These are the members of the new International Commission of IDYM

International Coordinator: Elijor Benjamin Rodil
Promoter of Finance: Agyver Yvonne Sawunyama
Promoter of Mission: Dimitri Díaz
Promoter of Formation: Nicolás Ferrada
Promoter of Communication: Mónica Marco

Profiles:

Elijor Benjamin Rodil
International Coordinator
DYM Philippines
He is a Civil Engineer from the University of Santo Tomas in Manila. He started his Dominican Youth journey in Dominican Network (DOMNET) in the University of Santo Tomas (UST) in 2008. He served as National Coordinator of DOMNET between 2010-2014 with the guidance of Rev. Fr. Jeffrey L. Aytona, OP and with the support of all friars and sisters in the Philippines. His first encounter with the IDYM was during the Meeting and Assembly in Bogota, Colombia (2013), and his last IDYM experience was in Toulouse, France (2016) where he was elected as International Coordinator.

Agyver Yvonne Sawunyama
Promoter of Finance
DYM Zimbabwe
She is a Lawyer from the University of Zimbabwe. She had her first experience with the IDYM during the Meeting and Assembly in Bogota, Colombia (2013) where she represented the Zimbabwean Region of the
missionary sisters as a lay youth delegate and former member of Veritas Club. From there, the missionary sisters and Agyver started the adventure of building a youth movement for Zimbabwe: DYM Zim. By the grace of God and the support of brothers and sisters all over the world, this youth movement is now blossoming. During the last assembly in Toulouse (2016), she was elected Promoter for Finance.

**Dimitri Díaz**  
Promoter of Mission  
DYM Guatemala  
He is a Chemical Engineer from the University of San Carlos in Guatemala. He is involved in the Parish – San Thomas Aquinas - as catechist and coordinator of the youth. He was one of the co-founding members of DYM in Guatemala (2006), and he continues taking active part in encouraging the maintenance and creation of DYM groups. He is also committed with the local missions in the region of Verapaz. During the assembly in Toulouse (2016), he was elected Promoter of Mission.

**Nicolás Ferrada**  
Promoter of Formation  
DYM Chile  
He is a Chemical Engineer from the University of San Carlos in Guatemala. He is involved in the Parish – San Thomas Aquinas - as catechist and coordinator of the youth. He was one of the co-founding members of DYM in Guatemala (2006), and he continues taking active part in encouraging the maintenance and creation of DYM groups. He is also committed with the local missions in the region of Verapaz. During the assembly in Toulouse (2016), he was elected Promoter of Mission.

**Mónica Marco**  
Promoter of Communication  
DYM Spain  
She is a graduate in Art History and Tourism from the University of Salamanca and UNED. She joined DYM Spain in Salamanca where she, with her former group, began the youth Dominican community. Since 2006, she has been part of a current community in Madrid: El Olivar. She is now the coordinator of the said community. She is also involved in Selvas Amazonicas, the mission secretariat for the province of Hispania. During the assembly in Toulouse (2016), she was elected Promoter of Communication.

**The Transfer Meeting:**  
The new IDYM Commission attended the Mission Congress of the Order last January 17-21, 2017 at the Pontifical University of St. Thomas Aquinas (Angelicum), Rome, Italy. After the said event, they held their Transfer Meeting with the outgoing commission in the Convent of Santa Sabina from January 22-24, 2017.

At these three days, the former commission members gave an orientation to the new ones about IDYM’s organization, profile and status of each region, projects that have been accomplished during the last 4 years and the ongoing projects of IDYM. Moreover, each of the outgoing commission members gave words of advice to his/her successor on his/her specific function, and encouraged them to work assiduously for the growth of the movement following the footsteps of Saint Dominic.

The Meeting in Santa Sabina gave the new members of the commission the opportunity to meet and chat with several members of the Curia, as well as with the International Council of the Dominican Sisters’ International (DSI). Both councils (IDYM and DSI) were able to know each other’s duties and responsibilities better, and they opened up discussions on possible areas of collaboration in the future.

The new commission also had the opportunity to meet with the Master of the Order, Fr. Bruno Cadoré, who encouraged them to devote the following years to the empowerment of young people in the Order, to give them a voice, the joy and the desire of thinking and living together in the love of Christ. They were also asked to promote reflection and collaboration with other branches of the Order.

After these successful meetings, the new commission started working on their specific areas, and are currently elaborating the guidelines and plans for the next four years, which will conclude with the International Meeting and Assembly in 2020.
Pope Francis returns to Santa Sabina for Ash Wednesday Mass

Last year, when Pope Francis could not come to Santa Sabina for the traditional Ash Wednesday Mass due to the activities of the Jubilee Year of Mercy at St Peter’s, some wondered if that would be the end of that age-old tradition. Fortunately, it is not! On the 1st of March, the Holy Father was at Santa Sabina to begin the holy season of Lent and we were all happy to have him back.

Nothing has changed in the liturgy, it was just as it has always been. It started with a procession from the Benedictine Church of St Anselm to the Basilica of Santa Sabina while the Litany of the Saints was chanted. The procession was led by Dominican friars and Benedictine monks accompanied by a number of Cardinals, Archbishops and Bishops with the Holy Father at the rear.

Upon arrival at the Basilica of Santa Sabina, Pope Francis presided at the Eucharistic celebration of Ash Wednesday. In his homily he reminded us of the meaning and benefits of the Lenten season.

“In this season of grace that begins today, we once again turn our eyes to his mercy. Lent is a path: it leads to the triumph of mercy over all that would crush us or reduce us to something unworthy of our dignity as God’s children. Lent is the road leading from slavery to freedom, from suffering to joy, from death to life”

With the words of Prophet Joel, “Return to me with all your heart… return to the Lord” (Jl 2:12, 13), he invited us all to a season of deep reflections.

“Lent is a time for remembering. It is the time to reflect and ask ourselves what we would be if God had closed his doors to us. What would we be without his mercy that never tires of forgiving us and always gives us the chance to begin anew? Lent is the time to ask ourselves where we would be without the help of so many people who in a thousand quiet ways have stretched out their hands and in very concrete ways given us hope and enabled us to make a new beginning?”

Earlier, the Holy Father published his Lenten message titled, “The Word is a gift, other persons are a gift”. In the letter, he reflected on the parable of Lazarus and the rich man as an inspiration to the understanding of what we need to do in order to share to the full the joy of Easter, to attain true happiness and eternal life.

The Angelicum signs Agreement of Cooperation and Exchange with Dongguk University of South Korea

The Pontifical University of St. Thomas Aquinas has signed an agreement with Dongguk University in Seoul, South Korea, whereby they enter into a cooperative agreement of exchange and collaboration commencing with the academic year 2016/2017.

Rev. Tae Sik Han, President of Dongguk University and Fr. Michael Carragher, OP, Pro-Rector of the Angelicum were the signatories.

The delegation of the Angelicum consisted of three people: Fr. Prof. Stipe Juric, OP, Dean of the Faculty of Theology, Fr. Prof. Michael Fuss, Ph.D., Professor of Mission Studies & History of Religions with emphasis on Buddhism and New Religious Movements of the Faculty of Theology (who had given a special lecture to Dongguk University on the commitment of the Roman Catholic Church for a dialogue of peace), and Prof. Jae-Suk Lee of the Faculty of Theology who acted as mediator, translator and organizer of the event.

The venture took place at the highest level, with the participation of the Apostolic Nunciature, Korean Conference of Bishops, Pontifical Council for Inter-religious dialogue and spiritual and academic authorities of the Buddhist order.
Similar to the Angelicum, Dongguk University is a religious university in the hands of Buddhist monks. Both the Buddhist and Catholic media in Korea gave high regard to this event.

**Jubilee 2016 – The Rosary… in prison!**

Throughout the Jubilee of the 800 years of the foundation of the Order of Preachers, the Rosary has travelled through the Dominican monasteries. Each month, it allows itself a day’s pause dedicated to an intention linking liturgy, prayer and apostolate.

This was the case on 19 March 2016. On this feast day of Saint Joseph, the eve of Palm Sunday, the Rosary paid a visit to prisoners. We were still in Lent, a time of the year when we are invited to pay particular attention to others: “I was in prison and you came to me.” (Mt 25,36)

The chaplain of the Nice prison, the Dominican Jean-Marie ZANGA, accepted our proposition immediately. We saw the men in the morning, the women in the afternoon. At the beginning of the encounter, a letter written for the prisoners by the Master of the Order was read out. There then followed a moment of celebration and prayer, with the reciting of ten Hail Marys. Finally, we were able to have some more personal exchanges.

Here is bro. Bruno CADORÉ’s letter:

My dear sisters and brothers of Nice prison,
Bro. Louis-Marie tells me that today you will be particularly associated with the praying of the Dominican Order’s Jubilee Rosary. With heartfelt thanks, I will be praying in communion with you. In the school of Mary, our mother, this praying of the Rosary allows us to be inhabited by the mystery of the life of Jesus Christ. By addressing her, we venture to ask her to teach us how to live with the grace and blessing of a God who wants liberty and life. By entrusting ourselves to her, we ask her to guide us in the confidence in a God who comes to bring us together to make us all his people.

The feast of Easter approaches, and we raise our eyes towards the Christ who, within our lives, with their beauty and their fragilities, opens up a path of light and peace. He himself looks at each one of us, without first asking us to account for the good or not so good things we have done, but simply to let us know of his friendship and of God his Father’s desire to welcome us as his daughters and sons. He wants us to accept his friendship as the source of our real liberty, and to grasp the hand he extends to us so he can lead us out of all that turns us in on ourselves. With a friend’s tenderness, he asks us to allow ourselves to be forgiven, we who sometimes find it so hard to pardon ourselves, so our lives can be in tune with his mercy.

May the Lord of tenderness and mercy keep you and bless you, and may He bless all your loved ones!

May Mary keep you in her prayers.

Please pray for the sisters and brothers of the Order of Preachers who wish to be witnesses to God’s magnificent friendship for each one of us.

Your brother
Bro. Bruno

It is hard to recount what we experienced. The day was quite simply beautiful and deeply moving.

A visit which became… Visitation, with Mary!

Fr. Louis-Marie ARIÑO-DURAND, OP
General Promoter of the Rosary
**Inquiry for the Process of Canonisation of the Dominican Pope Benedict XIII**

After five years of investigations, the diocesan inquiry for the process of beatification and canonisation of the Dominican Pope Benedict XIII will officially be closed on the 24th of February 2017. The closing ceremony will take place at the Lateran Palace with Cardinal Agostino Vallini, the Vicar General of the Diocese of Rome presiding. The members of the Diocesan Tribunal which conducted the investigation will also be present: Monsignor Giuseppe D’Alonzo, Chief Judge, Don George pacifiers, Promoter of Justice, and Marcello Terramani, notary actuary. The Master of the Order, fr Bruno Cadoré will lead the Dominican contingent at the ceremony.

Pope Benedict XIII (Pier Francesco Orsini) was born in Gravina, Puglia on 2 February 1649/50. The first of six children of Ferdinando III, Duke of Gravina and Giovanna Frangipani of Tolfa, daughter of the Duke of Grumo. He had a strong desire for the religious life from a very young age which his family strongly opposed. At a young age and with the guardian of his mother, he inherited the reign as the Duke of Gravina after his father’s death. Under the pretext of the desire to know other parts of Italy, he travelled to Venice where he met the Dominicans. On 12 August 1668, he received the habit and took the name fra Vincenzo Maria.

He was ordained to the priesthood on 24 February 1671 and the following year on 22 February 1672, Pope Clement X nominated him as Cardinal. He was appointed Prefect of the Congregation for the Councils and he was a member of several Congregations. When the See of Mandredonia became vacant, he was appointed the Archbishop. He dedicated himself to the restoration of the Cathedral church, pastoral visits of his archdiocese and he convoked the first Diocesan Synod. He also started a unique form of agricultural credit among his faithful which became famously known as “Benevento”.

After five years, Pope Innocent XI transferred him from Manfredonia to Cesena. Also at Cesena, he was dedicated to pastoral work and the restoration of the Cathedral church. Just after six years, in 1686, he was transferred from Cesena and put in charge of Benevento which he founded. After two severe and devastating earthquakes, he organized and brought effective relief and support to victims.

On 7 March 1724, Pope Innocent XIII died. The conclave to elect a successor went on for about three months after which Vincenzo Maria Orsini was elected on 29 May 1724. The Archbishop of “Benevento” did everything he could to resist the election but all to no avail. Finally, he gave in and took the name, Benedict XIII. But the new pope did not change his principles or character. He maintained his piety, humility, simplicity, detachment from vanity and great attachment to charity and care of the poor.

As pope, he reduced drastically the papal court of knights and Swiss guards and moved around with a smaller number of escorts and attendants. Clerics of the Papal Household surprised at his level of familiarity with them would often say that, “he is Pope in the public but always fra Vincenzo Maria in private”. During his pontificate, he built several hospitals and focused on the care of the poor and needy. He celebrated the Jubilee of 1725 during which he held a council at the Lateran.

Pope Benedict XIII died on 21 February 1730 at the age of 81. He was originally buried at the Basilica of St Peter but on 22 February 1733, he was translated to the Dominican Basilica of Santa Maria sopra Minerva, Rome.

**Statement of Justice Promoters of the Dominican Family of the United States denouncing executive actions of President Donald Trump**

We, the Justice Promoters of the Dominican Family of the United States are outraged by President Trump’s recent executive orders. This nation has a long history of welcoming immigrants and sheltering refugees. Women and men religious have been blessed to be able to accompany and serve immigrant and refugee communities across this country for a very long time. Catholic religious communities remain committed to welcoming refugees who come to this country after passing through the U.S. government’s already rigorous
screening processes. Halting or undermining the U.S. refugee resettlement program leaves vulnerable refugees, including women and children fleeing violence, in extreme danger and diminishes us all.

President Trump’s order, which bans residents of seven Muslim majority countries from entering the U.S. for 90 days, suspends refugee resettlement entirely for four months, and bars resettlement of Syrian refugees indefinitely. This is unconscionable in the face of the unprecedented global refugee crisis. More than 61 million people have been displaced from their homes, more than at any time since World War II. Some 21 million are refugees; most are children who have been forced from their homes by unthinkable violence.

We are told this is not the “Muslim ban” that had been proposed during the presidential campaign, but these actions focus on Muslim-majority countries. They make an exception for Christians and non-Muslim minorities, but not for Muslims refugees fleeing for their lives. Ironically, this ban does not include the home country of 15 of the 19 September 11 hijackers. Yet, people from Iraq, even those who assisted our military in a destructive war, are excluded.

Our Christian story is a journey rooted in the welcome of Abraham and Sarah and yet anchored in the plight of Mary and Joseph, called out of their homeland to protect the child Jesus. Yet as Dominicans we have our unique voice. We have just completed our 800th anniversary of the founding of a unique tradition in the world. Our very origins were founded by Dominic to search for dialogue among Christians and Muslims. It is hard not to hear the voice of Antonio de Montesinos who called out the inhumanity of slavery in the Americas, insisting in the goodness of all human life. Our own Dominican sisters and brothers in Iraq have cried for that respect and dignity during these past years of war. Now is not the time to turn away from their plight, their oppression and desperation. The voice of an oppressed Muslim family in desperation to file for refugee status is a call for survival for us all, Christians, Muslims and other faith communities alike. The world is thirsting for these very voices today. These executive actions give aid and comfort to those who would destroy our way of life. They harken back to the darker moments of our own history of slavery, Japanese internment camps among them, all for the cause of opportunity for some, while oppressing and destroying others in the name of liberty. They lower our estimation in the eyes of the many peoples who want to know America as a defender of human rights and religious liberty, not a nation that targets religious populations and then shuts its doors on them.

In 2015, Pope Francis addressed Congress reminding them, “It is time to put aside fear and join together to recover who we are and what we represent to a world badly in need of hope and solidarity. “If we want security, let us give security; if we want life, let us give life; if we want opportunities, let us provide opportunities.” and followed with a warning that should haunt us as we come to terms with the events of the weekend: “The yardstick we use for others will be the yardstick which time will use for us.”

Christian Faith and the Power of Thinking: A Collection of Essays, Marking the Jubilee of the Order

How do friars of the Order of Preachers -- an Order founded around study, preaching, prayer and community -- best commemorate eight-hundred years of their intellectual and spiritual tradition? Fr. Jay Harrington, OP, Regent of Studies for the Dominican Province of St. Albert the Great and Associate Academic Dean at Aquinas Institute of Theology (St. Louis, MO), invites the modern reader to glimpse into the lineage and tradition of the Dominicans through various lenses in his compilation, Christian Faith and the Power of Thinking: A Collection of Essays, Marking the 800th Anniversary of the Founding of the Order of Preachers in 1216.
In addition to his own chapter on the 13th-century Dominican, Augustine of Dacia, OP, Fr. Harrington includes the essays of Dominican friars from the Provinces of St. Albert the Great and St. Martin de Porres: Fr. Charles Dahm, OP; Fr. James Marchionda, OP; Fr. Thomas O’Meara, OP; the late Fr. Paul Philibert, OP; Fr. Scott Steinkerchner, OP; Fr. Benedict Thomas Viviano, OP; Fr. Mark Wedig, OP; and Fr. Richard Woods, OP. The authors treat their subjects with expertise, the fruits of the labor resulting from extensive intellectual work and practical ministerial application, and definitively within the charism of the Dominican Order.

This collection of essays offers the casual reader a wide selection of topics ranging from history to the arts, from the ministerial to the theological. For the discerning Dominican reader, Christian Faith and the Power of Thinking can provide a deepened insight into particular eras and schools of thought within the Order’s history with which he or she may already have familiarity.

While the authors cover prominent Dominican figures, such as St. Albert the Great, Meister Eckhart, and M.-D. Chenu, they also provide cultural, historical, and theological context, thus piecing together what otherwise might seem to be a patchwork quilt of content. Instead, the authors, under the guiding vision of Fr. Harrington, present readers a stained glass window through which to view the eight-hundred-year Dominican tradition, each essay a fragment of the whole, designed and polished individually, before being crafted together, unified.

Christian Faith and the Power of Thinking was made possible through a grant from Aquinas Institute of Theology, in order to teach and engage Catholic readers in the spirit of St. Dominic. New Priory Press is delighted to announce that Christian Faith and the Power of Thinking is now available on their website. Click here – http://www.newpriorypress.com/christian-faith-800/christian-faith-and-the-power-of-thinking

Cantus Selecti OP - Selection of Fifty Dominican Chants

In this Jubilee Year of the Order of Preachers, I am happy to present this publication of a selection of about fifty chants particularly dear to the tradition of the Order. I am very grateful to the International Liturgical Commission of the Order for having prepared this edition with such great care.

Not long after its confirmation (1216), the Order benefited from the decision of Humbert of Romans, then Master of the Order, to promote the establishment of a common liturgy for the whole Order (1254). In this way a fundamental characteristic of the vocation of the Order was affirmed: to root its mission of preaching in a rich choral life, contemplative and liturgical. Since this time, the celebration, the listening, and the study of the Word of God have together borne and nourished the preaching of this Word. This attentiveness of the Master of Order Humbert of Romans manifests, in my view, two constitutive elements of the “holy preaching” that Dominic wished to place at the service of the Church. On the one hand, this rooting in liturgical prayer was essential for the unity of life for each brother and each community. On the other hand, vowed to itinerant preaching, according to the mode of Jesus the Preacher, it was suitable for giving to the brothers the conditions necessary foster unity among all the communities.

Faithful to this intuition, for eight centuries the brothers and sisters love to chant the Divine Office, not only to honor their engagement in communal prayer and regular choir, but also as one of the modalities of their preaching, and of the common preaching that they address to each other communally through this prayer. Until the Second Vatican Council, the liturgy of the Order was chanted in Latin, as it was done in the entirety of the Latin Catholic Church. Over the centuries, the liturgy has constituted an exceptional patrimony of expression of the faith, of reception of the Word, of “conversation” with God. Each spiritual tradition provided a specific contribution to this patrimony, and the chants which are presented here, without pretending to be exhaustive, are an illustration of this patrimony.
These melodies and texts are not merely “witnesses of the past” that would invite a nostalgic return to past times. Although since the Second Vatican Council the liturgy in the Order is usually celebrated in the local language, brothers and sisters may like to introduce into their celebration some of these prayers. In so doing, they wish to create dialogue with the past in their prayer of today, manifesting all that the wisdom, the theological intelligence, the search for truth and the aspiration for beauty of our ancestors is able to bring to the prayer of today, and to stimulate creativity in prayer and liturgical chant, which is essential today as it was in the past for a renewal of evangelization. To draw from the source, to commit to the future with faithfulness, joy, and creativity: is this not the very goal of the celebration of a Jubilee? The collection, presented to you, plays its role in this celebration.

Brother Bruno Cadoré, OP
Master of the Order of Preachers
You can pick up a copy of the book on this website.

A New Guide to Living a Marian Life

“By a singular gift of God’s grace, no one other than her Son was ever so meek, humble, or grace-filled as the Blessed Virgin,” a new Manual for Marian Devotion notes. It’s a leather-bound volume (also available on Kindle) meant to help guide not only prayer by a lifestyle of going to Mary as mother, to be more like her Son, knowing and treasuring God’s will in your life. She is role model, intercessor, and teacher. How can we live that way? Sister Albert Marie Surmanski, O.P., a Dominican Sister of Mary, Mother of the Eucharist, who teaches theology at Ave Maria University, put the Manual together with the help of Sr. Maria Veritas Marks, O.P. Sr. Albert Marie shares a bit about the book and Marian living.

Kathryn Jean Lopez: Why would anyone ever want to have a Marian devotion?
Sister Albert Marie: Can I quote from the Manual to answer? “Mary’s close association with Christ in the plan of redemption means that every Marian dogma teaches us more deeply who Christ is and who we are called to be.” That is a theoretical answer—but if it is true that knowing about Mary helps us know who Christ is and who we are, then coming to know Mary in a loving way will help us love and appreciate both Christ and the dignity of our Christian vocation.

Lopez: It can be easy to fall into a lazy praying of the Rosary – where it’s quick and routine. What can be done to get out of such a bad habit? (How guilty do I sound?)
Sister Albert Marie: Don’t be too guilty. I think there is something beautiful when praying the Rosary is routine. It means it has become second nature to us and will be there as a habit that we can find comfort in during times of trouble. In a way, praying the Rosary, even in a routine way, is expressing a desire to be in Mary’s presence.

Of course, it is better not just to desire to be in Mary’s presence but also to look at her attentively, speak with her, and gaze upon the face of Christ with her. What is the Rosary? It is communication. It isn’t just a “Catholic thing to do,” but a prayer to Mary and Christ. They listen to us when we pray.

The Marian Manual includes several pages of quotes about the value of the Rosary. Reviewing these can renew our enthusiasm for the Rosary. For example, John Paul II says that the Rosary is “an echo of the prayer of Mary, her perpetual Magnificat for the work of the redemptive Incarnation that began in her womb.” Or, St. Teresa of Calcutta relates words that Mary spoke to her, “Fear not. Teach them to say the Rosary—the family Rosary—and all will be well.”

We also included in the Manual a set of simple meditations on the Rosary, written by Sr. Maria Veritas Marks, and a set of Scripture verses that fit well with each mystery.

Lopez: Do Catholics have a real danger of confusing Mary for God? (The “worshipping Mary” charge.)
Sister Albert Marie: I hope not. I haven’t met anyone who does. We try hard in the Manual to show Mary’s place in salvation history. Mary’s glory is that she isn’t God—she is his most beautiful and most responsive creature. She is one of us.

Lopez: Is Mary’s perpetual virginity and motherhood important in this day and age? In our culture? In debates about marriage and pastoral care?
Sister Albert Marie: I do think that Mary’s perpetual virginity is important. This can be a difficult teaching for some today. It seems like something unnatural or something unjustly imposed upon Mary. It seems like a private personal detail. Why are we talking about it?

As we say in the Manual, “The miracle of Mary’s perpetual virginity is a secondary miracle following upon the Incarnation, so her heart, memory and body all attest to the wonderful way in which the Son of God became man in her. In her virginity, Mary is an image of the Church, which preserves whole and untarnished the faith entrusted to her by Christ.”

So yes, her virginity is a personal detail, but it is a personal detail with meaning behind it. In our culture, we sometimes forget that our bodies have meaning. What we do with them speaks about who we are. Mary’s virginity, expressed also in her life, attests to the supreme importance of God.

I think it also important to remember that Mary chooses joyfully. She says, “Behold the handmaid of the Lord. Be it done to me according to your word.” Yes, Mary is being receptive here. She is welcoming God’s plan. But she is the one who chooses. Mary is a strong woman. She questions the angel. She heads out on a journey to visit Elizabeth. Possibly it was also her choice to go with Joseph to Bethlehem to be registered in the census. We do her a disservice to assume that she didn’t joyfully embrace her virginity as the foundation of a life centered radically on God—Jesus, the Father, and the Holy Spirit dwelling in her. What was her relationship with God like? What was her experience? Even practically, it was her virginity that meant she was free sometimes to follow Christ in his ministry, to be at the foot of his cross, to take on a motherly role in regard to the Church. Her virginity isn’t about passivity—it is about freedom to take on an important role in the plan of God.

Lopez: How can a busy mother become closer to Mary today?
Sister Albert Marie: I would suggest thinking about Mary as you go about the tasks of your daily life. No one lived a more ordinary life than Mary, yet no one lived more beautifully. One of my favorite spiritual writers who speaks about Mary is Catherine de Hueck Doherty, a Russian emigrant who came to North America after World War I and founded the Madonna House Apostolate. In her writings, she often speaks about making your home like Nazareth—a place where Christ is welcome, where every action expresses God’s love. Catherine has a tremendous sense of the spiritual power that lies behind an ordinary life lived in the grace of God. She writes about Mary, “She’s the woman of speech and the woman of silence. She’s stronger than an army in battle array and as weak as only a woman can be with God. She dusted and she cleaned. She cooked and she knew how to weave. Her life was a sea of small things.”

Lopez: What’s your favorite Marian prayer?
Sister Albert Marie: I think I have a different answer every time I am asked this question! I love the Salve Regina. As Dominicans, we pray it as a “goodnight” to Mary at the end of every day. I am particularly grateful for the words, “To thee do we cry. . . mourning and weeping in this valley of tears.” I love that we can turn to Mary when we are suffering. I also love the recognition that we do live in a “valley of tears.” The world is not perfect. It is not a shocking betrayal of the Christian message when our lives are difficult or we are imperfect. God came through Mary into an imperfect, broken, sinful world. He still shines his light on us and through us when the circumstances of our lives are difficult, challenging, and imperfect. In a paradoxical way, the phrase about “this valley of tears” makes it easier for me to be cheerful. I think, “Right. God is perfect. I’m not, my life isn’t, and this world isn’t. And that’s ok. My joy comes from Christ.”

Kathryn Jean Lopez is senior fellow at the National Review Institute and editor-at-large of National Review.
**Call for an International Promoter of Justice and Peace of DSI**

Dominican Sisters International (DSI) is seeking a Sister to fill the position of the International Promoter of Justice and Peace for the period September 2017 to August 31, 2020 with the possibility of renewal for a 2nd term.

The mission of the International Promoter of Justice and Peace is a full-time position. She works in collaboration with DSI’s General Prioresses and their leadership teams, the United Nations NGO and Justice and Peace Promoters at congregational, national and continental levels.

The mission of the Rome-based Justice and Peace Office of DSI is the to realize DSI’s 4th goal: “to promote a more compassionate world order through the promotion of peace and justice, the integrity of creation and human rights, especially the rights of women”.

The deadline for submitting Curriculum Vitae and applications is April 30, 2017.


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**The Little Known Story of a Dominican Who Helped Found the UN**

Representatives from the Holy See and other Catholic orders gathered in Geneva last month to acknowledge and observe the Dominican who helped form the principles behind the United Nations.


Mr. Michael Moller, the United Nations Director-General, reminded everyone in his opening remarks that “Vitoria imagined a system of global governance anchored in universal rights, thoughts that would eventually lead to the United Nations and its Universal Declaration of Human Rights.” He continued to say, “Vitoria’s vision lives on. It lives on in the work of the United Nations and its partners to forge a safer and more sustainable future. It lives on in the work of peacekeepers, activists, and volunteers around the world.”

The spirit, thought, and principles of Vitoria were highlighted and speculated at the conference. They emphasized his reflections on the justification of war, rights of indigenous peoples, responsibility to protect, moral restrictions to sovereignty, and the political action of policy makers. From this, clues were developed to assist the UN in strengthening their System, and for a more effective implementation of its principles.

Francisco de Vitoria (1486-1546) has been given a lot of prominence in the UN, Geneva, and New York. In Geneva, the council chamber, “Salle du Conseil,” was named after him. It was built for the League of Nations, and is the present meeting place of the Conference on Disarmament. A plaque dedicated to his memory has been placed in the chamber. In New York, there is a statue of him in the UN garden with the inscription “Fundador del Derecho de Gentes” (Founder of International Law). Yet few people are aware of these homages to Vitoria and even fewer know anything about him!

He is credited for being one of the founders of International Law, which the principles of the United Nations have been built on. The principles were developed in order to promote an international co-operation that will realize peace, security, human rights, and the development for all men and women of all nations, large and small.
Vitoria was based in the University of Salamanca (Spain). After hearing the deeds of his fellow country-men in the New World of Latin America, he and his fellow Dominican scholars posed pertinent questions to the legitimacy of conquering other countries and waging war against indigenous peoples.

2016 marked the 800th anniversary of the establishment of the Dominican Order in 1216, founded by Dominic de Guzman of Caleruega. Dominicans such as Saint Albert the Great and Saint Thomas Aquinas have had a major impact on philosophy. Their inspiration on Vitoria and other people have made a major contribution to the crafting of the principles that eventually became embedded in the Universal Declaration of Human Rights. Today the Dominican Order is a world-wide religious organization with a presence in more than 120 countries. Through their educational institutions and other forms of preaching, they seek to counter the roots of conflict, religious differences, ignorance and illiteracy.

This article was written by Christian Peschken of Pax Press Agency, Geneva.

**Fr. Mike Deeb, the General Promoter for Justice and Peace visits Sri Lanka**

The General Promoter of Justice and Peace and the Order’s Permanent Representative to the United Nations (UN), Fr. Mike Deeb, OP, was in Sri Lanka from 28th of January to 8th of February 2017. He came here to help priests and religious for human rights prepare for the Universal Periodic Review (UPR) of the United Nations Human Rights Office of the High Commissioner. The UPR is a unique process which involves a review of the human rights records of all UN Member States.

The active involvement of our local JPCC Promoter, Fr. Manoj Rasanjana, OP, in several human rights advocate groups prompted Fr. Deeb to come and be familiarized with the prevailing situation in the country. Several meetings, speaking engagements and ocular visits were arranged in Colombo and areas in the north for such purpose.

One of those meetings was an encounter with the Dominican Family organized by the local superiors on the 29th of January 2017 at the Holy Rosary Seminary in Katana. Four (4) OP Laity of St. Martin de Porres Naguda Chapter together with their president Mrs. Shiela Perera, OP, were first to arrive. There were ten (10) from St. Catherine of Siena sisters with Sr. Calistra Siyambalapitiya, OP, their new Regional Superior; nine (9) from the Dominican Sisters of Malta headed by their Superior, Sr. Sirima Opanayake, OP, who attended. Three (3) members from the Fathers Community namely, Fr. Manoj Rasanjana, OP, Fr. Jayalath Balagalla, OP, and Fr. Jaime Alamillo, OP, were present.

A week before this gathering, each branch of the Family was instructed to prepare a report of their JPCC activities and involvement in their respective localities. Listening to each other made us realize the magnitude of concerns to be addressed most especially among the marginalized sector of Sri Lankan society. Institutional, communal and/or individual charitable acts were never lacking. A very heart-warming story was reported by Mrs. Irene Louis, OP, whose chapter members regularly conduct tutorial classes for fifty (50) poor kids in their parish. They even had to open a bank account for each of the twenty (20) regular class attendees, the fund of which came from their own pocket and donors’ contribution.

Fr. Deeb was happy to find out how excellent were the efforts being made by the sisters and brothers to help in the educational institutions, orphanages, tea estates and parishes among others. He expressed his approval by saying: “I would like to congratulate you for letting the people experience the Good News”. As his remarks ended, he challenged the participants “to find ways to become more impactful preachers of this Good News”; and he pledged to represent them and their concerns to the UN.

Br. Jaime C. Alamillo, OP - PhilDom January 2017
**Elisabeth Leseur – A unique path to Holiness**

Amongst the various causes that the General Postulation of the Order has in progress, there is a unique one, that of Elisabeth Leseur (16th October 1866 – 3rd May 1914). Born of a very Christian family, her father was a lawyer in Paris. She was the eldest of five children and together with her brothers and sisters received a solid Christian education.

On the 31st July 1889 she married Felix Leseur, a son of a procurator of the Court of Reims. He was a fervent anticlerical person who assiduously frequented political circles and collaborated with the French Republic of J. Reichenach and Le Siècle, as well he entertained relations with personalities like Marcellino Berthelot and Felice Le Dantec. Having lost his faith in his youth, he took his wife on the paths of unbelief, although he had to comply with her religious beliefs on certain occasions.

From the year 1907, an illness forced her to lead an almost reclusive life, with the exception of a pilgrimage to Lourdes in June 1912. From July 1913, the illness and the suffering became severe and she died on May 3, 1914. In the course of those years that were among the most difficult for the local Church, she testified to an enlightened and active religion, centred entirely on prayer, which inspired all her actions. At the same time she showed that even a woman of the world, inspired by grace, could rise to the heights of Christian perfection.

After her death, her husband took knowledge of her spiritual diary, was deeply shocked and in 1915 returned to the Catholic faith. In the same time he became a member of the Third Order of St. Dominic, and in September 1919 he entered the novitiate as a Dominican friar taking the name of Maria-Alberto, and after finishing his studies he was ordained as a priest. It was he who worked first to raise awareness of the spirituality of Elisabeth, by publishing her writings.

Click here to read the full text of the article of Ms Jennifer MacNeil from the United States. She shares her experiences of her encounter with the life and spirituality of the Servant of God, Elisabeth Leseur.

We would like to encourage all those who have been touched by the life of Elisabeth or have experienced physical or spiritual healing through here intercession to contact the Office of the General Postulation of the Order

Fra Llewellyn Muscat O.P.
General Secretary of the Postulation
postulatio@curia.op.org

**Official News**

**Fr Peter Kreutzwald is the New Provincial of Teutonia**

The Capitular friars of the Province of Teutonia have elected fr Peter Ludger Kreutzwald as their Prior Provincial for the next four years and the fr Bruno Cadoré, the Master of the Order, has confirmed the election. Fr Peter succeeds fr Johannes Bunnenberg who has just completed his second term.

Fr Peter was born in Cologne in 1965. He made his first religious profession of vows in the Order in 1999 and was ordained to the priesthood in 2003.

He has been the Vicar of the Provincial (since 2015), Moderator of Institutional Studies, Member of the Provincial Commission on Education, Member of the Commission for Intellectual Life and the Syndic of the Convent in Mainz.
Before his election, he was the Master of Students at the House of Studies in Mainz.

**Fr Gerard Francesco Timoner III is the New Socius for Asia Pacific**

The Master of the Order, fr Bruno Cadoré has appointed fr Gerard Francisco Timoner III as his Socius for Asia Pacific. He succeeds fr Vincent Lu Ha and he is from the Province of the Philippines.

Fr. Timoner was born on the 26th of January, 1968 at Daet, in the Province of Camarines Norte, Philippines. He made his first profession in the Order in 1989 and did his philosophical and theological studies at the Dominican House of Studies in Quezon City and the Pontifical University of St. Thomas Ecclesiastical Faculties. At the completion of his studies, he was ordained to the priesthood in 1995. After his ordination, he obtained his Licentiate from the Catholic University of Nijmegen in the Netherlands.

Fr. Timoner has held several offices in his province including Provincial of the Province and the Rector of the University of St. Thomas Central Seminary.

**Fr Miguel Ángel del Río is the New Vicar of the Master of the Order**

The Master of the Order, fr Bruno Cadoré had appointed fr Miguel Ángel del Río as his new vicar. He succeeds fr Vivian Boland who has been the vicar since November 2012. Fr Miguel is of the Province of Hispania and he is currently the Socius of the Master of the Order for Italy, Malta and the Iberian Peninsula.

Fr Miguel was born in Barillos of Arrimadas (León) in 1970. He entered the Order in 1989 and was ordained to the priesthood in 1995. After his ordination, he studied Liturgy at the Pontificio Ateneo San Anselmo in Rome and obtained his doctorate in 1998.

He was prior of the Convent of Ntra. Sra. del Camino (León) for six years. Before his appointment, he was assigned to the Convent of San Esteban (Salamanca) and was a professor and secretary of the Faculty and School of Theology of San Esteban.

**The Vicar of the Master of the Order for the convents under his immediate jurisdiction**

The Master of the Order, fr Bruno Cadoré has appointed fr Krzysztof Poplawski as his vicar for all the convents under his immediate jurisdiction.

These convents include; Convent of Ss Dominic and Sisto in Rome, Convent of Saint-Etienne in Jerusalem, Convent of Saint Mary Major in Rome, Convent of Saint Albert the Great in Fribourg and the International Convent of St Thomas in Rome. This however, does not include the Convent of Santa Sabina in Rome.

This appointment is in accordance with mandate of the General Chapter of Bologna which states,

“[Commissio] We ask the Master of the Order to appoint a vicar who will have direct responsibility for the convents under the immediate jurisdiction of the Master of the Order” (Bologna 2016, n° 18).

The new vicar will assist the Master of the Order in the care and administration of these convents in collaboration with the different superiors and the care of the brothers assigned. The appointment will be for three years.

Fr Krzysztof is a son of the Polish Province. He is currently the Socius of the Master for Eastern and Central Europe.
Calendar of the Master of the Order for March 2017

Feb 20–March 3: Plenary General Council Meetings at Santa Sabina
1: Ash Wednesday Mass by Pope Francis at Santa Sabina.
6–14: Visitation to Rwanda and Burundi
17–20: Anniversary celebrations at Vietnam
21–23: New Provincials’ Workshop at Santa Sabina
March 27–April 8: Visitation to Holy Rosary Province

All articles are available on www.op.org