

ORDER OF PREACHERS



The General Chapter of Trogir: The Conclusions



After 18 days of deliberations, the General Chapter of Trogir came to a close on the 8th of August, the Solemnity of St Dominic. The delegates have all put in their best in deliberating on several issues of great importance to our lives as an Order.

Working in different dedicated commissions, the brothers deliberated on the following; The Jubilee of the Order, Preaching, Common Life, Formation, Economy, Government and Constitution.

Through the inspiration of the Holy Spirit, they have taken some decisions for the good of the Order. Beginning and concluding with the Master of the Order, fr Bruno Cadoré, the brothers from the different commissions share some of their conclusions with us in this video.

Echoes of the XVIth International Study Week

The XVIth International Study Week for members of the Dominican Family in formation, organized by the Croatian Dominican Province and the recently established Institute of Saint Thomas, was held in Trogir, on the Island of Čiovo, from the 25th August to 1st September, 2013.

At the Dominican Convent of the Holy Cross and Sveti Križ Hotel, there were lectures and discussions on the main subject of the Study Week; *“Mary: the Example of a Person Who Listens”*. In line with the Jubilee theme of the Order for the year 2013 which is, *“Let it be done to me according to your word”* (Lk 1:38), this was a golden opportunity to consider the role of Mary in the theology and life of the Church.

The working part of the Study Week consisted of lectures, reading of texts, students' presentations and discussions. There were about twenty participants – students from Spain, Slovakia, Ireland and Croatia. The central topic was developed through a series of lectures given by Fr. Luc Devillers OP (France), Fr. Alberto Ambrosio OP (Italy), Mary-Gabrielle Mouthon (Switzerland), Sr. Marija Pehar (Croatia), Fr. Srećko Koralija OP (Croatia) and Fr. Marijan Biškup, OP (Croatia). The official languages of the Study Week were English, French and Croatian.



The Study Week was inaugurated by Fr. Srećko Koralija OP, the Regent of Studies of the Croatian Dominican Province and the Coordinator of the Study Week, who gave an introductory overview of the topic. The thematic diversity of this year's lectures shed light on the central topic of the Study Week and enriched our understanding of the role of the Blessed Virgin in the history of salvation.

Sr. Marija Pehar spoke about the historical and theological aspects of Mariology in her two lectures entitled "*Historical and theological aspect of Mariology*" and "*Mariology of the Second Vatican Council*". Fr. Luc Devillers gave us a Biblical and exegetic overview in "*The Magnificat!: The Canticle of the Handmaiden of God in its Cultural Context*". The Protestant understanding and perception of Mary was described to us by Mary-Gabrielle Mouthon in "*Reformation View on 'Glory to Mary' – Historical Overview*" and "*Reformation View on 'Glory to Mary' – Ecumenical Challenges*". She also spoke of the actual and possible bases for ecumenical unity. The interreligious dimension of Mariology was presented to us by Fr. Alberto Fabio Ambrosio OP in "*Mary in Islam – Quran and Tradition*" and "*Mary in Sufism*". Fr. Srećko Koralija OP talked about Mary in the Syrian Patristic period in "*Certain Aspects of Syriac Mariology*" and "*Mary in the Writings of St. Ephrem the Syrian*". Our final lecturer was presented by Fr. Marijan Biškup OP who gave us an overview of Mariology and Marian devotion of the Croatian Dominicans in "*Mariology of the Croatian Dominicans (13th – 20th Century)*" and "*Vinko Marija Gučetić (1682-1771): An Overview of His Mariology*".

At the very beginning of the Week, there were some presentations on some Church documents on Mary and at the end, there were brief summaries of the entire lectures. The Study Week came to a close at a round table session. The participants all took active part in the discussions

Sightseeing tours of some historical and cultural heritage of Trogir were organized for the participants and we have to mention that we were honoured to have the Mayor of the City of Trogir, Mr. Ante Stipčić visit us and deliver an address. Visit to the shrine of Our Lady of Prizidnica on the Island of Čiovo was a memorable experience for us. The shrine, with its chapel, was established by the so-called "glagolitic" monks. The Dominican brothers venerate its miraculous painting of Our Lady and Child by praying the Rosary before it.

The intellectual and cultural segments of the Study Week were rounded off with the liturgy. The parishioners and curious visitors could testify to the singing of the Liturgy of the Hours and the Holy Mass being celebrated in several languages. Our Dominican unity was made evident in a special way when two of our brothers from Slovakia renewed their simple vows at the hands of Fr. Marijan Biškup, a Croatian brother.

The climax of the Study Week took place on the 1st September when, in the course of the Sunday Holy Mass, two of our Novices made their simple professions and five postulants entered the Novitiate.
fr. Domagoj Augustin Polanščak, OP

Christ in Bronx

Corpus Christi Monastery in the Bronx

The Church is sometimes described as the Mystical Body of Christ, with Jesus as the head and the faithful as his members. The term Body of Christ, *Corpus Christi* in Latin, applies especially to the Real Presence of Our Lord in the sacrament of the Eucharist. When the faithful come to pray before the Eucharist, you can see how that Body of Christ is adored within the Body of Christ, which is the Church. At Corpus Christi Monastery in the Bronx, this is a daily devotion of its cloistered Dominican nuns. The white-hot intensity of such a closeness and devotion to Jesus is evident in the history of this beautiful monastery and the holy sisters within it.

Roughly 125 years ago, it began as the first community of contemplative women religious in New York City. Today, the Corpus Christi Monastery endures as an ongoing powerhouse of contemplative prayer directly supporting the Archdiocese of New York, even after generating a daughter Corpus Christi Monastery in California as well.



A native daughter of New York, Mother Mary of Jesus (born Julia Crooks) founded the Corpus Christi Monastery in May of 1889. She had led the first community of Dominican nuns in the United States when she founded the Blessed Sacrament Monastery in Newark, New Jersey, in 1880 with three other nuns from France (where she herself had entered the order), as well as an applicant from America.

Many people had deemed America “not ready” for women contemplatives, but with less than a decade of their powerful prayer, her community of four had grown tenfold in Newark. In the eighteen months it took to build the permanent monastery building in Hunts Point, Mother Mary of Jesus and her five fellow “off-shoots” had attracted another fifteen! Together, these twenty-one women devoted themselves fully to the contemplative life in a setting which was, at that time, a quiet country retreat for Manhattan’s well-to-do citizens.

Given over wholly to prayer within their gray stone Gothic cloister, the nuns of Corpus Christi have watched as the city expanded, engulfed them, and rushed onward to become the sprawling metropolis we know today. As the concrete jungle spread, Hunts Point’s pastoral countryside dwindled, its lone remnant being the modest meadow protected by the time-worn walls of the monastery. There the nuns still tend a vegetable garden and fruit trees to supplement their needs, though their flocks have long since disappeared into the annals of history.

On the cusp of their 125th year, the life of its dedicated nuns has changed little. Brought there at the behest of New York’s Bishop Michael Corrigan in 1889, the sisters received the charge of praying for vocations in New York, particularly for the seminarians studying for the priesthood. This has been their daily bread: rising early to begin their meditation and morning office, they come together five times throughout the day for common prayer, with work, meals, study, and adoration of the Blessed Sacrament balancing out the rest of their waking hours.

In this ancient rhythm, they live out the life instituted by St. Dominic over eight hundred years ago. Then, before the genesis of the Friars Preachers, he founded a cloistered community of women in Prouille, France. Consisting of devout young women converts, these first Dominicans received spiritual food from St. Dominic’s preaching and instruction, and in return nourished his missionary efforts through their prayers.

The nuns at Corpus Christi continue this work of intense prayer, carrying in their hearts not only the seminarians of New York but also the brothers being formed as Dominicans in this province, the benefactors of the monastery, and the people in their neighborhood and beyond. When asked about those for whom she prays, Sr. Mary of the Sacred Heart explains that the prayers of the nuns extend to the whole world: “We pray for peace in our hearts, peace in the neighborhood, peace in the whole world. We pray for each person in the whole world. We pray that one day the whole human race will live in peace and harmony.”

Starting with the first community in Prouille at the dawn of the 1200s, Dominican nuns have steadfastly maintained their prayers through times of persecution, war, and great social upheaval. The nuns at Corpus Christi, true to their heritage, have clung faithfully to their total surrender to God through the difficulties of our own time, and they look ahead to continue their mission no matter what the future may hold. Let us join our own prayers to theirs—that the Holy Spirit move the hearts of many to offer their lives to God as priests and religious—from Hunts Point to the ends of the earth.

fr Pier Giorgio Dengler, OP

"We have Family in Syria."

We have received a request from Sr. Ines Al-Jacoub, Prioress General of the Rosary Sisters of Jerusalem, for prayers for their Sisters in Syria and for all the people there.

Three of their Sisters were in Ghassanieh, where the parish priest was killed in last June. These Sisters have moved to Jordan. Two Sisters remain in Syria at this time.



Please make your contacts in the Dominican Family aware of this presence of our Dominican Family in Syria. Please encourage prayer for them, for all the people in Syria and for a peaceful resolution to this crisis.

CARLOS RODRIGUEZ LINERA, OP *TONI HARIS, OP*
General Promoter for Justice and Peace International Promoter for Justice and Peace, DSI
CO-PRESIDENTS OF IDCJP

"AFRICA, RISE UP!" PREACHING AND SOCIAL MEDIA – Part 2

“I am grateful for this empowerment and I hope that I can make a positive contribution to preaching through the media.”

“It was really a fruitful time for me; I wish that other Sisters from our congregations could also have this opportunity. God bless everybody that made this course life-giving.”

“I hope the participants will be able to gather again for a follow-up program in order to share their experiences.”

These were among the comments of Sister participants as they concluded the two-week workshop, “Communication and Evangelization: DSI – 2.0 Connecting Dominican Sisters in Africa”. Twenty Dominican Sisters from 19 congregations and 13 countries of Africa took part in the program sponsored by Dominican Sisters International in Johannesburg in July 2013. DSI is grateful for the collaboration of the Order’s General Promoter for Social Communications, Eric Salobir OP (France) and his colleague, Fr. Gilles Lherbier (Diocese of Military Services, France). A previous article, “‘Africa, Rise Up!’ - Preaching and Social Media”, summarized the initial week of this two week program.

At the conclusion of the first week, the weekend provided another opportunity for participants to use the skills of effective interviewing, writing and photography. On Saturday, the group visited Sandton City, a major commercial, business and entertainment hub of South Africa that includes Nelson Mandela Square, a library, 300 shops, restaurants, theaters and hotels. Participants interviewed and photographed staff and a variety of shoppers and visitors to the “City”. Upon return to Koinonia Centre, Sisters worked in teams to develop a newsletter based on their experiences. Later that evening, Sisters organized an evening of cultural celebration. In traditional dress, Sisters shared songs, dances and stories from their various cultures. With refreshments provided by Koinonia Centre, the evening was enjoyed by all.

Sunday involved an excursion to Soweto, the largest Township in South Africa and a key site for the anti-Apartheid struggle. Following Mass with the parishioners of Regina Mundi Church, Sisters visited other important sites in Soweto including these: the Hector Pieterse Memorial (Hector Pieterse, age 13, the first student to be killed during the 1976 Student Uprising in Soweto); the homes of Nelson and Winnie Mandela and Bishop Desmond Tutu on Vilakazi Street; Kliptown, where in June 1955, an unprecedented Congress of the People developed “The Freedom Charter” which articulated the social principles incompatible with apartheid. After a picnic lunch in Walter Sisulu Square in the heart of Kliptown, the group visited the Apartheid Museum. Established in 2001, this museum, the first of its kind, illustrates the rise and fall of apartheid. A special exhibit on Nelson Mandela was particularly moving because, during the workshop’s days, Tata (“Father”) Mandela was teetering between life and death.

The second week of the program involved continued work on and shared critiques of the newsletters that Sisters developed. The next skill on which Frs. Eric and Giles focused was making effective videos, especially for use on websites. Sisters had the opportunity to use this skill when the group visited Radio Veritas, its Director, Emil Blaser OP, and other staff members. In addition to learning about the ways in which radio ministry is an opportunity for preaching, Sisters had the chance to interview and film many of the staff members of Radio Veritas. Everyone was very grateful for the warm and generous hospitality of Fr. Emil and all the staff. Based on the visit to Radio Veritas, Sisters worked in teams of two and prepared short videos designed for website publication. After the teams shared their video interviews in a plenary session, the presenters and other participants offered both affirmation and critique. Again, the process was a helpful learning exercise for all.



In light of the fact that strengthening the networking and collaboration among Sisters in Africa was one of the goals of this program, Frs. Eric and Giles helped participants to create Facebook accounts and a Facebook group through which they can stay connected, share social media projects and other information. This Facebook group will also facilitate networking with the DSI Secretariat in Rome.

The final project of the program was an interesting exercise that had the Sisters working together in four teams of five persons each. Each team created a “Product Box”. To begin, the team identified an imagined project, service or organization. Having received a rectangular cardboard box about 18” X 12” X 4”, the team decorated the box to express the purpose, goals and activities of the project. Each team then developed various media that promoted and explained the project represented by the Box. The culminating event was a “press conference” hosted by the team during which they used photos, videos, brochures or news articles that they created to present the concept represented by their “Product Box.” This final exercise of the program was an opportunity for participants to demonstrate and integrate social media skills learned during the program.

In addition to the knowledge and skills that participants acquired during this program, the days together were an opportunity to build relationships among Dominican Sisters in Africa. Working in teams for program exercises, praying together and experiencing a community spirit strengthened connections among individual Sisters and their congregations.

As the comments at the beginning of this article and participant evaluations indicate, Sisters appreciated this chance to develop new skills and to explore social media as a vehicle for preaching the Good News.

Toni Harris OP

DSI Staff Person On-Site in Johannesburg

Sensible careers are all well and good – but I want the adventure of a religious life

Opening available for challenging and unfashionable work. Salary – non-competitive, non-negotiable. Flexibility required. Availability for weekend and night duty essential. Location variable. Contract – until death...’

It doesn’t exactly leap off the page, does it? So why do people continue to enter religious life?

Late August is a time when many young Irish people are pondering career options. The Leaving Certificate class of 2013 are preparing to enter college. As they take their first steps on their chosen ‘career paths’ few will be immediately considering entering religious life (becoming a monk, friar, brother, nun or apostolic sister), but we can be sure that a small number of them will at some point in the future choose to leave behind jobs and romantic relationships and begin to lead lives of poverty, chastity and obedience.

What could motivate such a radical choice?

Finding my calling

Each vocation story is of course entirely personal, and difficult to articulate. A vocation is usually experienced as a ‘calling’ to serve Christ and his Church. For me, this experience commenced in earnest when I went to university.

At the age of 17, I went to Cambridge to study Natural Sciences and I found myself in an environment which was sometimes hostile to the faith I had happily inherited. My non-believing friends constantly forced me to rethink my position vis-à-vis the Catholic faith: Is it true? Is it liberating? Is it worth sharing with others? Ultimately, after much study, prayer, and conversation with patient friends, I found other major worldviews wanting in important respects, and I was able to give my heart entirely to the God of Jesus Christ.

The story of Abraham inspired me

Of course, this is perfectly normal for a maturing Christian, and being a committed Christian doesn’t rule out a normal professional and family life. And so, after graduation, I ploughed a straightforward furrow. I became a secondary school teacher in the north of England and loved every minute of my work. But



throughout my time in teaching I was nagged by the dim sense that God was calling me to leave this comfort zone, and give my life to him in a more adventurous, radical way.

The story of Abraham in particular inspired me: he left his city to live in a foreign land, sheltering in tents like a nomad. And so, in 2009, having made contact with the [Dominican vocations director](#), I left behind my nascent teaching career and pitched my tent with 12 other novices in Pope's Quay, Cork.

Serving the Church seems all the more urgent now

Adventures usually involve difficult stretches, and the publication of reports about the abuse of children in the Church was immensely challenging. It was almost impossible to calmly discuss such evil – we were moved to silence and brought to our knees, praying in atonement for crimes committed, and especially for the healing of survivors.

I'm often asked if the abuse crisis ever caused me to question my vocation. In fact, the opposite is the case. These reports chronicle Christianity-gone-wrong, but I have experienced the Church differently. I was blessed with believing, praying parents, who taught me how to love and live and introduced me to Christ as their friend and mine.

Following Christ in his Church has brought me joy and freedom, so as far as I'm concerned, he is the solution, not the problem. Giving my life to preaching Christ and serving his Church seems all the more urgent then, in the light of scandals.

Religious life is once again counter-cultural

In our lifetimes, the good reputation of religious life has rapidly decayed, but this decline in respect for religious has had at least one positive outcome: religious life has become counter-cultural again. At its origins, religious life was not at all respectable, but involved a flight from respectability, in favour of 'holy foolishness'. When religious life becomes a respectable career, it loses its counter-cultural dynamism.

I'm deeply grateful that in 21st century Ireland, religious brothers and sisters are at the margins, not in the mainstream. I don't mean to paint religious as the original hipsters ('I listen to Gregorian chant. You've probably never heard of it...'), but choosing poverty, chastity and obedience and a life in community is now, once again, a subversive option.

What is following a religious life like?

What's it like living this subversive option? Well, for me, so far, a joy. I'm in the fourth year of eight years of formation, which involves studying philosophy and theology, as well as ancient and modern languages.

We are given pastoral work to do, through which I've had the opportunity to befriend and learn from all sorts of people: homeless men, addicts, the elderly, university students, inner-city teenagers.

Above all, we live a life of prayer: five times daily we get together to sing the psalms, and the daily Mass is the high point of our day. In the past four years, my value in the job market has undoubtedly decreased, but I've had to work hard on developing virtues which don't usually appear on a CV: humility, readiness to forgive, gentleness, prayerfulness, zeal, self-control...

The right choice for some adventurous Christians

The Dominicans are an order of mobile preachers, and all our formation is aimed at producing confident communicators of the Gospel; we're also known for producing [Thomas Aquinas](#), having [puffins](#) named after us, and being [the reason the Pope wears white](#).

After we're ordained, we could end up ministering to [Christians in Iran](#), hearing [confessions](#) in Tralee, [editing YouTube videos](#) in Dublin, [researching](#) in Rome, [preaching novenas](#) in Newry, or all of the above. Anything is possible, and the vow of obedience renders us free to set up camp wherever we are sent.

Sensible careers are all well and good, but for some adventurous Christians, the attraction of religious life endures.— Bro. Conor McDonough, O.P., Province of Ireland



Nashville Dominican Sisters establish community in Scotland

One of the most flourishing religious congregations in America is to establish itself in a medieval convent in northern Scotland.

Four Dominican Sisters of St Cecilia from Nashville, Tennessee, will be formally welcomed this weekend by the Diocese of Aberdeen during a celebratory Mass at Greyfriars Convent in Elgin. The four Sisters, popularly known as “Nashville Dominicans”, will reside at the convent in Elgin, formerly home to the Sisters of Mercy who left in 2010.

Writing in the magazine, *Light of the North*, the Sisters announced: “Sister Anna Christi, Sister Amelda Ann, Sister Nicholas Marie and Sister Christiana... will be available to assist in the formation of youth and adults in the Catholic faith; in sponsoring retreats and catechetical courses and offering pastoral assistance in local parishes.

“Catholic education and the Christian formation of children, young people and adults have remained the principal mission or apostolate of the Dominican sisters of St Cecilia. Although at 153 years we are relatively ‘young’ compared to centuries-old Scotland our congregation is linked to the 800-year history of the Dominican order as a whole.

“As of this August our community numbers almost 300 and we are privileged to send sisters out from Nashville to serve in 19 dioceses in the US and four in additional countries – Italy, Australia, Canada and, beginning this August, Scotland.”

Bishop Hugh Gilbert of Aberdeen described the Sisters as a “great gift”. He said: “I am most grateful to their Mother Prioress, Sister Ann Marie Karlovic, and to her council for accepting our invitation. It is with great joy that I welcome the Dominican Sisters of the Congregation of St Cecilia from Nashville, US, into the Diocese of Aberdeen.”

The convent which the Dominican nuns are moving to was first erected for the “Observantine friars” of the Franciscan order by Bishop Innes in 1479.

— Madeline Teahan, [*Catholic Herald*](#), August 21, 2013. For more, see the [*Scottish Catholic Observer*](#).

Hope in the Future of the Order

There are great hopes in the future of the Order as expressed by different brothers from different parts of the Order, including two former Masters of the Order, Timothy Radcliffe and Carlos Alfonso Azpiroz Costa. These are not just blind hopes but hopes that are built on the current prevailing positive signs in the Order.

The Order is preparing to celebrate a great Jubilee, the 800th year of its existence. Although the Order is so old (800 years), it is at the same time so young (one in six brothers is in formation). This and many more are definite signs of hope in the Order.

Radyo Dominiko ng Manaoag Celebrates 5!

The one and only Dominican Radio Station in Manaoag, Pangasinan Philippines is now 5 years old. Five years on the air on a broadcast schedule of 18 hours every day reaching many listeners and bringing the Word of God to Manaoag and indeed to all parts of the world through the web. Radyo Manaoag brings the Church to every home throughout the world by having Masses live on the air. The 5th Anniversary celebrations took place on the 17th of August, 2013 with the theme, “Manaoag Dominican Radio Communicating the Word of God to the World”.

Radyo Dominiko ng Manaoag was a project initiated on June 29, 2008 by Fr. Gallardo “Butch” Bombase, Jr. OP as his gift to the Blessed Virgin Mary of Manaoag on the occasion of his 24th priestly anniversary. Being a radio enthusiast and a broadcaster at Radio Veritas, Philippines and in response to the challenge of the Acts of the 9th Provincial Chapter of the Dominican Province of the Philippines on Media Evangelization, he established the Radio station.



On October 3, 2008, Radyo Dominiko ng Manaoag was blessed by the Prior Provincial of the Dominican Province of the Philippines, Fr. Quirico T. Pedregosa, Jr. OP. The next day, Mr. Wilson Chua, a friend of the founder and the owner of the e-radio portal.com, gave Radyo Dominiko ng Manaoag an access to be heard throughout the world through the web.

During the 5th anniversary celebration, fr. Bombase reflected on the Five “Ps” of Radyo Manaoag. The first P stands for People, the People of God for whom Radyo Manaoag exists. To make the people come closer to God, that they may be able to listen to the Word of God, that is the aim of Radyo Manaoag. Thanks to the People of God.

The second P stands for Prayer. In addition to praying the Rosary four times a day, prayers are being said at every hour on this station. Prayers make it possible for the station to exist with very meagre financial resources. We rely totally on God's Providence for our operations. God provides indeed.

The third P stands for Preaching. In Radyo Manaoag we have preaching programs from famous Catholic preachers, both Dominicans and non-Dominicans like Bro. Bo Sanchez.

The fourth P stands for Presence. We are now present in the media. In the past, only the Protestants were present in the media, on TVs and Radios and even in the Print media. Our presence matters now. Catholic can now have access to pure Catholic content on their radios, with the message of hope and encouragement to live like Christ.

The fifth P stands for Power. Radio is powerful, it uses the power of the air waves to reaches many people. On the pulpit and in the classroom, only a few can be reached but with the media like radio and internet, we can reach millions of people at the same time.

Now as we celebrate our 5th years, we need to grow more, reaching out to more people and improve on our programmes so as to touch the hearts and enlighten the minds of the people.

Fr. Bombase is a member of the Federation of the Catholic Broadcaster of the Philippines and a member the Kapisanan ng mga Brodkaster ng Pilipinas.

You can visit <http://www.eradiportal.com/dominican-radio-manaoag-102-3-fm/> and <http://www.ustream.tv/channel/radyomanaoag>.

Retreat for the Nuns in the North American Region

Dominican Nuns from eight (8) monasteries in the USA and Canada recently had the beautiful experience of a retreat at the motherhouse of the Dominican Sisters of Springfield, IL, USA.

The retreat theme was: *“If you make my word your home, you will indeed be my disciples”* (Jn 8:31). Beginning on July 1st, 2013 about 29 nuns gathered in joyful prayer to begin a week of spiritual retreat with a retreat team of four Dominicans. The retreat was organized by fr. Brian Pierce, OP, General Promoter for the Nuns of the Order. The other team members were: fr. Donald Goergen, OP, Prior of the House of Studies in St. Louis, Sister Ann Willits, OP, well known preacher and retreat director of the Dominican Sisters of Sinsinawa, and Sister Breda Carroll, OP, Prioress of the monastery of St. Catherine of Siena, Drogheda, Ireland, who has served on the International Commission of Nuns.

The Springfield Dominican Sisters had everything beautifully prepared for the convenience of the nuns during their time with them. Daily Mass and Vespers were shared with the Sisters of the Motherhouse, in their beautiful chapel. The other liturgical hours were prayed in the small chapel reserved for the nuns.

The retreat team preached each day during Lauds, Mass, and Vespers; the preaching was based on the readings from the Daily Liturgy. The day began with a half hour of silent, contemplative meditation at 7:15 am, followed by Morning Prayer. Mass was celebrated at 11:00am, followed by the Noon meal. The afternoon and evening included Midday Prayer, Vespers and Compline. The day was organized in such a



way that there was ample time for private prayer, reading and rest. The beautiful grounds provided many places for contemplation with its lovely gardens and statues.

On July 4, the “birthday” of the USA, the nuns participated in a special celebration with an indoor picnic prepared by the Springfield Dominican Sisters . The silence at table was dispensed so that the retreatants could mingle with the sisters for a time of Dominican family joy.

Two twenty- minutes 'one-on-one' conversations for “sharing the fruits of our contemplation of the Word” were provided for the retreatants by the members of the team on most days. On some nights, during Compline, the nuns and the team shared “echoes from the day” - a contemplative sharing of a holy word or image or scripture text from the day’s listening to the Word of God in the Scriptures and the preaching.

In one of his many inspiring homilies, fr Brian reminded the nuns that we have probably all encountered spiritual, mental, or emotional ‘hurricanes’ since entering Dominican life, but he reminded us that *God is the rock upon which we stand firm, and that God has promised to be with us in the midst of the storm.*

Sr. Breda, in one of her reflections, told the tale of the monkey who discovers a nut inside of a jar. The opening of the jar allows the monkey to place his hand in to retrieve the nut, but when he tries to withdraw it, he is unable to do so without letting go of the nut. She compared herself to the image of the monkey that chooses to hold on to the nut instead of letting it go, thus making him a captive of his own attachment. We to are trapped when we are unwilling to let go of something that may be working against us. And it’s not just monkeys who get trapped by what we are unwilling to release! At another time she noted that God meets us wherever we are, even if we are going in the wrong direction, as were the disciples of Emmaus.

In one of fr Donald's homilies, he commented on the storm at sea, when Jesus was asleep in the boat, asking his disciples, “Why are you terrified, O you of little faith?” He suggested that Jesus might be asking us the same question, or he might be asking, “Why are you NOT terrified?” On another day he asked us to consider how Esau felt when he was tricked out of his father’s blessing. Though he was filled with rage and hate, many years later, when the two brothers met, he completely forgave Jacob in very beautiful words of mercy and forgiveness. Family life requires daily forgiveness.

Sr. Ann invited the nuns one day to *open the curtains of your mind and heart to let in the light of the Holy Spirit.* She used the text, “When I found your words, I devoured them; they became my joy and the happiness of my heart.” She also encourage the nuns to *be faithful to daily Lectio Divina: “Let the words of Scripture be your daily food; devour them so that they become part of you.”*

Too soon the final day was upon us! All were all happy to be heading back to their various monasteries, but all expressed the feeling of having been blessed to have the opportunity to participate in such a tremendously benefitting Spiritual exercise. At the end of the celebration of Compline on the last night, several the nuns expressed their deep gratitude to the retreat team, the Springfield Sisters, Sr. Anna Marie, the nuns of the Lufkin community, and all those who gave of their time and talent in making the retreat such a success. Sr. Anna Marie Pierre, OP - Monastery of Mary the Queen, Elmira, New York. USA 08103

Dominican Radio Veritas, South Africa

Dominican preaching takes many forms and makes use of a variety of media - not the least of which is the radio. In South Africa we have Radio Veritas founded twelve years ago by our brother Emil Blaser.

Jesus told his disciples to go out to the ends of the earth and to preach to all nations. That was not so easy in those days when the only way to spread the gospel was by word of mouth and with handwritten gospel manuscripts and letters. Today we have the printed word but even more powerful are the social media like radio, television and internet in all its forms.

Emil maintains that on the whole the church has neglected these very powerful media. As a result the values that people are bombarded with day and night are worldly values, the very opposite of the values of the gospel.



Emil himself has always been interested in making as much use as possible of radio and television. As a young student in Stellenbosch he went to the university's drama school to learn the techniques of good, clear communication. For many years, as a young priest, he participated in and organised numerous programmes on radio and television.

His aim however was a Catholic Radio Station. But that was not at all easy. In fact it was a long uphill - struggle - apartheid struggle. In the first place there was a singular lack of interest in such a project in the church itself. Secondly, there was a lack of funding. Running a radio station is a very expensive business. Among other things one would have to find and fund competent staff and presenters. And thirdly, there was the ongoing battle to get a licence and a suitable wavelength from ICASA (Independent Communications Authority of South Africa).

It's a long story but in the end Emil and his staff were successful in overcoming all these obstacles. The project was placed under the auspices of the Dominican Order and it started with a Trust called Veritas Productions which produced programmes on CD's, then broadcast on shortwave, managed to get two hours on FM on a Sunday, then on DSTV Radio Bouquet and so forth, until eventually in September 2011 ICASA granted them a licence to broadcast day and night on medium wave 576. Today Radio Veritas is a proper fulltime radio station.

Many people have helped financially, many others have participated in the programmes. Radio Veritas has become an instrument or medium for the preaching of the gospel - as they say, it gives us "Good News for a Change".

The future potential of this radio station is enormous. They are now looking at young people who can be trained as future presenters and staff, and they are planning a newsroom that can gather news from all over Africa and elsewhere. The biggest challenge though is becoming financially viable. That will require much more funding and advertising revenue.

Here indeed is one of the most powerful media for our Dominican preaching ministry - now and in the future.

The Next General Chapter: Bologna 2016

At its concluding session, the General Chapter of Trogir confirmed the city of Bologna as the host of the next General Chapter in 2016. The General Chapter of Bologna 2016 will hold during the summer as usual.

The next General Chapter will bear double significance and uniqueness, the uniqueness of the location and the uniqueness of the date.

Bologna is a very significant city in the Order because the tomb of St Dominic is located in the city, in the Basilica that bears his name. He died in his cell in the convent next to the Basilica and he is buried in the Basilica.

In 2016, the Order will be celebrating the 800 anniversary of its foundation. To celebrate this great Jubilee, several activities have been planned, all culminating at the General Chapter of Bologna 2016. At that Chapter, the brothers will have the great honour and privilege of celebrating the Jubilee at the tomb of St Dominic, in his presence.

As the General Chapter of Trogir closes, we start preparing in earnest to gather again in 3years time at Bologna. Happy feast day of Our Blessed Father Dominic.

Dominican App Now in French and Spanish

Sometime in December 2012, we announced the launch of our Dominican app called "Dominican Portal". This is an official Dominican app for iPhone and iPad which grants immediate access to all articles and



information published on the official website of the Order (www.op.org). This app which has been available for free at the Apple iTunes Store has been a success story.

It was designed and developed by our own fr Luuk Jansen of the Irish Province. fr Luuk who is not new in the business of software design has also designed other apps like the “[iDoms Portal](#)” and the one used at the last Eucharistic Congress at Dublin.

The only shortfall of the app is that it was only available in English but that is no more. We are now officially announcing the launch of the [Dominican Portal App Version 1.1](#). The unique feature of the new version is that it gives you immediate access to all articles and information published on the official website of the Order not only in English but also in the other official languages of the Order – French and Spanish. With this, our French and Spanish speaking brothers and sisters are well covered. Just as the English version has been a success, we are enthusiastic that this new version will be even more successful.

We encourage you to [download this new app for free at the Apple iTunes Store](#) and select whichever language you want. We also encourage you to spread the word among the brothers and sisters in your entities or congregations and also among your friends and families. With this mobile access, let us continue to praise, bless and preach God's Word wherever we go!
fr Bonaventure Agbali, OP

The Renewal of Thomism

The thoughts of St Thomas Aquinas is alive and vibrant in the minds and hearts of his Dominican brothers today, as they draw deeply on the wealth of our intellectual inheritance and engage in the theological and philosophical questions of our contemporary world.

This was the message of the second conference on the Renewal of Thomism in the life of the Order and the Church, the first of which took place three years ago in Warsaw. This time the House of Studies in Washington DC played the generous host to about a hundred brothers who, with St Thomas as their teacher and guide, participated in an exploration of ‘The Doctrine of God One and Triune’.

The opening Mass was celebrated by Cardinal Wuerl of the Archdiocese of Washington DC, who spoke movingly both during and more informally after the Mass, as he encouraged the brothers in the work of their intellectual apostolate. Together with the liturgy prepared by the brothers of St Joseph's Province and celebrated in the large choir of the chapel of their House of Studies, this set a prayerful and evangelical context for the whole week.

The conference was a mixture of longer and shorter papers, where brothers were able to share their research and benefit from valuable feedback. Speakers numbered both students working on their doctorates and experienced scholars, including members of the International Theological Commission, fr. Serge-Thomas Bonino and fr. Gilles Emery.

The presentations bore witness overall to the fruitful variety of approaches to St Thomas at work in the Order today: the crucial importance of understanding St Thomas in his historical context, an increasing respect for the reception of St Thomas in the Order over the centuries, the bringing to bear of the wisdom of St Thomas on the theological questions of our day, and the dialogue of our tradition with contemporary philosophy.

Speaking of ‘a legacy to subsequent generations that serves as a basis for future Christian-Muslim dialogue in an age of mass-communication and globalization’, fr. Joseph Ellul of the Province of Malta's ‘Expressing the Inexpressible’ compared the role of theological language in the *Summa Theologiae* with its role in the writings of Abū Hāmid al-Ghazālī. Some speakers delved into the technicalities of St Thomas's doctrine, as when fr. Guillermo Juárez of the Province of Argentina spoke with great precision on the twofold order between the uncreated and created gifts of divine grace. Others concentrated more broadly on the role of Thomism, as when the Master's Assistant for the Intellectual Life, fr. Michael Mascari, responded to the learned appraisal of Thomism in the life of the Church today and tomorrow given by the President of the Catholic University of Eichstätt-Ingolstadt, fr. Richard Schenk.



Apart from all this intellectual and spiritual exercise, the conference's participants were able to enjoy international fraternity among themselves, visits to the city of Washington, including to the Capitol, and more than one 'cook-out', while the brothers from the USA took merciless pleasure in teasing their English counterparts, since their Independence Day from Great Britain (4 July) fell happily during the conference.

The success of the gathering has guaranteed brothers from around the world a third conference, which is planned to take place in three years' time, during the year of the Order's jubilee, in Toulouse. For now many thanks are owed to fr. Thomas Joseph White and the other brothers who organised the conference in Washington DC. More details about the Washington conference, including video recordings of some of the contributions, can be found at <http://www.thomisticinstitute.org/renewalofthomism2013/>.
fr. Simon Francis Gainé, OP

Prophetic Preaching

The call to reclaim the gift of prophetic preaching reminds us that the effort is intended to challenge the status quo and to nurture peace and justice in the lives of the listeners.

Some pastors and church leaders from various denominations are asking how they can reclaim the gift and offer tools to their members to restore and live prophetic preaching. People hear so much about what is going on in our world and there is very little good news. People on the fringes of life are also calling out for life and survival assistance, and are hoping that congregational leaders and members **will speak clearly, (FREELY, OPENLY, RESPONSIBLY WITHOUT BEING CONDEMNED NOR SILENCED BY AUTHORITIES, WHO LIKE THE LEADERS IN THE JEWISH SCRIPTURES ARE AFRAID TO LISTEN TO THE VOICE AND MESSAGE OF GOD)** about the (SECULAR AND RELIGIOUS) issues and put their words into action.

Prophetic preaching was always, (AND IS STILL) a concern of the Dominican Order. Dominic ... left us with a mission of being ambassadors for Christ and to work at implementing God's plan in our time and place. He reminded us of that when he confronted untruth and challenged it boldly, he did so without counting the cost.

Compassion for the poor of his time was very evident in his life and we are called and challenged to do the same. Reliance on God's Word and the power of the Spirit guided him in accomplishing the task at hand. He always endeavored to follow the Gospel way of life, sharing God's mercy with all humankind and especially with those troubled mentally, physically or spiritually. One example was when he found a man about to be taken into slavery, he offered himself in exchange for the man in this situation He was ready to become enslaved for the sake of another, using Jesus as a model of (CARE), mercy and compassion.

The Gospel requires us to be advocates for people in dire situations and to reject the common myths about people in poverty. It also calls us to look at our own lifestyles and let the pain of others touch us (AND THAT WE FEEL THEIR PAIN AND SUFFERING: EMPHATISIZE). Then we will be able to hold up and live more clearly God's plan for all people.

Prophetic Preaching calls us to challenge the status quo, pointing out where things have gone wrong and bringing God's vision for our world to the fore and pointing out how ordinary people of all ages and conditions can become involved and be part of the solution. **Pulpit preaching** must be based on God's Word and God's vision for our world and promote a just and peaceful society. We need to let the suffering of people get inside of us and stand in solidarity with the poor. Then we can call people to action. This will include concern for the many injustices of our day, such as human trafficking, AIDS, on- going wars, corporate corruption, the need for immigration reform and many more. We also need to speak clearly (OPENLY) and convincingly about the wrongs involved and then move to action. All can be included in the prayers of the congregation.

These responses may frequently bring us into conflict with society (AND AUTHORITIES, BOTH SECULAR AND RELIGIOUS) but we cannot let that deter us from accomplishing our mission. This is often



an issue with pastors who may fear losing their income and their membership and even their pastoral position. **The Word of God will sustain us through the struggles and with the power of God “we will be able to do infinitely more than we dare ask or imagine.”**

There are times when the preacher needs to be pastoral,(feeding and taking care of his sheep) listening to the pain and stresses of the congregational members and bringing them comfort,(strength,encouragement, support) and hope and guiding them gently into God’s comforting care. There are also many occasions when prophetic preaching can be done and with good results. We need a renewed interest in prophetic preaching today in order to address the injustices all around us and to challenge the status quo. (just as the Old Prophets did and now continued by New Prophets: both men and women)

All members of the congregations and organizations can include in their prayers and responses, the many needs of individuals and of our society. If we don’t feel ready for the awesome task, we can count on God’s Word to empower us and sustain us every step of the way.

Our life itself will be a preaching and not just the words we speak. This approach will keep us hopeful and sustain our efforts to keep God’s wonderful plan for all people before our eyes Then there will be no strangers in our midst, only friends we have not yet met. Let us begin today with courage, conviction, (commitment) and hope.

Sr Brenda Walsh, OP (Racine Dominican Sister)

The Most Difficult Saint to Love?

For non-Catholics, Francis is the easiest saint to understand and love, while Dominic is the most difficult, once remarked Chesterton. If the abundance of Francis-emblazoned garden decorations and the world’s new-found devotion to Pope Francis—whose namesake is the beggar friar of Assisi—are a reliable indication, the statement is undoubtedly true. The endearing vagabond stigmatist of Alverna, known for his love of creation and his sympathy for the poor, easily captures the hearts of multitudes, Catholics and non-Catholics alike. In contrast, many written or artistic depictions portray Dominic as the black-and-white clad, crusade-preaching, stern-faced Spaniard of the un-holy Inquisition. Even today it seems this unfortunate caricature of Dominic abides, as many find Saint Dominic difficult to love and to others he is completely unknown.

Perhaps some would feel drawn to Saint Dominic if his great sympathy for the poor was spoken of more frequently. As the records of his canonization recall, when he was a student of theology he sold his books to feed the poor of Palencia. But the great saint lived this solidarity with the poor his entire life, even dying in the bed of another friar—since he had no cell of his own. To witness to the authenticity of his preaching, Dominic crossed the countryside walking barefoot (in great contrast to the official papal preachers of his day, travelling as they did in luxurious caravans). A further glimpse of his absolute dedication to poverty is offered by contemporaries of Saint Dominic who attest they only ever saw him wearing the same one habit, covered in patches.

Could it not also be hard to admire Saint Dominic because of the hidden nature of his life of prayer and study? With a reputation for sincerity and dedication to his work of learning, the young saint was known to spend many long nights poring over his books. Later in life these sleepless vigils became nights given over to the work of prayer for the conversion of souls. The fruits of these kinds of efforts though are all-so-often veiled from our prying eyes.

Maybe affection for Dominic is foreign to some hearts because of how little is said of the intensity of his labors. Saint Dominic’s idea to found the Order was original and highly innovative. To establish the unprecedented group the Order of Preachers required him to be a master of efficiency and organization. Consider the fact that Dominic only worked for five years after papal approval of the Order before his death and in that time managed to bequeath to it a lasting legacy of governance, traditions and ideals. Accordingly, these earliest days of the Order leave behind a vivid image of the extraordinary abilities and intuition of its founder.



Is it not also possible that some struggle to be devoted to Saint Dominic because they find the idea of the work of “preaching” aloof or disconnected? We have said Dominic was a man of study, a true intellectual, but Saint Dominic himself ordered these efforts towards his preaching. He was a man of learning so that he could reach people with the truth, not be distanced from them! We have only to think of the night Dominic, the preacher of grace, spent speaking until dawn with an innkeeper to convert him in order to see the saint’s acquired knowledge at work, a powerful tool put to use for the salvation of souls.

The extraordinary devotion and charity marked by provision and preparation of Dominic laud not only this man, but his master, Our Lord. Orestes Brownson says of Saint Dominic, “The fact, however, is, that there never was a man more emphatically a man of peace, and a herald of the Gospel of peace, than the blessed St. Dominic. His name is never mentioned [...] except as a teacher of the ignorant, a consoler of the afflicted, and a model of sanctity for all.” When a person sees the life of Saint Dominic in its grandeur and glory, humility and simplicity, Dominic can be known as he truly is: an icon of Christ. So let us draw back the curtain then and allow the image of Saint Dominic to emerge from behind the shadows of our time, that by his example and intercession multitudes of men and women may be drawn to the Light of Christ!

Br. Patrick Mary Briscoe, O.P.

Receptacles of Prayer

The Monastery of the Perpetual Rosary, Syracuse, NY

To praise God, to love Him, and to beseech Him on behalf of others. For the Dominican nuns of the Dominican Monastery of the Perpetual Rosary in Syracuse, NY, this is an apt description. In a sense, they have become receptacles of prayer. In March 1925, twelve nuns from Camden, NJ arrived in Syracuse to found a new monastery, and on March 25th, Mother Mary Louis Bertrand and the other sisters opened their doors, welcoming those from the surrounding area to join them for prayer and to bring their prayer intentions to the nuns.

These nuns have made a point of continuing this practice by placing great emphasis on receiving the prayers of those near and far. Whether it is at the monastery turn, a revolvable opening in the cloister wall for an exchange of goods and messages, or over the phone, the nuns have been resolute that their monastery is at the service of the spiritual welfare of others. The nuns rejoice in listening to the joys and blessings, and they sorrow in listening to the troubles and heartaches of those who come to them, and they then bring all this before the Lord beseeching Him to be merciful to His people.

As a monastery of the Perpetual Rosary, this life of intercession takes on a particular aspect – the hour of guard. Here, the nuns each take an hour of prayer before the Blessed Sacrament, praying 15 decades of the Rosary for those who have asked their prayers. In a sense, they hand over their prayers to the Blessed Mother and ask her to present them to her Son. Having maintained this practice since 7:00 am on March 25, 1925, the nuns have offered countless decades and presented innumerable petitions to the Lord. All this to serve the faithful.

As their day continues, the nuns keep these intentions in their hearts and unite them to the liturgical prayers of the Church. Offering those petitions along with the sacrifice of the Mass, the nuns join all these intentions to Christ’s Cross and the power of His redeeming grace. And through the Divine Office, the nuns once again bring their prayers to the Lord asking Him to continue to be generous with His grace at all hours of the day. From rising to rest, these nuns never cease to live a life of prayer and intercession. They truly live as receptacles of prayer.

[Br. Peter Martyr Joseph Yungwirth, OP](#)

In Search of Medieval Dominicans

A team of ten medievalists, cooperating with the Dominican Institute of History, is preparing a biographical dictionary of the medieval Polish Dominicans.

The dictionary is being created in cooperation with the Dominican Historical Institute in Kraków and the Department of Medieval History at Adam Mickiewicz University (UAM) in Poznań. The work will be financed by the National Programme for the Development of Arts as part of a research project entitled "The



Biographical Dictionary of Polish Mendicants in the Middle Ages". The dictionary's first volume concerns the Dominican Order.

"This is a pioneering and original concept, but so far, neither in Poland nor in the whole world, no religious Order - probably excluding the Jesuits - has this type of dictionary that would cover the whole province during the certain period of time," - says the director of the Dominican Historical Institute – Fr Tomasz Gałuszka, PhD.

"It will be a milestone in the description of the history of the Polish Dominicans. This will allow the reconstruction of the personal composition of all the Dominican convents. We will also need to make a review of all existing information, as growth of the literature on the Dominicans often was done without the use of resources and thus the errors were made. For example, we have discovered that one of the provincials held the office one term longer than it's been previously thought" - adds Fr Gałuszka.

The aim of the project is to prepare a list and biographies of all Dominicans belonging to the Polish Province in the years 1221-1500. "We expect to find about three thousand brothers, that is about one-third of the personal composition of the Polish Dominicans in the Middle Ages" - says Fr Gałuszka.

A team of historians under the direction of Professor Krzysztof Kaczmarek from the Institute of History of the UAM will work closely on the development of the dictionary. The historians are to review the church archives and documents collected in libraries and museums. The international research expeditions will also be necessary - i.a. to Bologna, Paris and Rome, where in the Middle Ages travelled most of the Polish Dominicans

In addition to the dictionary, it is also planned to prepare an online database of all Polish Dominicans in the Middle Ages (www.sop.dominikanie.pl). This database will be updated both during the preparation of the dictionary, as well as during subsequent stages of research on the history of the Polish Province.

The dictionary is supposed to be ready by the end of 2017 - at the end of the celebration of the 800th anniversary of the Order of Preachers. The works on the publication will coincide with the celebration of 800 years of the Dominican Polish Province, which will be celebrated in 2021.

Official News

Fr Martin Gelabert Ballester is the New Prior Provincial of Aragon

On the 30th of August 2013, in the course of their Provincial Chapter, the friars of the Province of Aragon (in Spain) elected fr Martin Gelabert Ballester as their new Prior Provincial. The election was confirmed the next day by the Master of the Order, fr Bruno Cadoré and fr Martin has since accepted the election.

Born in Manacor, Balesares Province, fr Martin made his first profession in the Order in 1967 and was ordained to the priesthood in 1972. He studied philosophy and theology at Valencia and Cardedue, and obtained a doctorate in theology at the University of Fribourg, Switzerland.

He has taught for several years at the Faculty of Theology of St Vincent Ferrer at Valencia. He was also dean of the same faculty for two terms. He has published several books and articles in professional journals and in other media.

He has served in the past as Master of Students, Regent of Studies and superior of several communities. In 2004, he received the title of Master of Sacred Theology (MST) in the Order. He is also a fellow of the Royal Academy of Doctors in Spain.

Fr Miguel de Burgos Núñez has been reelected as the Prior Provincial of Bética

On the 1st of September 2013, the friars of the Province of Bética (in Spain) reelected fr Miguel de Burgos Núñez as their Prior Provincial. This happened during the Provincial Chapter of the province going on at the



Convent of Santa Cruz la Real, Granada. The Master of the Order, fr Bruno Cadoré has confirmed the election and fr Miguel has accepted.

Fr Miguel was born in Villahermosa, Ciudad Real. He entered the Order, made his first religious profession in 1960 and was ordained to the priesthood in 1967. He has a doctorate in Theology and Sacred Scripture and has taught in various theological centers and universities.

fr Justin ADRIKO MUNDUA, O.P. is Re-elected as Vicar General of the Vicariate General of St. Pius V, D. R. Congo

The friars of the Vicariate General of St. Pius V, Democratic Republic Congo, gathered at the Catholic Centre NGANDA in Kinshasa since the 25th of August, 2013 for their elective vicariate Chapter, have re-elected fr Justin ADRIKO MUNDUA, O.P., as their Vicar General, on August 28, 2013 for a second term of four years.

The election was confirmed the same day by the Master of the Order, fr Bruno Cadoré. fr Justin accepted the election and made the profession of faith on August 31, 2013 during the Mass presided over by fr Louis-Marie Bambo, O.P., prior of the convent of Queen of the Most Holy Rosary of Viadana. The ten Capitulars also elected four diffinitors, two vicariate councillors and three subsidiary councillors

frs Jean-Paul Durand, O.P. (canonist from the Province of France) and Gabriel Samba, (Socius of the Master of the Order for Africa) took part in this chapter as experts for the General Curia to assist the General Vicariate of Congo which is currently in the process of becoming Vice-Province by 2016.

Fr Javier González Izquierdo is re-elected as the Provincial of the Province of the Holy Rosary

The friars of the Province of Our Lady of the Holy Rosary have been meeting at the Convent of St Thomas Aquinas, Avila for their Elective Provincial Chapter. There are 33 brothers from Spain, Venezuela, Korea, Taiwan, the Philippines, Japan, Singapore, Hong Kong, Rome and Myanmar since the province has presence in each of the countries. The brothers have re-elected fr Javier González Izquierdo as their Prior Provincial for another 4 years.

Fr Javier who hails from Acera de la Vega, Palencia (Spain) studied at Colegio de Nuestra Señora del Rosario in Arcas Reales (Valladolid) before entering the Order in 1965. He made his first religious profession in 1966 and was ordained to the priesthood in 1973 after his studies at the Pontifical Institute of San Pedro Martir, in Madrid. After his ordination, he studied Canon Law in Rome.

As a Canon Lawyer, fr Javier was assigned to the Philippines and he taught for 27years (1983-2009) at the University of Santo Tomas in Manila. He was in Philippines until his first election as the Prior Provincial in 2009.

Although, it has presence in many countries, the Provincial Curia of the Province of the Our Lady of the Holy Rosary is in Hong Kong.

The Calendar of the Master of the Order for September 2013

2-13: Plenary General Council Meeting at Santa Sabina

15: International Bureau of the Dominican Family Meeting at Santa Sabina

Sept. 18 – Oct. 9: Canonical Visitation to the Province of St Joseph, New York

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