None of these categories are new, they are ways by which God revealed Himself in history. He is close to his people and this closeness reaches its maximum in the Incarnation. God accommodates his people. The dimension of closeness was developed through hospitality as a form of preaching and sensibility to "Leah's eyes" (cf. Gen 29, 16-17) – to listen to the voice of the quiet, the lonely and the less loved.

The Commission on "Fraternal Life and Governance" worked on certain challenges that will enable our local fraternity become more open. If we are talking about a Dominican fraternity, we do not just mean local fraternities, but we want to proclaim universal brotherhood. "The grace of renewal cannot grow in communities unless each of these extends the range of its charity to the ends of the earth, and devotes the same care to those afar off as it does to those who are its own members." (Ad gentes, Article 37.) The Commission also reflected anew on the homily of Fr. Antonio de Montesinos.

The Commission for Formation and Study focused on the book of Jonah, where the prophet is seen as a man invited by God not only for the external fulfilment of his mission, but also for the internal identification with it. The book describes the laborious process of internal transformation. From the first addressing to internal adoption of the mission is often a long journey. Although Jonah up to the end of the book remained stiff and compassionless, his story for us still remains a challenge to keep working on our hearts to be compassionate and merciful, and to proclaim God who loves all people. At the same time, this book is a challenge to study, in order that our so called "incomplete exegesis" is not a closed door for many who want to know God.

The fourth Commission of the Chapter focused on the dimension of expectations of God's promises. Prayers of the prophets were characterized by these expectations. The prayer which teaches us to expect gifts from God, is the Lord's prayer "Our Father". Here we express different petitions, each of which has its special importance and urgency. What we have to realize is that every single prayer has its own time, the time of its fulfilment. We intercede "Give us today" – and this is the type of prayer that is indispensable: e.g. asking for bread. In this petition we do not ask for bread just for ourselves, but we learn to be sensitive to those who



beg for bread from us, all those who are poor. And then there are petitions that teach us to wait patiently, because the time of fulfilment is long, such as - “Thy Kingdom come”.

In his final homily, the promoter for Lay Dominicans in Slovakia stated: "Between the hand that points to horizons and the hand which is close by, is the heart of the area with the centre of God's call, recorded in the book of Isaiah: "Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes" (Is 54, 2). This prophecy of Isaiah was fulfilled in the Incarnated Word. "And the Word became flesh and dwelt among us (God positioned his tent among us)". Christ is the tabernacle of God's presence, in which many nations have found their home. This openness is also realized in the preaching of St. Paul: "We have spoken freely to you and opened wide our hearts to you" (2 Cor 6, 11). Finally, this is what St. Dominic taught us too, not only in preaching, - to go and preach to the whole world -, but also in the actual space of the Order, as St. Catherine of Siena mentioned, that Dominic created the Order "wide and spacious."

During the meeting, the participants were given a "map preacher", which shows that what was being discussed in various committees reflects the priorities and ways in which we want to proceed in the next four years.

The provincial Chapter elected the new Provincial Council and President for a period of four years. Peter Jeremiáš Suchovský became our new president. The Provincial Council has the following members: Katarína Magdaléna Lichmanová, Eva Antonína Zúdorová, Klára Alberta Golecká, Jozef Dominik Kozík, Božena Magdaléna Pätoprstá, Eva Katarína Tomanová. Two additional provincial officers were also appointed: Alena Dominika Luptáková - Secretary and Žofia Dominika Tkáčová, Socius.

Eva Antonína Zúdorová, Lay Dominican
fr. Mannes Stanislav Marušák, promoter

The Water's Fine

Today I changed the desktop background on my computer. I found one of those Caribbean ocean blue underwater shots, where you can see the sunlight reflecting off the water surface above, and the white rippling sand below. It's all sunlight and blue light and wavy, undulating water. And every time I see it, I want to dive in.

But it's not just my desktop. When I get near an ocean, even when the water's cold, it's hard to resist the urge to leap in. When I'm walking along a creek and see a swimming hole, I want to hop in. It's not that I'm an especially gifted swimmer for that matter—I failed my swimming test at summer camp. It's just that when I see a body of water, I feel a hankering to submerge myself in it.

I don't think this is terribly unusual. Many can relate to the thrill of jumping into a lake on a summer's day. But the thing is, this instinct isn't as simple as a mere desire to cool off on a hot day. There's something even more fundamental taking place.

Every time we encounter a good thing, we are attracted to it. This engagement with the objects that continually attract us isn't a mere appreciation of things, which is content with considering their goodness from a distance. It's more like an "entering into" those goods. It involves a reaching out to them that is ultimately a sort of intellectual immersion in them—whether those goods are material things, like chocolate chip cookies, or immaterial things, like eternal truths.

But when they *are* material things, we are able to enter into them with both our mind and body. We see a good cup of lemonade; we drink it. We hear good music; we stop and listen to it. We come upon a flower; we smell it. And when we find a lake full of water, we may jump into it—and if we do, we are able to enter into that water's being in the most literal of ways. Jumping into that Caribbean sky-blue water, we are entering into that reality which is Caribbean sky-blue water with our full mind and full body. We are both cognitively and physically immersed in that reality, literally splashing around in its being, swimming through its goodness. No wonder it is so satisfying!



When God looks upon his creation, he is no passive observer either. Ultimately, the way in which he has chosen to engage with us is less like someone listening to a lecture or smelling a flower, and more like someone jumping into a swimming hole. In his unfathomable and loving condescension, he chose to “jump into” that good which is humanity, immersing himself in us by taking on our very nature. Seeing the goodness of the Blessed Virgin, he did a high jump to beat all high jumps, diving into that deep lake which is the womb of the Virgin Mary.

And as it happens, it works the other way as well. For Christ’s ascension into that Boundless Ocean which is heaven was in fact a tandem jump—and we were his partners. Because of this, our knowledge of God in heaven will not be mere proximate observation, like a tourist gazing out at an ocean sunset. Rather, it will be a plunge into the very depths of that Ocean—mind, soul, and body all.

— Bro. Luke Hoyt, O.P., [*Dominicana*](#)

AN ONLINE GLOBAL DOMINICAN CONVERSATION ON DAILY PREACHING

Three Weeks Online (only two hours online per week)

November 3–23, 2013

Facilitated by

**Gregory Heille, O.P., Professor of Homiletics, Aquinas Institute of Theology, Saint Louis, Missouri
USA (Heille@ai.edu, +1-314-256-8881)**

**with Deacon Luke Barder, O.P., Brother Wesley Dessonville, O.P., Deacon Peter Damian Harris, O.P.,
Deacon Jude McPeak, O.P., Brother James Dominic Rooney, O.P., and Brother Cristóbal Torres, O.P.
and with Mary Margaret Pazdan, O.P., Emerita Professor of Biblical Studies, and Donald Goergen,
O.P., Prior, Saint Dominic Priory**

Our Invitation—Welcome, daily preachers in the Dominican Family to an online project of the Advanced Preaching Class at Aquinas Institute of Theology! For three weeks, we would like to make online presentations for your viewing and also to invite you to share your experiences and concerns. Presentations will be posted on November 3rd, 10th and 17th, and you will have all week to view them at any time and then to enter into the dialogue. Let’s hope that we can learn and grow together in our daily preaching ministry.

Learning Goals for Dominican Daily Preachers during these Three Weeks—

- **Week 1:** To establish a more sustainable practice of day-in, day-out preaching
- **Week 2:** To more creatively harness the potential of the daily Lectionary as a tool for ministry
- **Week 3:** To more deeply engage the daily Lectionary in prayer and theological reflection

Presentations—

- **Week 1 (November 3–9)**—Greg will share his thoughts on “Sustainable Practice of Day-In, Day-Out Preaching”.
 - You also will be invited to share your practices and concerns, and Greg will respond.
- **Week 2 (November 10–16)**—Luke, Wesley, Peter Damian, Jude, James Dominic, and Cristobal will brainstorm “Creative Applications of the Daily Lectionary in Ministry”.
- You also be asked to contribute your experiences and ideas. Once again, we will respond.
- You will be asked to share your best practices. You also will be asked to tell us concretely what difference you think this three-week dialogue will make to your daily preaching ministry.
- **Week 3 (November 17–23)**—We will interview Mary Margaret and Don to explore “Engaging the Daily Lectionary for Prayer and Theological Reflection”

Resources—We will post some recommended readings and websites, and we will invite your recommendations, as well.

So What?—During the third week, we will ask you to tell us concretely what difference you think this three-week dialogue will make to your daily preaching ministry.



Syria: ‘The only certainty is uncertainty’

As I sit here at my computer, I have just heard that the Syrian government has accepted a Russian proposal to put its chemical weapons under international control in an attempt to avoid a possible U.S. attack. While the details are unclear, it could prove to be a potentially positive step in the right direction. There is universal agreement that the chemical attacks perpetrated against innocent civilians on Aug. 21 were an egregious violation of international human rights and human decency. However, there is not universal agreement that the attacks were perpetrated by the Assad regime. The only certainty is uncertainty, and the resistance of people all over the world to military intervention on the part of the United States.

In its statement on the possibility of military strikes in Syria, Pax Christi USA wrote:

Before we add more fuel to the fire, and to “the endless and horrifying sequence of wars, conflicts, genocides and ‘ethnic cleansings’ which have caused unspeakable suffering; millions and millions of victims, families and countries destroyed, an ocean of refugees, misery, hunger, disease, underdevelopment and the loss of immense resources,”—words of John Paul II—we ought to question the wisdom of a military strike in Syria and heed John Paul’s warning: “The 20th century bequeaths to us above all else a warning: wars are often the cause of further wars because they fuel deep hatreds, create situations of injustice and trample upon people’s dignity and rights... War is a defeat for humanity. Only in peace and through peace can respect for human dignity and its inalienable rights be guaranteed.”

On a lighter note, I have recently welcomed another Dominican Volunteer to the DLC/NGO UN office: Abby McCrary. Abby completed her undergraduate studies in May 2013, with a degree in International Peace Studies and Anthropology from the University of Notre Dame. She is passionate about international development, and will focus much of her time this year on the issues of women, the girl child and food security.

What follows is brief report from Abby on the humanitarian consequences of the armed aggression in Syria, in particular the massive refugee crisis it has provoked.

Refugee Crisis in Syria

The protracted conflict in Syria has now produced a refugee exodus of over 2 million, with an additional 4.3 million people displaced within the nation’s borders. The United Nations High Commissioner for Refugees has voiced serious concern regarding the deteriorating humanitarian situation in the region, and the crippling impact this is having on countries hosting displaced Syrian populations, including Lebanon, Jordan, Iraq and Turkey. This massive flow of refugees into neighboring nations places significant stresses upon basic human services and infrastructure, thereby contributing to an escalation of societal tensions.

Across the region, the influx of Syrian refugees leads to increased competition for jobs. Within Jordan, for example, there is tension between Egyptian migrants and refugees for this reason, and water has stopped flowing to many parts of the country due to dramatically increased demand. The limited resources have sparked political and sectarian tensions, continue to mold economies and demographics, and have the potential to cause trans-border instability.

A statement on migrants made by the Pontifical Council for the Pastoral Care for Migrants and Itinerant People articulates this concept:

The interest in helping refugees, even when felt as a moral obligation to alleviate the sufferings of others, often clashes with the fear of an excessive growth in their numbers, and of a confrontation with other cultures: elements that can disturb established patterns of life, adopted by the receiving countries. People who were viewed with sympathy yesterday because they were still ‘far off’ are turned away today because they are too ‘close’ and imposing.

As much of the media focuses its attention on the military and political dimensions of the war in Syria, the immense humanitarian crisis continues to escalate at an alarming rate. There are millions of innocent Syrian civilians living in refugee camps near the borders of the country they once called home. These displaced individuals are living in harsh conditions of food scarcity, inadequate medical care, sexual violence, and few



prospects for economic livelihood or integration into the host state. The human cost of the conflict is great, yet it is unclear whose responsibility it is to address the desperate needs of the refugee populations.

Some countries have taken measures to help alleviate this crisis. For example, Sweden announced that it will offer permanent residency to refugees from Syria. Additionally, Germany unveiled a plan on Sept. 3 to give temporary stay to 5,000 Syrian refugees. This group of refugees, identified as particularly vulnerable by the UN Refugee Agency, includes many with special needs and disabilities. They will travel from Lebanon to Germany, and begin a program which includes an extended cultural orientation period and comprehensive support and access to medical and social services. Efforts such as these are major positive contributions to the ongoing humanitarian efforts aimed at reducing the weight of pressure from refugee populations on Syria's neighbors.

There appear to be two possible and concurrent approaches that can be taken to address the problems created by the displaced refugee population: reducing the size of the refugee settlements to alleviate pressure on neighboring states, and/or addressing the shortages and humanitarian concerns existing within the settlements such as water, sanitation, food and shelter needs. Both Sweden and Germany are utilizing the first strategy, and non-national entities such as the UN Refugee Agency and NGOs are attempting to assist in the second approach through food and medical aid. Both approaches can work in conjunction to address the most critical needs.

Displaced individuals are no longer in control of their lives, and must rely fully on others if they are to survive. This is a dramatic example of the deep need for human interdependence in all its forms. Participating in measures to alleviate the pressure caused by the conflict in Syria is not simply a political tool, but a moral imperative. The human consequences of the violence are immense, but must be acknowledged and accepted as a shared global responsibility. Hospitality and compassion are fundamental values in Catholic teaching. Restriction of these values for social and political reasons is an unacceptable response, and ignores the inherent dignity of refugees and migrants. This is our call to solidarity, to manifest a community in which the dignity of each individual is valued.

For more information, please refer to the following:

Sr Margaret Mayce, OP (DLC/Amityville)

General Assembly of the Vicariate of Eastern Africa

The Provincial Vicariate of Eastern Africa held its General Assembly from July 28 to August 2, 2013 at the Ukarimu Centre in Molo, Kenya. The Assembly took place in the presence of fr Brian Mulcahy, Prior Provincial of St. Joseph Province, New York, USA – the mother province of the Vicariate. He was accompanied by fr Ken Letoile, Prior of the House of Studies in Washington and member of the Provincial Council. Fr Ken was the facilitator of the Assembly.

During the Assembly the brothers discussed all that pertains to the fraternal and apostolic life and the administration of the Vicariate. At the close of the Assembly, fr Brian made some important remarks on the life of the Vicariate. He invited the brothers to reflect on the future of the Vicariate in the next year, in preparation for the next General Assembly of 2014.

It was a privilege and an honour for the brothers to have fr Brian at the Assembly, this is his fourth visit to the Vicariate since his election as Provincial in 2010. Fr Brian came as the Provincial, in his role of service and support, to strengthen the fraternal bonds and to share in the hopes and dreams for the future of the Vicariate. He came also to learn from the brothers and to listen to their challenges and difficulties.

Fr Brian expressed great joy for the opportunity to return to Africa in his capacity as Provincial. He said he feels very much at home among the brothers, since he was born on and spent a good part of his early years in various parts of Africa. He said he can easily imagine himself coming back to life and work with the brothers in a different capacity – but not right away!

You are welcome, brother!

Fr. Gabriel Samba, op



Dominicans from Several Countries Meet at Preaching Camp

“Preaching as Playwriting” was the theme at this year’s Preaching Camp, an international event that recently finished its fourth annual gathering, hosted by the Polish Province of the Order of Preachers. Dominican priests and student brothers from China, Croatia, the United States, and Poland met in Korbielów, Poland from June 30 to July 7 to exchange insights on how to preach with more impact.

Preaching Camp co-creator Peter Cameron, O.P., a priest from the Province of Saint Joseph serving the Eastern region of the United States framed the event’s discussions around key elements of playwriting – a craft he believes, as a classically trained playwright, shares many of the fundamentals of good preaching. Areas of focus included structure and plot, form and style, monologue, and dramatic center, among others. For example, the group discussed how aspects of writing tragedy related to preaching, a topic that resonated well with Joachim Li, O.P., a Chinese student brother from the Our Lady of the Rosary Province serving several countries of the Far East. He said he felt encouraged by the principle that a properly written tragedy needed to end with some element of hope.

“In a broad sense, the Catholic Church in China is preaching to the world through the tragedy it is undergoing,” Li remarked, speaking of religious persecution in his home country. “We Chinese Christians believe strongly there will be a change. Even though that change likely will not happen soon, we still have hope.”

While the playwriting subject matter provoked discussions, it didn’t constrain them. Preaching Camp co-creator Jacek Buda, O.P., a priest of the Polish Province was insistent that the event not be rigidly structured. Consequently, sometimes attendees all met together, and at other times, smaller groups formed, naturally. Some preaching discussions happened in pubs, while others occurred during hikes through Korbielów’s mountainous landscape.

“I didn’t want the brothers to feel like they were stuck in a classroom the whole time,” Buda said. “Preaching Camp is about Dominicans getting together in a relaxed environment to discuss what interests them about preaching. Attendee preferences play an important role in determining what we do at Preaching Camp.”

The friars always met as a single group for liturgies, meals, and frequently for recreations.

The participants at Preaching Camp departed from the event with enthusiasm about the experience.

“Everything we discussed was useful and concrete,” said Mirko Irenej Vlk, a student brother from the Croatian Dominican Province of the Annunciation of the Blessed Virgin Mary. “I am leaving armed with really good insights that I will both implement and share with others.”

Christopher Saliga, O.P., a priest with the Province of Saint Joseph in the U.S. said the playwriting subject matter offered him a welcome challenge.

“Hearing the perspectives of friars from a variety of provinces regarding key monologues from classic dramas has proven quite helpful to me,” Saliga said. “My ability to identify the ‘dramatic center’ of either a fine work of art or a fine sermon has been sharpened.”

Next year’s Preaching Camp with the theme, “Rhapsodic Preaching,” is scheduled for July 3 to July 9, 2014 in Korbielów. Attendance at the Preaching Camp is free. Participants do, however, need to cover the cost of their travel to and from Kraków, Poland. They should also be able to speak English because English is the language primarily spoken at the Preaching Camp.

Dominican Nuns leave South Africa for Zambia

On the 19th of August 2013, the Dominican contemplative nuns of the Monastery of St Dominic left Senekal in South Africa for Zambia. The seven nuns include: Sisters Bernadette, Monica, Maria Dolorosa, Lucy, Joyce Gabriel, Joyce Rita and Visitation. The relocation of this monastery is due to several reasons and the decision has been long thought and matured. The monastery of Senekal has been in existence for over 28 years and in recent years, the sisters have not had any vocations.

In fact, 28 years ago, seven Dominican contemplative nuns arrived in South Africa from Spain at the invitation of Bishop Hubert Bucher, then bishop of the Diocese of Bethlehem. They established themselves



in a newly built monastery on the property of the local parish church in Senekal. Some ten years ago the Spanish nuns returned to Spain, leaving the monastery in the hands of African nuns who had joined the community from other monasteries in Kenya, the Cameroon and Burundi.

The hope had been that some young women would join them from South Africa but only three sisters transferred from other congregations. One or two young women stayed for a short while but none remained. So the sisters have been going through a moment of discernment for the future of their community in Senekal. For the last two years they have battled with the idea of relocating the monastery to a more conducive atmosphere.

Having visited various places in South Africa, they realized that any relocation anywhere within South Africa would only be temporary because none were promising. However, after visiting some dioceses in Zambia, they felt the Lords call to pitch their tent in the Diocese of Kabwe created in 2011. They then began the process of getting the necessary permission from the Holy See.

On the 11th of July 2013, they received the long awaited and desired letter from the Congregation for the Consecrated Life granting them the necessary permission to move to Zambia. Before they officially closed the doors of the monastery in Senekal, the nuns had a farewell Eucharistic Celebration on August 12, 2013. On August 19, the seven nuns finally left St Dominic's Monastery in Senekal.

As fr Emil Blaser, OP (and the three novices) who assisted our nuns to move their properties said: "The Church in South Africa, particularly the Diocese of Bethlehem, will miss their prayerful presence in our country. The sisters left with heavy hearts, having come to love South Africa and its peoples but full of hope for their future in Zambia where they already have two applicants! We wish them well and express our gratitude for their presence amongst us over the years. The Dominican family in South Africa is now the poorer because of their exit."

Fr. Gabriel Samba, OP

Official News

Fr Francesco La Vecchia Has Been Appointed as the Provincial of the Province of St Thomas Aquinas in Italy

The Master of the Order, fr Bruno Cadoré has appointed fr Francesco La Vecchia as the Prior Provincial of the Province of St Thomas Aquinas in Italy. Fr Francesco has accepted the election according to the regular norms.

Fr Francesco was born at Messina (south of Italy) in 1972. He entered the Order at Firenze in 1991 and was ordained to the priesthood in 1997. He studied Philosophy at the Pontifical University of St Thomas Aquinas (Angelicum), Choral Direction and Composition of Sacred Music at the Pontifical Institute of Sacred Music, Oriental Ecclesiastical Sciences at the Pontifical Institute of Oriental Studies, all in Rome. He has taught at the Pontifical Seminary of Pius XI in Reggio Calabria and at the Interprovincial Faculty of Philosophy at Napoli. He established a School of Theology for the Laity at the mandate of the Diocese of Mileto-Nicotera-Troppa in 2001.

In the province, he has served as; Promoter of Preaching, Superior of the community and Rector of the Shrine of the Basilica of St Dominic, Soriano Calabro, Superior of the community and Rector of the Shrine of the Basilica of Santa Maria della Coltura and Master of Students at the Interprovincial House of Studies at Napoli. He was first elected prior provincial in 2010.

Fr. Jacek Dudka is the New Vicar General for the Vicariate of Russia and Ukraine

The Capitular friars of the Vicariate General of Russia and Ukraine have elected fr. Jacek Dudka as their new Vicar General. He succeeds fr Maciej Rusiecki who has just concluded his tenure.

Fr. Jacek was born in Pyrzowa, Poland, in 1963. After some years of military service, he entered the Order in 1988 and made his first religious profession the following year. He had his formation and studies both in Krakow and Warsaw. For several years, he was a co-operator brother in the Province of Poland. However, he



was ordained to the priesthood in 2009 and was assigned to Rzeszow. He was later sent on mission to Russia. He was engaged in pastoral work at St Petersburg, Russia with special emphasis on the family, youths and devotions to the Blessed Virgin Mary. In 2012, he was elected the prior of the convent in Kiew, Ukraine.

About 30 friars of the Vicariate coming from Poland, Russia, Ukraine and France work in five cities of Ukraine (Fastow, Jalta, Lvov and Kiew) and in St.Petersburg in Russia.

Fr Fausto Arici is the New Provincial of the Province of St Dominic in Italy

The friars of the Province of St Dominic in Italy gathering at the Convent of St Dominic in Bologna have elected fr Fausto Umberto Arici as their new Prior Provincial. Fr Bruno Cadoré, the Master of the Order has confirmed the election and fr Fausto has accepted.

Fr Fausto was born in Castendolo, Brescia (northern Italy) in 1972. He entered the Order in 1998 and after his novitiate, he made his first religious profession the following year. Following the successfully completion of his initial formation, he was ordained to the priesthood in 2005. After his ordination, he studied further and obtained a Licentiate in Theology and a Doctorate in the History of Political Thoughts.

He has been a lecturer at the *Facoltà Teologica dell'Emilia-Romagna*, the interprovincial institute of Philosophical studies of the Provinces of Italy and Malta located at Bologna. He was the Director of the Institute of Religious Science “*Ss. Vitale e Agricola*” in Bologna and the President of the Congregation of the “*Servi della Eterna Sapienza*”. Just before his election, he was the Prior of the Convent of St Dominic in Bologna. Fr Fausto succeeds fr Riccardo Barile who has just concluded his term in office.

Fr Aldo Tarquini is the new Provincial of the Province of St Catherine of Siena, Rome

The Capitular friars of the Province of St Catherine of Siena in Rome have elected fr Aldo Tarquini as their new Prior Provincial for the next four years. The Master of the Order, fr Bruno Cadoré has confirmed the election and fr Aldo has accepted.

Fr Aldo was born in Rome in 1941. After his novitiate year in 1960, he made his first religious profession of vows. At the completion of his initial institutional studies and formation, he was ordained to the priesthood in 1967. He studied theology further at the Pontifical University of St Thomas Aquinas (Angelicum) Rome.

For over twenty years, fr Aldo taught religion in various public high schools. He has been the Pastor of the Parish of San Marco and the Prior of the Priory of Santa Maria Novella both in Florence. Just before his election as Prior Provincial, he was the Pastor of the Parish of San Domenico di Fiesole in the Diocese of Fiesole, Florence. Fr Aldo succeeds fr Daniele Cara who has just concluded his tenure as Prior Provincial.

The Calendar of the Master of the Order for October 2013

Sept. 18-Oct. 9: Canonical Visitation to the Province of St Joseph, NY
15-31: Canonical Visitation to the Province of India

All articles are available on the website of the Order – www.op.org