Rome, 25 March 2017
Solemnity of the Annunciation

Sent to preach the gospel: After the Congress for the mission of the Order of preachers

Dear brothers and sisters,

In the wake of the Congress for the mission of the Order with which we closed the Jubilee celebrations, I would like to share with you the joy and gratitude that I expressed at the conclusion of the Congress. In addressing to you this letter which contains these conclusions, I wish to invite the whole Order to reap the fruits of this Congress and, more broadly, of the grace of the Jubilee.

Joy at having lived these four days of encounter for the members of the Order, meeting brothers and sisters, countries, languages and cultures, different generations, very diversified faces of the Church. Joy, in the midst of all this, of an experience of profound unity, a sort of «common home» where the Word is heard, gathered, shared, celebrated and preached. Joy and gratitude, because all this has enabled us to become even more aware that it was a grace given by Another. A shared grace, whatever the specificity of each of the branches and entities to which we belong, a grace dispensed in fragile clay vessels very often, but with confidence in the One who, always, accompanies and precedes the men and women He sends.

This feeling of « common house », has led us all, I believe, to recognize ourselves in one face, that of Dominic who, guiding us on the path of following Christ the preacher, offers us an adventure of preaching in the way of « Proclaiming the Good News of the Kingdom through the towns and villages ». This preaching is not at first declined according to the opposition between the inside and the outside of an already established Church. Rather, it is crossed on the one hand by a tension between the impossibility of moving forward « without » (without the victims, without the wounded memories, without the refugees who are ours, without the sinners, without the men and women of good will, without the other quests for truth, whether they are believing or not), and on the other hand, the deep desire to learn to move forward with the conviction that, by doing this, one also learns how to move forward with God.
We each carry this desire, and in a common way, in a world that we love, that we want to learn to love, by developing the capacity for contemplation. Like any true love, it is demanding. It is the requirement of the lucid and realistic gaze that allows us both to read and to deplore the ravages of a global war which disfigures it and accumulates systemic victims, and which knows how to identify the opportunities of places and realities where the human being manifests his ability to resist what diminishes, disfigures or degrades the human being. It is a world that is the place where the human being can discover the humanity of which he is capable, this shared humanity which allows him to face the trials of life, to surpass them, sometimes to knock over what provokes him, to be more and more convinced that it is precisely through the humanity of the human which makes to be good, generous, capable of forgiveness, in solidarity, that everything can, ultimately, end in a beautiful way, unexpected perhaps, but hoped for. It is in this world, for this world we should also say, that we are sent to preach. And we see in this sending that which constitutes our unity, to all of us Members of the Order of Preachers, brothers, nuns, laity, apostolic sisters of congregations aggregated to the Order, Secular Institutes, priestly fraternities and the young people of the Dominican youth movement, and so many friends. Sent to serve, through the ministry of the evangelization of the name of Jesus Christ, the mystery of the grace of the Word. Yes, a lot of joy and a deep gratitude, to belong to this family!

Convictions
This « family », this « communion of holy preachings », is animated by a certain number of convictions, which were expressed during the presentations and discussions of the Congress. As a result of this Congress, I would like to keep three of these main convictions which could be defined as a « mysticism » of preaching and a « lifestyle » of preaching.

Preaching
The first is the conviction that our first vocation is that of preaching, and that the unity of all members of the Order and the Dominican family is rooted in it. The exchanges and reflections during the Congress demonstrated that this preaching cannot be limited to the liturgical homily, but includes all the ways according to which we can lend the human word to the expression of God’s Word who wants to come and converse with humanity. This ministry of the Word establishes us somehow as mediators - and mediators who are not solitary ministers but rather, like the musicians and actors that we encountered during these days, solidary actors in the same adventure for the transmission of a single message. This preaching has characteristics that we all care about, without erasing the diversity and specificity of our states of life in the Order, of our cultures, of our Churches. It is the mediation of a permanent dialogue between the Word addressed by God to mankind, the Church that is established by this Word as sacrament of salvation to the extent that it is prophetic, speaking on behalf of God, and the concrete and historical cultures in which the Word is proclaimed. And, while we say that it is proclaimed, it is by insisting on always locating the human word about God in a sequence where silence, listening, speaking, and again silence follow each other, the silence of contemplation of the grace of the Word at work, and in an alternation, as Dominic himself practised, between moments to speak of God to men, and others, essential, to speak of men to God. This alternation is what makes us discover, and live the adventure to which preaching leads: to experience the life that is given and that we receive, to give thanks for the life that we transmit, because it animates the Word that is He who came to give life in abundance. For this reason, we believe that preaching of the word is at the same time the word of life and love, the word of mercy that liberates and heals, the word of engendering to a life that has the strength to transform everyone and transform the world.

The proclamation of this good news of life, of beauty and of love, we believe, must go through various languages, marked by the various cultures and their context. And we have pointed out several of these languages, in addition to the conversation, the announcement or the explanation. It is the language of the testimony of life, individual and community. It is also the language of tenderness, of mercy and forgiveness. It is also the language that responds to those who, in this world, have a thirst for liberating words. It is the language of gestures that imposes the requirement of justice, restores the social fabric and puts the social and political authorities in dialogue to initiate a thread of solidarity. But they are also the languages of art in its various forms that join the capacity for the quest of beauty and truth essential to human beings. Always, in any case, these languages are looking to deploy a qualified preaching, implementing methods adapted to a conversation with our contemporaries who would allow a way out of all kinds of « bubbles » in which we stand so easily. These languages, finally, will always be ways to demonstrate the beautiful reality of the Incarnation, precisely the reality taken by the One who is the Word. Preaching maintains in this world a language which, in many different ways, offers to humanity the joy of « becoming a body » with God. It does so, because it
proclaims the good news of the coming of the Kingdom by the mystery of the Incarnation. It does so, as « holy preaching », in discovering that, in this announcement, it is carried, accompanied and preceded by the mystery of the grace of the Spirit.

Fraternity
Among these languages of Incarnation, and it is a second conviction, we have given an important place to the language of fraternity. The latter is what gives testimony to the friendship of which we want to be the bearers, in the name of the friendship of God for the world of which we want to be the preachers. But fraternity is also a reality of which the human being is capable, thus showing love and mutual recognition, as of belonging to a common humanity: the acts and words that consolidate fraternity, deploy something as a language of the heart opening a path which can lead to God. And, at the same time, this fraternity is a sort of attestation that it is possible to build bridges between beings and between groups, between cultures and between the contemporary worlds that would appear to be excluded, thus resisting segregation and exclusion. Preach by fraternity, to engage the human community to have confidence in its own capacity for integration in the unity of a communion, first given, and founder of the possibility itself, and the richness of its diversity. Conviction of the fraternity that is partly linked with preaching.

Encounter
A third conviction that we developed over the course of these days is that encounter is the first way of preaching, the manner in which we wish to become preachers and proclaim the Kingdom. An encounter that echoes that of the God of revelation with His people, of which He sees the suffering and hears the clamour, to the point that He just walks with His people. And we believe that this is the God that sends us to encounter our contemporaries, to talk with them about this good news of the Kingdom of God and thus to evangelize the name of Our Lord Jesus Christ. This encounter, as we have said, is not only curiosity or desire to know something new, it is not only apologetic, it is first a determination to love, serve, and take care of humanity whose destiny we share. Certainly, we meet people who are ready to listen and receive, but also indifferent people, disillusioned, and sometimes even opposed. In all cases, the authenticity of life, the fairest coherence possible between what is said and what is lived, will ensure the credibility of the preacher and of fraternal communities of preaching, at the same time as that of the message. Encounter will always be the occasion of an «adjustment» of mutual communication between human beings and, as in the dialogue with the Samaritan woman or the walk on the roads of Emmaus, it will seek to be guided by the pedagogy of God himself when he enters into conversation with his people. We have expressed the wish that this conviction of encounter leads us to get out of the different «bubbles» in which we are often too settled, and to seek to meet, as a matter of priority, those who suffer violence, poverty, exclusion and social discrimination: they teach us something essential about our own vulnerability. We would like to learn something from them about the reality of the promise that is accomplished when God takes a body in this world, and becomes vulnerable, to being placed on the Cross to open for the multitude the way to life.

Preaching as a path of sanctification in a world at work
This Ministry of the Word, for the preachers, is not in the first place a function but the path of their sanctification. Preaching leads us to the heart of the world, because it is our way to follow «Christ the preacher» and desire to live with Him. It leads us to the heart of a world of which we wish, with Him, to recognize all the signs of the promise made to be engendered: a world in the throes of engendering, as we said. But in doing so, preaching also leads us to the heart of ourselves, individually and in community, giving us the same promise to be engendered and to be born again, to become saints!

Restlessness of the world
Concerning the world in travail, for us it is basically to take the means to learn how to identify what today transforms the figure of the world, in order to give priority to the desire to go where the world is in travail, to join those who live there, try to understand with them what is happening, what can be heard as promise and so deployed even more, what must be transformed, rebuilt, reoriented, refused. Go to these troubled places of the world, where the long history of the conversation that we want to serve, of God with men, contributes, together with the history built by men, to establishing a world lived in common, hospitable to all and sustainable by all. That is why the work of the proclamation of the Good News of the coming of the Kingdom, the adventure of preaching, calls for the tireless discernment of the signs of the times, when mutations can present themselves as terrible dangers for the humanity of the human being, at the same time they can be the opportunity, as the
poet said, where the danger is, there also grows the saving power. Here I shall only enumerate what we have discussed together, but of which we have repeatedly said that it would be very good to deepen our understanding: Did Dominic not send his first brothers in the first place to « study », to join these new academic places where efforts were underway to make more comprehensible for the human being, man himself, his world, and his God? It is the reality of the significant movements of forced and suffered migration, of which too many refugees are today the victims, which engenders so much suffering, fear, paralysis of the human capacity for communion. It is the reality of cultural and religious cohabitations and crossroads - characteristics of a globalised world that does not erase (and perhaps even amplifies) identity enclosures and secularism - crossroads not always peaceful, not always serene, not always « intelligent » because they are so marked by passion and by painful memories. It is the profound mutations of the ways of communication, relationship to others, self-assertion, where the contemporary worlds face this paradox when there is at the same time a need to connect with others, and the risk of finding yourself, without having really chosen it, enclosed within these. It is conflicts that multiply precisely in this tension between globalization and identity politics, on the pretext of an ultra-liberal market, the pillaging of essential resources of so many countries, the dependence of entire populations - and often the poorest and most vulnerable - on conflicts of interest that do not concern them. Conflicts, sometimes animated by the memory of colonization or imposed hegemony, which are at the origin of wounds of memory in which recognition and accompaniment are urgent, otherwise conflicts recur. It is the serious political crises, too often disfigured by corruption, false and manipulative words, an elitist view of the social fabric and its future, a democracy emptied of its requirement and its sense, where the dignity of the human being and his rights must be somewhat re-conquered, in order to avoid that the human being is again subject to commodification. It is the ecological crisis, about which Laudato Si has so clearly highlighted the challenges for evangelization, up to and including the putting at risk of original peoples, their dignity, and their conditions of existence. It is, again, the crisis of vulnerability where there is both a greater sensitivity to the fact that vulnerability is at the heart of the very identity of the human being, but also an increase in forced vulnerability, aggravated, exposed, instrumentalised, individuals (human trafficking, freedom of expression for women in certain places), as well as the vulnerability of structures and living conditions (crisis of the earth, water, energy). It is the crisis of the basic cells of societies, the family unit, but also of the cell of work places, or cells of social life where, when, across the centuries, cultural and religious pluralism which was an opportunity and a force seems to become a danger and a curse. Finally, it is the crisis of religions which are exposed, again, to what may well be their fundamental temptation: to impose themselves as a unique power claiming the sacred, even God, asserting oneself as a promoter of exclusive identities, fighting others to take control of territories or populations. A crisis in which we cannot deny that of the Catholic Church, which in certain places is disoriented by a secularization which is imposed without anyone knowing, but which could continue to make the promise heard as a way of life that is not exclusive but fortifying and liberating. And without finding how to transform structures of territorial organization, for example, or distribution of burdens and co-responsibility, which would be adapted to the evolution of societies and cultures, offering the Church to grow in synodality.

Communities themselves at work
But, " where the danger is, there also grows the saving power ". Very often, when brothers or sisters have evoked these realities as urgent challenges, they have also done so by showing that it was often possible to carry the fire of hope, of transformation, of engendering to a different destiny where pain and failure would not necessarily have the last word. The concrete experiences reported and the exchanges of the Congress invited us to resist resignation. Indeed, some among us, certain communities and, therefore, all of us together, know full well that several of these realities listed above dwell within our own community realities and individual existences (I am thinking about the reality of migration and of the need to seek refuge, about secularisation, about pluralistic cohabitation, about painful memories, about the frequent needs in our communities for reconciliation between people after latent conflicts have poisoned relationships for years…). This proximity of experience ought to help us be vulnerable to those to whom we are sent to announce the friendship of God as good news. We have had the joy of hearing testimonies about practices of resistance either by the works carried out by some of us or by participation in social movements, associations, NGOs, volunteer groups, promotion campaigns for social justice, solidarity with victims groups, practices of education so important at a time when cultural transmission and education have become in some places so fragile.

Through experiences and testimonies, we were able to discover once again how the very fact of making such commitments requires us also to consolidate our own way of life, individually and in community. It is, on the one hand, to promote in our own realities everything that can promote the humanization of each of us,
forgiveness and reconciliation, the adjustment of the exercise of power, the fairest possible practice of democracy of which we are so proud in the Order while being sometimes very poor exponents, cultural pluralism that does not exclude identities, the use of goods ordered for the common good, the concrete pooling of assets and goods without any condition. Thus affirming the conviction that we could make a contribution to the «salvation and the transformation» of the world, in confronting ourselves with difficulties similar to those that the world also confronts. It is, on the other hand, a question of expressing how the way in which we confront these realities that we experience can lead to taking precise responsibilities for peace on the basis of justice, in favour of education, democracy, and reconciliation on the social level. How, for example, can we fail to understand how the care given to respecting the word of each one in a community can strengthen the desire to serve the right to speak of the voiceless? In short, to proclaim the incarnation of the promise calls us to establish our own word in a personal and community attitude of prayer, of contemplation, of prayer for peace, in short, of conversion.

This dialogue between the discernment of the signs of the times, and the work in itself and in the communities, then opens the possibility of a serene assessment of apostolic commitments. Allowing us, where appropriate, to consider how to choose to «uninstall» ourselves and to go preferentially to difficult, uncomfortable, places where the Word is not expected, and sometimes not received. Itinerancy of preaching so that it can be born from these places of restlessness in the world.

Perspectives on our mission for tomorrow
At the end of the Jubilee celebrations, the Congress for the mission of the Order has been an international assembly of our «family for preaching», stressing once again that this will be the best way to give thanks and to participate, today and tomorrow, in this «confirmation» given to the Order eight-hundred years ago. What could be the outlines of this future of preaching?

From preaching to theology, and back
The first perspective for the future of the mission is to seek always to strengthen the essential articulation between preaching and theology. This living dialogue between the two, a dialogue in some way between the experience of faith and the intelligibility of the mystery of Revelation, is constitutive of the identity of the Order and defines an essential «note» of the sending of the Order to proclaim the Gospel, the specific service that the Order is called to offer to the Church «in a permanent act of evangelization». We need to study, not because we pretend to be or become scholars, but because we would like to make ever more intelligible the presence of God in this world, and the work of his grace. In addition, if preaching is to respond to the sending of workers to the harvest, preachers are indeed sent as to a «sacred land» (repeating here the expression of Pope Francis at the audience granted to the capitulars last August) where they will have as a first task to contemplate this work of grace, collect the signs of the mystery of this presence, to let their hearts be inhabited by a compassion for the world which echoes God’s own compassion, who hears his people, responds to their thirst for freedom and communion, and addresses to them a Word of liberation and consolation. The work of understanding the faith is based, nourished, guided by this solidarity in compassion, by the desire to go and preach «in the commitment of God». Theological research in the Order, and through all possible collaborations between us and with other researchers and other disciplines, should give priority to this perspective, for the greater service of the Church. In this sense a database of «theological resources» of the Order should be established and published, just as a similar basis could be disseminated concerning resources from preaching experiences. Furthermore, particular attention should be given, on the one hand, to the places where the creation of universities could be particularly relevant (cf. Nigeria) and, on the other hand, to the importance of devoting energies of research to the themes of interculturalism, of the dialogue between cultures and religions, especially in Africa and Asia. But also with the techno scientific and digital cultures that grasp the reality of the world and humanity today, and «invent» new types of social relation, new types of relationship of each to oneself, but also a new type of relationship to reality, to the outside world, or even to one’s own body or psyche.

At the places of the restlessness in the world
This attitude presumes that we seek to join ever more, always better, and in synergy with each other, the places where the world is «in travail with itself». For decades, the Order, through the highlights of its history, the intuitions of the best known and anonymous sisters and brothers, as by the guidelines formulated by our chapters, has indicated priorities and privileged points of view according to which to deploy the ministry of
evangelization, of preaching. The encounters during the Congress showed that it was now a matter of continuing to question critically the realities of preaching by seeking to answer these two questions: where we deploy preaching, how to further deepen the quality and the accuracy of the evangelization of the name of our Lord Jesus Christ? In doing this, what specific contribution do we think we have to make, as the « family of preaching », to the task of evangelization by which the Church becomes what it is called to be? In every region, this work of discernment could be the occasion for a common reflection by the different entities of the Order, even to deciding and defining new projects of apostolic collaboration. To contribute to bringing to birth the joy of evangelization in these places of restlessness, as it were to « the other of the world ».

**In permanent formation**

A third line of action for the future deployment of the « Propositum » of Dominic in our social, cultural and ecclesial contexts, is to pay attention to the fact that the world, on the one hand, and our vocation (our "sending") on the other hand, are constantly « in travail », in the process of engendering themselves. In a way, it is also to say that our identity as a preacher will come to be what it is called to become, to the same extent as it is attentive to the future of the world. For this reason, during the Congress, a great emphasis was placed on the needs of a « permanent formation » which must be an essential key of the life of the communities of preaching. This attention to permanent formation should become our privileged way to exercise vigilance mutually in order to promote the vocation of all. At the end of this Jubilee, we could transmit all the identified formation needs in our own institutions, asking them to organize, as much as they can, moments, places, times, cycles, proposals for common formation. For example, the educational and research institutions that depend directly on the Master of the Order will be called upon to become, from the respective basic mission of each one, places of formation for the Dominican Family, where we could take the means and the time to make intelligible how it is that this world « in crisis » is a world in the process of birth and of engendering. Places promoting the commitment of the brothers and sisters and laity of the Order in this work of implementing and continuing formation, combining efforts at understanding the world and, by the same token, consolidating the ministry of preaching to which we are « totally dedicated » and sent. Themes that were particularly highlighted for this continuing formation: schools of preaching (in giving real priority to the laity); knowledge of the tradition of the Order in the field of human rights; knowledge of religions and interreligious issues; ecology; political action; accompaniment in regard to wounds remembered; promotion of life). Thus, a dynamic of continuous formation will help it to be understood that nothing is installed, nothing is definitive nor established once and for all, everything is « on the way ». As in the Gospel, it is « on the way » that we are engendered to preaching.

**A « family», in the heart of the ecclesial communities**

On this path, we believe that it is essential to make our contribution as brothers and sisters of the Order of Preachers, to building a church in communion, starting with the promotion of communities in this church. The latter is probably at a stage in its history where its construction and the consolidation of its community reality whereby it is a communion of communities of faith, where a priority will always be to give their full and rightful place to lay people in the Church. To them, too, the sending to evangelize must be proposed as a « way » to become a believer, a way to build up the Church as a community of believers. As such, the Order of Preachers is particularly called to write a new page in its history « fully in the heart of the Church » by providing for and promoting the laity of the Order of Preachers and their fraternities, to their full and rightful place in the response of the Order to go and preach. Here, a special mention must be made of the promotion of a renewal of the involvement of the laity in the preaching of the Order, through the lay fraternities, the Dominican Youth Movement, the various initiatives of Dominican volunteering, various and rich collaborations in the projects of the educational institutions of the Order. In this same line, the Order is called to identify the specific service that it can bring to this building of the Church as a communion of communities, from its own tradition of community which can help promote the reality of ecclesial communities in the local Churches: international communities, « school of Christian life », collaboration of religious and laity, of brothers/sisters, … at the service of communion, etc..

**In the path of « tradition »**

This leads to the identification of a fifth perspective to focus on in building the future: revive in us the desire for tradition, that is to say, of transmission and education. It is to emphasize here the attention that we must all bring to the promotion of vocations for the Dominican family, a promotion that must be constantly articulated in the promotion of the vocation of each one. It is also emphasizing, more widely, the part that the Order can
play in the task of discernment and of vocations promotion of each one, and in the recovery and consolidation of the complementarity of all vocations which, in their diversity, make the Church. Once again, the Order of Dominic has undoubtedly to seek to offer to the Church the legacy of its own tradition, at the heart of which is affirmed a conviction about the pedagogy of the Gospel: the proclamation of the Good News of the Kingdom is a path to becoming a believer. Here, particular attention should be given to educational projects carried by the brothers, sisters and laity of the Order. How can we promote collaborations and even projects in common that go beyond the mere concern of maintaining institutions? How can we give our university places a « Dominican » specificity, and establish a vital link between all these institutions? How can we contribute to strengthening, in all possible ways, this belief that the world grows as it transmits its knowledge and its cultures, its values and its capacity for critical understanding, its traditions and its history, its quest for meaning and its faith?

**Process of Salamanca: are we not all humans?**

This path, with the Church, in the world, we would like it to contribute to transforming the world, and several times we emphasized how the so-called process « of Salamanca » (cf. the Congress « Dominicans and human rights »), by putting into dialogue theological reflection and the experience of preaching in those places where the human being is in danger, gives full importance to the role of the preached word in the transformation of the world and ought to be a priority in our service of the Word. We speak here of a transformation of the world, not guided by an ideology, but by love and by a desire to be present and to show solidarity in these places on the other side of the world, where there is the One who teaches us the joy of the given life and whom we would like to follow. This concern for the transformation of the world must remain at the heart of the vocation of preachers, since it is a « constitutive dimension of the preaching of the Gospel » (Justitia in mundo, 1971, n° 7). In this area, the presence of the Order in different international institutions and NGOs, and particularly the Permanent Delegation of the Order to the United Nations in its various headquarters, are opportunities to develop, from experiences lived in the field, reflections carried out in dialogue with the victims, the evidence of a fraternal communion which affirms itself as a sign of contradiction when faced with the logics of fractures and divisions, to enter into dialogue with the Nations, and to translate the intuition which was that of the School of Salamanca and Francisco de Vitoria into the current context. This fundamental intuition must be constantly strengthened, and be the opportunity for collaboration in theological research and preaching between all of us.

**Priorities for collaborations**

The last line of priority is an insistence on the essential importance of that collaboration by which the Order in its various branches will become a « family of preaching », a narrative memory at the heart of the Church, meaning that the Church becomes what it is « in proclaiming the Good News of the Kingdom of God ». Each branch of this family already has its own ways to promote collaboration among its members. In many places we can also rejoice in the beautiful achievements of preaching through collaborations between members of the Order. In this perspective of collaboration, the networks and apostolic research and activity initiated on Atrium are called to strengthen themselves, and to establish the necessary links with the Order as a whole. In addition, the Congress for the mission of the Order made it possible to identify for the future four areas that should be a priority for all of us in the implementation of new and strong collaborations between us:  

- The worlds of young people, and particularly while preparing for the next synod of bishops on the theme « Young people, transmission of the faith, and discernment of vocations », so that, in regard to the pedagogy of preaching, or preaching as pedagogy, they be given place and voice in the heart of the Church and of the Order;  
- Digital culture, so that body and word are present, hearing in this new continent the call to contextualize the proclamation of the promise of the covenant, as it was realized in the mystery of the Incarnation, the foundation of the fraternal communion of which the world is capable;  
- Migrations, to which and from which we come, to testify to the promise of a communion which transforms the world not by letting it decide « from above » the criteria for the coexistence of diversities, but by joining the reality of a communion already established by the coming of the « very low » to the other side of the world, and by forging a solidarity with the refugees of the world, from which to announce, always and again, the fulfillment of this promise of a world given to men in responsibility and called to become a world hospitable to all, and sustainable by all;  
- Study, finally: collaborate without respite to study, and study again, with concern for the dialogue of theological research with attention to the contemporary worlds (themes for study that were particularly highlighted: what renewal of a « theology of mission » today?; analysis of the weight of colonialism and
western ideological imperialism on the mission of evangelization?; theology of intercultural and interreligious dialogue; theological approach to pluralism; theological reflection on the relationship to truth; greater understanding of contemporary violence; reflection on politics and how to educate the oppressor, to heal wounds and memories, to lift the man who is down, the place of victims in theological reflection). In the tradition of the Order, thus study conducted together is constitutive of communities, bringing with it the concern to establish communities where the work of mutual vigilance of heart and reason is rooted in contemplation and leads to preaching. Communities, in order to preach.

Eight hundred years ago, Dominic received the confirmation of the Order of Preachers. A confirmation that has been transmitted to us along the centuries, and entrusted to us so that, in our turn, we confirm this same joy of being called, in the heart of the Church, a family for preaching…

« He is risen from the dead, and he is going ahead of you into Galilee » (Matt 28:7)
« Go therefore and make disciples of all nations » (Matt 28:19)
Happy Easter!
Your brother,
fr. Bruno Cadoré, O.P.
Master of the Order

The Inter-Africa of the Order of Preachers (IAOP) is 41 years old

Today 29th April 2017, the feast of St. Catherine of Siena, the Inter-Africa of the Order of Preachers (IAOP) is 41 years old. Indeed, it was at the end of the first meeting of the Dominican brothers living in sub-Saharan Africa convened by the late Brother Vincent de Couesnongle in Ibadan, Nigeria, from 20 to 29 April 1976 that the creation of a continental structure called INTER-AFRICA ORDER OF PREACHERS (aka IAOP) was proposed. The aim of this structure is to promote collaboration and mutual support among all the brothers working in sub-Saharan Africa. In addition, the Inter-Africa OP is a structure at the service of fraternal communion and of the mission of the Order in Africa. It offers its members a place for reflection, dialogue and collaboration, especially in the areas of formation, intellectual life and the mission of the Order (Statutes of IAOP, art.2).

The following Dominican entities are now members of the IAOP:
1. Province of St Joseph the Worker of Nigeria and Ghana,
2. Vice-Province of St. Augustine in West Africa (Senegal, Ivory Coast, Benin Republic, Burkina Faso, Togo),
3. Vice-Province of St Pius V of the Democratic Republic of the Congo,
4. Vice-Province of Southern Africa (South Africa, Zimbabwe, Malawi, Lesotho, Zambia),
5. Provincial Vicariate of Equatorial Africa (Cameroon, Republic of Congo-Brazzaville, Central African Republic) which belongs to the Province of France,
6. Provincial Vicariate of Rwanda and Burundi which belongs to the Province of Canada,
7. Provincial Vicariate of Eastern Africa (Kenya, Uganda, Tanzania, South Sudan) which belongs to the Province of St Joseph in USA,
8. Provincial Vicariate of Angola which belongs to the Province of Portugal.

There are about five hundred Dominican brothers in the IAOP. The Dominican house of Malabo in Equatorial Guinea which belongs to the Province of Hispania, and the Dominicans communities of Cairo (Egypt) and Algeria which are part of the Province of France are not yet members of the IAOP but the brothers are invited to the General Assemblies of the Inter-Africa.

The Inter-Africa OP is preparing to celebrate its 13th General Assembly, from 28 May to 2 June 2017 in Ibadan, Nigeria under the theme: “The renewal of Dominican life and mission in Africa”. This Assembly will
also propose to the Master of the Order three candidates, by secret consultative ballot for appointment as the sixth Socius for Africa and Coordinator of the IAOP, for the next six years.

Since 1977, the following brothers have served the IAOP in different capacities:
1. fr. Liboire KAGABO (Burundi) as the first Coordinator (1977 – 1981),
2. fr. Eloi MESSI (Cameroon) as the second Coordinator (1981 – 1985);
4. fr. Emmanuel NTAKARUTIMANA (Burundi) as the fourth Coordinator and the second Socius of the Master of the Order for Africa (1993 – 1999),
5. fr. Roger HOUNGBEDJI (Benin Republic) as the fifth Coordinator and the third Socius of the Master of the Order for Africa (1999 – 2005),

In 2016, the year of the Jubilee of 800 years of the confirmation of the Order of Preachers, Pope Francis appointed two Dominican brothers from Africa as Bishops namely;
1. fr. Roger HOUNGBEDJI, OP, as Archbishop of Cotonou in Benin Republic, and
2. fr. Richard Appora, OP, as Bishop Coadjutor of the diocese of Bambari in Central African Republic.

Happy Feast of St Catherine of Siena and Happy Anniversary of the Inter-Africa OP!
fr. Gabriel Samba, op.

The Cause of Mother Elizabeth, a Dominican Tertiary

"I am very happy to come to Saint-Hyacinthe to learn more about your foundress, Mother Elizabeth Bergeron, her spirituality, where she lived and the sisters of her congregation. It is in these words that Father Llewellyn Muscat, o.p. addressed the Sisters of Les Jardins d'Aurélie at the beginning of his visit which took place from 7 to 18 April 2017.

Father Muscat is the Secretary of the office of Father Gianni Festa, o.p., postulator of the cause of Mother Elizabeth in Rome. This office deals with 80 causes affecting the Dominican Order. The Master General accepted that the file of Mother Elizabeth be retained because she had been a Dominican tertiary before founding the congregation.

Very impressed by his visit to the Mausoleum where the mortal remains of our Mother lie, he shared: "Looking at her photo with her smile and her laughing eyes, I felt all the goodness of her heart. And, surprisingly, a ray of sunshine came to illuminate her face, even if the weather was gray that day. The small museum surrounding her tomb gives a better insight into her life, her spirituality, her mission and her influence. The numerous requests placed on the tombstone show the great confidence of the population towards her."

In the company of Mrs. Nellie Robin, Father Muscat walked through the corridors of "La Maison d'Élisabeth" and noticed the religious atmosphere still reigning in our former mother house.

Beneficial Meetings
Sister Louise Millette, vice-postulator of the Cause, met Father Muscat on several occasions to present a complete file on favors obtained through the intercession of Mother Elizabeth, especially those related to health well-being. The Dominican was impressed by the large number of requests sent and of the many acknowledgements of thanksgiving from persons whose request was granted.

He met with some witnesses including members of the Bergeron family and Sara Chapdelaine, 27 years old, who is very inspired by the spirituality of Mother Elizabeth.
Father Gilles Dumoulin, whom he met at the Seminary of Saint-Hyacinthe, also gave his testimony. "I got to know Mother St. Joseph when I was appointed chaplain to the sisters of the Mother house in 2000 and I was fascinated by her spirituality of humility and trust.

In agreement with the authorities of the congregation, I animated for four years, what was called 'the Wednesdays of Mother Elizabeth'. During the nine Wednesdays before the anniversary of her death on April 29, we invited people to come and pray with the nuns to ask God that the foundress should obtain the favors required to become Blessed in the sense of the Church. The great fervor of the Christians has thus been manifested on more than 36 occasions».

Visit at La Présentation
Father Muscat also greatly appreciated the visit of the Church of La Presentation where Mother Elizabeth received her Christian education and received the sacraments, especially the Eucharist at an early age. A reading of the parish registers indicates that Elizabeth was baptized on the very day of her birth and that her parents could not sign because they were not educated.

Canon Denis Lépine, pastor of the parish and chancellor of the diocese of St. Hyacinthe, was delighted to show him this heritage jewel. Father Muscat was impressed by the beauty of this church and the historical cachet it has kept. Similarly, the surroundings full of greenery of the native village of Elizabeth. On the right, the baptismal font on which was baptized Elizabeth, object of the heritage dating more than 200 years.

Goodbye Father Muscat
Sr. Claudette Robert, Superior General, warmheartedly thanked Father Muscat for walking in the footsteps of Elizabeth in all the places where she left her mark and for giving clear indications for the next steps to be taken.

He says that he has observed the great interest of the congregation for the Cause and hopes for a happy continuation ending in a special celebration, if it is the will of God. He greatly appreciated the collaboration of the Sisters-Interpreters (French-English) who allowed fruitful conversations. He entrusted himself to the prayers of the Sisters for his mission on the postulator’s team of the Dominican Order.

For the general leadership team
Pauline Vertefeuille, sjsh

Province of the Most Holy Name of Jesus Holds Inaugural Gathering of Diocesan Priests
On the afternoon of 25 April 2017, the Priory of St. Albert in Oakland, California, welcomed four diocesan priests who responded to the invitation to discover the gift of the Dominican spirituality in the particular context of the secular priesthood. The Provincial Promoter of Vocations, fr. Stephen Maria Lopez, OP, organized the event, which marked the first gathering in the Province of the Most Holy Name of Jesus for the creation of a Dominican Fraternity of priests.

The assembly began with a brief introduction of each priest: Fr. Joseph Illo of the Diocese of Stockton; Fr. Anthony Garcias of the Archdiocese of Los Angeles; and Frs. Jeffrey Keyes and Loren Allen of the Diocese of Santa Rosa in California. This was followed by a presentation on the Priestly Fraternities of St. Dominic delivered by the General Promoter, fr. Florentino Bolo Jr, OP. Also present was the Prior Provincial, fr. Mark Padrez, OP, whose keen support was clearly manifested by his intention to name a friar to help develop in the Province this branch of the Order. Coming from the recently concluded assembly of the North American Provincials, he noted the general lack of awareness about the Dominican Priestly Fraternities. He likewise expressed ardent hope that more diocesan priests would be inspired to follow the evangelical spirit of St. Dominic through the fraternities.
After the meeting, the priests joined the brothers in the celebration of the Holy Eucharist presided over by the Provincial, who was also celebrating his Feast Day. For the entire evening, the priests experienced common life not only with the melodious chants of the friars of the priory and of the studentate community in liturgy, but also in the fraternal sharing of stories at the dinner table. The encounter reached its conclusion with the communal recitation of the compline, after which the priests departed with eager anticipation of the next gathering in July, and with the promise of bringing along other priests who would share the same interest in the Dominican fraternities.

**The Dominican Cooperator Brother: Ministries of Mercy and Compassion**

In celebration of the First Religious Brothers Day – 1 May 2017, we share this beautiful piece with you on the vocations of cooperator brothers in the Order from the Eastern Province, USA.

The vocation of the Brother is part of the answer that God gives to the absence of brotherhood which is wounding the world today.

*Identity and Mission of the Religious Brother in the Church*

Our Holy Father Dominic founded the Order of Preachers in 1216 to preach for the salvation of souls. Beginning with St. Dominic’s choice of Bl. Oderic and throughout the entire 800-year history of our Order, cooperator brothers have been a part of this mission. They are essential for the fullness of the life St. Dominic intended for each community.

Cooperator brothers are friars who are called to live lives of prayer and service in the Order of Preachers. We make vows and live a full religious life, but unlike our ordained brothers, we are free from the demands of a sacramental ministry. This allows us to make ourselves available to bring Christ's love to those around us in a wide variety of settings. We share with all Dominicans the task of preaching the coming of the Kingdom of God. This task is carried out by the Dominican community as a whole, and first of all by our Dominican life itself. Brothers bring the message of God's enduring love to the world not only by their words, but also by acts of mercy, patient suffering, and joy in their vocation. In every encounter we strive to bring God's word to those who thirst for the water of life.

**Religious Consecration**

Through the vows of obedience, poverty, and chastity we seek to conform ourselves to Christ Himself. Just as Christ chose to live a poor life, we also embrace evangelical poverty. Just as Christ remained celibate so that He might live His whole life in an act of undivided love for the Father, we also accept a life of chastity. And just as Christ was obedient “unto death, even death on a cross” (Phil. 2:8), we also lay down our lives in obedience to God, the Blessed Virgin Mary, St. Dominic, and our superiors. Through these vows, we enter upon a common life devoted to prayer, liturgy, sacred study, and the apostolate.

**Study**

With our life's foundation in the love offered to us by Jesus Christ through the vows, we take up the task of study. The truth revealed by God and expounded by the Church communicates life to those who hear the Gospel. Studying this truth, especially guided by the teaching of the angelic doctor, St. Thomas Aquinas, we live as if the wood of our desk is the wood of the cross. It is there that we find Christ and Him crucified. In our study, we come to know the truths of the redemption that Christ wishes to offer to all men.

**Common Life**

The apostles "had all things in common" (Acts 2:44). This allowed them to enter more deeply into a life of charity and to live with one mind and heart. We likewise have all things in common so that we too can grow in charity, and thereby grow in union with Christ.

**Prayer and Contemplation**

The celebration of the liturgy in common gives our life one of its chief characteristics. Gathering each day to celebrate the Holy Sacrifice of the Mass and the Liturgy of the Hours, we join the Church universal in her
worship’ of the Most Holy Trinity. Through this worship, we encounter God who became man, died, rose again, and ascended into heaven so that we might join Him for all eternity, partaking even now of this heavenly banquet through the gift of the Eucharist.

Likewise, in our private prayer and contemplation, we ruminate over Truth Himself and seek to deepen our understanding of God, man, and our salvation. St. Dominic spent his nights in prayer, contemplating the mysteries of Christ and the truths of the faith. We seek to imitate him by taking up our own practice of contemplation, and then sharing the fruits of this contemplation with others (ST 11-11, 188, 6).

**Apostolate**

Each brother has unique intellectual, physical, spiritual, and personal gifts which allow him to serve Christ and respond to the needs of the Order and the Church. Brother St. Juan Macias, as porter, extended Christ’s love and welcome to all who came to the doors of the priory. Brother Bl. James of Ulm told the story of salvation through stained glass. St. Martin de Porres, an inspiration to many brothers for centuries, brought healing to people both by skill and by prayer.

In the Province of St. Joseph, brothers’ gifts have found expression in a variety of ministries. Broadly speaking, these have been preaching ministries, community ministries, and professional ministries.

**Preaching Ministries** include religious education, catechetical formation, campus and parochial ministries, retreats and workshops, lay evangelization, and international missions.

**Community Ministries:** Some brothers are called to minister within Dominican communities and other internal operations of the province. This may involve management and supervision of staff, maintenance and service of buildings and properties, health services, economic administration and management of the community’s assets, food services, sacristan work, and liturgical planning.

**Professional Ministries:** Other brothers come to the Order with or continue pursuing advanced degrees. They minister as college professors, theologians, social workers, counselors, health care workers, finance professionals, administrators, teachers, musicians, and artists.

The decision of what particular ministry to pursue is made by the Prior Provincial working in consultation with the brother, while taking into account the needs of the local Church and the Province. Each brother’s particular talents and gifts play a significant role in discerning his ministerial focus and educational training.

**Vocations to the Cooperator Brotherhood**

Every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life. -Matthew 19:29

Religious life takes discipline, courage, zeal, and true charity. The Dominican form of life draws the friar to enter more perfectly into union with Christ and be transformed all along the way. Over the past 800 years, thousands of men have generously responded to the Lord's call to lay down their lives as Dominican brothers. They have found the common life rewarding, the vowed life purifying, and the study transformative.

If you think you might have a vocation to the Dominican cooperator brotherhood, please contact: Director of Vocations (vocations@opeast.org) or the Dominicans in your country.

**Promoting Studies in the Order**

*Meeting of the Permanent Commission for the Promotion of Study 19-21 April 2017*

The Permanent Commission for the Promotion of Studies held its annual meeting recently at Santa Sabina from 19-21 April. The Socius for Studies began the meeting with a report on studies in the Order and then provided a brief overview of the five academic institutions and convents under the Immediate Jurisdiction of the Master. Next, the coordinators of regents for Asia-Pacific, North America, Africa, and CIDALC gave reports on developments in their regions, with the Coordinator for CIDALC presenting the program of collaboration between the Faculty of Theology in Salamanca and the entities of Latin America through which
brothers will be able to obtain the canonical license. The Socius then provided a brief report on the meeting of regents and provincials of Europe that took place in Dubrovnik, Croatia in 2016, with a proposal for collaboration among the provinces and vice provinces of that region with regard to institutional formation.

Over the course of the three-day meeting, the Commission discussed the letter of the Master of the Order (25 March 2017) with his reflections on the Congress on Mission, and proposed a study guide for the provinces as a means for communities to reflect upon the Master’s vision of mission and its relationship to study. The commission also considered the centers of study in Africa and in Asia Pacific requested by the General Chapter of Bologna, the different ways that collaboration in study can take place within regions, including assistance to entities that do not have centers of institutional studies, the need to recruit and form professors for the provincial centers of study and the centers of study under the immediate jurisdiction of the Master, and the importance of developing a culture of study for the Order. Because three of the members of the Commission who were appointed by the Master in 2011 will conclude their six-year mandates on July 01, the commission suggested the names of various brothers who could succeed them.

Present at the meeting were fr. Jannel Abogado (Coordinator of regents for Asia-Pacific), fr. Paul Akin-Otiko (Coordinator of regents for Africa), fr. Pablo Sicouly (Coordinator for the region of CIDALC), fr. Anto Gavric (Coordinator of regents for Europe), fr. Bryan Kromholtz (Coordinator of regents for North America) and two of the members appointed directly by the Master of the Order, fr. Benoît-Dominique de la Soujeole and fr. Michal Paluch. fr. Jorge Scampini was unable to attend. fr. Michael Mascari, the Socius for Studies presided. The next meeting of the Commission will take place on 18-20 April 2018.

**Four Dominican Sisters have formed a band at Catholic Uni. It’s called Force of Habit**

One Saturday afternoon this month a band gathered to jam at the Dominican House of Studies, not far from the Catholic University of America.

The drummer, a Dominican friar, counted them down. Brother Brad Elliott, dressed in a habit behind his drum kit, was joined by Sister Miriam Holzman on the piano. Sister Peter Grace Weber was off to the side, with a bass guitar. Sister Louis Marie Zogg, on the saxophone, stood next to Sister Mary André Thelen, on the trumpet.

As the session continued, Brother Brad bopped his head, grinning. The sisters kept giggling as they worked out timing and tempo and little blips. There was joy in the room, and what they played.

Which was not church music. The band played “Unforgettable” and “What a Wonderful World,” because sweet jams are not just for the secular.

Sisters Miriam, Louis Marie, Peter Grace and Mary André are members of Force of Habit, a band led by nuns who live and study at Catholic University. The band is rounded out by Brother Brad and Father Jude DeAngelo, the university chaplain and director of campus ministry, on vocals. And, actually, they’re not bad.

“It shows that we have completely natural, normal, human personalities,” Brother Brad said. “And we don’t really cease being human beings when we put on the habit. We don’t cease to be normal and lovers of fun and music when we put on the habit. The habit is just a different aspect of who we are.”
The sisters, and those who know them, note that the band is part of a larger mission — to be a presence on the campus, connect with other students, and share and demonstrate their faith. It also serves as a reminder of what makes Catholic University, the Vatican’s university in the United States, unique.

“It sort of started out as something that we could do for the students, to show them that we love them, that we want to be a part of their community,” Sister Louis Marie said. “But then it’s also just fun for us, as a group of sisters, to be able to share that and have fun together.”

Before Force of Habit, the sisters had a singing group called Nun of the Above. (These nuns, it seems, like to pun.) That morphed into a band in August.

“I knew that the sisters had musical talent, and I thought that with the inclusion of Brother Brad on the drums and Father Jude as a lead singer, that it would be a great way for us to participate on campus,” said Sister Miriam, who grew up in Saskatchewan, Canada.

The band has performed at four campus events this academic year, developing a bit of a following at the private university of about 7,000 students in Northeast Washington.

“I am like, one of Force of Habit’s biggest fans. I love Force of Habit,” said Amanda Martin, a freshman. “There is something incredibly funny about four religious sisters in a blues band. They’re really good.”

Martin, 18, a theology and religious studies major from Lancaster, Pa., was such a groupie that she designed and sold band T-shirts. She thinks of the sisters as friends, she said, so of course she’d try to support them.

“And when you watch them perform with Brother Brad, who is the drummer, and one of our priests, Father Jude, who sings for them, they’re always just smiling and having a good time. They just love doing it,” Martin said. “They take it seriously, but they do it for fun, they do it to play and be good. They’re just so fun to watch; they really are.”

The sisters, who range in age from 25 to 35, belong to the Dominican Sisters of Mary, Mother of the Eucharist, which has its Motherhouse in Ann Arbor, Mich. All four are part of Catholic’s religious-in-residence program and are students with plans to graduate in May.

Sisters Miriam and Louis Marie are working toward master’s degrees in philosophy, while Sisters Peter Grace and Mary André are earning master’s degrees in secondary English education.

Sister Miriam’s mother arranges the band’s music. Sister Peter Grace, who grew up in Grand Rapids, Mich., learned the bass guitar for Force of Habit. Sister Miriam taught her.

Sister Louis Marie, who grew up in Cedar Rapids, Iowa, started playing the saxophone in fifth grade, but didn’t really think a band would be a part of her life as a nun. (“It was clearly like, divine providence,” she said.) Sister Mary André, who is from Ann Arbor, also picked up the trumpet in the fifth grade, but stopped playing in high school. After she entered the convent, though, she said she started playing again.

“I think it’s good for [students] to see that when we enter the convent, that our whole selves become for God,” Sister Miriam said, when asked what students got out of seeing sisters in nontraditional roles. “It’s not a repression of yourself, but that you’re really freed in the religious life to be who you are and to give of yourself. I think that they see that we’re free and that we’re happy.”

While at Catholic, the sisters eat in the campus dining hall, say their prayers in campus chapels and live in residence halls with students. Clare Whitton, 21, a resident assistant in one of the dorms where they live, says she often sees the sisters grabbing coffee with students, who trust their opinions. She called the bunch “some of the most free and truly happy women” she’s ever met.
“I think that happiness shows in the way that they engage and the way that they don’t hesitate,” said Whitton, of Hopewell Junction, N.Y. “They are not ashamed of the way that they live. They are not ashamed of their faith. I think that I wish that the rest of the world could view them in such a loving way as I do now.”

On Palm Sunday, the sisters could be found near the Basilica of the National Shrine of the Immaculate Conception, playing ultimate with other students before they headed off for prayers. The sisters leapt for the disc without hesitation and played solid defense. Yes, they did it all in habits.

“They’re just fun, because the first thing they tell you is ‘Okay, please don’t bowl us over, go easy on us, we’re the sisters,’” said 20-year-old Madelyn Demaret, a sophomore from Elk Grove Village, Ill. “But if they’re up in the air for a disc, no mercy, man.”

Sarah Larimer is a general assignment reporter for the Washington Post.

**Meeting of Prior Provincials of North America**

The priors provincial of North America met from 17-21 April for their annual meeting at St. Albert the Great Priory in Montreal, Canada. Unfortunately, due to the changes in visa requirements, fr. Jorge Rafael Díaz Núñez (Province of Mexico) was not able to attend the meeting.

Those in attendance, as photographed above, were: fr. Peter Houng Tran, (Vicar Provincial of the Provincial Vicariate of Vietnam, Calgary, Canada), fr. James Marchionda, (St. Albert the Great Province, USA), fr. André Descôteaux (the host, Province of Canada), Mark Padrez (Western Dominican Province, USA), fr. Tom Condon (St. Martin de Porres, USA), and fr. Ken Letiole (St. Joseph Province, USA). fr. Dominic Izzo (Socius for the U.S.A.) was also present but not in the photo.

During the meeting, several topics were discussed. The legislation pertaining to priors provincial and provinces from the ACG of Bologna 2016 was reviewed. There was a lengthily discussion on different possibilities for collaboration from initial and ongoing formation to mission. Brothers also shared the accomplishments in the process of planning and priorities that several province had undertaken. A recommendation for a new regional promoter for justice and peace was discussed and it will be sent to the Master of the Order. Finally, the brothers shared news and information about the provinces and provincial vicariate.

All were grateful to fr. Andrè and the brothers of the Province of Canada for their generous fraternal welcome. The week ended with an outing to Cirque du Soleil was remarkable and enjoyable as well as a trip to Quebec to visit the brothers.

The next meeting of the North American Provincials will be 2-7 April, 2018 and it will be held in the Province of St. Martin de Porres, USA. To this meeting, the provincials will invite the regents of studies and the presidents of the studia in North America to further the conversation on collaboration. The Socius for Intellectual Life has also been invited in order to fulfill one of the ordinations from the General Chapter of Bologna.

**Following Dominican footsteps in Paris**

*Days of “continual formation” in Paris proposed by Dominican Sisters Europe (DSE)*

Paris is the city for tourists, a beautiful city, but also a place where faith is visible, a city for pilgrimage. Dominican brothers and sisters did their daily rounds there even after the Middle Ages, and their footsteps are always there, because we the Dominicans, male and female, are always here.

Every year, thousands of tourists visit Paris to admire the beauty of the place. However, Paris is something else as well. To live your faith
in Paris is worth your trouble, as King Henry IV said, “Paris is well worth a Mass!”

People have come here for centuries to leave traces of their prayers in her numerous churches. During our stay in Paris, we will explore the Dominican places as others have done before us, and visit pilgrimage sites where they have left traces of their faith.

We are also going to walk a lot, so bring your best walking shoes! Arrivals: 5 July and Departure: 10 July 2017

We are going to stay with Benedictine Sisters at Vanves (92).

We will enjoy the expertise and hospitality of our Sisters and Brothers in Paris.

Tentative program July 2017:
- Wednesday 5: Arrival
- Thursday 6: Following in Dominic footsteps – where are they?
- Friday 7: France – the eldest daughter of the Church?
- Saturday 8: To be a pilgrim in Paris
- Sunday 9: Will our history shape our future?
- Monday 10: Departure

Info for participants
Price of pilgrimage: 400 € – Room and Half-Board (breakfast and lunch or supper), tour, urban transport (metro, bus), entrance fees.
The price does not cover travel expenses (train, flight…) A/R Paris, airport shuttle or lodging.
Language: French – English
Deadline for registration: 1 May 2017. Limited spaces available!

For more information and registration, please contact:
Sr Else-Britt Nilsen – e.h.nilsen@mf.no
Sr Ragnhild Marie Bjelland – ragnhild.bjelland@gmail.com

Invitation to the Second African Congress of Dominican Youths

To all Dominican Youth Groups in Africa and IDYM, Dear Brothers and Sisters,
May the peace and blessing of our Lord Jesus Christ and our father, St. Dominic be with you all. It is with great joy that I bring you news of the African Congress (ACon) of Dominican Youths, holding alongside the General Assembly of the national movement of DYM Cameroun.

Second of its kind, the African Congress is a desire to gather the African Dominican Youths. In this effort, we aim to find out how to better adapt our mission of preaching as young Dominicans to the reality of Africa. The African Congress and the Cameroonian one in particular, will therefore be an excellent moment to propose appropriate solutions to reconcile the constraints of the Order and the youthful demands of our society. The first Congress which held at Ilorin Nigeria in 2014 already built the foundation for this organization. Yaoundé 2017 will enable us further develop a strong Dominican Youth structure in Africa, through a solid organization, a well-established and coherent youth development program.

The objectives of the Yaoundé 2017 Congress are:
- Promoting the development of the Dominican youth Movement in Africa.
- To enable young people from diverse backgrounds to build a constructive relationship.
- To elect a new Regional Council.
- To define the Regional Council’s operating policy.
The Yaoundé Congress is opened to all African Dominican youths, over the age of 18 years, in accordance with the statutes of the institution; to various group supervisors, as well as to other Dominican Family members, who want to support the youth movement. However, each participating country (of African Dominican youths), would be required to present four (04) delegates for the Elective Assembly, in order to ensure equality of votes.

Congress Card Yaoundé 2017
- Date of the Congress: 24th to 30th of July 2017
- Venue of the congress: Small Seminary of Mvolye (Yaoundé)
- Theme: “Youths, how to take over the 800 years of preaching truth and mercy in the light of current challenges”
- Participation fees: $70 (USD 70); XAF 40 000 FCFA (Forty thousand Franc CFA); XOF 40 000 (Forty thousand Francs CFA)

The amount stated as participation fee is to take care of the following:
- Accommodation
- Feeding
- Logistic/ Transport
- Stationery/ Didactical materials

DELEGATE FORM FOR THE AFRICAN CONGRESS

Participants are required to bring with them bedding (sheets, pillowcase, blanket), and they are also advised to come along with clothes adapted to the rainy season.

The registration form for the Congress can be found on the website: www.mjdcameroun.com. Follow the link to “Le Congres”. I have also attached a registration form for the four (4) delegates who would participate in the Representative Assembly from each country. Only the delegates have voting rights at the Assembly.

Each African country attending the congress would be required to present a formal report on the way they have lived out their lives as Dominicans guided by the four pillars of the Dominican life namely: Community life, Prayer, Study and Preaching; according to the SWOT (Strength, Weakness, Opportunity and threat) analysis. A power point presentation would be preferred. For African countries with more than one unit, each country would be taken as one unit, so only one report is expected. The reports are to be sent at least one month to the commencement of the congress, that is, June 24, 2017.

Participants from the Economic and Monetary Community of Central Africa and Nigeria do not need visa to enter Cameroon. On the other hand, non CEMAC countries requiring visa must go to the website: www.cameroon-today.com/cameroonVisa.html for the visa requirements.

Your requests, questions and recommendations are all welcome at the following address: idymafrica@gmail.com.

We are most optimistic that this congress would enrich our lives in unspeakable ways for the Mission of the Dominican Family. Your participation is crucial! Please don’t be left out!
We would be sending more details as your questions warrant and the event unfolds. Remain blessed.

Fraternally yours,
Isioma Chukwuka-Nwodo, 
African Coordinator,
IDYM, Africa.

Alica Zanga, 
Scribe/ Promoter for Communication, 
IDYM, Africa
Live Twice: An Easter Reflection

Col 3:4 “When Christ is revealed – and he is your life – you too will be revealed in your glory with him”.

Death is Scary
The thought of death is scary. Yes it is. I must always remember this fact. It is scary because I don’t know what lies next. Something tells me there is something after life. I will not just disappear into nothingness. Come to think of it, does anyone every just disappear into nothingness? The great men and women of the past, people who have made history by their lives and contributions (good or bad) to the world, are still with us. Their memories are still fresh in our minds. When we read the great works of philosophers or quote the wise sayings of literary giants like Shakespeare and Wordsworth, when we marvel at the scientific breakthroughs of Galileo, Newton and Einstein, we do not speak of them as of dead and forgotten people. Even more, we live with the inventions of Gate and Zuckerberg; their presence is felt whenever we use the things they have created. Do we really die when we die or do we live pieces of ourselves everywhere?

Eternity is Uncertain
Maybe our fear is that we have not really left our footprints on the sands of time. Maybe we are afraid that we have a bad reputation which we wish to correct before we exit this world. Maybe we desire to go on living so that we can always enjoy the company and pleasure of the things we love and own. Maybe the uncertainty of the afterlife is an uncertainty of my moral state and the fear that there might be more to life than this world. If I would lose my soul in eternity, why not make the most of this time? Not even the worst business-minded person in existence would want to think in this way; to waste time so as to waste eternity.

There is a Chance
What if there is a chance, a tiny little chance that there is a life after death, what would become of me? What would become of the pleasures of a hundred years on earth? If I were to live every day in unspeakable luxury and buy every guilty pleasure thirty billion in my account can afford, would it be worth it when I stand face to face with an eternity in which I am consigned to the torturous thought that I have been a fool, that I have wasted my life and I have to live with the consequences of my choice.

Jesus is Alive
Perhaps there is a life after death. Perhaps, there is truth in the words of Peter who says to Cornelius and his household, ‘You must have heard about…Jesus of Nazareth…anointed with the Holy Spirit, hung on a tree and raised to life after three day’ (Acts 10:34-43). Just maybe they really ate with him after his resurrection. Maybe it is possible that if this man Jesus can rise from the dead, he can give me a fresh start by forgiving me my sins. Maybe be with St Paul I can finally lift my eyes to heavenly things; if there is a heaven, that is where my focus should be (Col 3:1-4). Maybe the testimony of Mary Magdalene is not just a scam and the empty tomb is proof that Jesus is alive.

We can live too
I read somewhere that the Gospels are written backwards. They are the fruits of the resurrection. None of the Disciples of Christ really believed that Jesus would rise from death. No one gave him a chance, not even Peter or his beloved disciple. Even after seeing the empty tomb, they still couldn’t understand (Jn 20:9). Maybe we all have doubts about God, about Christ, about eternity, about life after death, about sin and why every ‘good’ things seems to be forbidden. Perhaps it is not the things themselves that are bad but our use of them. Perhaps, I should stop asking questions and set out what I want to do with my life.

We can live twice
If I only live once, what do I want to make of it? Do I simply want to pass through unnoticed, unaccounted for, not fight for anything but simply chase money and the beautiful things of life? If there is one thing most great people all through history have in common, it is that they made sacrifices. While others slept, they slaved. While others ate, they fasted. When others sought fame and wealth, they gave it all up to make their convictions heard. Perhaps, there is more than one way to be alive. We can live in the ideals we stand for and we can live
forever. The ideals I wish to stand for are found in the greatest person to ever live. He is still alive in every way. He is God but He chose to become a human person. He possesses everything in existence, yet chose to associate with those whom society rejects as worthless and insignificant. He gave his life, so that death would be rendered powerless. He is Jesus Christ whose death extends through time – past, present and future – to atone for everyone and for every sin we will ever commit so that we would be so moved to love him, to see how precious we are and to love others as much as we love ourselves. I will certainly not died; I will live to recount the Lord’s deeds (Ps 118:17).

Prayer
Jesus, risen from the dead, touch my heart and free me from the doubts that make me a slave to my sins, so that I can freely love you, love myself and every one of your creatures.
fr Jude Owoh, op

Echoes from the Mission in East Timor: “Where is the road?”

It has been a long time we received visitors on this island. This year, however, our Lenten season was specially blessed with three visits at the same time; the Mother General of our Congregation and her entourage, the Master of the Order with his entourage and Fr Felicissimo. With gratitude to God for this time of grace, we share our latest news with you all, especially those who have always shown much interest in knowing what is happening in our little world.

For our visitors during the period, it was a golden opportunity to experience our life and work more closely and to share a little of our daily struggles. It was an opportunity to receive the affection of the children, to know the suffering of our people, to taste the fruits of the season (heat and rain) and to experience the lack of electricity and water. The torrential rains of March are always very strong and they do much damage on our mountainous island. They do not bring flood but mud, the kind of mud that makes driving along the roads a little more risky and uncomfortable.

Due to the rains and its effects, the visit of fr Bruno Cadore was an adventure. From the airport, fr Ruben took him and his companion, fr Gerard Timoner, the Socius for Asia-Pacific straight to Hatudo mission, on the other side of the Island. Under heavy rains and haze and in the dark, fr Rubem who was the driver could hardly see the road. Although fr Rubem was familiar with the road, the visibility was so poor that he had to ask his passengers (fr Bruno and fr Gerard), “Where is the road?” Everyone was anxious. Fr Gerard thought to himself; if the experienced driver cannot see the road anymore because of poor visibility, what are we going to do? How do we get the Master of the Order away from here and safely back to Santa Sabina? Thanks be to God, everything went well at the end.

For fr Bruno, this was a unique opportunity to experience our life and mission. According to him, the next day when he was returning along the same road, but this time in daylight, he could see how curvy, steep and dangerous the road was. For him, that is how our life is. For us to find the road and to know where we are going, we must discover and appreciate our own reality, we must appreciate the reality of those the Lord has placed in our lives and then we must follow through.

Although the visit of fr Bruno was very brief, it provided us moments of joy and communion. He came to encourage us in our mission and also to remind us of the Dominican family to which we all belong.

East Timor is neither a powerful or rich country. However, with the mandate from the Lord to bring the Good News to the ends of the earth, we have come to offer a presence among the people and in it, we will experience the new life that the Lord has promised us. Despite all the challenges, there is a general fulfilment and satisfaction. We are expanding our field of work with the people, who in turn show us much love and appreciation. To be part of this mystery of God’s Providence is a grace for us.
These past days, we have had anniversary celebrations both among the sisters (Silver Jubilee of Sr Maria Elisa) and the friars (Golden Jubilee of fr Emanuel). The same day, we also had the 24 hours for the Lord. It was a day of prayer and a joyful experience for the communities, our Mother General and her entourage. It was an opportunity to remember the many wonders the Lord has accomplished in our lives. As it was the feast of the Annunciation, Mother reminded us of the Magnificat of Our Lady and the words of the angel to Mary; “Rejoice! Do not be afraid. The Holy Spirit will descend upon you and the power of the Most High will overshadow you”.

Together as a Dominican family, we had two rich days of evaluation of the quality of our consecrated life, moderated by Fr Felicissimo. In his wisdom, he reminded us that it is necessary for us to always live our religious life daily with joy and to feel the joyful fatigue of those who have given their lives for others.

Fr Bruno ended his reflection with us in these words:

“Some think they are in control of life but they are not. Others think superiors are in control of their lives, but they are not. Let us appreciate the drivers who have to drive on these difficult roads. In doing this however, they help us to understand our way to Jesus – the difficulties and the challenges. And the way Jesus leads us is the way of the cross.”

May the Lord grant us the grace to follow him on this road!
Do have a blessed holy week and a happy Easter!
Sr Maria Elisa, op - Remexio, East Timor (April 2017)

**The Holy Habit of St. Dominic**

Out of all the things which mark the life of a Dominican friar, perhaps the most visible is the holy habit. Like many other religious orders, our habit is a symbol of our spirituality, our way of life, and a significant sacramental in our living of the consecrated life in the Catholic Church. Hence, I figured leaving out a discussion of the topic of the habit in a Dominicana series would be quite remiss.

Pope St. John Paul the Great expressed the basic idea behind the wearing of a religious habit in his 1996 apostolic exhortation, *Vita consecrata*:

§25 … The Church must always seek to make her presence visible in everyday life, especially in contemporary culture, which is often very secularized and yet sensitive to the language of signs. In this regard the Church has a right to expect a significant contribution from consecrated persons, called as they are in every situation to bear clear witness that they belong to Christ. Since the habit is a sign of consecration, poverty and membership in a particular Religious family, I join the Fathers of the Synod in strongly recommending to men and women religious that they wear their proper habit, suitably adapted to the conditions of time and place. …

Put simply, by wearing a “habit” (a set of distinctive clothing), consecrated religious are able to visibly express to themselves and to others their state as having given their lives totally to Christ. The habit also serves the purpose of identifying to what community or order a consecrated religious belongs, as well as to supplement their lives of poverty (having only one outfit theoretically makes our wardrobe budget much lighter).

Historically, it seems that the wearing of habits by Christian consecrated religious happened rather early. The use of ascetical clothing was already practiced in Judaism, and it carried over into Christianity. As monastic life (the foundation of all other forms of consecrated life) became more stabilized, so too did particular styles of dress associated with that life. Among male religious in the Western Church, a common form began to emerge which derived its origin in late Roman robes. The Dominican habit is variation on this theme, and as such it has many similarities with other religious orders in the West. In particular, our habit takes many
inspirations from the canons regular. Like all habits, the Dominican habit probably took its final shape over time; yet, our tradition has a unique “legend” dating back to the foundation of our Order regarding our habit.

The story is related by the hand of Bl. Jordan of Saxony, the first master of the Order after St. Dominic. According to Bl. Jordan, there was a canonist by the name of Reginald who was inspired by St. Dominic’s preaching and sought to join the Order. Unfortunately, he came down with a serious illness and was left bed-stricken. Asking for St. Dominic’s prayers, the canonist reported later experiencing a vision of the Blessed Virgin Mary. In the vision, Our Lady healed Reginald of his illness, and also revealed to him the signature piece of the Dominican habit: the scapular.

Prior to this, the early followers of St. Dominic wore the Augustinian habit of the canons regular of Osma, which did not have a scapular (a uniquely monastic garment, by that point). Reginald reported this vision to St. Dominic, who, in turn, adopted the new habit for his nascent Order of Preachers. Reginald himself joined the Order shortly thereafter, and he is known as Bl. Reginald of Orleans, and considered one of the key players in the early history of the Order. While we cannot be certain of the veracity of this legend handed on to us by Bl. Jordan, what is clear is that the scapular continues to hold both pride of place and Marian significance to all Dominicans. We will explore the individual parts of the habit of the friars in a later post, but for now it is sufficient to note that the full habit of the Friar Preacher in modern times looks like the following:

Naturally, the habit plays a large part in our daily lives as Dominican friars. Customarily, the habit is received by novices in a special ceremony called the “rite of vestition.” Sometimes this rite marks the beginning of the novitiate, and it consists in the local superior clothing the kneeling postulant in the habit. Once all the parts of the habit have been donned, the novice is raised up by the superior clothed in the holy habit of St. Dominic. The habit also plays an important role in our first profession rite, when novices make their first vows in the Order. During this rite, after the vows have been made to the superior, the latter blesses the habit with holy water as the newly professed hold their scapulars out for the blessing. This rite of blessing is often repeated when brothers receive new habits.

Some wonder if it is ever awkward to wear the habit. The answer to the question is a definite “yes.” Most of us are used to wearing form-fitting clothing in the modern style, and so robes tend to take some getting used to. The flip side of this however is that, over time, each friar becomes more comfortable with wearing the habit. We also develop certain “skill-sets” that allow us to, say, avoid getting food on our sleeves when reaching for a glass at dinner, or to avoid tripping on the scapular when climbing stairs. Another aspect I can personally attest to is that the habit is usually quite comfortable, and after a while one forgets that one is wearing it. As its name suggests, the habit becomes a part of one’s daily life; a fact which is exactly the point.

This is because the holy habit of St. Dominic is a gift made by our holy father to his sons and daughters. It is, as Bl. Jordan recounts, a gift of Our Lady. It makes physically manifest our commitment to follow Christ the Preacher in the vows of poverty, chastity, and obedience. It stands as a reminder of who we are, whom we serve, and what we are called to do and be. As such, it is a precious treasure of the Order. We will explore that treasure in greater detail in a future Dominicana post. Stay tuned!

**Pain and Death: The suffering of the inhabitants of Mocoa today**

Dear Sisters, brothers and friends,

Mocoa is a city in Colombia, capital of the Region of Putumayo, located in the south of the country, about 618 kilometres from Bogota, the capital of the country.

An impoverished area whose inhabitants have always lived amidst high security risk, was surprisingly hit by heavy downpours from the evening hours of Friday 31 March to the early hours of Saturday 1 April 2017. The magnitude and force of the water brought heavy flooding which caused Mocoa, Mulato and Sancoyaco rivers to over flow. This generated heavy mudslides in many parts of Mocoa, causing the death of many inhabitants, destruction of houses, bridges and razing everything along its path.
17 neighbourhoods were destroyed, 5 of them was completely destroyed. At least 284 people have been reported dead, more than 400 injured and an undetermined number of missing persons. Faced with the number of wounded, the medical facilities have been overwhelmed. The avalanched knocked down the electricity network and affected the local hydroelectric generator, leaving most parts of the region without power. The national government has declared a state of emergency in the area.

In the midst of tragedy, pain and death, poverty becomes more intense. At the moment, there is a lack of food, water, power, gas and other basic necessities. Above all, there are pains, uncertainty and loneliness in the heart of the people. In the midst of all these, there have been small gestures of solidarity among the people who have come together to share each other’s pains….. the poor is always a brother to the poor.

The Dominican Sisters of the Presentation has maintained an evangelizing presence in the region since January 1992 when the first group of sisters arrived to take over the parish pastoral ministry of the Vicariate. Presently, the sisters coordinate the Evangelization programme with the “SINE” (System for the New Evangelisation) methodology at the diocesan level, the catechesis at the cathedral and pastoral support at the parish level.

A small group of sisters has been dispatched from the Bogota, the Provincial headquarters of the Congregation, to which Mocoa belongs, to assist the sisters on the ground and to be present with the people. During the Holy Week, other sisters will also arrive to strengthen and accompany the local families.

The Lord is inviting us TODAY to live in a concrete way  
In solidarity with our brothers and sisters in Mocoa  
In the midst of the mud…… poverty…… Death…… HOPE MUST BE REKINDELED!!!

All supports and donations are collated at the Provincial headquarters of the Congregation in Bogota. An account has been opened for this.

As a Congregation, we express our solidarity with the Province of Bogota, the community of sisters in Mocoa and the people of the Mocoa.

Thank you for being with us, we will continue to update you. We count on your prayers.
Dominican Sisters of the Presentation, Colombia-South America

**Treasures of the Convent of St Dominic Major in Naples**

*Documents from the XIII to XVI centuries.*

From 1 April to 30 June 2017, an exhibition titled, “Treasures of documents of St Dominic Major” will hold at the Convent of St Dominic Major in Naples. The exhibition, which is a strong desire of the Dominican friars, is organized by fr Gerardo Imbriani, OP who is in-charge of the Dominican library in collaboration with the following organizations: l’Opera San Domenico Maggiore Onlus and l’Associazione culturale San Bonaventura.

The exhibition aims to bring to the attention of scholars and the general public an interesting collection of very important paper documents produced in Naples by the Dominican brothers between the 13th and the 15th centuries, of about 800 years of their existence in the city (1231).

From the early years, the existence of these documents have played a decisive role in the evolution of the thoughts and culture of Naples. It is worth recalling that one of the oldest seats of the University of Naples was hosted in the Convent of St Dominic Major where about 5,000 students have studied. Also, in the 13th century, St Thomas Aquinas already found a particularly conducive cultural climate in the Convent of St Dominic Major where he was first a student and later a teacher.
The exhibition, which is part of the existing museum of the convent, is hosted in the charming “Corridor of St Thomas” on the first floor of the 17th century convent which is still inhabited by the Dominican friars.

It will be a rare and extraordinarily opportunity to admire the incunabula, choral and rare documents, some of which have never been shown in public because of their sensitive and fragile nature and the type of enclosure and protection they would require. Among the documents that will be on display is; the Bull of the proclamation of St Thomas Aquinas as “Doctor of the Church” with the signature of the Dominican Pope St Pius V and St Charles Borromeo, a page of the Breviary of St Dominic from the Dominican Archive and Library in Rome, and also rare and precious samples of 15th century documents specifically selected from the rich collection of the library.

These precious documents offer the possibility of an unfiltered access to a new and interesting perspective of the cultural views of the people of Naples, representing an important “sign” of history, not only of the Dominicans in Naples.

Archives and libraries have the mandate to; “preserve” a perishable wealth, “show” the most significant examples of its own history, “teach” through the signs of the past and “trace” a new path for the future.

For schools, there are planned educational workshops led by art historians specializing in teaching and communication.

For more information and for bookings:
DOMA - Opera San Domenico Maggiore Onlus
Piazza San Domenico Maggiore 8/A, Napoli
https://www.facebook.com/sandomenicomaggiore/
www.sandomenicomaggiorenapoli.it
domanapoli@gmail.com - 338638997

The 20th Study Week and Conference: Science and Religion

The Croatian Dominican Province in conjunction with other educational institutions is organizing the 20th Study Week (BA and MA level: 28 - 31 August 2017) and Conference (research level: 1-2 September 2017) which will take place in Trogir (Hotel sv. Križ, Arbanija), Croatia.

Theme : Science and Religion

Keynote speakers:
Stephen Priest (Faculty of Philosophy, University of Oxford)
Keith Fox (Professor of Biochemistry, Principal Investigator (Nucleic Acids), Associate Director of the Faraday Institute for Science and Religion, University of Cambridge)

Call for Papers :
Applications are invited to attend and/or deliver papers at the Study Week and Conference.

Suitable paper topics for the 2017 conference include:
- Evolution and human genetics
- Are science and religion complementary or in conflict?
- Could theology have the status of a science?
- Can a scientific culture provide a satisfactory substitute for religion?
- What does science tell us about religious postulates such as God, free will, and the soul?
- Could God intervene in the natural world?
- Does science provide an exhaustive view of human persons?

Official Language: English
Participants are invited to attend the Summer School, Conference, or both.

Those who wish to deliver papers at the conference should submit a proposal that includes: title of presentation, a paper abstract approximately 250-300 words in length, which includes the problem with which your scholarship engages, and the contribution you plan to make.

All applicants are requested to send as a separate document: name and surname, status/title, institution, contact address, e-mail and phone number, CV.

All applications and proposals should be submitted as e-mail attachments (entitled: ‘Application for the Trogir 2016’ (a) ‘Study Week’ (b) ‘Conference’ (c) ‘Study Week and Conference’) by 1st of June 2017 to: sk885@cam.ac.uk.

Fees:
The registration fee will be 350 euros (for the Study Week); 150 euros (for the Conference) and will cover the costs of the Study Week/Conference and accommodation (some scholarships available).

This event is organised by The Croatian Dominican Province, the Centre of Excellence for Integrative Bioethics (Faculty of Humanities and Social Sciences, University of Zagreb), the Ian Ramsey Centre for Science and Religion (University of Oxford), the Faraday Institute for Science and Religion (University of Cambridge), the Emmy Noether Group (Ruhr University Bochum), the Institute of Philosophy (University of Warsaw) and the Humane Philosophy Project.
Srećko Koralija, OP - organizer
Marija Selak
Mikołaj Sławkowski-Rode
Ralph Weir

Official News

2017 Edition of the LCO in Latin

The latest edition of the Liber Constitutionum et Ordinationum (LCO) is now available in PDF format.

This edition contains the Latin text of LCO as it stands after the General Chapter of Bologna in 2016.

For the time being, this edition is made available electronically for study rather than being formally promulgated and printed; it is expected that a new printed edition will be issued in 2018.

The PDF contains hyperlinks: in compatible PDF readers, cross-references and page numbers are clickable.

Should any errors be discovered in this text, readers are invited to inform the Procurator General (procura@curia.op.org).

You can download the PDF copy here - http://www.op.org/sites/www.op.org/files/public/documents/fichier/lco-la_0.pdf
Statutes of the International Dominican Youth Movement (IDYM)

Preamble

St. Dominic wanted to share his preaching work with people of all ages and conditions. The last general chapters emphasize that young people are not only passive subjects of our preaching but - and especially - partners of this same preaching.

The members of the Dominican Youth Movement (IDYM) have established and developed in several countries; live their belonging to the movement and the Dominican Family in various ways, in dialogue and permanent sharing with the culture of each country or region, but having the same desire to devote themselves to preaching (cf. ACG Caleruega 1995, 97C; ACG Bologna 1998, 161-164). The groups also experience prayer, study and fraternal life.

Download the Statutes here –

Rome, the 25th of March of 2017, Solemnity of the Annunciation
fr. Bruno Cadore OP
Master of the Order of Preachers

Fr Michal Paluch is the New Rector of the Angelicum

The Congregation for Catholic Education has given its approval for the appointment of fr Michal Paluch as Rector Magnificus of the Pontifical University of St Thomas Aquinas (Angelicum) Rome. fr. Michal is a son of the Province of Poland and currently the Regent of Studies.

Fr Michal was born in 1967 at Jarocin, Poland. He studied at the State High School for Music in Poznań (1982-1986) and the Music Academy in Katowice (1986-1987). In 1887, he entered the Novitiate at Poznań. After his first religious profession of vows the following year, he studied Philosophy and Theology at the Dominican College of Philosophy and Theology in Krakow. After his Master degree in Theology, he was ordained to the priesthood in 1995. From 1995 to 1996, he did pastoral work at Prudniku. From 1996 to 2001, he completed his Doctoral studies and defended his thesis in Dogmatic Theology at Fribourg, Switzerland under the supervision of fr J-P Torrell, op.

Since 2001, he has been teaching at the College of Philosophy and Theology of his Province in Krakow. From 2002 to 2010, he was the Director of the Thomistic Institute in Warsaw. He was the Rector of the College of Philosophy and Theology in Krakow (2010-2013).

Fr Michal has been a member of the Commission on the Intellectual Life of the Order and he was also a visiting scholar at the Institute for the Church Life at the Notre Dame University, USA (2013-2014). Since 2014 he has been teaching at the Pontifical Faculty of Theology in Warsaw.

Fr Bruno Esposito appointed consulter of the Congregation for the Clergy

The Holy Father Pope Francis has appointed Fr Bruno Esposito as a consulter in the Congregation for the Clergy. Fr Bruno is of the Roman Province of St Catherine of Siena and currently a Professor in the Faculty of Canon Law of the Pontifical University of St Thomas Aquinas (Angelicum) Rome.

He has been working in the same dicastery since 2012 as a Commissioner in the Special Commission for the handling of cases of dispensation from the obligations of the diaconate and the priesthood.
In addition to his latest appointment, Fr Esposito is also a Consulter and Commissioner at the Congregation for the Doctrine of the Faith and the Legal Secretary for Supreme Tribunal of Apostolic Signatura. Fr Esposito was born at Terracina, Italy. He joined the Dominican Order and made his first profession in the Order in 1980. He was ordained to the priesthood in 1986.

**Calendar of the Master of the Order for May 2017**

*April 24-May 2: Canonical Visitation to the Province of Canada*
*5-6: Travel to Brussels, Belgium*
*10-23: Plenary Council Meetings at Santa Sabina*
*24-26: USG Meeting in Rome*
*May 29-June 1: IAOP Meeting at Ibadan, Nigeria*

_All articles are available on www.op.org_