



## ORDER OF PREACHERS



### A Plea for Urgent Action on Iraq to all World leaders and Member States of the United Nations by the Master of the Dominican Order (Order of Preachers), Fr Bruno Cadoré OP



Excellencies,

None of us can feel untouched by what is happening in Iraq at the moment. What we see happening there is screaming out for solidarity and a coordinated response to stop the extreme violation of human rights against defenceless minority groups who are deprived of their basic human dignity. This is violating International Humanitarian Law and is a crime against humanity. Our own brothers and sisters are among these people who continuously keep us informed of their terrifying plight. The perpetrators are posing a serious threat not only to all the people of Iraq and of all its neighbouring countries but to all of us, as they represent a mind-set and approach to life that, if successful, will attract many more adherents who can imperil any state. While the conflict appears to be about religion, in fact it has nothing to do with religion as God is a God of life and not of death.

We are blessed to have a forum such as the United Nations where commitment exists to build a harmonious and peaceful world. However, many people in fragile situations have become cynical of its operation when their cries for help and protection fall on deaf ears. This current crisis can be an opportunity to break out of a mentality focused only on “our own national interests” to one focused on ensuring the preservation of life and human dignity of every single human being regardless of race, ethnic origin, religion, or any other identity.

We commend the efforts of those countries that are responding to the security and humanitarian needs of the fleeing people of Iraq. However, this is still not enough to ensure their survival. When a state does not have the capacity to control brutal levels of violence that the world agrees needs to be stopped (as is the case now in Iraq), then the international community has an obligation to intervene to remove the capacity of the perpetrators of that violence.

In the light of this, we call upon you and all the Member States of the United Nations

- to be seized of this crisis in Iraq today and to ensure the immediate deployment of specialist military units from as many countries as possible that have the necessary capacity to stop the ethnic and sectarian cleansing taking place, to ensure the safe return of the refugees to their homes and to bring the perpetrators to justice.



- to stop the provision of any arms to the perpetrators and to sanction those who continue to provide arms to them.
- to respond immediately to defuse the humanitarian crisis currently escalating.
- to protect the persecuted members of minority groups and, according to International Humanitarian Law, to grant them asylum without delay.
- to put in place immediately conditions for dialogue and peace talks that include all sectors of the society.

We hope and pray that you and your governments will answer to this urgent call.  
Fr Bruno Cadore OP- Master of the Dominican Order (Order of Preachers)

Issued by Fr Mike Deeb OP, Permanent Delegate of the Dominican Order to the United Nations. Enquiries to [mike.deeb@un.op.org](mailto:mike.deeb@un.op.org)

### **Help for Iraq!**

Many people have contacted the Order asking how they might send help to the people of Iraq who are suffering so much in these days. Help can be sent through the Province of France which will ensure that it is used to help communities still in Iraq as well as Iraqi families who are already refugees elsewhere. Contributions should be identified as ‘For Iraq’ and can be sent to the following bank account:

PROVINCE DOMINICAINE DE FRANCE  
DOMICILIATION : HSBC FR AGENCE CENTRALE  
IBAN : FR 76 3005 6001 4801 4854 2857 016  
Code B.I.C. : CCFRFRPP

Thanks

### **Farewell and Good Bye to Sr. Lucía Fernández**

“When you see someone putting on his Big Boots, you can be pretty sure that an Adventure is going to happen.” (A.A. Milne in Winnie-the Pooh)

Sr. Lucia, we know that the time has come to say thank you, (Merci, gracias, danke schön, grazie, obrigado, cam on) and good bye, (au revoir, adios, adeus, tạm biệt, auf Wiedersehen, arrivederci) as you leave prints of your heart, hands and feet in the lives of those with whom you collaborated in this extraordinary mission of DVI – To encourage and strengthen the joint participation and collaboration of nuns, friars, laity and sisters in the mission of preaching the Gospel according to the charism of St. Dominic on the frontiers of global society and to invite and provide avenues for the laity to share their gifts in service to others.

The volunteers are blessed to have witnessed your **D**edication,

they **V**alue your contributions

and they have been **I**nspired by your mentoring.

On behalf of all the Dominican Sisters of Apostolic Life, I would like to specially thank you for your hard work and the dedication into put into DVI. Under your leadership many came to know of the Order and came forward to serve their brothers and sisters in countries and in circumstances that they would probably not have otherwise served.

We are profoundly grateful to your Congregation for its sacrificial offering of your services as International Coordinator for DVI for four years. May the Lord guide you and be with you in your new Mission.  
DSI, Rome



### **23 August 2014: Updates from the Dominican Sisters in Iraq**

Dear all,

We continue to share our daily struggle with you, hoping that our cry will reach the world. We are like the blind man of Jericho (Mark 10: 46-52), who had nothing to express himself, but his voice, asking Jesus for mercy. Although some people ignored his voice, others listened, and helped him. We count on people, who will listen!

We entered the third week of displacement. Things are moving very slowly in terms of providing shelter, food, and necessities for the people. There are still people living in the streets. There are still no organized camps outside of schools that are used as refugee centres. An unfinished, three story building has also been used as a refugee centre. For privacy reasons, families have made rooms using UNHCR plastic sheets in these unfinished buildings. These places look like stables. We all wonder, is there any end in sight? We appreciate all efforts that have been made to provide aid to the displaced people. However, please note, that providing food and shelter is not the only essential thing we need. Our case is much bigger. We are speaking about two minorities (Christian and Yezedians), who lost their land, their homes, their belongings, their jobs, their money, some have been separated from their families and loved ones, and all are persecuted because of their religion.

Our church leaders are doing their best to solve the issue. They have been meeting with political leaders, with the President of Iraq and Kurdistan, but initiatives and actions of these political leaders are really slow and modest. Actually, all political meetings have led to nothing. Until now, there has been no decision made about the current situation of the displaced minorities. For this reason, trust in the political leaders has diminished, if it exists, at all. People cannot tolerate it anymore. It is too heavy of a burden. Yesterday, a young man expressed that he would rather die than live, without dignity. People feel that their dignity has been stripped from them. We are being persecuted because of our religion. None of us ever thought we would live in refugee camps because of that.

It is hard to believe that this is happening in the 21st century. We wonder what is exactly happening. Is it another plan or agreement to subdivide Iraq? If this is true, by whom and why? Why are the events of dividing the Middle East, that happened in 1916, being repeated now? At that time it was a political issue and innocent people paid for it. It is apparent that there are sinfully, cunning people dividing Iraq, now. In 1916, we lost seven of our sisters, many Christians died, and more were scattered. Is it just circumstance we face this division again, or is it deliberate?

However, the struggle is not only in the camps, with the displaced people. What has happened in our Christian towns that have been evacuated is even worse. The IS forced out of their homes those who did not leave their towns up to the night of August 6th. Yesterday, seventy-two people were driven out of Karakosh. However, not all of them arrived; those who arrived last night were in miserable condition. They had to cross Al-Khazi river (a tributary to the Great Zab) on foot because the bridge had been destroyed. There are still quite few on the side of the riverbank. We do not know when they will make it to Erbil. It depends on the situation and negotiations between the Peshmerga and the IS. There are some people who went to fetch the elderly and the unable to walk. One of our sisters went to bring her parents, and told her story. Another woman, said that she was separated from her husband and children, and she knows nothing about them; they are probably among the others who are on the other bank, or they might be among the hostages taken by the IS. Also, a tree-year old daughter was taken from her mother's lap, and she also knows nothing about her. We do not know why the IS are sending people out of Karakosh, but we have been hearing from those who just arrived, that IS are bringing barrels into Karakosh and the contents are unknown.

In addition, we know of four Christian families who are stuck in Sinjar for over three weeks; they are probably running out of food and water. If they do not get help, they will die there. At the present, there is no contact with them, and there is no way to negotiate with the IS.

As for our community, we know that our convent in Tel Kaif is being used as an IS headquarter. Also, we know that they had entered our convent in Karakosh. Those that recently arrived have stated that all the holy pictures, icons, and statutes are being destroyed. Crosses have been taken off the top of churches and they



have been replaced with the IS flags. That is not only in Karakosh and Tel Kaif. In Baqofa, one of our sisters heard the situation was calm, so she went back with few people, to get her medicine. She found the convent had been searched; everything was open and strewn across the rooms. The minute they entered the convent, three bombs hit the town. They left immediately.

Apart from what is happening to the Christians, yesterday, Friday the 22nd, a Shiite suicide bomber and gunmen attacked Sunni mosque of Abou Mussab in village under Iraqi government control in Diyala province leaving 68 dead. It is heartbreaking to hear about people get killed while praying. In terms of Media and news release, this massacre overshadowed what is happening to the Christians in Nineveh Plain. We are afraid that our struggle will become only our own affairs, and it will not have impact on the world anymore.

At last, we have to say that people are losing their patience. They miss everything in their hometowns: churches, church bells, streets, and neighborhood. It is heartbreaking for them to hear that their homes have been robbed. Although they love their towns, most people are now thinking of leaving the country so they can live in dignity and have future for their children. It is heard to have hope in Iraq, or to trust the leadership of the country.

Please, keep us in your prayers.

Sister Maria Hanna OP

Dominican Sisters of Saint Catherine of Siena-Iraq

P.S. Please share the letter with other people. Let the world hear the cry of the poor and the innocent.

### **The Joint Conference of the Justice, Peace and Care of Creation (JPCC) - Asia Pacific Region and the Journées Romaines Dominicaines (JRD), Surabaya, Indonesia, 2014.**

Travelling from all over the world, almost 100 Dominican brothers, sisters and laity gathered in Surabaya, Indonesia, from August 11-16, 2014. One group of Dominicans was there for the JRD, another was there for the JPCC, even if their own theme for the meeting was also interreligious dialogue.

Primarily, the encounter was centred on a common theme of Dialogue as a Way of Preaching. This was further broken down into three major sub-themes: "Fundamentalism and violence as realities of our world"; "The Word and the words of Dialogue" and "Dialogue as bridge-building towards peace". There were presentations, responses, group work and plenary discussions, held jointly and separately between the JPCC and the JRD.

The conference opened with a Mass at the Redemptor Mundi Parish on Monday, August 11, at 5PM. In his homily, the chief celebrant and Bishop of the Catholic diocese of Surabaya, the Rt. Rev. Vincentius Sutikno Wisaksono noted that to have a dialogue is actually to be aware of the prescription to suffering, because to have a dialogue at a high level of living together requires suffering. He noted that it is not enough to have goodwill or good intentions, because sometimes all intentions will be denied and our gestures of goodwill will be refused or rejected. "Let us strive for every effort to have dialogue despite many sufferings and difficulties," the bishop said. He noted also that the main basis for a true dialogue is respect for human dignity, for freedom, and for each other.

During the opening Speech on Tuesday, August 12, the Socius of the Master of the Order on Apostolic life, fr Prakash Anthony Lohale welcomed everyone, and thanked the committee of Dominicans (brothers, sisters and laity) and associates, who had made everything possible. As part of the speech, two long-standing brothers who had been members of the JPCC and JRD, brothers Francisco Otero and Joseph Kenny respectively, but had passed on since the last meeting, were remembered and prayed for. A letter acknowledging and blessing the conference from Jean-Louis Cardinal Tauran of the Pontifical Council of Interreligious Dialogue was also read.

Three plenary papers on dialogue were presented. First (12/08) was by John Mansford Prior, SVD: "Dialogue as a Model for Proclaiming the Word." The second (14/08) was by Heru Prakosa, SJ: "The Spirit of Kenosis in Making a Pilgrimage across Religious Boundaries for Proclaiming the Good News". Both of these have lived and worked in Indonesia and presented their papers as a lived experience, even if a little



wishful. The third paper (14/08) was by Martin Ganeri, O.P.: “Dominican Resources for an Approach to Dialogue” wherein he presented a theoretical framework from Aquinas as a resource for dialogue. A separate conference of the JRD was held at the Islamic University (13/08) on the general theme of “Strengthening Justice and Peace through Inter-religious Dialogue.” There was a presentation of papers by Dr Abdul Kadir “Sufism as a Category of Islam in Indonesia” in which he indicated that the Sufism brand of Islam, the dominant in Indonesia is distinct and very tolerant, properly identified with being peace-loving. The second was on “Interfaith Relation in Indonesia” by Prof. Syafiq A. Mughni. He identified Indonesia being in-between a secular and religious state based on five principles of belief in one God; humanity; nationalism; democracy and social justice. To this end, he noted that Indonesia was between a secular and religious (Islamic) state. These were followed by responses, questions, comments and group discussions.

There were other shorter presentations by the Master of the Order, fr Bruno Cadoré, O.P. (14/08) where he expressed his desire to see the initial formation of the brethren encompassing, not just a theoretical learning of dialogue, but also practical experience in other countries and cultures, even if it meant extending the period of formation. A panel of discussion around the theme of “Good Practices of Dialogue and Peace-Building” was led by fr. Srecko Koralija, Sr Trish Madigan, fr. Roberto Clark and Sr Hermine Nurhayani. Apart from these, there was also the presentation of the local realities and endeavours. Other events include the visitation of a Radio Station by the JPCC group, a cultural night, and lots of networking on the sides.

The high enthusiasm and strong desire demonstrated by invited speakers, brothers and sisters was highly commendable. However, reality of the circumstances of the present day must not be left out. Either during the question and answer period or group discussions, it became apparent that more often than not, the desire of promoters of dialogue in the Catholic Church is hampered by those with whom they desire to enter in dialogue. This reality was either omitted by the speakers, wished away, or tactically not answered when asked about it. For instance, although the speakers at the UNISA claimed Islam in Indonesia was the most tolerant (with only one percent of radicals), they admitted it was impossible to speak out. Furthermore, nothing was done regarding the fact that it was often impossible to issue building licenses for churches (with processing taking more than 10 years), even as they tried to say there was no discrimination. This reality faced all the participants starkly in the face when (13/08) we could not visit the Al Akbar Mosque due to fear that the visit may spark some protests - notwithstanding the fact that this visit had been planned and agreed upon months earlier.

What appeared to have been agreed upon by all the participants was that more than ever, the world, bombarded as it is with all forms of crises, often termed "religious" especially by a people who claim to believe in one God and do His will, needs dialogue. A dialogue with the authentic self, a dialogue with the Other and a dialogue with the God believed in are invaluable if humanity would not annihilate itself in the name of religion. This dialogue ought to be informed and authentic.

In the concluding remarks at the end of the Conference (16/08), Heru Prakosa SJ noted, while centering on the three themes, namely fundamentalism, interreligious dialogue and peace building, including their implications for preaching, that “the phenomenon of religious fundamentalism poses serious difficulties.” Fundamentalism, he said, is characterized by the attitude of rejecting others and the unwillingness to be open to others. “It is in this point that interreligious dialogue plays an important role”, not just as something ad hoc, but permanent, geared towards lasting peace. He concluded: “dialogue is a way of new preaching, because it is only through encounter that we will be able to give witness and proclaim the Good News. In this perspective, dialogue must not be seen as a strategy to win converts, but to lead people coming from various religious backgrounds to build a more humane society.”

fr Benjamin Kwaghgba, OP

### **Nigeria hosts the 1st African Congress of Dominican Youths**

To the glory of God the 1st ever African Congress of Dominican Youths took place at the Adoration Monastery, Oyun Village, Kwara State in Nigeria from July 28 to August 3 2014. The Dominican Young Hearts Movement (DYHM) used the celebration of their 6th National Congress and 3rd General Active Members Assembly to invite other DYM groups in Africa to set up together a regional structure that will facilitate interaction, formation and common mission and voice for Africa. The theme of the Congress was:



Re-discovering the enduring treasures of Dominican spirituality: Towards a Personal Transformation for Mission in Africa.

There were 90 participants from 7 African countries namely: Nigeria, Cameroun, Cote d'Ivoire, Central Africa Republic, Kenya, Zimbabwe, and Senegal. Also present were the Socius to the Master for Africa, fr. Gabriel Samba OP; the Socius to the Master for Apostolic Life, fr. Anthony Prakash OP; the Prior Provincial of the Province of St. Joseph the Worker Nigeria & Ghana, fr. Charles Ukwé OP; the Provincial Promoter for Lay Dominicans, fr. Oluyemi Taiwo OP; the Coordinator of DSA (Dominican Sisters Africa), Sr. Faustina Jimoh OP; the newly elected Coordinator of the International Council of Lay Dominican Fraternities (ICLDF), Prof. Adenike Emeke OPL; the Coordinator of the International Dominican Youth Movement (IDYM), Mr. Jose Alberto de Blas as well as some friars and sisters.

The grace-filled and exciting encounter for Dominican Youths all over Africa began on July 29 with an Opening Mass presided over by His Lordship, Rev Dr. Ayo-Maria Atoyebi OP, Bishop of Ilorin Diocese, Nigeria. This was followed by a very colourful opening ceremony to the delight of all. It was also used as an opportunity to launch the 1st edition of the Wellsprings magazine, a publication of DYHM, Nigeria meant to share the richness and the depths of our rich Dominican treasures with other youths.

Serious business took off the following days (July 30 -31) starting with reports from the six groups in Nigeria and the other countries. This gave the delegates a clear picture of the current realities of the groups in terms of how they live out the pillars of Dominican Life (using the SWOT- Strength, Weakness, Opportunity and Threat analysis as guide). Well prepared and highly enriching papers were also delivered by the Socius for Apostolic life; the founder of DYHM, Mr. George Adesanya; the DSA coordinator; the Coordinator of ICDLF; the Coordinator of IDYM; and the Director of Verbum Networks, the ICT Company of the Nigerian Province, Fr. Gabriel Avbenake OP. There was also a talk on "800 years Jubilee of the Dominican Order" by the Provincial Promoter of the Jubilee, fr. Augustine Agwulonu OP. Having received the reports from the groups and papers delivered by competent Dominicans, group works were assigned and later in the day the participants moved out in two large buses to take some fresh air with outdoor sports at the Ilorin city stadium! It was fun having two large competing teams (provincial and socius).

On Friday, August 1, after breakfast and briefing by the Provincial Promoter of Lay Dominicans, all the participants left for a Juvenile Reformatory in Ilorin to experience what it means to be sent and to whom we are sent. The Day of Mission was followed in the evening by election of DYHM National Council (Nigeria) and the next day, August 2 was the constitution of the African Congress and the election of an African Council. The following emerged officers at the respective elections:

National Council of DYHM, Nigeria:

National Coordinator – Isioma Diji

Deputy National Coordinator I – Paul Sanu

Deputy National Coordinator II – Fr. Alex Okonduugba OP

National Scribe – Maria-Felicity Ezeh

National Syndic – Valentine Ejiofor

Deputy National Syndic – Roseben Anyanwu

National webmaster – Stephen Enyidede

African Council Members:

African Coordinator – Isioma Diji (Nigeria)

Deputy African Coordinator – fr. Emmanuel Avonyo OP (Senegal)

Scribe / Promoter for Communication – Alice Zanga (Cameroun)

Promoter for Mission – Melanie Ebah (Cote d'Ivoire)

Promoter for Formation – Paul-de Dieu Panguibadje (Central Africa Republic).

The Congress gradually came to a close with a cultural night where participants were all gorgeously dressed in their cultural attires and several cultural displays were made. In a joyful Spirit of thanksgiving in our hearts, the Congress came to an end with a Closing Mass presided over by the Prior Provincial, fr. Charles Ukwé OP on Sunday 3rd August, 2014. The Socius for Africa, fr. Gabriel Samba OP encouraged the youths



to place priority on communication and to prepare themselves very well for the other upcoming jubilee celebrations!

Many thanks to the Master of the Order, the Socius for Africa, the Prior Provincial, the moderators and translators, and in a special way our dearest nuns, a community of cloistered religious women dedicated to contemplative prayer through perpetual adoration of the Eucharistic Lord in the spirit of St Dominic de Guzman. Without you, this Congress would have been difficult to host. Thank you so much!

The Lord has done great things for us in Africa, indeed we are glad! We look forward to a greater and fruitful participation of properly formed African Dominican Youths in the Mission of the Order. Watch out for more news on this great event!

Isioma Diji

### **17 August 2014: Updates from the Dominican Sisters in Iraq**

Dear all,

After eleven days, it feels like we are on the same day we left. Some people are still in the streets, others are still in the parks, and some take refuge in schools. People are desperate to find a place to stay; even construction sites, unfinished buildings, private event halls, and basements are inhabited. A lot of people are living in unfurnished apartments, and homes, with sinfully high prices. People in the houses are sleeping on the floor, because they cannot afford to buy furniture. Some were fortunate to find a place to stay with relatives, in houses overloaded with people. On top of everything, refugees are running out of money, as they cannot withdraw money from banks, neither can they find jobs to earn money.

The disaster is overwhelming, and we are unable to comprehend it all. Our church leaders assured us that the Kurdish army would protect us. But they pulled out suddenly, from several towns in the plain of Nineveh and we had to make a quick decision to leave. In no time, most people directed themselves to Erbil, the closest city in Kurdistan. The city is packed with people, more than 75,000 people fled to it. That is apart from people who went to other cities like Kirkuk, Zakho, Sulaimania and Akra.

There is enormous lack of supplies; food, water, clothes, medication, housing, and money. And Erbil cannot accommodate all these people. However, we are doing what we can. All sisters, who are able to work, leave every morning, until evening, trying to help people settle and provide some food, with the help of the church and refugee centres.

We cannot rely on the central government as it is in the process of forming a new cabinet and it is unable to protect the minorities. In addition, so far it seems like there are no serious actions against the ISIS by the world government. People lost confidence in everything, in government, in Kurdish protection, in church, even in the international military forces. Therefore, 90% of people want to leave. However, that is not easy at all, as so many of them have no passports or travel documents. The other choice people have is to stay, but this is even more difficult. Winter is coming, people cannot stay in the street, their children need to go to school, and they need jobs to earn a living.

We need to serve people and we would like you to help us with that. There are so many people in refugee centres who are receiving nothing, and we would like to help them with food, medication, clothes and other things. To do that, we need financial help.

As for us, as a community, we left nineteen places of ours, which include convents, schools and orphanages. Moreover, we have learned that our convent and the orphanage we own in Bartila have been taken by the ISIS. Also, our convents in Mosul and in Tal Kaif were taken (including a school and kindergarten).

Sisters are scattered everywhere and we need to bring them together at least in two communities in Duhok and Ankawa. In Ankawa, we have a piece of land, and we are thinking of buying caravans. Things might improve, and we might be returning for a while, however, we do not think it will be safe in the future. That is why we would appreciate any kind of help you might be able to offer.



Thank you so very much, and please remember the Iraqis in your prayers.  
Dominican Sisters of Saint Catherine of Siena –Iraq.

### **Dialogue as a Way of Preaching: Press Release 1**

*JRD/JPCC-AP Meeting, Surabaya, Indonesia (11-16 August, 2014).*

Over 90 Dominican priests, religious brothers and sisters, and laity are currently holding a week-long meeting at Ciputra World Resort and Hotel in Surabaya, Indonesia to share their unique experiences of dialogue especially with Muslims, and examine the way forward.

The meeting, which started on Monday and will end on Saturday, focuses around the theme of Dialogue as a Way of Preaching and is structured around exposures, presentations, responses, group work and plenary discussions. Major themes to be discussed are: "Fundamentalism and violence as realities of our world"; "The Word and the words of Dialogue" and "Dialogue as bridge-building towards peace".

The Order of Preachers, better known as the Dominican Order (after the name of our founder, St Dominic) is a religious order founded within the Catholic Church 800 years ago. Currently, it has 6,000 brothers (the majority of whom are priests), 3,000 nuns (who are enclosed in monasteries), 27,000 active sisters, 144,000 lay members with a growing number of youth members and over 400 diocesan priests who are members of priestly fraternities. The Order is present in about 126 countries in the world. The Order only developed a presence in Indonesia 10 years ago and there are presently two communities – in Surabaya and Kalimantan.

The Dominican Order's primary mission is the search for the truth ("Veritas" in Latin, the Order's motto). This search takes place in community and through contemplation (prayer, meditation and study). The fruits of this contemplation are then shared with others through different forms of communication or preaching (writings, teaching, mass media, sermons, or silent presence).

From the outset, this preaching has been most profoundly undertaken through dialogue and debate. Dominic would spend whole nights in dialogue with people with beliefs very different from his own! In this spirit, since 1956, Dominican men and women working in Muslim countries or in Muslim communities began coming together every four years to share their experiences of dialogue with Muslims. These meetings normally took place in Rome. Hence they came to be called Journées Romaines Dominicaines (JRD), the French name for Dominican Roman Days. This year, however, for the first time ever, it was decided to hold the event out of Rome – in Surabaya, Indonesia!

This move was inspired by a decision of the Dominican Promoters of Justice and Peace and Care of Creation (JPCC) of the Asia-Pacific Region to focus their quadrennial conference on Inter-Religious Dialogue. It was therefore decided to combine the two events and, appropriately, to hold it in the largest Muslim country in the world!

Over the years, the focus on inter-religious dialogue has broadened out to include dialogue with religions other than Islam as well. This has greatly enriched the reflection. It also takes account of the sad fact that, while almost all religions evolved as means to create peace and harmony in our world, they are too often used to create division and even war! This places a great responsibility on all of us who profess a religious faith to demonstrate a deep respect for all other religions and to engage in a profound dialogue to ensure that all of our religions lead us to discover more fully the common humanity that we all share. This, in turn, will enable all of our religions to become a force for peace through the exercise of justice.

So, during these days, conscious of the many terrible religious conflicts that are taking place in our world, we want to learn from each other by sharing our experiences of dialogue from our varying backgrounds and circumstances. We hope to learn how we can communicate better with the one who is regarded as the other so that we can grow in mutual respect and love and hence become more effective instruments of justice and peace in our world.

Mike Deeb, O.P.



## **From a Dominican Friar in Iraq: Open Letter to the conscience of the world and to each holder of responsibility to humanity**

The peace of Christ be with you

The book of Genesis tells us in the seventh chapter about the flood and how this natural disaster has nearly exterminated the inhabitants of the earth. Of course, we are very far from that event and we cannot imagine the emotions of people in the world at that time.

This huge night of flood was, perhaps, similar to Hurricane Katrina in 2005, which caused a lot of material and human damage. But unfortunately when disaster comes from barbaric political projects, the result could only be worse.

Today, the valley of Nineveh is emptied of its inhabitants. Christians have been driven from their homelands without reason and without mercy. Religious affiliation in Iraq has been very costly since the regime collapsed in 2003. Being a Christian in Iraq means to be a puppet in the hands of the dominant countries or rather, means today to be as in the teeth of politicians. What unspeakable barbarity atrocities which is now moving and pulling Iraqi Christians from their origin!

Faced with this inhuman catastrophe of the violent uprooting of Christian minorities, I have three reasonable options:

1. Immediate operation and timely rescue. This could be done by constructing structures on the site and beginning to house and shelter the exiles. Money should come from everywhere to do this project.
2. Military action by the international community to free the city of Mosul and Nineveh Valley.
3. Opening the doors to mass immigration could be a solution to save those who bent on remaining faithful to their Christian faith. If not, what will happen to small minorities in this dramatic moment?

Your brother in Christ Jesus  
fr Majid, OP

### **8 August 2014: Updates from the Dominican Sisters in Iraq**

Dear Sisters, Brothers and Friends,

You might be surprised that we are writing this letter so soon since you received the last one. But events are happening so quickly here shocking everybody because of its brutality and cruelty. On the night of the Feast of Transfiguration shooting started after mid-night, and continued until noon of the next day. On the morning of the sixth of June many shells fell on Karakosh. Between 8:30 and 9:00 a shell fell on a house and it killed two boys (nine and five years old) who were playing in the garden; and it also killed a 37 year-old woman who was trying to pull water from the pipes. This caused many people to leave the town for their lives. On the afternoon almost all people who remained went out for the funeral of the victims at the church. Although atmosphere of the funeral was sad and calm, it was obvious that people were scared of something would happen.

On the seventh of August we gradually started to understand that the Peshmerga, who were supposed to protect Karakosh, were pulling out, leaving the town unprotected. Everybody was shocked because Kurdish government promised to defend Karakosh, and the other Christian towns. At the same time, ISIS started to get closer to Karakosh and the residents started to leave the town. As a community, in no time we were to prepare to leave; we took the least with us unaware of what to take and unable to comprehend what was really happening. There were thirty sisters left Karakosh in three cars, and two families accompanied us, as they had no place to go. Three Franciscan sisters came with us, too. When we left the convent, we were surprised to see a big number of people leaving the town on foot. Moreover, it was strange to see only very few guards at the checkpoint when we were leaving the town.

We were not alone on this, other towns shared the same horror. Christians from fifteen villages among them Karamles, Bartela, Bashiqa, Telkaif, Baqofa, Batnaya, Telusqif were forced to leave their homes because



ISIS was advancing. Our sisters also left their convents in these towns. In Telkaif, while a young man (Lugin) with a young priest were trying to help a lady who was not able to leave on her own, he was shot and killed by the ISIS. Our exodus started at 11:30 pm, and before that we decided to pray and have the Holy Communion so that if the ISIS entered the house, it will not be defiled. But on the last minute, we decided to leave one piece in the tabernacle praying it will protect the house and the town.

When we arrived to the intercession of Mosul-Erbil, we were shocked to see a huge mess of cars driving very chaotically to Erbil. The view was beyond describing, as words cannot fully capture it. Men, pregnant women, children, handicaps and elderly were moving toward Erbil. There were Christians, Muslims Shiites, Yezeds and Shabak; some people were on foot, some were riding trunks of pick-up, lorry trunks, and motorcycles. There are three checkpoints to arrive in Erbil. It took us five hours, from mid-night to five o'clock, to pass the first one; we reached the second one at seven o'clock and the third one at eight thirty. We arrived the convent at 9:30 exhausted emotionally, physically and mentally. What we saw was unbearable; people were suffering for no reason but because of their sect, religion and race. We felt like we were in a nightmare wishing that someone would waken us up or that when the sun comes out it will be all over. But it was not the case, we were actually living a hard reality.

It usually takes an hour and 15 minutes to drive from Karakosh to Erbil, but the day before yesterday, it took us 10 hours. It was very hot that night, and because it was very crowded many cars were taking side routes. This caused Upon arriving in Erbil, we saw a big number of people from doomed towns that we mentioned above; there were a lot of people in the streets in the heat of summer sun, with temperature rising over 45 degrees waiting to find a place to stay. Many family welcomed people in their homes and churches but still so many people are staying in parks even in streets and under every tree for shading. These people are way more than Erbil can house, neither can the church meet their needs.

We also learned that there were about a hundred people left in Karakosh who decided not to leave and we learned from them that the ISIS entered and took some houses as a center for them. They also walked in the street saying Muslim prayer "Allahu Akbar". Since there was no room for all sisters who came from Karakosh and Bartela to stay in the convent, about half of us are staying in the Chaldean Seminary for which we are really grateful. At the same time, many families preferred to stay in the garden of the convent rather than staying in the street so we provided tents for them. Our sisters from other doomed towns also left their convents and headed to other Kurdish towns. We cannot say what will happen; how long people will stay like this or what the ISIS will do to our towns or if we will ever be able to get back home. Everything is so unclear. The situation is extremely difficult. For the time being people have some money to support themselves, but no one knows how long they will endure with the little they have.

As for the safety, Erbil is a Kurdish city and most refugees are staying in Ankawa that is a Christian suburb and protected by Peshmerga. It is hard for people to believe that even this city is safe that's why they are thinking more and more to leave the whole country. You may ask what the world can do for us. We would say, stop the blood, stop the oppression, and stop violence. We are human beings here; stop making us target for your weapon. The world needs to stand as one to protect minority against the evil and injustice. People want to live normal life in peace and dignity. Please help us out to stop the evil.

Dominican Sisters of Saint Catherine of Siena –Iraq --

### **Falling in Love – St. Dominic & The Order of Friars Preachers**

The name "Dominic," translates to "man of God," or "belonging to God." Could any name be more apropos for this medieval saint? The life of St. Dominic de Guzman, overflows with examples of his love for God, and the men & women he felt called to serve as a priest. It is said, that when he celebrated Mass as a Canon Regular, tears could be seen coming down his face as he elevated the Eucharist. When he spoke, his brethren recall his words being directed "to God or about God." On pilgrimages, he often carried the Gospel of St. Matthew with him & was totally immersed in the Word of God. There are many antidotes that I can give about this man that testify to his holiness, but I'm especially interested in sharing why I love St. Dominic & his fabulous Order of Preachers (which include Religious Sr.'s, both active Sr.'s & contemplative Nuns.)



When St. Dominic was 7 years old, his parents, Bl. Jane of Aza & Don Felix de Guzman, left him in the care of an elder priest to start his catechesis in the Roman Catholic tradition. He learned how to read, write, & pray. All three, especially the latter, would become an indispensable part of his life. At 14, he began his studies of the humanities & sacred theology. It's during this point that St. Dominic grew to know & love God by his incessant reading of Sacred Scripture, which resulted in him knowing long passages of Scripture from memory. This would serve him well later in life, as he would rely on the scriptures during his itinerant preaching throughout Europe at the turn of the 13th Century. Around the age of 25, feeling called to the priesthood, Dominic became a Canon Regular in Osma, Spain. As a Canon priest, St. Dominic celebrated Mass, lived a simple common life with his fellow Canons & chanted the Liturgy of the Hours several times a day in the cathedral. One can only imagine how joyful this life was for the young priest.

In the year 1203 or 1204, Prince Ferdinand was to be wed & asked Bishop Diego de Acebo to find him a bride in Denmark. Bishop Diego asked his Canon, St. Dominic to accompany him on the journey. Dominic obliged. It was this trip, this pilgrimage, that changed Dominic's life forever. During his travels throughout Europe he encountered many heretics, who had beliefs of varying levels of absurdity. One of the most prominent groups were the Albigensians. In short, they basically believed that all things that were spiritual in nature were good, and all things that were physical were evil. This belief was & is problematic because the Scriptures tell us, "God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good." (Genesis 1:10) Thus, the beliefs of the Albigensians could not be true because we are made of both physical matter (our bodies) & spirit (our souls,) we are one, made in the image & likeness of God.

The numerous encounters that Dominic had with the Albigensians deeply saddened him. Instead of feeling self righteous because of the many graces that was given to him, he was filled with compassion & love for these people. Dominic wanted to bring them out of heresy, & into the truth of Jesus Christ & His Holy Church. There's one story of when St. Dominic & the Bishop needed a place to stay for the night and stumbled upon an inn during their travels. Somehow, St. Dominic discovered that the innkeepers theology was off kilter & he was indeed, a heretic. St. Dominic patiently & lovingly "argued the case with the innkeeper point by point." They stayed up all night talking, debating each other, challenging each other. By day break, the innkeeper decided to come back to the Catholic faith & was converted.

This early preaching, traveling throughout Europe on foot (which were bare in Dominic's case,) became the top priority for Dominic & his companions. Dominic knew the salvific power of the Gospel & wanted to share it with everyone he came in contact with. The fact that these men (two Cistercians now accompanied St. Dominic & Bishop Diego) were poor, chaste, intelligent, and passionate about the Gospel made for very effective evangelization. Thoughts began to brew regarding an official Religious Order devoted to "preaching of the Gospel for the Salvation of Souls." In the year 1215, seeing the good that these men were doing by spreading the faith, Bishop Foulques of Toulouse "signed a Charter approving the "regular life" of the new community and formally appointing each of it's members a preacher in his diocese." This was great news, but not enough to be deemed an official Religious Order in the eyes of the Church. Well, all that changed in the Winter of 1216 when Pope Honorius III approved the Order, which was to be called the "Order of Preachers."

In many ways, the Dominican friar is a hybrid between a parish priest & a monk. They live in houses known as priories, living under the Rule of St. Augustine. Dominicans are "Religious," so they take vows of poverty, chastity, and obedience upon entering the Order. Like parish priests, they celebrate Mass, pray the liturgy of the hours, and are involved in a number of active ministries. Campus ministry, hospital chaplaincy, and teaching at the high school & college level are some of the things they do outside of the parish setting. They differ from monks, in that, they do not take a vow of stability, so they are not vowed to stay in their religious community at all times. That said, the most important component to the Dominican charism is preaching. They are an Order of Preachers & they do it well, if I may say so myself. What informs, educates, and sanctifies this preaching, is a life dedicated to prayer, study, & contemplation. The Dominican must first be configured to Christ before he can preach God to others. St. Thomas Aquinas, a towering theologian and Doctor of the Church, asserts that Dominicans "contemplata aliis tradere," which translates to "[to contemplate God] and to give others the fruit of contemplation."



I have a deep love for Gothic architecture, I've loved it for many years now. A friend of mine, who knows how much I appreciate this style, took me to one of the finest examples of Gothic architecture in the city of New York, the Church of St. Vincent Ferrer. A few years later, when I decided to become a Roman Catholic, I returned to the beautiful church on Lexington Avenue which happened to be staffed by Dominican friars. This was my first exposure to a male Religious Order in the Church. I recall staring at their habits in awe, thinking, "they're priests? But they're not wearing the little collar?" Ignorance. Fortunately, my knowledge about the Church & the varied ways one can serve her grew with time. I was thinking about a priestly vocation in the Archdiocese of New York & Religious Life with the Dominicans, although the latter was slightly more intimidating.

Mass is available everyday at St. Vincent's, and prior to Mass, one can hear the friars praying the Liturgy of the Hours in the friars chapel which is to the right of the altar. When I would arrive for Mass at 5:30PM, I would hear them finishing up their prayers. Usually it would be the last few segments of the "Our Father." One day, I decided to come 30 minutes early so I could watch them pray from the beginning. I didn't want to participate with them, and even if I did, I didn't know how, plus I didn't have a breviary. I just wanted to watch them do their thing. Just a few moments before 5:00PM, the friars walked into the friars chapel. They genuflected towards the Blessed Sacrament & sat in the choir stalls, sitting across from one another. One friar had his hands on his head, another friar had his hood on, all of them were silent. Shortly after 5:00PM, they all stood up and chanted, "Oh God, come to my assistance, Lord make haste to help me, Glory to the Father and to the Son, and to the Holy Spirit, as it was in the beginning is now & will be forever amen. Alleluia." Wow! I thought the back of my head was going to explode. I had never seen or heard anything like this before. It was so exciting to see & witness. They continued their prayers and then sung a hymn in unison, so beautiful. It seemed as though with each passing minute, my heart rate began to increase exponentially, overcome with joy & gladness. After the Office of Readings, the brothers chanted the psalms back & forth using a beautiful ancient psalm tone. I recall staring through the grill, admiring these men who's lives are entirely devoted to God, singing God's praises without shame or fear. It was so moving, so pure, tears began to fall from my face. The last portion of Vespers was the Cantic of Mary, also known as the Magnificat. "My soul proclaims the greatness of the Lord, my spirit rejoices in God, my Savior. . ." they gently, yet firmly chanted. At this point, I was finished. I was basically a giant puddle of tears and snot, absolutely convinced that nothing on the face of this earth could be more compelling than a Dominican vocation. It was the moment in which the connection was made between my heart, my soul, my mind & the will of God. Without question, that day, was the happiest day of my entire life.

Since that wonderful day in May, I've been to a number of vocation events here in New York City & in Washington, D.C. at the Dominican House of Studies. They have all been illuminating, fun, and encouraging. In my interactions with the Student Br.'s, I've noticed much diversity among the Studentate. Some men are quiet and reserved, while others are chatty & outgoing. Most of them, in my opinion, are a mixture of both personality types, balanced. Despite the diversity in temperament, they're qualities that are consistent with each Student Br. that I meet; they are serious about their Catholic faith, they are thoughtful, intelligent young men, & they want to share the Good News of Jesus Christ in a way that is dynamic, honest, steeped in the rich tradition of the Dominican Order & the Catholic Church. How could I refuse this wonderful vocation? I feel so fortunate to have found something that I truly feel called to. Thank you, God!

The title of this essay is "Falling in Love." I don't think I could come up with stronger sentiment that describes how I feel about the Religious Order founded by such a holy man. I love the Order because of their loves for souls. Their deep desire to preach Christ, & Him crucified. I love the Order because of their commitment to a life of study & truth. I love the Order because of their almost 800 year old tradition of scholarship (have you read St. Thomas Aquinas?), artistry (you should really check out Fra Angelico, man. Did I mention that he was a Dominican?), and long list of incredible saints (three of them are Doctors of the Church!) Lastly, I love them because I believe that God has led me to the Dominican Order, & in His Divine Providence, he knew that a Dominican vocation would make me happy, fill me with joy, and that it would be the best way for me to serve Him & His Holy Church.

I would like to leave you with a quote by the 20th Century Dominican Cardinal, Fr. Yves Congar, O.P.

On his life as a Dominican, Fr. Congar said. . .



“The Order of Preachers is dedicated to the service of the Gospel, especially under the aspect of truth. I’ve loved it and still love it, in the way one loves a person.”

Peace.

by Kareem

### **August 2014: Updates from the Dominican Sisters in Iraq**

Dear Sisters, Brothers, and Friends,

Thank you for journeying with us through prayers and support in the past few months. It really is a time of peril and we are hoping that a miracle from God will end all that.

So far, 510 families have been displaced from Mosul. Some were fortunate to leave before the deadline ISIS set as they were able to take their belongings with them. However, 160 families of them left Mosul with only their clothes on; everything they had was taken away from them.

These families are in so much need of help and support. People in Christian towns that received these refugees opened their homes to provide shelters and food for them, as much as they could. People are strongly willing to help, but the fact that they did not have their salaries for two months (June- July) makes it extremely difficult for them to offer more. As the salaries of government employees in areas under ISIS control are being suspended. Additionally, because of the present situation in Mosul and the whole province (of Nineveh) the economy of the state is suffering, which naturally affects everyone. Since the tension started in Mosul, many people lost their jobs as 99% of jobs stopped, which means there is hardly any money to be used let alone loaning to those who are in need. This is not only in the province of Nineveh, but also in Erbil. Moreover, all Christians in the plain of Nineveh have not received their food supplement, which the government used to provide via the smart ration card. This is causing a crisis not only for the refugees, but also for the residents in the area.

However, the church is calling people to open their homes for refugees as there are some families staying in Church’s halls with limited space and public services in Nineveh plain. But in Karakosh, residents and churches are collaborating. Residents are welcoming refugees in their homes and churches are providing for them; therefore, refugees prefer to come to Karakosh. Additionally, the church, with the help of Christian endowment, is planning to provide caravans as kind of accommodations for the time being. This project, however, seems to take longer time than expected.

As you perhaps know, concerning the situation in Mosul, the Islamic State has a policy in governing the city. After displacing the Christians, they started their policy concerning the holy places that angered people. So far, the churches are under their control; crosses have been taken off. But we are not sure about the extent of the damaged done in them. In addition to that, few mosques have been affected, too. The ISIS destroyed two mosques with their shrines last week: the mosque of Prophet Sheeth (Seth) and the mosque of the Prophet Younis, or Jonah, said to be the burial place of Jonah. The militants claim that such mosques have become places for apostasy, not prayer. This was really too painful for all people as Jonah’s shrine was considered as a monument. Also, it was a historical place as it was built on an old church. Destroying such places is a destruction of our heritage and legacy.

Besides, ISIS is setting some rules that even Mosul residents cannot tolerate. Like forcing young people to join them, preventing women to go out, and enforcing the strict interpretation of Islamic law.

People in towns around Mosul are afraid that ISIS would extend their control after the Muslim Feast holidays. This period of Muslim feast was a kind of intermission, but no one knows what to expect next. In fact, they have already started. The ISIS are extending their controlled zone. Yesterday (Aug 3) there were encounters between ISIS and Pashmerga outside of Mosul to the north. Meanwhile, the central government is attacking the ISIS in Mosul. Most of Christians in towns of Batnaya and Telkaif have left their homes because they are very close to Mosul. The situation in Karkush in the present time is calm. But this causes fear and horror among Christians and that’s why some families from Karkush are leaving to Kurdistan, some



have plans to leave the country, and some are staying. This in any case weakens Christians feeling of belonging to the country.

We are surprised that some countries of the world are silent about what is happening. We hoped that there would be stronger international approach toward Iraq, and Christians in Iraq in general.

As for us as a community, our sisters in Batnaya and Telkaif had to leave the town with 99% of people who left because of violence outside the town.

We have had our annual retreat on the 20th of July. That gave us opportunity to pray for Iraq and our Christian community during this time of peril.

Dominican Sisters of Saint Catherine of Siena –Iraq.

### **Segovia Dominican Nuns**

*Guest post by our Aspirant Hannah who has spent the last semester in Spain.*

A first-time visitor to the Spanish city of Segovia will likely find her eyes drawn to the Roman aqueduct – the longest surviving example of such in all of Europe. It is indeed impressive. She might later find herself praying inside the magnificent cathedral, or strolling through the historic cobblestoned streets to el Alcázar, or perhaps even to the tomb of St. John of the Cross. But unless she had known previously about the Dominicans' presence in Segovia, she probably wouldn't think to visit el Convento de Santa Cruz la Real, the first foundation of Dominican friars in Spain, nor el Monasterio de Santo Domingo el Real, established for the nuns in 1350.

Despite reaching the zenith of its power during the reign of Isabella of Castile and Ferdinand of Aragon, the friars' convent today has been turned into an international university (although it is possible to tour the buildings and visit the Cave of St. Dominic). By God's grace, the nuns continue to exist in Segovia, maintaining a monastic presence near the very heart of the historic city. Here, the sisters contemplate the Word of God, providing a strong testimony of following the Lord.

The nuns of Segovia support themselves by making polychromatic figures, a catalogue of which can be viewed on their website at <http://www.dominicas-segovia.dominicos.org/artesania.aspx>. If you are interested in purchasing one of these statues, the nuns can be contacted by email ([monjas@dominicasegovia.e.telefonica.net](mailto:monjas@dominicasegovia.e.telefonica.net)) or by phone (921 46 00 80) – se habla español, and a limited amount of English.

### **ICLDF Meets at Caleruega, Philippines; Celebrates Jubilee of the Order with Asia Pacific Lay Dominicans**

The International Council of Lay Dominican Fraternities (ICLDF) held its 2014 meeting at the Caleruega Retreat Center, Batangas, Philippines on July 23-26, 2014. The new Promoter General of the Dominican Laity, Rev. Fr. Rui Carlos Antunes e Almeda Lopes, OP, gave the opening address followed by Belen L. Tangco's Opening Statement.

The opening session was preceded by the Mass of the Holy Spirit presided over by the Socius of the Master for Asia Pacific, Rev. Fr. Vincent Lu, OP, homilist as well. The Prior Provincial of the Dominican Province of the Philippines, Rev. Fr. Gerard Francisco P. Timoner III, OP, gave the welcome address; Rev. Fr. Gerard Zabala, OP, Caleruega Director, shared his greetings.

ICLDF Regional Representatives present were Mr. Klaus Bornewasser, OP, Treasurer (Europe), Mr. Gary Sims, OP, Secretary (North America) and Adenike Emeke, OP, (Africa) who was elected ICLDF Coordinator 2014-2015. She succeeded Ms. Belen L. Tangco, OP, (Asia Pacific) ICLDF Coordinator 2006-2007; 2013-2014. Ms. Susana Brittos, OP, (Latin America and the Caribbean) could not make it to Caleruega. Attending guest was Mr. Jose

Alberto, Coordinator of International Dominican Youth Movement (IDYM). Socius Vincent graced the sessions.



On July 25, 2014, Friday, the Dominican Family joined in the commencement celebration of the Jubilee of the Order by the Lay Dominicans from Asia Pacific. An edifying number of participants from the branches of the Dominican Family was gladly appreciated. Musical rendition was provided by Lay Dominicans from Sri Lanka, Ms. Sheila Silva, OP, and Ms. Ranjani Weerasinghe, OP; and four Vietnamese Lay Dominicans headed by their President. Lay Dominican tenor and soprano, Eugene de los Santos, OP, and Thea Perez, OP, rendered fascinating songs, together with some Liturgikon Vocal Ensemble members. Dominican nuns' regional representative, Sr. Mary Augustine shared the activities of the Dominican nuns. Sr. Cecilia Espenilla, OP, invited everyone to join in the Justice and Peace & Care of Creation projects. Rev. Fr. Rui Carlos Lopes, OP, gave his talk on unity in celebrating the Jubilee of the Order. Rev. Fr. Honorato C. Castigador, OP, Provincial Promoter of Dominican Laity of the Dominican Province of the Philippines, delivered the Closing remarks. The joyous celebration was gleefully emceed by Dominican Network (DOMNET) youth Venus and Don. The Jubilee program was followed by a Jubilee Mass presided over by Prior Provincial Timoner, who also delivered a substantial and inspiring homily. Concelebrating with him were Rev. Frs. Vincent Lu, Rui Lopes, Honorato Castigador, and Holy Rosary Provincial Vicar, Rev. Fr. Jesus Prol, OP. Indeed, the celebration was familial and heartwarming.  
by Dr. Belen L. Tangco, OP

## **Official News**

### **In the Company of the Brethren - Archbishop Legazpi, OP RIP**

As we celebrated the Solemnity of our Blessed Father Dominic, we announce the passing to eternal glory of one of our brothers, Archbishop Leonardo Zamora Legazpi. He died in the early hours of Friday, the 8th of August 2014. He is of the Province of the Philippines and the Archbishop emeritus of the Diocese of Caceres, Philippines.

Archbishop Legazpi was born in Meycauayan, Bulacan on November 25, 1935. He joined the Dominican Order and was ordained to the priesthood in 1960. He was the first Vicar of the Vicariate of the Philippines (1962-1970) and also the rector of the UST Seminary (1968-1970). In 1970, he was appointed the first Filipino Rector Magnificus of the Pontifical and Royal University of St Thomas, Manila.

In 1977, he was consecrated Bishop and designated the Titular Bishop of Elefantaria in Mauritania and the Auxiliary of Manila. In 1984, he was installed the Archbishop of Caceres. He served as the president of the Catholic Bishops Conference of the Philippines (1988-1991) and President of the Second Plenary Council of the Philippines in 1991.

Archbishop Legazpi has several academic and honorary doctorates in the fields of philosophy, theology, law, education and the humanities. He is also well-read in other fields. He has worked at the Vatican and he is still a member of several Vatican congregations and commissions.

May his soul rest in peace!

### **The General Vicariate of St Catherine of Siena in Ecuador has been raised to a Vice-Province**

Having fulfilled the requirements of LCO 257 and 258, the Master of the Order, fr Bruno Cadoré has raised the General Vicariate of St Catherine of Siena in Ecuador to the status of a Vice-Province with all rights and obligations.

This was done with the due consultation of the General Council of the Order and it takes effect from the 8th of August 2014, the day of its promulgation. This decision is part of the process of the restructuring of the Order.

With the mandate of the General Chapter of Rome (1583), the brothers from Peru and Colombia began the Dominican life and apostolate in Quito, Ecuador and the first community was erected in 1586. Now there are about 42 brothers with 2 convents and 7 houses in the Vice-Province.



## **Calendar of the Master of the Order for September 2014**

1-12: Plenary Meetings at Santa Sabina.

13: Meeting of the International Board of the Dominican Family (IBDF) at Santa Sabina.

14-29: Canonical Visitation to the Province of Teutonia, Germany.

*All articles are available on [www.op.org](http://www.op.org)*