



ORDER OF PREACHERS



International Congress on Dominicans and the Promotion and Defence of Human Rights



Dominicans in the Promotion and Defence of Human Rights: Past, Present, Future. 1 – 5 September 2016 in Salamanca, Spain

The Congress was held in the historic Convent of San Esteban Protomártir in Salamanca. It was there that the Salamanca School was born from which several of our brothers such as Francisco de Vitoria, Antonio de Montesinos with their community and Bartolome de las Casas engaged with the key issue of the human rights of the indigenous people of Latin America in the 16th century. The Salamanca School shows how the intellectual pursuits of Dominicans were determined by the apostolic preaching needs of the time.

This integral link between studies and mission, while frequently having been lost, is at the heart of the Dominican charism. This is why recent General Chapters of the Order have called for a renewed synergy between Dominican intellectual life and apostolic life. In recognition of the example that the brothers of Salamanca and America have offered the Order in the 16th century, the Chapters gave the name, the “Salamanca Process”, to this intention of renewal of our preaching that links intellectual life and mission.

This congress is an integral part of this “Salamanca Process” in bringing leaders of Dominican intellectual institutions together with brothers, sisters and lay Dominicans who are in the forefront of the promotion and defence of human rights. Hopefully it will result in a deeper integration of the intellectual and apostolic life of the Dominican Family through concrete projects of collaboration.

OBJECTIVES:

1. Recover the history of the involvement of Dominicans in the promotion and defence of human rights.
2. Identify and evaluate the current engagement of Dominicans in the promotion and defence of human rights
 - a. At the academic level
 - b. At a practical level on the ground



3. Develop networks and policies that will enable the promotion and defence of human rights to be integral to Dominican preaching (intellectual and apostolic life)
4. Promote networks of collaboration at the zonal, regional and international levels through concrete projects in defence of groups whose rights are violated.

• **Meeting of the International Commission of Nuns – Bologna 2016**

From the 31st of July to the 7th of August, the members of the International Commission of Nuns of the Order, together with our Promoter, fr Cesar Valero gathered in Bologna for our annual meeting. This years meeting was unique because it is the Jubilee year of the Order and the fact that the meeting was held in the city of Bologna, at the feet of our father Dominic whose remains lies in a beautiful 13th century marble tomb crafted by Nicola Pisano in the Patriarchal Basilica of Bologna.

We gathered once again to share what we have been doing in the different regions of the world where the 216 Dominican monasteries are located, where the nuns endeavour to live their monastic life and realize their mission of preaching through prayers, liturgy and fraternal sharing. We shared on our encounter with different groups who come to share *Lectio Divina* with us. These are different lay fraternities and many other local groups who in one way or the other are part of the Dominican family. We cannot forget that the nuns were the first in the mind and heart of St Dominic and therefore, the Order must take, in one way or the other, our monasteries as a reference point for prayer itself and also for preaching.

This year's meeting has been very special because of the place and the circumstances – the Jubilee year and the city of Bologna. At the meeting, we reviewed the text on formation and also shared on the new Apostolic Constitution *Vultum Dei Quaerere* on women's contemplative life and all the good it offers. We tried to clarify some specific points which are peculiar to us; formation, decommissioning, federations, the link with the brothers etc. In this sharing, we discovered once again the joy of belonging to the Order of Preachers and felt the unity and communion of being in a large family with our brothers, active sisters and the laity.

We were able to share a day with the Master of the Order, fr Bruno Cadoré during which we revealed all we have discovered in our sharing and our desire to forge ahead in our task. Surely, our desire is to help ourselves, to help the MO as a Commission on all matters concerning nuns and to ask for his help in return, among other things. With satisfaction, we talked about how our Order has pioneered some of the things recommended in the Apostolic Constitution through the Commission.

We spent the afternoon with our brothers gathered at the General Chapter of Bologna and shared with them our work, concerns and desires. It was joyful to be with them and to share the vespers and dinner and most importantly, the Dominican fraternity. The brothers expressed their interest in our affairs and that of our communities and their desire to collaborate with us on certain areas of concerns like vocation promotion and lay fraternities. Our message was clear: we (the nuns) feel we are a fundamental part of the mission of the Order, so you can count on us.

So that all will be fulfilled, on the 4th of August, we all attended a private audience with the Holy Father and it was a great joy and surprise to us all. This is because none of us ever thought that we could all be together as a family in the company of the Pope. I think he was happy to have us and to feel the bond we share as a family. In the evening of the same day, we had the solemn Eucharist at the tomb of our father Dominic. We celebrated together with Archbishop Matteo Zuppi of Bologna and this brought a unique and exceptional day to a close, a day that we will never forget.

Again, this year is special because it is the last year of this Commission which is renewed every three years to ensure change and continuity. These intense days were lived and shared with the sisters of Castelbolognese and the Dominican Sisters of Blessed Imelda who welcomed us warmly in their houses.

The communion among the various branches of the Order is a special and unique point of reference and that has been the experience of these intense days. We have shared many things at the level of the Order, most especially ourselves and our concerns as servants of the Word, at the service of the preaching of mercy and compassion.



• **Celebrating 800 years of Dominican Life – Solomon Style**

More than 400 people, including sisters, friars and families with whom they are engaged in ministry, as well as religious from other congregations and secular priests, participated in a Eucharistic celebration of the 800 years anniversary of the Order.

The Dominican sisters and brothers with groups of youth from Lunga, Maneaba and Redbeach formed the choir and different communities added other dimensions to the liturgy. The Archbishop-elect, Bishop Chris Cardone OP, presided at the Mass.

After the celebration, festivities continued with much feasting.

After Mass there was a powerpoint presentation of the history of the Dominican Order in the Solomon Islands – 60 years old this year - and Australia. The news of the celebration was published on the front page of the Solomon Star.

Please remember the new Archbishop and his people in your prayers. The installation will take place on 11th September in Honiara.

OPFAM

• **A New Entity Joins the Dominican Family in Australia**

At the request of the Dominican Sisters of North Adelaide, the Dominican Sisters of Eastern Australia and the Holy Cross Congregation of Dominican Sisters in Adelaide, Dominican Education Australia, of public juridic person status, was established and approved by the Vatican on 28 January 2015.

Dominican Education Australia, launched in Adelaide on 12th August, Sydney on 18th August and Melbourne on 25th August, holds responsibility for the life of six schools and an early learning Centre for children with hearing loss.

The ministries, previously under the care of the three Dominican congregations, are:

- St Mary's College, Franklin St, Adelaide SA, R-12 school founded in 1869
- St Dominic's Priory College, North Adelaide, SA, R-12 school founded in 1884
- Cabra Dominican College, Cumberland Park, Adelaide SA, 6-12 school, established in 1886
- Santa Sabina College Strathfield NSW, P-12 school founded in 1894
- St Lucy's School, Wahroonga Sydney, NSW, K-6 school for children with a range of disabilities that grew out of a school for children with vision impairment, founded in 1938.
- Siena College Camberwell Melbourne, VIC, a 7-12 school founded in 1940
- Catherine Sullivan Centre, Strathfield NSW, an early learning centre for babies and young children with hearing loss and their families, which was established in 1969.

The Trustees of Dominican Education Australia, in collaboration with each of the incorporated Boards, will ensure the educational ministries' catholicity, fidelity to the Dominican charism, formation of Board members, excellence in teaching and learning and financial stability.

We thank Mrs Sue Fabian (Chair), Sr Shirley Macklin OP, Mrs Eileen Young, Sr Julianna Drobik OP, Mrs Mary Jacquier and Mr Paul Davis for their generous response in accepting leadership as the first Trustees for Dominican Education Australia.

The Congregational Leaders will be the Sponsors of DEA and have oversight of the work of the Trustees. They are responsible for appointing the Trustees, approving their formation program, ensuring that the sale of property complies with Canon Law, and approving the Annual Report presented to the Holy See by the Trustees.

The launch of DEA marks the closing of a long chapter in Dominican history in Australia. In the ceremony surrounding the commissioning of the Trustees, the generations of dedicated Dominican women who founded and nurtured the schools were remembered. While this was accompanied by a certain sadness, the



Sisters acknowledged the call to bequeath these works to equally dedicated lay leaders, so that the mission of the Gospel will continue to be carried out in their schools.

The six new Trustees were reminded that the Dominican charism is characterized by a vibrant preaching of the Gospel, a commitment to truth explored in dialogue, a critical appreciation of culture and cultures and a love of the beautiful. Their goal is to foster these values, within a context of prayer and contemplation, respect for the dignity and uniqueness of each person, and the pursuit of excellence.

In the words of the Leaders of the Congregations: “You will not be alone in this exciting venture. The empowering Spirit of Jesus of Nazareth will be with you always, the graced creativity of Dominic and Catherine will inspire you, and the courage of the women who founded our congregations will continue to sustain you as you help to shape a new Dominican future in Australia.”

OPFAM

• **St. Martin de Porres; Cooperator Brother or Member of the Third Order?**

As some readers know, I am currently on research leave (commonly, but incorrectly, called "sabbatical") from my teaching at the Dominican School of Philosophy in Berkeley. The project I have been working on will, I hope, result in a history of the non-ordained Dominican brothers. Today these brothers are normally called "cooperator brothers," but in the past they were referred to as "lay brothers" (in contrast to priest brothers, who are "clerics") or, most commonly in written documents, *conversi* (singular *conversus*), a word hard to translate into English, but basically meaning an individual who has undertaken a "conversion" of life to live like a religious, often within the context of a monastery. In our order, however, *conversi* (lay brothers) made solemn vows and were not mere affiliates of the order, but brothers in the same sense that the clerics are and were. One of the surprises for me during this research was to discover that there is no contemporary evidence whatsoever that the great Dominican saint Martin de Porres (1579–1639) was ever a lay or cooperator brother.

The usual version of the saint's life (for example, in Butler's *Lives of the Saints*, the *New Catholic Encyclopedia*, Wikipedia, or even Giuliana Cavallini's biography prepared for his canonization in 1962) says that originally Martin was first a member of the Dominican Third Order who was permitted to live in the Dominican community, what was and is still called a *donatus*, which might best be translated "oblate," a term usually associated with the Benedictines. Then, because of his holiness, he was supposedly allowed to make profession as a lay brother, the date usually being 1603. This struck me as strange, as the oldest painting of the saint, reproduced in this post (on the right), does not show him in the habit of a *conversus* or lay brother. Rather, he is wearing the habit of a tertiary. Modern members of the Dominican Laity do not wear a habit, unlike those before the 1700s. The reason is that before the late 1700s all Dominican tertiaries made a promise of celibacy. They were in a loose sense "religious" as we now understand the term. Their habit was a white tunic bound with a leather belt and a black cape or mantle. They did NOT wear a scapular of any color.

Contrary to the usual images and statues, this is how St. Catherine of Siena dressed, as can be seen in the oldest painting of her by her contemporary Andrea Vanni, which I also reproduce in this post on the right. She correctly wears a white (tertiary) veil, no scapular, and a black mantle, just like Martin de Porres in the famous painting. Technically in the language of the time, Martin would have been a "religiosus donatus" or a "tertiarius professus." The former term, *donatus* is still used for men who have made promises as a member of the Dominican laity but are allowed to live in a Dominican community and wear the modern clerical (white) habit.

Therein lies a problem that had been bothering me. After his supposed profession as a lay brother in 1603 at the age of 24, Martin de Porres, would not have worn a tertiary habit. When professed, he would have worn the lay brothers' habit, which, in his time, had a gray scapular. The lay brothers' scapular was changed to black in the late 1600s, after his death. Nearly every painting and statue I have ever seen of Martin shows him, anachronistically, with the "modern" black lay brothers' scapular. But the problem with the painting is that it portrays Martin in late middle age, not in his twenties, and he is still wearing the tertiary habit. That the image is accurate is shown by a modern reconstruction of Martin's face based on forensic reconstruction



from his skull. I have also included a photo of that reconstruction at the top of this article. You can read about this here. If accurate for the face, even more so for the habit. So, now the problem: why isn't the elderly Martin wearing a lay brother's habit?

In the course of my work, I discovered the startling reason. After Martin's death, his obituary was included in the acts of the Dominican General Chapter of 1642. When I reached those acts in the nine-volume Latin edition of the "acta" of all the chapters from 1220 to 1844, I was shocked to find that he is not called "conversus" but rather "donatus." The text reads: "In provincia s. Ioannis de Perù in conventu Limensi ss. Rosarii obiit vir mirae virtutis et santimoniae fr. Martinus de Porres, donatus," That is: "In the province of St. John [the Baptist] of Peru, in the priory of the Holy Rosary in Lima, a man of great virtues and holiness died, brother Martin de Porres, donatus." Note it does not say "conversus" that is "lay brother." And this is not an accident. The same acts also give obituaries for two holy lay brothers of the Province of Peru, and it calls them "conversus." This led me to try and find any evidence that contemporaries referred to St. Martin as a lay brother (conversus). I found none. Instead, I find that the life composed in Spain at the time of the first move to canonize him in 1675 specifically calls him "de la tercera Orden de N.P. Santo Domingo" ("of the third order of Our Holy Father Dominic"), not a lay brother. And the process of his canonization published in 1686 calls him "religiosus donatus professus" ("professed oblate religious"), not "lay brother." I have not found any evidence that anyone ever referred to him as a lay brother before the twentieth century. In fact, at the time of his beatification in 1837, the life prepared for that process (which is available online) specifically calls him "terziario," a member of the Third Order, not a lay brother.

So where did the idea that he was a lay brother come from? I suspect, and this is just a guess, that, it happened when statues started to be made of him after his beatification, like that reproduced on the right. It was natural to portray him like a nineteenth- and twentieth-century donatus, who would have worn the "modern" lay brothers' habit. No one would have remembered what a seventeenth-century tertiary habit looked like, just as they would not have known what a lay brother's habit of Martin's time (gray scapular and a large black poncho rather than the modern cappa or cape) would have looked like. So the saint's image in modern art is, I suspect, the origin of the mistaken idea that he was a lay or cooperator brother.

UPDATE: I now have found more information on St. Martin's status. The Lima Process for his canonization, containing witnesses questioned in 1660, 1662, and 1671 (ed. Valencia, Spain, 1960), consistently refers to the saint as "religioso donado," as do the later documents I have already cited. But the testimony given in 1683 at Lima by Bernardo de Medina, who wrote the first biography of Martin, reads as follows: "sa' che il detto servo di Dio Fra Martino de Porres fu religioso donato professo dell'ordine de Predicatori, e che in quanto ad giorno, mese, e anno che ricevette l'abito e professo', si rimette ai libri delle profesioni." That is: "He knows that the said servant of God, Bro. Martin de Porres, was a professed oblate (donado) religious of the Order of Preachers, and as to the day, month, and year when he received the habit and professed, one may refer to the books of profession." What this profession entailed, is explained in the Summarium prepared in 1732 as part of his canonization process. It reads as follows: "Vix quindecim annos natus Ordini S. Dominici tamquam donatus seu tertiarus laicus nomen dedit, ac post noviciatus annum, ad sollemnem trium votorum professionem, quod perraro hac tempestate donatis concessum est, die 2 iun ii anno 1603 admissus fuit." That is: At about the age of fifteen years, [Martin] gave in his name as a donatus or lay tertiary, and after a year of novitiate he was allowed on June 2, 1603, to make solemn profession of the three vows, something very rarely permitted to donati at that time. I quote these texts from Acta Sanctorum 68 (Nov. III): 111, 115.

So St. Martin's status is now clear. He was not a conversus or lay brother, but a tertiary oblate (donatus), however one who was granted the privilege of making solemn vows as would clerical friars, lay brothers, or cloistered nuns. But he did so while remaining a donatus and not thereby changing his category to that of a lay brother. So, the profession of 1603 and his tertiary habit in the painting are now both explained. All that remains to trace is the origin of the erroneous identification of him as a lay brother, something that seems to be 20th-century.

Now (Aug. 28) another update! I just got a copy of Celia Cussen's book *Black Saint of the Americas: The Life and Afterlife of Martín de Porres*, which came out from Cambridge Univ. Press in 2014. This is a major work and the first "historical" study of St. Martin. She correctly identifies him as a donado. The "afterlife"



section includes a review of images of the saint in art. These show, with one interesting exception that up to the 1800s he was always shown in the tertiary habit, not the lay brother's habit. The one exception she considers 17th-century, but it is "anonymous" and "whereabouts unknown." If it is authentic, it is the earliest example of the mistaken habit. Oddly, Dr. Cussen does not notice the discrepancy. I urge those intenersted in Martin and his remarkable life to take a look at this book. It seems that I am not the first to wonder about whether St. Martin was actually a lay brother.

Fr Augustine Thompson, OP

• **The Preacher's Path to God: A Collection of Short Essays on Dominican Spirituality**

Many books have already been published on the spirit of St. Dominic and so this book *The Preacher's Path to God* may seem superfluous. But then St. Dominic is such a marvellous saint and the path to God that he chalked out for his preacher-brothers is so captivating that no matter how many have attempted to write about him and his spiritual heritage in the past there will always be something more that still remains to be said. This is because the spirit of St. Dominic is like a deep mine: the more one searches the more one finds, and the more one finds the more one is led to search and explore further.

The many writings that are available complement each other to form one great Dominican corpus that tells about the man, St. Dominic, and the charism, vision, life-project and mission that he bequeathed to his Order which is the first missionary Order in the Church founded for the spread of the Christian faith and the salvation of souls through itinerant preaching.

So I thought that it might be of help if I put into print some of my thoughts on this most fascinating saint whose spirit and life- project traces out for Gospel-preachers a tested and sure path to God.

The thoughts contained in the twenty-eight short essays in this five-part book inevitably overlap at times, but then a certain amount of repetition is always of help when trying to make a point more forcefully. Besides, each essay is a self-contained unit although there is one continuous thread of ideas running through them all.

Peter B. Lobo, OP, former novice master, major superior and professor of systematic theology at the Pontifical University of St. Thomas Aquinas (Angelicum) in Rome is a member of the Province of India and has lectured and preached in India and other parts of the world. He edited and published *The Genius of St. Dominic* by M.-H. Vicaire, OP, *Mirabilia Descripta* by Jordan of Severac, OP, and *Dominican Ashram*, a periodical on Dominican life and mission that served the English-speaking Dominican world for several years. His most recent book *Walking with Saint Dominic* was published in 2007

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For copies of the book, please write to - domwalking@yahoo.com

• **Arrival of our Nashville Sisters in Limerick, Ireland**

On Friday 19th August our Dominican sisters of Saint Cecilia were welcomed at Shannon airport by Sister Eileen Lenihan R.S.J., vicar for religious for the diocese of Limerick and Fr Frank Downes O.P. On arrival at the priory of Saint Saviour's, Glentworth Street they were welcomed by Bishop Brendan Leahy D.D., bishop of Limerick.

We gathered in the community oratory to give thanks for the safe arrival of the sisters and then proceeded to the icon of Saint Dominic in the main hallway where we had a service of prayer beginning with the Regina Coeli followed Isaiah 43:1- 7. Bishop Brendan blessed the keys of the priory and in his presence and that of Sister Eileen and the sisters Fr Frank presented the keys to Sister Mara Grace Gore O.P. (mission superior). We prayed the Lord's prayer and concluded with the O Lumen.

We gathered in the community refectory for a light breakfast filled with good humour and fun despite over two hours delay at Boston airport before departure for Shannon.



Fr Frank showed the sisters around the priory. He celebrated the 1pm Mass in the church at which the sisters were graciously welcomed by Fr Richard Keane (administrator pro tem) and the congregation.

The four Nashville Dominican Sisters are expected to breathe new life into the Dominican Church and priory at Limerick after the withdrawal of the friars. They will keep both open while the Dominican friars will continue to celebrate Masses in the Church.

Frank Downes O.P.

• **The Relics of the Dominican Saints Visit Juhu, Mumbai, India**

16th and 17th August, 2016

As part of the celebration of the 800th year of the Confirmation of the Dominican Order by Pope Honorius III in 1216, the Dominican Family in India has arranged an itinerary of the relics of the Dominican saints through all the Dominican communities in India. This itinerary began on 02 June, 2016, at the Provincial house of the friars in India. The relics of St. Dominic de Guzman, St. Catherine of Siena, and St. Vincent Ferrer would travel through 78 Dominican communities spread all over India, and reach St. Dominic's community in Nagpur, on 12 October 2016, the day on which we conclude the Jubilee celebrations in India.

The sisters at Society of St. Catherine and the parish of St. Joseph at Juhu, Mumbai, were eagerly waiting and joyfully preparing for the arrival of these relics of these beloved saints, Dominic De Guzman, Vincent Ferrer and Catherine of Siena. It was a historic moment at Juhu in Mumbai, both for the Dominican community of the School missionaries of St. Catherine as well as for the catholic faithful, when the relics of these saints arrived there from the community of the Dominican Missionary sisters of the Rosary at Ghatkopar, Mumbai, on 16th August at 6 p.m., accompanied by their Parish Priest, Rev. Fr. Hubert Goveas, and representatives from the Parish. The relics were handed over to the parish priest, Rev. Fr. Joe Pereira of St. Joseph's Church, Juhu. The sisters at St. Catherine's, along with fr. George Kumblumootil, OP, welcomed the relics with traditional arathi and the Parish priest officiated the veneration rites. The community-house was flocked by the faithful from the local parish and from all over Mumbai, throughout the day for veneration of the saints. Each sister in the community together with members of BCC (Basic Christian Communities) of the Parish organized the veneration and prayers at every hour, until the relics were taken in procession to the Parish Church the next day.

The celebration reached its zenith when faithful from all over Mumbai and a number of priests from around Mumbai, along with the Dominicans joined the procession with the relics starting from St. Catherine's community at 6 pm on 17th August. The solemnity of the procession was increased by the accompaniment of a band-troupe and the members of various parish associations in their official dress, floral girls, and a large number of altar servers. As the procession reached the parish Church at 6.30 p.m., the veneration of the relics began. The community of the Sisters made a presentation of video clips from the life of the three saints. Jubilee hymn was displayed. A key chain with the St Catherine's picture was given to the people, as a souvenir for the occasion. With this preparation the solemn celebration of the Eucharist began at 7p.m. The church was packed with nearly 850 people for the solemn celebration of the Eucharist at 7 p.m., presided over by Fr. Joe Pereira and concelebrated by 12 other priests including our two Dominican friars. fr. George Kumblumootil, OP, delivered an inspiring sermon on the life of these three great saints and the life of the Dominican Order. He has won the hearts of many people to Dominican spirituality. This could be the beginning of a chapter of Dominican laity.

The entire function in the parish was organized by the priests at the Parish, assisted by the members of the parish pastoral Council. The whole event has marked a mile stone in the history of the sisters at St. Catherine and the parish of St. Joseph at Juhu. It is for the first time in the history of the parish to have witnessed the presence of the relics of saints. Definitely, this event has been an opportunity for the sisters to declare to the world the Dominican charism and our way of life.

After the holy Mass the relics were taken by the sisters to the community of the Dominican Missionary Sisters of the Rosary in Gujarat at 9.30 pm on 17th August 2016.



• **The Dominican Spirituality in Married Life: A Wedding of Young Lay Dominicans in Nigeria**

The Wedding Ceremony of Dr. Isioma Diji and Mr. Micheal Nwodo

Every time two people come together to join their lives in the sacrament of Holy Matrimony, it is a very special occasion which brings about rejoicing and tears of joy for all who are present to witness such a joyous occasion. Now, what made this particular marriage special is the fact that both the bride and groom are young lay Dominicans. They both met during their activities as Dominican Youths. They met, they saw the sign and they began the journey together guided by the Dominican Spirituality.

On the 13th of August 2016, Dr. Judith Isioma Diji (the immediate past National Coordinator of Dominican Young Heart Movement (DYHM) in Nigeria and African Coordinator for the International Dominican Youth Movement (IDYM)) said “I do” to Mr. Michael Chukwuka Nwodo (the former National Syndic of DYHM Nigeria) who in turn reciprocated the gesture.

The wedding took place at Holy Family Catholic Church, Barnawa, Kaduna. The Eucharistic celebration commenced with the Voice of Angel’s Choir leading the entrance hymn. The officiating priest was Fr. Oluyemi Taiwo, OP (Promoter of the Dominican family in Nigeria) and he was assisted by Fr. Jude-Mary Owoh, OP. Bro. Moses Arung, OP was also present.

The readings were taken from the book of Genesis and the letter of St Paul to the Ephesians by the couple. The Gospel according to Matthew was taken by Fr Jude-Mary who also delivered the homily. In his homily, he highlighted the importance of the four pillars of Dominican spirituality (community life, study, prayer and preaching) to married life, and encouraged the couple to live in love and harmony. He also urged families and friends to continually pray for the couple.

Fr Taiwo took the couple through the rite of marriage during which the bride and groom voiced their mutual consent loud and clear. Before the final blessing, the couple signed their marriage certificate in the presence of the celebrant and their sponsors.

The Eucharistic celebration was followed by a joyful and sumptuous reception for friends and family. It was fun all the way as the couple danced, dramatized, cut their cake and fed each other. What a wedding! What a Dominican couple! You might not believe it, but St Dominic might have shed a few tears of joy and fatherly pride!

• **Asia-Pacific Dominican Friars Hold Common Study in Sri Lanka**

The 8th Asia-Pacific Common Study Program for this year was held in Sri Lanka and was hosted by the Dominican Province of the Philippines. The 22 participants came from five Provinces and a Vice Province of the Order in the region: Vietnam (5), Philippines (5), India (4), Pakistan (3), Papua New Guinea (2), Solomon Islands (1), China (1), and Myanmar (1). The participants of the Dominican Province of the Philippines were Br. Rommel Olivar, OP, Br. Arden Xerxes Dacuma, OP, Br. Jayson Gonzales, OP, Br. Don Dominique Marco Antonio Go, OP, and Br. John Paul Sontillano, OP. The program, which has been held annually since 2008, has the three-fold objectives of providing newly-ordained friars and those in solemn vows to learn to live in an inter-cultural community, strengthening the brothers’ commitment to the spiritual and intellectual traditions of the Dominican Order, and deepening their formation for mission in the context of the region. This year’s Common Study is doubly significant, as the universal Church celebrates the Jubilee of Mercy and as the Dominican Order itself is celebrating the Jubilee of its 8th centenary.

The month-long program has been held in various countries since 2008, the most recent being Hong Kong in 2015. This year, Sri Lanka was chosen due to its unique multicultural character and history, providing appropriate exposures in both inter-religious and inter-cultural dialogue, and the work of the Catholic Church for justice and peace. The first week, July 1 to 7, were held at Negombo, where Catholicism retains a very visible presence. Br. Amirtha Raj, OP, talked about the human formation of the Preacher of Mercy. The second week, from July 8 to 14, were spent at Tulana Research Center in Kelaniya, and Kandy, the center of Buddhism in the country. In the latter, they were able to visit the Kelaniya Temple, the Temple of the Tooth Relic, the mountain fortress of King Kasyapa in Sigiriya, and the sacred city of Anuradhapura. They also had



conferences with Fr. Aloysius Pieris, SJ, and the Venerable Galkande Dhammananda on the dialogue between Catholicism, Buddhism and other religions of Sri Lanka. Br. Enrico Gonzales, OP, in that week reviewed the participant's understanding of the Fundamental Teachings of St. Thomas Aquinas. From Kandy, the participants moved in the third week to the North of the country. On the way to Madhu, they had exposures to many of the areas affected by the civil war, such as Mullaitivu, Kilinochchi, and Jaffna. They were accompanied by several Church workers and other people who have been affected by the violence, and are now deeply involved in the work of reconciliation, among them Mr. Ruki Fernando, the Anglican Bishop Duleep De Chikera, and a Muslim historian, Prof. Abdulla Hasbulla. These exposures and encounters provided the Dominicans with materials for reflection for the third week of the Common Study, held last July 14 to 22, at the Shrine of Our Lady of the Rosary of Madhu. Aside from affording the brothers the chance to be with Our Lady and imbibe the shrine's tranquil environment, the venue was the ideal place for reflection on the work of the Church and the Order for justice and peace as facilitated by Br. Prakash Lohale, OP, and on the spirituality of the Dominicans by Br. Edmund Nantes, OP. Fr. Emilianus Pillia, the administrator of the Shrine, also gave them a talk about the history of Our Lady of Madhu and shared about his experiences during the war. From Madhu, the participants went for a weekend at Nuwara Eliya, and then to Negombo for a meeting with the other members of the Dominican family in Sri Lanka. The last days focused on further conferences on interreligious dialogue. Br. Jayalath Balagalla, OP, and his team composed of Religious Leaders from Hinduism, Buddhism, Islam, Baha'i Faith, Methodist Church and Anglican Church served as facilitators. The Common Study ended on July 30, 2016.

The twenty-two participants were accompanied in by two of their formators, Br. Amirtha Raj, OP, from India, and Br. Edmund Nantes, OP, from the Philippines. The convenor and organizer is Br. Manoj Rasanjana Angodage Don, OP, one of four Sri Lankan Dominicans who are affiliated with the Philippine Province. The Province of the Philippines has one canonically established house in Sri Lanka, the House of St. Dominic in Ketawala, Kandy, which has an extension community, the Holy Rosary Formation House, in Negombo.

Br. Rommel P. Olivar, OP

• **Celebrating the feast of St Dominic in Kabwe as sisters and brothers**

Dear Brothers and Sisters,

Greetings and Blessings on the feast of our Holy Father Dominic. We pray and hope that you celebrated well.

It has been a joy for us here in Kabwe, Zambia, to celebrate it with the first Zambian Dominican priest, Rev. Fr. Clement Mweni. After his ordination to the priesthood on 30th July 2016 in the Catholic Diocese of Mansa- Zambia, and the many thanksgiving masses with family and friends, Fr. Clement arrived in our community in Kabwe on 8th August 2016 at 11.00.

As this was the first St. Dominic's feast graced by the presence of a Dominican priest since our arrival in Zambia, we began the Eucharistic celebration with sound of Music and great rejoicing. During his homily, Fr. Clement expressed his thanksgiving to God for the great gift of Priesthood and emphasized much on the need to die to self in the ordinary circumstances of life in order to give life to our brothers and sisters. He exalted us to be true to our vocation and fervent in prayer as our father Dominic was.

After the final blessings, the newly ordained priest laid his anointed hands on each nun as they humbly bowed to receive the long awaited blessing. The rest of the day until 23hrs was characterized by joyful moments of eating, sharing and receiving all those who came to wish us happy feast.

Fr. Clement left our house on 9th August 2016 and proceeded to Mpima to see the site of our future monastery after which he was to return to South Africa. We wish Fr. Clement blessings in his priestly ministry and pray that through the intercession of our Holy Father Dominic the Good Lord may grant him the grace to persevere in dying that all may have life. The same grace we ask for all of brothers and sisters in the Order.

God bless you all.

Sr. Joyce Gabriel op and the community



• **Sr Alison Munro, OP on the 21st International AIDS Conference, Durban, SA**

Hundreds of journalists present at the 21st International AIDS Conference ensured that the world was kept informed of the developments in scientific research into new drugs and vaccine trials, and of gains made in programmes reducing mother to child transmission of HIV, and of concerns around the adolescent epidemic now being experienced in sub-Saharan Africa.

There were sessions on the need to scale up prevention efforts alongside doubling the numbers of people on treatment, on the dangers of complacency, on TB co-infections and the co-morbidities of non-communicable diseases such as hypertension, cholesterol and diabetes, and certain cancers. The conference looked at why girls in particular are vulnerable to HIV, at how stigma and discrimination is an obstacle to effective prevention and treatment, and at difficulties in treating children. Common themes were the UNAIDS 90 90 90 strategy, where the money will come from to scale up programmes, human rights issues, and providing services to so-called hard-to-reach populations. There were marches and demonstrations led by activists, activities in the Global Village organised by various Non -Governmental Organisations and community organisations, and promotions of drugs and medical supplies by the major pharmaceutical companies.

South Africa was a pariah in 2000 when the International AIDS Conference was first held here; it is now a leader in the response to AIDS on various fronts.

A session on the role of faith communities highlighted some of the difficulties such organizations face in their particular responses to AIDS, as well as at how the faith community response is viewed by others. It was followed by a well-attended inter-faith service at Emmanuel Cathedral, aptly chosen as a venue given the late Archbishop Hurley's commitment to human rights and to the AIDS agenda. There is a recognition that in the faith community as a whole services are often poorly documented and researched, that faith leaders and community workers need to be more knowledgeable regarding HIV, that the use of sacred texts, the understanding of gender laws and of the concerns of people of different sexual orientations can be problematic. We need gender justice, and we need to break down stigma. UNAIDS and PEPFAR are looking to faith communities to help deliver services to reach the 90 90 90 goals. Faith based organisations provide most of the health care services in some countries. But the world of faith is highly complicated, not homogeneous. Communities of faith need better connections with health care systems. Anglican Archbishop Makgoba suggested that "HIV has exposed gaps in our teaching, and we face a challenge to blend theology and practical implications, a theology of compassion blended with human rights. HIV has challenged the church to break its heart." Faith leaders and representatives of faith communities are called to particular action in reducing stigma and discrimination, increasing access to health services, defending human rights and ensuring treatment for children.

According to UNAIDS statistics there were 2, 1 million new infections in 2015, bringing to 34 million the number of people infected with HIV and living with AIDS globally. Of these only 17 million are on anti-retroviral treatment, and the challenge is to get another 17 million people on treatment. Daily 4000 people die from TB, a common co-infection with HIV, often not diagnosed and not treated early enough. Men, so-called key populations (which include commercial sex workers, gay people, prisoners and drug users), and young people are missing at every level along the continuum of care and treatment. There are new challenges around HIV in migrant populations. And while between 2000 (when South Africa first hosted an International AIDS Conference) and 2016 there were successes regarding treatment, and in reduction in rates of mother to child transmission, "the face of the epidemic is becoming younger" and there is still "a long way to go to eliminate HIV infections". (Luis Loures, UNAIDS).

In South Africa there are 7 million people living with HIV. Of these 4 million are women aged 15 and over. Prevalence among adults 14-49 is at 19, 2 %. . The number of children under 14 and living with HIV is less than 250 000. The percentage of orphaned children under the age of 17 is 2,1 % (cf UNAIDS). We need vaccines, the single most effective tool to prevent HIV transmission, while recognising that vaccine efficacy decreases over time, influenced by "distracting" antibodies. Vaccine trials are "open for business" with a new trial beginning in several countries, including South Africa, later this year. Some vaccines have failed and some trials have regrettably had to be stopped.



South Africa in partnership with UNICEF is “embarking on the last mile” in the quest to eliminate the transmission of HIV to infants according to Dr Yogan Pillay of the Department of Health. South Africa’s Prevention of Mother to Child Transmission programme has had great successes leading to a great decline in the transmission rate, now at 1,1% at birth. There are 800 000 mothers in support groups on the Mom Connect Programme. Exclusive breast feeding as a means of protecting infants, and adherence on treatment, are being promoted and stigma being addressed. And at the same time children under 15, undiagnosed and untreated, are falling through the cracks.

AIDS is the leading cause of death among adolescents. While today we experience the prevention of mother to child transmission programme gains of the past years, we also experience an HIV cascade among adolescents. Why girls are so vulnerable to HIV infection has been shown to be associated with bacteria in the genital tract which facilitate inflammation and genital tract infection. In Southern Africa men in their 30s are exposing young girls to HIV, the same men themselves infected by women in their thirties. Testing and treatment needs to be scaled up to break the cycle of HIV, and medical male circumcision rolled out to men by the age of 25. Education and the changing of community norms are key. There were passionate pleas for young people and by young people that they not be left out. They want recognition as agents of change and as partners in the fight against AIDS. There were calls for stigma and discrimination to be addressed, for infections in young people to decrease, for more adolescents to go on treatment, for issues of sexuality to be talked about, for support around adherence. Difficulties around treatment because of stigma are real, and drug resistance among adolescents is set to become a major problem.

Aging of people on anti-retroviral treatment and the associated non communicable diseases are also being studied in different countries. People on ARV treatment are living longer, but there are co-morbidities, with cardio-vascular disease seen as a leading cause of death. The need for good nutrition, and exercise, for reducing drug intake, alcohol consumption and obesity, is as important in people living with AIDS as it is in the general population.

A new treatment paradigm is needed. Because it is not easy for someone to take medication daily over the course of a lifetime it is recognised that long acting drugs would help ease the pill burden that many patients struggle with. There are viral reservoirs in the body which never forgets its exposure to HIV. AIDS rebounds within two to three weeks when treatment is stopped no matter how long one has been on treatment. Ideally an infected infant should be started on treatment within 48 hours. HIV latency is a major barrier to treatment in children as is the availability of suitable drugs for children. TB is a leading cause of death among people with AIDS and there is need to start TBHIV treatment quickly. While anti-retroviral treatment prevents TB, patients should be given drugs for both AIDS and TB to maximise prevention.

There was a number of presentations on the funding needed globally, \$ 26 billion a year to end AIDS by 2030 according to some estimates, and alongside that the stark reality of the funding gaps. 73% of the world’s poor live in middle income countries. There were calls for the re- politicization of the AIDS agenda since while we know the solutions (prevention, treatment, adherence, vaccines) governments are aligned to private sector interests; services are privatised and denied to 90% of the people. The next four years, it was said, are critical if AIDS is to end by 2030, and we are not to revert to where we were in 2000 when the benefits of treatment arrested the numbers of deaths amongst people with AIDS.

And at the same time governments must deliver on human rights and gender equality and do away with laws that criminalise AIDS. “We need enraged activists,” said Justice Edwin Cameron, and “we have to test, test, test - the gateway to knowledge and treatment.”

Sr Alison Munro, OP

• **Malta Prime Minister visits restoration works at the Dominican Church**

The Prime Minister of Malta, Dr Joseph Muscat Ph.D., M.P., visited the Basilica Parish Church of Our Lady of Safe Haven and St Dominic in Valletta last Wednesday, August 3, 2016, the first day of the Tridum in honour of our Holy Father St Dominic.



The first Dominican church in Malta's capital city was built between 1571 and 1597. That building had to be closed in 1780 due to very serious structural damage which it suffered over the years and particularly during the earthquake of 1693. However, a new church could not be rebuilt immediately due to the burial of persons who had died in the pestilence of 1676. Finally, the new church, which still stands today, was built between 1804 and 1815 when it was inaugurated by the then Bishop of Malta, Mons Ferdinando Mattei on May 15, 1815. The Church was eventually consecrated by Archbishop Pietro Pace on October 15, 1889.

Basilical status

On March 25, 1816, the Principal Parish Church of Our Lady and Safe Haven and St Dominic was elevated to the canonical status of Basilica Minor by means of the Papal Bull EXPLORATA PROXIMORUM DILECTIO granted by the Benedictine Pope Pius VII. This special status, the first in Malta and the eight in the world to be granted this title, was granted in recognition of the fact that the Dominicans remained in Valletta administering the sacraments to the people not heeding the danger to their own life using the plague of 1813 - 14. Such was the fate of the Vice-Parish Priest Fr Nikol Trapani OP.

Restoration and regeneration

Dr Muscat visited the Dominican Basilica as the Government of Malta continues to prepare Valletta to put on its best look for 2018 when it will be the European Capital of Culture. Indeed, the Parish Basilica of Our Lady of Safe Haven and St Dominic is also undergoing a restoration and regeneration, thanks to financial help from the Malta Government's Good Causes Fund which has led to the magnificent facade of the Basilica being returned to its pristine glory. Inside, the pendentives of the main dome depicting the Dominican saints Thomas Aquinas, Albert the Great, Raymond of Penafort and Antoninus Pierozzi of Florence have been restored.

The Prime Minister, was welcomed and shown around by the sub-prior of the Valletta Dominican Community Rev. Dr Fr Joseph Ellul OP and the Vice Parish Priest Rev. Fr. Raymond Gatt OP. Dr Muscat also signed the Visitors' Book in the convent. The Prime Minister was accompanied by Mr Mario Cutajar, the Head of the Malta Civil Service and a son of the parish, who is directly assisting the Valletta Dominicans in this ambitious restoration project.

Later in the evening, whilst the restoration of the facade was officially launched, the Prior and Parish Priest, Fr Michael Camilleri OP, thanked the Prime Minister for the significant help the Government Good Causes Fund has given the Valletta Dominican Community.

Alfred Grixti, Lay Dominican, Parish Basilica of Our Lady of Safe Haven and St Dominic, Valletta, Malta.

● **Festival of Dominican Spirituality and Contemporary Dialogue**

As the 800th birthday of the Dominican Order was approaching Sr Geraldine, the chairperson of the Education Team of the King William's Town Dominicans determined that this event had to be duly celebrated. Her idea raised great enthusiasm among the team members and spread further to embrace all Dominican Schools in Gauteng, Mpumalanga, the Free State, Eastern Cape, and Limpopo. It included all Dominican Sisters and Brothers, Associates, Friends, and Past Pupils, members of other Congregations and Church Leadership.

It extended to the Schools for the Deaf – St Vincent's and Hammanskraal, and San Salvador, the home for mentally challenged women. The emerging reality needed a home large enough to accommodate over 1000 people. The Newcastle Dominicans of Boksburg offered their facilities. Could there have been a more symbolic choice for the festivities than their "Jubilee Hall" which is large enough to seat all participants.

As the idea took on a clearer shape so the number of helpers increased. This greatly extended team under the efficient leadership of Sr Geraldine and Kelsay Correia took on the planning and preparations for the actual day. As a result of every school's active involvement, a beautiful web of interdependence and bondedness was created forming the foundation of the actual celebration.



Sr Margaret Schäffler's creativity gave rise to a unique and most powerful presentation on the life of St Dominic by Fr Martin Badenhorst OP. He did not speak about St Dominic, instead he became Dominic sharing with us his life story, his hopes and disappointments, his challenges and above all his growing relationship with God and all people, especially those trapped in a life destroying heresy - Albigensianism. He shared about the political situation of war and violence in his country and the power struggle within the Church. In a true sense Dominic became God's messenger travelling Europe on foot bringing the Good News of the Gospel through preaching and dialogue. With the establishment of his Order he completed his mission – a journey of uniting people in Christ's love so that, empowered by each other, they would go out and preach the liberating truth – Veritas.

Eight hundred years later the situation has not changed. We need Dominic and his brothers and sisters in our modern world to preach the Good News. Thus to deepen Dominic's message twenty seven "break-away" sessions were organised to focus on specific themes which take centre stage in Dominican Spirituality. Each person was able to choose two presentations. Some examples are: "What would St Catherine tell Pope Francis?" by Dr Nonthando Hadebe and "A Dominican Response to the Signs of our Times" by Madeleen Gorst-Allman. Others presentations focussed on personal growth and healing such as "Mercy and Social Reconciliation" by Terry Sacco or "Body, Prayer and Movement" by Katy van Wyk OP. There were themes on encouragement as for instance "Preach on sister" by Petrus du Toit and "Preach on brother" by Mduduzi Zwane. Care of Creation and Spirituality were equally present in Jason Schäffler's theme: "Earth, Water, Wind and Fire" and Sr Colleen Moore's input entitled "The Environment and Spirituality."

The Jubilee Mass formed the climax of the day. The hall was filled to capacity with learners and teachers of the Dominican Schools, Sisters, Brothers, friends and past pupils. Bishop Duncan Tsoke was the main celebrant and Fr Martin Badenhorst OP gave the homily. Bishop Holiday who had come all the way from Kroonstad gave a vote of thanks stressing his appreciation of the Dominican Presence in his Diocese. He pointed out that it was the Dominican Sisters and Brothers who had brought the diocese into being, and who continue to spread the Gospel message through their preaching, teaching and reaching out to the poor and destitute.

As the entrance procession moved to the front of the hall, the entrance hymn, "God's Spirit is in my heart ... He sent me to give the Good News to the poor,..." once again confirmed the mission and charism of the Dominican Order. This spirit of joy and thanksgiving was again expressed in the words of "Tell out my soul, the greatness of the Lord." Yes, God's presence was truly manifest in the spirit of jubilation and bonding love irrespective of colour, culture or creed. Everybody was part of the Dominican family which was also affirmed in the use of the many South African languages including sign language.

At the offertory, each school donated boxes of tinned food for the poor. After Holy Communion there was a special song of gratitude to those gone before, who have paved the way and given direction. The song: "I am standing on the shoulder of the ones who came before me..." was led by Mr Dermot Connors, the headmaster of the Veritas College, and sung by the learners. Sr Ann Wigley of the King Dominicans gave a vote of thanks.

The Mass ended with the Jubilee Hymn:

Laudare, Benedicere, Praedicare

Laudare, we praise our Lord with our saints

Benedicere, we lift our voice in song

Praedicare, we proclaim Your Word to the world

Laudare, Benedicere, Praedicare.

Sr Sandra Becker, OP



Official News

• **Promulgation of the Acts of the General Chapter of Bologna 2016**

On the 4th of August 2016, after the private audience with Pope Francis at the Apostolic Palace and the Mass of the Solemnity of St Dominic at Bologna, the capitulars drew the curtain on the General Chapter of Bologna 2016.

With a letter dated 8 August 2016, the Master of the Order, fr Bruno Cadoré has promulgated the Acts of the General Chapter of Bologna 2016.

According to him,

“the chapter invites us to make this year of the celebration of the Jubilee of the Order and extraordinary Jubilee of Mercy, the first step in a journey of renewal of our vocation as preachers. By sending us to preach grace and mercy in the footsteps of the seventy-two sent by Jesus, the chapter invites us to be with each other, for each other, watchmen of this vocation from which in all our diversities, we are established in unity.”

The text of the Acts is now available in its original language and it can be downloaded here.

It is now available for translation into various languages and distribution to all.

• **Re-election of fr Gregory Carroll as Provincial of the Irish Province**

The brethren of the Irish Province have re-elected fr Gregory Carroll as their Prior Provincial. The Master of the of Order, fr Bruno Cadoré has confirmed the election and fr Gregory has accepted.

Born in 1948, he received his schooling in his native Naas, Co. Kildare, first in the Convent of Mercy, and then the CBS. In his teen-age years he was active in the Order of Malta in Naas and in the junior St Vincent de Paul Society.

Joining the Dominican Order 50 years ago, he made profession of first vows in 1967 and was ordained to the priesthood in 1973, serving, first, in St Mary’s, Cork. He has been novice master for the Dominicans in Trinidad and Tobago, West Indies, and student master in Dublin. He also served as provincial bursar and most recently he was prior of St Saviour’s Priory, Dublin, the house of formation of the Irish Dominicans, where he was also parish priest.

Since the 1970s, Fr Gregory has worked with Worldwide Marriage Encounter, holding leadership roles at one time, and now presenting weekends when he is available, contributing also to Engaged Encounter weekends.

Calendar of the Master of the Order for September 2016

1-3: Salamanca Congress on Human Rights

5-16: Plenary Council Meeting at Santa Sabina

9-11: Jubilee Celebration at Antwerp, Belgium

17 Sept. – 1 Oct.: Visitation to Venezuela and the Caribbean

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