In this 800th Jubilee Year of the Dominican Order being entrusted by the Church to go forth and preach the Gospel, we, 200 Dominican friars, sisters, laity, nuns, priest associates and youth, ministering in 50 countries in all corners of the world, have gathered in Salamanca, Spain, from 1-5 September, 2016, to reflect on how our Dominican Family can renew its mission through the promotion and defence of human rights.

While the terminology of “human rights” is relatively recent, there is a growing consciousness in the Church that the focus on human rights touches and unifies every aspect of our work to respect and defend the inherent dignity and freedom of each and every person which is at the heart of the Good News that Jesus, the Incarnate Word, came to preach:

- **People and Creation.** Respect for human dignity and the promotion of human rights are inseparable from respect and protection of Creation in all its integrity. There cannot be a flourishing human species, exercising human rights, if Earth’s eco-systems are depleted and unprotected. This broad respect for the whole of Creation gives flesh to the Church’s understanding of the “common good”.
- **Justice and Peace.** Human rights enable us to translate the principle of justice into concrete, binding commitments. Human rights are recognized by the international community as constitutive of a
peaceful and democratic order. All persons have rights, freedoms and responsibilities, which in turn enable each one to build a just world and nurture peace.

- **Multiple Dimensions of Rights and Responsibilities of Each Person.** Human rights are now categorized into civil, political, economic, social and cultural rights. They are understood as universal, indivisible, and interdependent, while respecting cultural diversity. These principles, while not readily applied in our world, correspond to the emphasis of Catholic Social Teaching on the whole person.

- **Intellectual Life and Experience.** Each of the human rights challenges us to reconsider the purpose of our study and research. They call us to direct our intellectual pursuits to exploring the meanings and structural roots of violations of dignity and freedom. This focus can only be accomplished if we continuously listen with respect and compassion to the testimonies of those who suffer.

Following Jesus and Dominic, we, therefore, are called to preach this Good News in a way that can touch the hearts of all people: those who suffer, those standing with them, those indifferent to them, those oppressing them, and those who abuse God’s gift of creation.

It is, therefore, no accident that we are meeting in Salamanca. We wish to breathe in the spirit that inspired our brothers, Pedro de Cordoba, Antonio de Montesinos, Bartolome de las Casas, Francisco de Vitoria and other Dominicans of the 16th century centered around the Salamanca School. In close collaboration, they expanded the meaning of human community. Emphasizing the need to recognize and protect the rights of indigenous peoples of the "new world", Vitoria with his brothers laid the foundation of International Law and the need for global community and cooperation that has inspired the founders of the United Nations, today’s primary institution to promote global justice and peace.

Surveying the history of our Dominican Family, we recognize that often we have failed to promote and defend the rights of all. Nevertheless, throughout the ages, and even today, we acknowledge many brothers and sisters who are shining witnesses of compassion and defenders of the poor, the marginalized, the oppressed and the earth.

We recognize that we still have a long way to go to become true defenders of the rights of those who suffer, and so, gathered at this Congress, we commit ourselves to the following actions.

1. Embrace as an integral part of our Dominican charism the mission of justice and peace as constitutive to the preaching of the gospel.

2. Integrate Catholic Social Teaching and the defence of human rights into all aspects of the formation of the Dominican Family – brothers, sisters, nuns, laity, associates, priest fraternities, youth, and other movements and members of the family.

3. Promote the study of Laudato Si as a means for teaching an integral ecology that combines the well-being of humans with the whole of creation.

4. Adopt and promote the Salamanca Process which calls on Dominicans, our educational institutions, and ministerial programs to direct our study, research, analysis, and action towards addressing the challenges our world faces, thus creating a passionate synergy between our intellectual and apostolic lives.

5. Create and strengthen networks that enable collaboration at all levels of our mission.

6. Improve our structures of communication, using modern technologies effectively and seeking alternatives when necessary.

7. Develop and strengthen structures at all levels that facilitate the Dominican Family working together to address the root causes of injustice.
8. Strengthen the Dominican presence at the United Nations by ensuring that the voices of those suffering human rights abuses are heard at the highest levels through the sharing of the Dominican family on the ground and by increasing resources dedicated to that mission and concrete justice and peace projects.

9. Be in solidarity with our brothers and sisters whose mission experience is difficult and dangerous due to political, religious or economic factors.

10. Support those who take prophetic stands, like our early brothers and sisters, against sinful structures of power that oppress people and violate the whole of creation.

As we embark on this new stage of our history, we ask forgiveness for our many omissions, attitudes and actions against human rights, that have prevented the Good News being spread. We rely on the grace of God and the outpouring of the Holy Spirit so that, inspired only by the compassion of Jesus, we may become messengers of Truth and our preaching may bring hope to the millions of victims of violations of human rights and of the Earth that are crying out for Good News and for a new future.

● Between France and Finland, an artistic collaboration at the service of the Dominican liturgy

In the spring of 2014, my provincial Prior informed me of my assignment in Finland for my diaconal year. After ordination, here I am arriving at the beginning of September in Helsinki, where the Vicariate of Dacia (Vicariate of the province of France in the Nordic countries) has a small establishment: the three of us would spend the year at the "Studium Catholicum" (http://www.studium.fi/english.html), name under which our house is known in this country. Finland is a big country like Germany, where 5.5 million inhabitants live, among which 14 000 Catholics of a single gigantic diocese, distributed on 8 parishes served by around twenty priests: suffice to say it is in some way a country of mission! The country is now Lutheran, with an Orthodox minority, was evangelized by the Order in the thirteenth century, which explains a kindness and natural sympathy for Dominicans in this Nordic region, to the point that the Evangelical Lutheran Church of Finland has kept some traits of the former Dominican rite in its liturgy.

In the winter we were contacted by a musicologist and singer who worked on the figure of Saint Thomas Aquinas: Hilkka-Liisa Vuori, member of a research unit of the University of Turku in medieval studies devoted to figures of holiness, hagiography, and relics. They were very interested in the figure of Thomas because of the special destiny of his relics, transposed from Italy to Toulouse. These researchers therefore proposed to carry out a critical edition of the Office of the feast of the transposition of St Thomas’ relics, formerly celebrated on the 28th of January. Ms. Vuori already had many facsimiles and photos of Dominican manuscripts of the whole of Europe, but wanted to be closer to the Dominicans to enter more fully in the liturgical tradition of the Order. At this first meeting, the singer that I am, naturally began to hum the notes, and I was amazed to recognize under certain antiphons in St Thomas, the melody of a "O Lumen", and that of "O spem miram ", well known antiphons in St Dominic and still sung in the Order today. Little by little, I worked with Ms. Vuori on this critical edition for several months, evaluating choices between different variants of the same text by singing with her.

I returned to France after my priestly ordination, the provincial asked me to keep regular contact with Finland, in order not to lose my Finnish, in the learning process from which I invested a lot during my year in Helsinki. In November 2015, during my first passage in Finland, Ms. Vuori announces to me that the KONE foundation (Finnish company that especially manufacture elevators and escalators) has granted their research team a scholarship to record an album from this office of St Thomas. And she adds: "Naturally, you will record it with us! You are Dominican, a singer, brother of St Thomas : you cannot say no!" Like this I met Johanna Korhonen, second member of the duo formed with Hilkka-Liisa under the name of Vox Silentii , which already has a dozen of albums (Ancient Music) to her credit. I was honoured by this proposal, and impressed, a few months later, to find myself in the church of the ancient Monastery of the Brigittines of Naantali, in the south west of the country, in its empty nave except half a dozen microphones, with these two professional singers, to record extracts of the matins of St Thomas Aquinas. Even if I love singing and liturgy, the recording was an arid experience: Repeating until disgust the same piece, 8, 12, or even 15 takes, makes one lose the spontaneity of the song and the joy of the celebration! But what a joy to hear the final
result: here an extract of the antiphon "Tumor gule" which narrates a miracle of healing attributed to St Thomas: (see attached file)

The most beautiful was without doubt, in the spring of 2016, a concert with Hilkka-Liisa and Johanna in the Dominican church of Colmar, in Alsace. In the afternoon before the concert, in the municipal library located in our former convent, we were able to examine the manuscripts on which we worked the year before without ever seeing them. And in the evening, in the adjoining church, under the gallery of saints of the Order appearing in the windows, we were able to sing these pieces before an audience of 300 people, in the same place where our brothers sang for many centuries: in this year of the 800th anniversary of the Order, for me, it was a particularly strong experience. The collaboration with Vox Silenti finally found all its meaning: For Hilkka-Liisa and Johanna, it is not to sing for the pleasure of a rewarding artistic performance. The attitude of Vox Silenti is profoundly spiritual: at the heart of the approach is the conviction that these pieces are before anything prayers, texts for liturgical use, which require from the musician humility and spirit of service. That is why, in the ideal, we do not applaud at the end of their concerts, which are built as a liturgical office, respecting the sequence of Gregorian modes and the progression of the texts of the antiphons and responses.

The CD is finally here. Its production has asked of us a lot of work, particularly for the translations, for my part from Latin and Finnish to French. A few concerts of promotion are planned for this autumn in Finland, and without doubt in the spring of 2017 in Sweden. Autumn 2017 will without doubt see me assigned again in Finland... for new albums with Vox Silenti?
fr. Marie-Augustin Laurent-Huyghues-Beaufond op
(For any information on the CD, write to: marie-augustin.LHB@studium.fi)

● Fr. Bruno Cadoré, OP, to the Jesuits: The faith of audacity – the faith of the humble servant
The 215 members of the Jesuit General Congregation 36 celebrated Mass at the Church of the Gesù on October 2, to launch the Congregation. The main presider was Father Bruno Cadoré, the Master of the Order of Preachers (also known as the Dominican Order). The relationship between the Dominicans and Jesuits goes back to the conversion of Saint Ignatius, who would ask himself, “If Saint Dominic did such and such, why can I not?” Additionally, there is a tradition that when the General of the Jesuits dies, the Master of the Dominican Order is invited to celebrate the Eucharist. In this case, Father Cadoré was invited to preside at the Mass to launch the Congregation, which will accept Father Adolfo Nicolás’ resignation as Superior General of the Society of Jesus (Jesuits). Father Nicolás along with the General Counselors and all the other electors were present. Also present was a large number of Jesuits who live and work in Rome.

Father Cadoré, delivered a homily inspired by the Scripture readings of the day, the 27th Sunday of Ordinary time. These were excerpts from the prophet Habakkuk, from second letter of Saint Paul to Timothy and from the 17th chapter of Saint Luke’s gospel.

Father Cadoré began by drawing attention to the apostles’ request to Jesus: “Lord, increase our faith!” This is the mindset that is needed at the beginning of this General Congregation. The homilist explains: “This faith is necessary – even if it remains as modest in appearance as a mustard seed – because it is about daring to aim for the improbable: ‘you can say to this mulberry tree, be uprooted and planted in the sea, and it will obey you’. It is even more necessary, because it is to understand that, even if we aim for the incredible, it is about daring to say: ‘we are unworthy servants: we have only done our duty!’ An assembly such as yours (…) will without doubt move between the duty of constantly calling the Society to dare the audacity of the « improbable » and the evangelical willingness to do it with the humility of those who know that, in this service where the human engages all his energy, « everything depends on God”.

This audacity to aim for the improbable was Ignatius’ characteristic at the time he founded the Least Society of Jesus. Is it still possible in our time of crisis, while violence in so many forms is experienced? It is possible, says the Dominican to the Jesuits, if it is “this audacity to make heard through your commitments, your words, your solidarity, the always unexpected voice of the One in whom the world hopes, who reverses death and establishes life, the One to whom you seek to give the greatest glory?” It is only possible if it is
solidly founded on Paul’s advice to his friend Timothy: “To find the strength and creativity of fidelity in the breath in which the Spirit holds us as he leads us to encounter and to listen to the other, who creates a well of compassion in the heart of the person, who consolidates the unbreakable alliance with those who are entrusted to us.”

Finally, Fr. Cadoré insists on the fact that if the faith the apostles need has to be characterized by audacity, it has to be, at the same time, the faith of the humble servant, the faith of a life truly given for others. “Of what, precisely, are you the servant? Of a table, a table of sinners, a table of welcome for all to which are invited the blind and the lame, Pharisees and publicans, adulterers and good people. Your founder, Ignatius, prayed like this: ‘Lord Jesus, teach us to be generous, teach us to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and to ask for no reward save that of knowing we are doing your will’. Is this not an invitation, once more today, to place ourselves, all of us, at the service of this table?”

On Monday, October 3, the 215 electors will gather in the Aula of the Congregation to begin the first session of the plenary session of General Congregation 36. Father Adolfo Nicolás is expected to present his resignation on the first day of the Congregation.


- The Beginning of Human Life

Reflections on Ethics, Faith, and Health Care. A weekly publication of Dominican Friars Health Care Ministry of New York

I have written previously about the dignity and value of human life, but as we now reflect upon ethical matters concerning human life at its beginnings, those considerations bear repeating:

Human life is a precious gift from God. In its very first chapter, the Bible tells us, “God created mankind in his image; in the image of God he created them” (Gen 1:27). Human beings are made in God’s image, which accounts for the surpassing dignity and value of human life. We see that dignity most especially in the spiritual souls with which human beings are endowed, giving them the capacity to know and to love. The Catechism of the Catholic Church puts it this way: “Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons” (CCC 357). Because human beings are endowed with such dignity, human life is to be respected and protected. This is the basis for the fifth commandment: “You shall not kill” (Ex 20:13). Human life is inviolable. As the Catechism says, “Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being” (CCC 2258).

The Catholic understanding of the dignity and value of human beings is based on what God has revealed to us in Sacred Scripture and in the living Tradition of the Church. It is also deeply indebted to classical Greek philosophy. The Greek Philosopher Aristotle, in particular, articulates an understanding of human beings as composed of body and soul that is implicit in much of the Church’s theology and in many of her teachings. According to this Christian appropriation of Aristotelian anthroplogy, human beings, like all living things in this material creation, are composed of soul and body. The soul is the principle that gives unity, shape, and life to the body. The soul makes a thing the individual sort of living thing that it is. Fido the dog, for example, is an individual living dog so long as his dog soul is united with his dog body. Human beings are unique, however, in that they are endowed with spiritual souls by which they can reason intelligently and choose freely, by which they are made able to imitate the knowledge and love of God. The spiritual souls of human beings are also unique in their capacity to remain alive once they are separated from their bodies in the event we call death. Nevertheless, a human being, similar to every other living thing, can be identified when a human soul is united to a human body.
This last consideration is important because, in order to accord to human beings the honor and respect they deserve, we must be able to determine what is and what is not a human being. That is, we need to know when a human soul is united to a human body, in other words, when human life begins and ends.

Determining the precise moment of a human being’s death is difficult. Even deciding on the proper criteria to be used in making this determination is complicated and controversial. Fortunately, determining when human lives begin is easy. Contemporary science makes it clearer than ever that human life begins at conception.

The fact that human life begins at conception, at the moment when the sperm fertilizes the egg and a human zygote is formed with a genetic identity distinct from both parents, is commonly acknowledged. Even the most outspoken proponents of so-called “abortion rights” have long admitted that this is a biological certainty. At the present time, with advancements in embryology and the development of imaging technologies like sonograms, the question of when life begins is not at all difficult to answer and consensus has been reached.

However, the moral questions – the questions about how we treat human beings at the beginning stages of life – are not commonly agreed upon. Consensus on these questions has not been reached. Many people who recognize that human life begins at conception do not conclude that, in their early stages, human lives are inviolable, deserving honor and respect. Despite this lack of agreement in contemporary society, the Catholic Church offers clear answers to many of the moral questions concerning the treatment of human beings at the beginning stages of life. These will be the subjects of future reflections.

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

● **Dominican Sisters Europe (DSE) Meeting of Formators**

From the 22nd to the 26th of September 2016, the Novice Mistresses and Formators of the Dominican Sisters in Europe (DSE) met in Rome for the second time. The meeting was organized as part of the Joint Formation Programme of DSE under the direction of Sr. Else-Britt Nilsen, OP from Oslo, the Continental Coordinator of the Dominican Sisters International (DSI) for Europe.

In addition to the fraternal and cordial reunion and exchanges between the sisters, the question of the future of the formation of sisters in Europe was the central theme. What is the best and objective way to form young sisters today? What are the features of a modern formation programme? What are the expected challenges in different places? The meeting was moderated by fr Jean-Claude Lavigne, OP from Paris.

Unlike meetings in Europe, the language difference was not so diverse this time, all the participants understood either English or French sufficiently. So Sr. Laetitia Youchtchenko, OP and Sr Marie-Therese Clement, OP (International Coordinator of DSI) assisted with the simultaneous translations between these two languages and they were excellent at it.

The sisters visited the Convent of Santa Sabina where fr Michael Mascari, OP, the Socius for Intellectual Life offered an insightful tour of the convent and basilica. The entire meeting was an opportunity for an intercultural regeneration to which each sister brought something unique from her homeland.

● **Salamanca Human Rights Congress**

200 Dominican friars, sisters, laity, nuns, priest associates and youth, ministering in 50 countries in all corners of the world, gathered in Salamanca, Spain, September 1-5, 2016, to reflect on how our Dominican Family can renew its mission through the promotion and defense of human rights.

Hearing from a Dominican historian, participants reflected on the history of Dominican engagement in the human rights arena, even before the development of the term “human rights.” After hearing about the Church’s view on human rights, the group was challenged to look at obstacles that prevent the defending of human rights being integral to Dominican preaching. Along with presenters sharing about Dominican involvement today, others highlighted key global human rights challenges in our time.
All of this laid the groundwork for participants to develop concrete recommendations as they met in workshops on: strengthening justice and peace structures; engaging intellectual institutions; having a greater impact on the United Nations system; developing networks on human rights issues; noting processes that provincial, congregational and general chapters need to consider; and integrating the promotion and defense of human rights into the formation process.

The meeting also included regional and language breakout sessions as well as the screening of the award-winning documentary South Texas Gentle Men of Steel - Los Padres (Pluma Pictures) by Armando Ibanez, OP (Southern).

For photos of the event, enjoy the links below.
From fr Philip McShane
https://goo.gl/photos/ZfLP8iQ9EH4qfGG19
Flickr account of the Province of Hispania
https://www.flickr.com/photos/dominicosweb/page1
Videos: From the Youtube account of the Province of Hispania
https://www.youtube.com/channel/UCld_8hUj9Wm7O5pnx8wLkQ

**Global Colloquium in St Louis Celebrates 800 Years of Dominican Preaching**

This year the friars of the Order of Preachers (Dominicans) celebrate their founding 800 years ago in 1216 by St. Dominic. To celebrate this Jubilee Year, Aquinas Institute of Theology is collaborating with Dominicans at the Institute for Pastoral Homiletics in Germany and the Institute for Preaching in the Philippines to host “The Way of the Dominican Preacher: Go and Do Likewise!” from October 10 to 14, 2016 in St. Louis, Missouri. The goals of this colloquium are to celebrate the Jubilee as a global Order of Preachers and to build an international network of relationships to promote preaching in the Roman Catholic Church.

Keynote presentations of the colloquium will be held at the Saint Louis University Center for Global Citizenship and are open to the public with free admission. These presentations will be:


- Wednesday, October 12 at 9:15 a.m.: “Tame the Dragon: Dominican Sisters Preaching” with Sr. Sara Boehner, O.P., Prioress of the Dominican Sisters of Bethany, Theologian and Economist (Waldniel, Germany).

- Thursday, October 13 at 3:00 p.m.: “The Preaching Mission of a Dominican Lay Woman: A Personal Profession of Faith-Life” with Ms. Mary Erika Bolanos, Ph.D., Dominican laywoman and Professor of Theology at the University of Santo Tomas (Manila, Philippines).

The Dominican friars, sisters, nuns, and laity who have been invited to represent their preaching ministries from around the globe will also attend other workshop sessions during the week.

The colloquium will begin with Evening Prayer on Monday, October 10 and will conclude after Morning Prayer on Friday, October 14.

Aquinas Institute of Theology is a Roman Catholic graduate school located in St. Louis, Missouri. It is sponsored by the Order of Preachers (Dominicans), Province of St. Albert the Great. Offering a number of both on-campus and online graduate degree and certification programs, Aquinas Institute's foundation in the Catholic faith and in the Dominican mission is to educate men and women to preach, to teach, to minister, and to lead. Aquinas Institute is an international leader in Roman Catholic preacher education.

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• **Tackling the Serious Issues of Interfaith Cooperation, Racism and Islamophobia**

**Comments and reflections on the President’s Interfaith and Community Service Campus Challenge, September 20-23, 2016, Washington, D.C. Campus Challenge**

The President’s Interfaith and Community Service Campus Challenge met with a grand success as it brought together around 600 Presidents and Directors of various universities, colleges, interfaith dialogue centers and some students from all over America. There were 60 international scholars from 31 countries who were invited for international conference and share their experiences of peacebuilding, interfaith dialogue and their vision how to spread vision of much needed dialogue among religions. The writer of this report (Fr James Channan OP, Director Peace Center Lahore, Pakistan) was invited from Pakistan. This global event was organized with the very dedicated team of Georgetown University and Gallaudet University in Washington, D.C. This conference began on 20th of September and ended on 23rd of September. Main venue of the conference was Georgetown and Gallaudet Universities. The program also included guided visit to the White House.

Here are my comments and reflections on this global event.

1. Sensing the grave need of interfaith cooperation and serious issues of racism and Islamophobia which had which had arisen especially after the tragic incident of 9/11 President Barack Hussain Obama emphasized interfaith cooperation and community service – interfaith service”. He took the initiative to build bridges and positive understanding among different faith communities. The US Department of Education Center for Faith-based and Neighbourhood Partnership works with the White House and the Cooperation for National and Community Service to lead the President’s Interfaith and Community Service Campus Challenge. At the initiative and invitation from President Obama now there are over 600 institutions of higher educations who have committed themselves to interfaith and community service challenge.

2. The signs of Islamophobia has become evident in USA and as a result Muslims felt insecure and threatened and program is to message of acceptance of religions and in particular to Muslim community as they are a significant minority in the United States. It was also expressed by some Muslim speakers. One example of a Muslim lady was given as she had written a personal letter to President Obama that she is experiencing humiliation and discrimination, firstly because she is a black and secondly she is a Muslim. President Obama invited her and expressed his deep concern for her and consoled her.

3. This initiative which started 6 years ago after a consultation was done by a committee on how to bring about more harmony among people of different faith communities. Melissa Rogers was Chairperson of this committee. Now she is serving as Special Assistant to the President and Executive Director of the White House Office of Faith-based and Neighbourhood Partnership. She welcomed all the delegates and extended message from the President of USA. She admired the great success of this event.

4. It was in 2015 that President’s Interfaith and Community Campus Challenge decided to make this initiative from national to global. Thus Present Obama personally invited 35 scholars from 26 countries. These scholars are known for their significant role in promoting interfaith dialogue. Fr James Channan OP a Dominican from Pakistan and Director of Peace Center Lahore was invited for this international conference in 2015 and he was also invited this year to participate in this international gathering and share his experience on interfaith dialogue and peacebuilding.

5. I am deeply moved to see such significant and positive response from 600 universities and institutions of higher education and learning. It is because the future of the nation lies in the hands of young students as they will be taking care of their country by fulfilling so many leadership responsibilities. Therefore, it is of prime importance that young generation must be trained to live in harmony with the believers of various religions and develop deep respect for them, avoid looking down upon them and discriminating them on account of their religions. The must be trained to respect diversity and focus on what unites us rather than what divides us.

6. Besides Muslims who were projected being made target because of Islamophobia there was a talk about Jewish community as well who also face problems on account of their religious affiliation. Ira Forman, U.S.
Special Envoy to Monitor and Combat Anti-Semitism present very rich input on this issue and how to overcome it. He also mentioned curial and ongoing issue of Muslims and Jews in the Palestine.

7. Ms. Tina Tchen, Chief of Staff, Office of the First Lady, White House, Chief Advisor to First Lady Michelle Obama gave armchair was interviewed by Carrie Hessler-Radelet, Director, Peace corps. Ms. Tina emphasised the need to educate girls and how the initiate of the First Lady is being carried on in 35 countries as thousands of girls are being educated. She also mentioned Mala Yousafzai and her passion to educate girls. She remarked that Taliban and Boko Haram do not want to educate their girls for they are do not want their countries to progress.

8. There were several workshops on different topics related to interfaith dialogue and collaboration and learning. Several scholars of different countries took part in panel discussions and in these small group discussion.

9. The imperative role of media in interfaith peacebuilding was also surfaced. It was lamented in one group discussion that media both electronic and print is not playing sufficient role as it does not give much coverage to faith related events. Very often media gives coverage to tragedies and extremist and radicals attacks.

10. I realized that America is going through several ethnic, religious and social issue and these need to be addressed very affectively.

11. There was a great emphasis on national unity and solidarity for the progress and prosperity of the country.

12. A presentation was also made on King Abdullah Ibn Abdul Aziz Dialogue Center (KAICIID) by Patrice Patrice Brodeur, Senior Advisor of this center. This KAICIID Dialogue Center has organized international conference in Mecca, Saudi Arabia, Madrid, Spain, Vienna, Austria and New York United States. Dr. Patrice emphasized the interreligious dialogue and inter cultural dialogue as well. He also admired of Pope Francis he was meeting with leaders of different religions in Assisi, Italy.

13. The grave problem of refugees and how to prevent violence in youth were also discussed. It was reported that USA plans to accommodate 80,000 refugees in the current year and 110,000 in the coming year.

14. There were a couple of Christian priests and pastors, Muslim Imams, Jewish rabbis and Buddhist monks. The Imam of Georgetown, Mr. Omer shared his experience and gave a video presentation of the work he is doing with the religious leaders of 3 monotheistic religions, Judaism, Christianity and Islam.

15. There were 3 representatives from Pakistan, Dr. Amineh Hoti and Ali Tariq from Islamabad and Fr James Channan OP from Lahore. Each one of them made a couple of interventions during the entire conference.

16. How nice it would be if Presidents, Prime Ministers and Kings of various countries also adopt this model and take up such kind of initiative and promote interfaith learning in their universities, colleges, center and places of learning. If such interfaith courses are taught in the places of learning these can bring significant positive change in the minds of adults and they will respect all persons of their faiths. There will no prejudices. And our world will become much safe and lives of millions will be saved who confront prejudice and humiliation on account of their faith. This will also help to solve the problems of religious minorities such as of Christians in several countries.

17. President’s Interfaith and Community Service Campus Challenge has set a good example for rest of the world for interfaith learning at national level. And make universities and colleges beacon of light for interfaith cooperation and thus destroy walls which divide us and build bridges which unite us.

 Reported by: fr James Channan OP, Peace Center, Lahore Pakistan
• **Meeting of Dominican Students of History**

*Toulouse, 14th–16th September 2016*

The Historical Institute of the Order of Preachers recently held a meeting of Dominican history students which took place in the very hospitable atmosphere of the St. Thomas Aquinas Priory in Toulouse from the 14th to the 16th of September 2016. In organising this meeting, the Institute has taken up the former tradition from 1998–2006. Ten friars from eight provinces of the Order (Hispania, Toulouse, Colombia, Holy Rosary, Argentina, St. Joseph in the USA, Malta and Switzerland) who are historians-in-training or potential historians of the Order participated in the seminar. In light of the Jubilee year, Toulouse was chosen as a fitting location because of its role as the cradle of the Order.

The friars had the opportunity to get to know the work of the Institute, to establish contact with the General Archives of the Order, represented by the archivist fr. Gaspar Sigaya OP, as well as to learn about some of the research projects carried out by advanced Dominican historians in cooperation with other, non-Dominican scholars and institutions. Fr. Paul-Bernard Hodel OP, professor of Church History at the Faculty of Theology in Fribourg, spoke about a collection of sources on Saint Dominic on which he is currently working. Fr. Augustin Laffay OP, a member of the Historical Institute and archivist of the Province of Toulouse, presented the online biographic dictionary of French dominicans (Dictionnaire biographique des frères prêcheurs. Dominicains des provinces françaises: XIXe-XXe siècles), which is a common project of scholars of the École des Hautes Études en Sciences Sociales and the Dominican provinces of France and Toulouse.

Excursions to places related to Saint Dominic and the Order in Toulouse, Prouilhe, Fanjeaux and Sorèz (the town where fr. Henri-Domunique Lacordaire OP is buried) were another element of the program. Guided visits to the Toulouse Municipal Library and to the Haute-Garonne Department Archives were also arranged where the participants could take a look at several manuscripts and archive records of the former priory ‘Les Jacobins’. It is worth mentioning in this context that the group received a very friendly welcome and a very competent guided tour in both public institutions. Probably the highlight of the visit to the Department Archives was the presentation made by fr. Paul-Bernard concerning the bull of Pope Honorius III, given to Dominic and the community of Saint Romain on the 22nd of December 1216, which is often wrongly called “the bull of the confirmation of the Order of Preachers.” Finally, the visit to the archives of the province of Toulouse has to be mentioned as well.

Naturally, in the course of these three days the “young historians” had a chance to present their own research projects, which cover the history of the Order from the 13th to the 20th century. It is to be hoped that they will proceed successfully in their work.

The aim of this meeting was twofold: to offer a contribution to the professional training of Dominican historians and to form or strengthen connections between them. The research and promotion of the Order’s rich history depends on cooperation between scholars. For it is equally valid for historians what St. Thomas Aquinas wrote in his Contra impugnantes cultum Dei et religionem: “in the acquisition of knowledge society benefits much from having many studying together, for sometimes what one does not know another may discover.”

At the next meeting of the Dominican history students, which is scheduled for 2018, we would be pleased to welcome students from among Dominican sisters and lay Dominicans.

Fr. Viliam Štefan Doci OP  
President of the Historical Institute, Rome

• **Installation of Archbishop Christopher Cardone OP, of Honiara – Solomons style!**

A number of men and women officials, dressed in their colourful red shirts covered with white hibiscus greeted us at the cathedral door at 6.00am as we five Australian sisters came to take our places with our Solomon Islands Dominican Sisters for the Installation Mass that was to begin at 9.30. Their warm welcome was echoed time after time by so many of the thousands of Solomon Islanders who came to take their part and show their gratitude to Bishop Chris for taking on this new challenge among the people of the extensive, remote archdiocese.
It is difficult to express the sense of great joy, deep faith and sheer exuberance that surrounded the installation of the third Archbishop of the diocese of Honiara last weekend! The local people were joined by priests and religious from all over the Solomons, bishops from New Guinea and Fiji, and Sydney’s fellow Dominican Archbishop Anthony Fisher OP, as well as the affectionately remembered emeritus Bishop of Gizo, Bishop Bernard O’Grady OP, and of course the much loved retiring Archbishop Adrian Smith SM. The Governor General, Sir Frank Kabui, cabinet ministers, ambassadors and other dignitaries also added their flavor to the event. There was a very special welcome reserved too for Archbishop Chris’s 87 year old father and step-mother, his sisters, brother and friends who travelled from the United States for this unique occasion.

Bishop Chris was escorted from the Archbishop’s house by dancers in local dress and pan pipers, only to be greeted at the Cathedral door by warriors who enquired whether the party was friend or foe. Once that issue was settled the singing began, led by the Dominican Sisters and the Seminarians, rich in harmony and full volume. The music of the mass parts, ‘Misa Loga’, so joyful and simple, was composed by Sr Margaret Scharf OP from WA during a recent visit to the Dominican Island. Who could forget the young warriors dancing the Gloria around the altar, or the gospel procession in which dancers preceded the book carried by a young man who in turn was carried on the shoulders of some of the diocesan youth, or the large group of hearing-impaired students who signed their way through the ceremonies from their special place at the side of the sanctuary. And we were so proud of Sr Saniela OP as she sang the responsorial psalm, and the two Dominican sisters who read some of the prayers of intercession which were said in the eight most common languages of the islands.

After the reading of the official letter of appointment Archbishop Chris spoke magnificently of his new role and his joy in ministering among his people. He referred especially to his motto, long held, ‘Serve the Lord with Gladness’. This was indeed already evident in the way Mass was celebrated and the Word proclaimed as Archbishop Chris directed. Central to the Mass was commemoration of the Diocesan Feast of the Holy Cross, a sober reminder of the challenges Archbishop Chris will face in his new ministry, but also a constant reminder of the resurrected Christ whose sacrifice gives our Christian life meaning.

When the Eucharistic celebration ended, the joy did not. Many hours of feasting followed, and, more importantly, the many gifts from the various mission stations were brought to the new leader, accompanied by dancing and more rich traditional singing.

The following morning, and there were some who had enjoyed the festivities through the night, there was a Mass of Thanksgiving – another cultural festive expression of faith and joy. Archbishop Anthony Fisher preached so well at the invitation of his fellow Dominican friend. Sunday’s texts marked the feast of the Holy Name of Mary, the title under which Mary is the protectress of the Solomon Islands.

More feastng and celebration was the order of that day too. Unfortunately, some of us had to return to Australia. What an experience we shared with our Sisters and the Solomon Islands people! And what a privilege to witness such faith and culturally diverse expression of liturgical joy.

We wish Archbishop Chris ‘Ad Multos Annos’ and many blessings as he walks into a new future with the people of the friendly isles.

OPFAM

The Justice, Peace and Integrity of Creation (JPCC) National Assembly of the Dominican Family in the Philippines

The Justice, Peace and Integrity of Creation (JPCC) National Assembly of the Dominican Philippine Province and Dominican Family held last August 10, 2016 at St. Thomas Hall, Colegio San Juan de Letran (CSJL), Manila (Philippines). It started with opening prayer by Mrs. Elsie Erranista and Letran Templars Singing Ambassadors. The participants was welcomed by Rev. Father Boyd Sulpico, OP, Executive Vice President of CSJL and followed by Opening Remarks given by Rev. Father Gallardo Bombase, OP, Promoter of JPCC.

OPFAM
Assistant Professor Mark Anthony D. Abenir, DSD, Director of UST SIMBAHAYAN presented the January 2016 National Assembly Report. He shared the JPCC’s 3 E’s strategies: Educated, Encourage, and Empower. These strategies will be keys in delivering and expressing concretely the JPCC Ministries in Anti-Human Trafficking, Street Families and Urban Poor, Women and Children, and Environmental concerns. Through these ministries, JPCC will have to establish concretely its advocacies through four (4) key programs to work with and these are Livelihood programs, Delas Casas Conferences, Advocacy Campaigns, and Publications and Researches.

After the presentation, there were substantial points raised by some participants, and these are the following:

a. 3 Es must be concretely translated into workable strategies in relation to the components of JPCC ministries;

b. appreciated the presentation of January 2016 report;

c. emphasized the importance of genuine involvement and engagement in the communities. This must be concretely expressed in working with communities for development and empowerment; and

d. emphasized on what is really the focus of the Dominican Family when it comes to JPCC concerns.

Reverend Father Virgilio Ojoy, OP, University of Santo Tomas (UST) Associate Professor of Theology discussed and delivered lecture for the part of “One Dominican Family Working Together in Doing Justice and Peace in the Philippines: A Challenge” through his paper entitled “Interpreting the Problem of Poverty in the Philippines: Towards Social Justice and Incarnation of the Church of the Poor.” Father Ojoy started the lecture by laying down the urban and rural/countryside poverty situation. His lecture considered urban poverty as a social phenomenon. The young people in the rural areas are not attracted to work at farm. He linked the complex relationship between urbanization and globalization in a macro-perspective of poverty where the culture of consumerism and alienation are prevalence (quoting Reverend Father Pedro Salgado, OP). In a micro-perspective, Father Ojoy emphasized the need for sociocultural analysis and focus on human agencies by strengthening the positive characteristics of values of utang na loob, pakikisama, and projecting the future through concrete plan of action and measurable indicators.

With all the reasons and rationale mentioned, Father Ojoy posted challenges towards social justice and incarnating the Church of the Poor. These can be done through the following:

a. reviewing and formulating policies on social justice-related matters in respective Dominican institutions;

b. JPCC must advocate and work for equitable distribution of society’s resources;

c. micro-perspective of poverty must be drawn from the poor persons; and

d. simplifying lifestyle as a response to live social justice.

After the lecture, there were several points raised and discussed further by participants and Father Ojoy, and these were mainly critic on the situations during the first months’ incumbency of President Duterte:

a. The government is serious about the specific issues of illegal drugs, contractualization, and impact of globalization to laborers. We should support the initiatives of the government for these specific concerns;

b. The drug related-issues are contributing to the contemporary complex social realities. That the killings happening now can be categorized into three possible means: killing of assets by police; killing by drug lords; and resistance from the pushers.

c. Duterte’s effort must not be put into generalization and each case must be objectively assessed.

After the lecture of and discussion with Father Ojoy, another speaker in the name of Assistant Professor Louie Benedict Ignacio, former Dean of College of Liberal Arts and Sciences of CSJL, talked about the “Dominican Lay Partners in Education: Ways for Collaborative Work in Justice and Peace.” Professor Ignacio shared that education is a work of cultivating a civilized society. Through this mission, Dominican is living and witnessing the Dominican Charisms in education (evangelizing, integral development, and providing life-skills). These Charisms are guiding principles and at the same time, a challenge to be
addressed in the midst of complexities of our times. Education has to be translated into responsiveness for social involvement. As teachers in Dominican educational institutions, teachers are agents of social change, justice, and peace.

After the lecture, there were vital points emerged that are crucial not only with the identity of the Dominican but also with other Catholic educational institutions:

- Most of the leaders of our society are graduates of Catholic schools but it seems that the characteristics of leaders are very unchristian;
- Leaders, as human beings, have the freedom to choose between good and bad;
- Leaders are pressured by their political and family interests. Other institutions also contributed to the “misguided tendencies” of leaders; and
- As a resolution and challenge to all participants, Dominican and Catholic educational institutions have the tasks to correct the mistakes and strengthen its mission in education toward social change.

After the discussion, there was a workshop through regional groupings on how to strengthen the collaboration on JPCC Ministries. The workshop was facilitated by Assistant Professor Aurora M. Penafort, Directress of Center for Community Development of CSJL. The result of the respective workshops presented:

- The Mindanao group commits themselves to focus on urban poor and street families, and women and children. Especially with Badjaos in who migrated in Davao City. Their plan is to coordinate with barangay officials and conduct community profiling and needs assessment to be able to establish programs (like health and education).
- The National Capital Region commits themselves on anti-human trafficking and environment. In line with anti-human trafficking, the group will establish awareness program (training of pool of speakers and awareness campaign in schools and communities), and sheltering the victims of human trafficking. While in environment, group commits to establish programs that will witness Pope Francis’ Laudato Si.
- The group of Pangasinan, Tarlac and Pampanga commits themselves to campaign against human trafficking through preventive measures to protect the women and children. They will organize forum sometime on November 2016. Campaigns will prioritize the schools and parish in Manaoag, Pangasinan. Also, they commit themselves to work for environment and indigenous peoples through education and will link with non-government organizations (NGOs) and government organizations (GOs).

After the workshop reporting, Sr. Cecille Espenilla, OP, JPIC Coordinator of Siena Schools and DSI-Regional Promoter of Justice and Peace in Asia Pacific presented the draft of the Dominicans in the Philippines’ Report to the United Nations to be able to validate and seek for the opinions and insights from the participants.

The assembly ended and closed through a Mass Celebration officiated by Reverend Father Gerard Timoner III, OP, Prior Provincial of the Dominican Province of the Philippines. The whole-day JPCC assembly was emceed by Assistant Professor Romulo Hobo, III and hosted by the CSJL.

By Assistant Professor Froilan A. Alipao, MCD Assistant Director, UST SIMBAHAYAN Community Development Office

- **Acting, traveling Dominican nun brings woman-power saint to Valley, talks about women’s role in church**

Dominican Sister Nancy Murray is an extraordinary nun.

She has spent the past 13 years traveling the world performing her one-woman show, “Catherine of Siena: A Woman for Our Times,” about one of the Roman Catholic Church’s most influential women.

In the 14th century at the age of 27, the laywoman showed up unannounced at the doorstep of the pope, who was then living a kingly life in France, and persuaded him to return to the Vatican in Rome – a contribution
to the faith that later earned her sainthood and being named a doctor of the church. She is one of only four Catholic women to earn this rank, given to saints recognized as having special importance.

Murray – sibling of well-known actor and comedian Bill Murray – is bringing St. Catherine’s tale to St. Mary’s Catholic Church in Visalia on Saturday to help Serra Club Kings-Tulare celebrate its 10th anniversary of supporting people in religious vocations. The majority of club members are women, and many see St. Catherine as an inspiration.

St. Catherine “was very feisty in her day,” says program chairwoman Jan Rose. “Women didn’t do those things. They didn’t have the voice they have today, and she had a voice. When you think that was over 700 years ago that she lived, it was an amazing accomplishment for someone so young.”

Murray loves to share this trailblazer. The Michigan woman has now done close to 800 Catherine of Siena performances. After doing her first in 2000, the Adrian Dominican Sisters asked her three years later to start touring full time after receiving a flood of requests for performances.

Interestingly enough, Murray became a nun 50 years ago partially because she longed to travel, at a time when a traveling, acting nun was an inconceivable thought.

She suspects her traveling-nun idea was influenced by growing up across from a convent. She would watch with reverence when the nuns lined the street, waving their handkerchiefs down the road at a departing nun. Murray knew that meant one was headed back to Europe. As a young woman, she sent out applications to join the Peace Corps and the Dominican sisters, and the nuns accepted her first.

Over the past 50 years, she has seen a number of changes within the Roman Catholic Church, with women increasingly given more opportunities to serve in leadership roles. She is excited to perform in Visalia for a group that supports these positions for men and women in the church. She hopes opportunities for Catholic women continue to expand, but recognizes some change comes slowly.

What is scarier for people, she asks with a laugh, allowing priests to be married, or female priests? She suspects the church will allow priests to marry before it allows female priests, “but they might happen at the same time, who knows?”

Is there any evidence within the Christian faith that women should be allowed to be priests? Yes, Murray says. A closer examination of Mary Magdalene makes this clear.

“She was the first to preach the good news of the Resurrection …there was something about the way she spoke that stuck in the hearts of those Apostles,” Murray says. “She was the apostle to the Apostles.”

St. Catherine was similarly convincing. Before embarking for France to bring her pope back to Rome – against the wishes of many closest to her – she already had gained a reputation as a persuasive diplomat. The pope, learning of this, wrote letters to her, dispatching her across the region to help stop conflicts, where she persuaded people to lay down their arms and live in peace, Murray says.

Rose says women continue to play an important role: “The sisters and laywomen in the church are very influential. If (people) want something done, that’s where they go. … I think women have always carried the banner for the church. They are the ones who have the families and carry the faith in the family, and I think that’s the biggest contribution.”

Rose has no problem with an all-male priesthood. She says it’s tradition, and changing that would stray too far from tradition.

But over the past century, there have been a number of other permitted changes for Catholic women, who can now serve as parish administrators and chaplains.
Serra Club secretary Patty Fawkes says, “There are multiple ministries in our church that women can be a part of – most importantly, serving as a Eucharist minister at the altar.

For Murray, her acting is a new form of ministry.

Serra club historian Bernadette Miller is ready to be inspired by the Catherine of Siena performance.

“It’s also a way for women to see different roles throughout history in the church,” Miller says, “I hope some younger members are in the audience.”

Carmen George

• 'It's quite a significant decision' - former Manchester United star continues journey to priesthood in the Irish Province

It's not often you can describe a footballer as a spiritual man. Between the WAGs, Cheshire mansions and Range Rovers, other more colourful words spring to mind.

But in the case of Philip Mulryne, "spiritual" is spot-on. The former Manchester United and Northern Ireland midfielder made his Solemn Profession to the Dominican Order on Sunday.

He will now spend the next year studying theology and pastoral care to become a fully ordained priest next summer.

Father Denis Murphy, a member of the Dominican Order based in Galway, explained that all prospective members have to spend a year as "novitiates".

They dedicate themselves to prayer, study of Dominican history and daily participation in mass before moving on to three years of Simple Profession.

After the three years they make their Solemn Profession, a lifelong vow to the Dominican Order.

Father Murphy said: "At the end of the three years the order will have the choice of taking the person in and the person will also have the choice of whether they want to join.

"It's quite a significant decision."

Philip made his Solemn Profession at St Saviour's Priory in Dublin during mass.

Bernard Treacy, editor of the theology journal Doctrine and Life, said: "They lie down and are asked, 'What do you seek?'.

"They reply, 'God's mercy and yours', before they put their hands onto the friar's hand in the medieval gesture of fealty."

Treacy explained that the reason for lying down was to turn one's body into a physical symbol of faith.

The ceremony was a far cry from Philip's footballing glory days in 1998, when he scored a hat-trick for Manchester United as a 20-year-old, albeit in a pre-season friendly against Birmingham.

His infamous antics in 2005 are also remembered, when he and Jeff Whitley were barred from qualification matches against Azerbaijan and England.

The duo were sent home in disgrace by manager Lawrie Sanchez when they returned to their hotel in the early morning.

The Dominican Order however could not provide a more different lifestyle.
Treacy said one of the key aspects of the Order was to, "do everything thoughtfully, and not to take anything at its face value".

He said: "There's a duty to share and appreciate that everybody's involved in a search for wisdom."

Founded in 1216 by Spanish priest St Dominic de Guzman, the Dominican Order is famed for its contributions to science and theology.

Irish Dominicans have churches in Dublin, Cork, Galway and Tralee, as well as houses in Tehran, Iran and Rome, Italy.

* Belfast Telegraph

"Let's walk together": an Outreach Mission of the Dominican family of the Roman Province

From August 28 to September 4, in Pratovecchio (Arezzo), we had an Outreach Mission organized by the Dominican family entitled "Let's walk together", inspired by the encounter on the way to Emmaus in the Gospel of Luke.

The Secretariat of the Dominican family of the Roman Province of St Catherine of Siena (composed of the Provincial Promoter, fr Christian Steiner, the nun, Sr Giovanna Figini, and the lay Dominican, Edoardo Mattei), in fulfilment of the mandate of the meeting of the representatives of the different Dominican communities, have been working for several months on the program and the planning of the missionary activities. With the help of the Provincial Promoter for Preaching, fr Antonio Cocolicchio, notices were sent to the entire family.

A band of missionaries was set up, about twenty friars, nuns, sisters and lay Dominicans from all over the Roman Province (which includes the regions of Abruzzo, Lazio, Sardinia, Tuscany and Umbria). This is a witness to the unity of the Dominican family and its commitment to the charism of St. Dominic at the service of the Church.

For the first time, the Dominican family has preached together - friars, nuns, sisters and lay people - joining together in the "Sacra Praedicatio". The atmosphere of happiness and communion characterized the entire mission.

We all had the feeling of being at the time of Prouille: we were leaving the Dominican monastery of Pratovecchio for the mission sustained by the constant prayers of the nuns. In the evening, we were returning tired but eager to recount to our sisters the wonders we had experienced.

The mission has borne many fruits and we received the confirmation on Thursday morning when we entered the church and everybody was injured: arm in a sling, wrist brace, a limp for the ankle with osteoarthritis or sprain, and then cervical, broken toe ... our enemy had visited us in the night but we have not been defeated.

Preaching is often identified with evangelization, which is part of it without exhausting its meaning. Preaching presupposes a spiritual life of prayer and meditation, supported by the sacraments of the Eucharist and Reconciliation, and the study of the magisterium and theology to support the reasons for faith and expose the errors and "heresies". In fact, the world has changed and we are not immune to these changes rather we live them every day. We are constantly challenged by innovation to continue to communicate the Gospel and to be a true presence of salvation and hope.

The objective of the Outreach Mission was: to support the faithful, to encourage the doubters and to confront the skeptics. There was no claim of proselytism but only the urgency of announcing the Good News to all because "every person has the right to hear the «Good News»" (Redemptoris Missio, 46).
After morning prayer and the Mass of commissioning, the mission started with activities for the little boys, the Eucharistic adoration and confessions at the Camaldolese monastery, visits to the sick and the day ended with Street Evangelization where the missionaries met people on the streets and in the pubs or stores to bring the message to all.

The afternoon resumed with "Listening Centres", the Mission in the houses, and the public meetings in the square. During these meetings, a moderator would often ask one of the missionary a topical and pertinent question; from the war situation in Iraq to the labor situation in Italy, from the family to care for creation and to the challenges of the digital continent. Evening Mass was presided by a Dominican friar.

The day ended after dinner with a conference in the "Cenacolo" of the Dominican Monastery of Santa Maria della Neve and S. Domenico, where all the current issues were discussed and addressed. The Mission was opened and closed with the solemn Masses of commissioning and the closing Mass, the latter chaired by H. Exc. Mario Meini bishop of Fiesole.

Secretariat of the Dominican family

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**Official News**

- **Fr. Slavko Slišković has been elected and confirmed as the Province of Croatia**

  On Monday, 19 September 2016, fr Bruno Cadoré, Master of the Order of Preachers confirmed the election of fr. Slavko Slišković as the new Prior Provincial of the Province of Croatia for the next four years. He succeeds fr Anto Gavric who has just concluded his second term.

  Fr Slavko was born in 1975. He made his first profession of religious vows in 1995 and was ordained to the priesthood in 2000. He has a Master’s degree in Theology from the University of Fribourg, Switzerland (2000) and a Doctorate in History from the University of Zagreb in 2005.

  Since 2000, he has taught Church History at the Catholic Theological Faculty in Zagreb. He is the head of the Department of Church History at the Catholic Faculty of Theology and a member of the senate.

  Before his election, he was the Prior of Queen of the Holy Rosary Convent in Zagreb.

- **Fr. Naveen Saldanha is the New Provincial of India**

  The Master of the Order, fr Bruno Cadoré has confirmed the election of fr Naveen Saldanha as the new Prior Provincial of the Province of India. Fr Naveen has since accepted the election by making the profession of faith. He succeeds fr John Kusumalayam who has just concluded his tenure.

  Fr Naveen was born in 1972. He entered the Order and made his first profession in 1992. He was ordained to the priesthood in 2000. He has a Licentiate in Sacred Theology and also in Formation.

  At the time of his election, he was assigned to the Convent of St Dominic at Nagpur as the Master of Students. He was also a member of the teaching staff at St Charles Seminary, Nagpur and a member of the Provincial Council.

- **Prof. Fr Bruno Esposito, OP receives the Pázmány Prize**

  On September 16th, 2016, the Chancellor of the Catholic University "Pázmány Péter" in Budapest, Hungary, Prof. Szabóes Anselm Szuromi, O. Praem.; announced the awarding of the Pázmány Prize to Prof. Fr. Bruno Esposito, OP, Full-Professor in the Faculty of Canon Law at the Pontifical University of St. Thomas Aquinas.
"It is an extraordinary privilege for us to award Prof. Bruno Esposito OP, currently Full-Professor in the Faculty of Canon Law and former Dean of said Faculty as well as ex-Academic Vice-Rector of the Angelicum, together with two other professors; with our highest scientific recognition –the Pázmány Prize-on the occasion of the 20th anniversary of our Institute. This is due to his unique scholarly work in the science of canon law, and not only for his highly appreciated scholarly services at our Institute done by him since 2006, but also for his scientific contributions to this discipline of the Catholic Church. I would like to express my gratitude to you because the Dominican Order and the renowned University of St. Thomas –the Angelicum (Rome)– through Prof. Bruno Esposito OP, has enriched canon law instruction and research at the highest level at my University for the good of the Church."

-- Prof. Szaboles Anselm Szuromi, O. Praem

The festive event will take place in Budapest at the Pázmány Péter Catholic University on October 14th, 2016, in the presence of His Eminence Péter Card. Erdő, Archbishop of Esztergom-Budapest, Primate of Hungary.

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**Calendar of the Master of the Order for October 2016**

6-8: Jubilee Celebrations at Yamoussoukro
9-13: Preaching Colloquium at St Louis, USA
17-28: Canonical Visitation to the Province of St Martin de Porres, USA
31 Oct-2 Nov: Visitation to Songhai, Benin Republic.

*All articles are available on www.op.org*