In accordance with the commission of the General Chapter of Roma 2010, the Master of the Order, fr Bruno Cadoré established Spem Miram Internationalis (SMI) as the organization responsible for the solidarity of the Order. He delegates to this organization the management of all the Solidarity Funds for the Order.

The History
SMI is an organization for solidarity for the Order that supports and advances the charism entrusted to St. Dominic and his followers to give themselves to “the proclamation of the Word of God, preaching the name of our Lord Jesus Christ throughout the world (Pope Innocent III).”

From its earliest days, the Order of Preachers relied on the collaboration of many generous people who gave a home to the earliest Dominicans and offered a variety of resources to strengthen their life and mission - ‘holy preaching’. For nearly 800 years, this fundamental formula continues to bear much fruit.

SMI, though a newly named organization, continues the tradition of offering financial support for scholarships, programs and projects that are rooted in the values of the Order: preaching, education, human development, and advocacy for human rights.

The Name
The name, Spem Miram Internationalis, comes from the ancient hymn to St. Dominic, the “O, spam miram”. It is a hymn about hope in the midst of grief. The intercession of St. Dominic is sought in the hymn in response to his last words before his death in which he promised to continue to assist his sons and daughters. It is “internationalis” because of the presence of Dominicans in all the regions of the world.
The Solidarity Funds

The Solidarity Funds of the Order are: the Solidarity Fund, the St. Dominic Fund, and the Dominique Renouard, OP Fund.

The Solidarity Fund: fr Damian Byrne, the former Master of the Order (1983-1992) established this fund in 1991 to help especially the needy entities of the Order, with special emphasis on formation, the intellectual life, and frontier projects within the mission of the Order.

The St Dominic Fund: fr Timothy Radcliffe, the former Master of the Order (1992-2001), following the ordination of the General Chapter of Bologna (1998) established this fund in order to have financial means available for the general mission of the Order and to support new projects, wherever they may be located.

The Dominique Renouard, OP Fund: the former Master of the Order, fr Carlos Azpiroz Costa (2001-2010), following the commission of the General Chapter of Bogota 2007, established this fund to support formation and mission, building projects and renovations in fragile entities. The fund is named after fr Dominique Renouard, the Vicar of the Master who died at the General Chapter of Bogota.

The Sources

The Solidarity Funds are made possible because of several gifts which the Masters of the Order have at their disposal from various sources, various campaigns and surpluses from the administrative management of the capital of the Order.

The Board

SMI is under the direct management of a Board led by a President who is also a member of the General Council of the Order and an ex-officio member of the Economic Council of the Order. The Board consist of five friars appointed by the Master of the Order. Guided by the relevant statutes, the Board meets twice a year at Santa Sabina, to review the financial reports of the three funds, to evaluate all requests for funds, to made recommendations to the Master of the Order and to review reports from entities on how the funds were used. They also counsel entities on how to gather local support and connect with various funding agencies.

The current President of the Board of SMI is fr Krzysztof Poplawski (Socius for Central and Eastern Europe) and the members are: fr Charles Latour (Province of St Martin de Porres, USA), fr Joseph Dinh (Province of Vietnam), fr Pablo Condrac (Province of Argentina) and fr Stanslaus Muyebe (Vice Province of Southern Africa).

www.SpemMiram.org

Living and enjoying the liturgy through the art of music

From 14th to 20th of August, a series of workshops for musicians and interpreters of liturgical music in Poland was held at the Dominican Priory of the Holy Trinity in Krakow. The week-long musical festival was named “Extraordinary Music Workshop” (Warsztaty Muzyki Niezwykłej).

The event was organized by the Dominican Liturgical Center Foundation, a ministry of the friars of the Polish Province (Fundacja Dominikański Ośrodek Liturgiczny). The aim of the Festival is to provide those in charge of liturgical life in the Polish Church with interpretative and choral conducting skills as well as with renewed repertoire which can be transmitted to their various pastoral environment. It is an active and practical formation which will help them to assume and develop the responsibility of liturgical music in their communities.

Aware of the crucial role played by music in the Christian liturgy, the Foundation has considered the Festival one of its greatest contributions to the life of the Church. This year’s edition, which is the fourth, was a great
success. A total of almost 400 participants, mostly from Poland but also from other European countries (Belarus, Ukraine, Germany, Italy and Spain) and from outside Europe (United States), participated in lessons in vocalization, interpretation, choral direction, Gregorian chant and chanting traditions of the Eastern Churches. They also tried a new liturgical repertoire composed or adapted by musicians collaborating with the DLC.

Furthermore, it was not only an opportunity to experience the importance and necessity of liturgical music of quality but also to enjoy it at the highest level. Parallel to the workshops, the DLC organized a festival of liturgical music offering a program of five concerts of religious music performed in its most natural spaces, as interpreted by concertgoers of high international standard. The groups invited on this occasion were: Alamire, Floripari & Perfugium, Graindelavoix, Linnamuusikud, and Divna & Melódi. Their repertoire was significantly broad, ranging from Estonian folk music to the Renaissance counterpoint of T. Ashewell or F. Guerrero. Of special interest was the presentation of the most recent musical project of the Foundation: the Polish translation and adaptation of the celebrated Cantigas de Alfonso X "el Sabio".

The Dominican Liturgical Center Foundation is an initiative created by the friars of the Province of Poland in the mid-90s, which works within the context of the liturgical and musical renewal of the post-conciliar Church. It is significant to note that, in the face of the often-talked-about supposed crisis of the liturgy, new initiatives and renewed proposals like this continue to emerge. A total of three friars are currently working at the Foundation: Fr. Dominik Jurczak (president), Fr. Maciej Soszyński and Fr. Grzegorz Doniec. It is based in the Dominican Priory in Kraków but it is expanding its influence to other Polish cities. Among many significant services carried out by the Foundation in recent years, notable is the fact that its choir sang at the closing Mass of 800 years of the Order of Preachers at the Basilica of St. John Lateran in Rome. The Eucharistic celebration was presided over by His Holiness Pope Francis. The DLC was also invited to organize the liturgical music for the English speaking participants at the World Youth Day 2016 in Krakow, as well as to sing at Masses for the convocation of bishops and diocesan leaders in the United States held last July in Orlando, Florida, under the theme; The Joy of the Gospel in America; Convocation of Catholic Leaders.

Looking ahead, the DLC leadership is hoping to build relationships with individuals and institutions around the world committed to the same goal, one of deepening the sacramental life of the Church through the study and renewed practice of her liturgical traditions

Blessed Pier Giorgio Frassati and the Synod on Youth

Ahead of the 2018 synod on youth in Rome, a group of Catholic young people are asking for testimonies and signatures in support of the canonization of Blessed Pier Giorgio Frassati.

“We ask for this canonization because Bl. Pier Giorgio is in a special way 'one of us' – a young person,” organizers said in a letter to Pope Francis posted on their website.

“He did not found any great congregations or rise to any powerful positions; rather, he simply lived his ordinary Christian life with extraordinary love for God and other people.”

Launched in May of this year, the site has already received 1,540 signatures from over 50 countries, and will be presented to Pope Francis before the Synod on “Youth, Faith, and Discernment” expected to take place in October 2018. Next year's Synod in Rome is not only an inquiry into the background and religious experience of people aged 16 through 29, but an exploration of how the Church can best aid youth in their vocational discernment.

The Bl. Pier Giorgio petition is receiving signatures and testimonies of Catholics around the world who have experienced his intercession and have been moved by his Christian witness. Every Sunday, the number of signatures will be updated on the site.
Out of his zealous love for Christ, the Italian youth encountered his friendships, work, and dedication to the poor with great passion during his life at the beginning of the 20th century. However, he did so in little ways, say petition organizers.

“He did not found any great congregations or rise to any powerful positions; rather, he simply lived his ordinary Christian life with extraordinary love for God and other people.” He was a Lay Dominican (then, a member of the Third Order of St. Dominic).

At the young age of 24, Bl. Pier Giorgio contracted polio and died soon after. Not only did elite crowds associated with his family attend his funeral, but also thousands of mourners, including impoverished people whom he had helped.

Many testimonies on the site spoke of being impressed by his loving nature, while relating to a man who enjoyed beer, cigars, and mountain expositions – and who also struggled with his studies and family life.

In one of the U.S. testimonies, a young person named Melanie said she decided to come back to the Church when she discovered the life of this man who “was...funny! And liked beer! And played pranks on people, and climbed mountains, and was in love with a beautiful girl.”

Another testimony from a young person, Jufre from the Philippines, described how Bl. Pier Giorgio’s witness and intercession helped him decide to join the Franciscan order, noting that “Bl. Pier is one of those who helped me to discern what kind of life God is really calling me to.”

The letter acknowledged the difficulty many youth have in living the Christian life within contemporary society, and the temptation among young people to doubt the possibility of sainthood.

“We know this is not the case, but to combat these thoughts, we need also to be shown that this is not the case. We need a saint who is ‘one of us’ – still young, not entirely sure what big plans God might have for him or her, and living not in some distant era but in our own age.”

In their letter, organizers ask that the Synod Bishops and Pope Francis push for the Italian's canonization, noting that Bl. Pier Giorgio would be a perfect example of the synod's major theme –namely how youth discern God's will.

“He did not wait for the big decision to be made or the concrete direction his life would take to be clear to begin making the heroic daily decisions to love that characterized his young life,” they said.

“He is thus a model for us of discernment, showing that the bigger vocational questions are often answered gradually through the daily discernment of how to love concretely those before us.”

Centenary Celebrations of the presence of the Dominican Brothers in South Africa

The Vice Province of Southern Africa has celebrated 100 years of the presence of the Dominican Friars in South Africa under the sign of renewal, with great joy. At the ‘heart’ of the centenary celebrations on 5th August 2017 was the Holy Mass, held in the Church of Our Lady of Mercy, at Blackfriars Dominican Community, Springs in Johannesburg. The Mass was presided over by Archbishop Peter Wells, the apostolic nuncio to South Africa, in the presence of the Master of the Order of Preachers, fr. Bruno Cadoré, his Socius for Africa, fr. Gabriel Samba, two Bishops representatives of Southern African Catholic Bishops’ Conference (SABC): Auxiliary
Bishop of Johannesburg Duncan Theodore Tsoké and Bishop Abel Gabuza of the Diocese of Kimberly. About four hundred members of the Dominican Family, parishioners from Dominican parishes, benefactors and friends of the Order in Southern African took part in this Eucharistic celebration. The relaxed ambiance of the liturgy was characterised by traditional songs and dance led by Dominican students and Dominican Sisters of Montebello.

The homely was delivered by the Master of the Order. Brother Bruno commended the contributions Dominicans have made in enhancing the kingdom of God through various apostolic ministries in this region. He further said the centenary is the moment of renewal so that the holy preaching of the gospel remains appropriate and meaningful among the friars and the faithful. The Dominican Brother Martin Badenhorst, read on behalf of Archbishop Stephen Brislin of Cape Town, President of the Southern African Catholic Bishops’ Conference (SACBC), a congratulatory message, which also highlighted the need for the friars to revitalise the Order’s charism and respond to the ‘signs of the times’. As sign of their fraternal communion with the Vice Province of Southern Africa in celebrating this centenary, the Dutch Province sent Dominican flags (white and black). The Master of the Order had the honour to hand over these flags to the priors and superiors of the four communities (Pietermaritzburg, Mondeor, Welkom and Springs), and to raise another one, after Mass, to the top of a mast, in the courtyard of the community. This flag which is flying over next to the national flag of the Republic of South Africa reminds us of the past 100 years and projects into the future.

A gala dinner was held. At this occasion, fr. Stanslaus Muyebe, Prior Vice Provincial of the Vice Province of Southern Africa, in his speech applauded the efforts made by the foundering friars and those who came after them, for their involvement in apostolic ministries such as; the promotion of justice and peace, intellectual ministries (publications and lecturing), Catholic media (print and electronic), involvement in the Young Christian Worker (YCW) and the foundation of the Theological Education by-Extension College (TEEC) in South Africa. In another development, fr. Stan expressed his gratitude, on behalf of the newly established Vice Province to the Province of Holland for their positive influence and the flags they donated symbolising their fraternal unity since the foundation of the entity.

Furthermore, the keynote speech by Professor Vincent Maphai and Rev Dr. Smagaliso Mkhatshwa, both who have been involved with the Dominicans in various domain, affirmed the good works of the friars, and emphasised that they continue promoting social justice, their pastoral outreach and intellectual work in this region.


The Vice Province will continue to build on the initiative of fr. Laurence Shapcote, OP (1864-1947) who in 1917 arrived in South Africa to make a survey of the possibility of setting up a mission on behalf of the English province of the Dominican Order in South Africa. His presence sparked the foundation of the Order in this entity. Since then, the friars have fervently continued to inspire, and support the Church in Southern Africa. Now the challenge remains for the younger Dominicans to continue to strengthen the strongly laid foundation which is now a hundred years old.

Ernest Mwape, op & Gabriel Samba, op.

Second African Congress of Dominican Youths

“Youths, how to take over the 800 Years of Preaching Truth and Mercy in the light of current challenges?” It was on this theme that the 2nd African Congress (ACon) of Dominican Youths was celebrated at the Major Seminary of Yaoundé, Cameroun, from 24th to 30th July, 2017. The ACon brought together one hundred and four (104) participants from Cameroun, Nigeria, Cote D’Ivoire, Senegal, Kenya, Central Africa Republic, Zimbabwe and Rwanda. Also present at this ACon, frs. Orlando Rueda Acevedo, OP, Socius for Apostolic Life, Rui Carlos Antunes, OP, Promoter General
for Laity, Gabriel Samba, OP, Socius to the Master of the Order for Africa. The International Coordinator of
IDYM, Mr. Benjamin Rodil took also part in this ACon.

The Congress was declared open with a Mass, presided over by fr. Jean-Paul Kamameu, OP, Vicar Provincial
of the Vicariate of Equatorial Africa. He was surrounded by three friars as concelebrants: Aristide Basse, OP,
Promoter of the Dominican Family for Cameroon, Alain Zibi, OP, National Chaplain of the Dominican Youth
of Cameroon, Didier Akonwounkpan, OP, National Chaplain of the Dominican Youth of Senegal. Many
Dominican Sisters who serve the Dominican Youth groups as Religious Assistants were also present.

After an exciting Opening Ceremony, the Youths received a very enriching talk from fr. Aristide Basse, on the
topic: “To Live and Preach Mercy as Lay Dominicans”. The following days were marked with series of
activities, talks and workshops. Of special note were the Theme Speech presented by the African Coordinator,
Dr. Isioma Chukwuka-Nwodo on the topic: “Dominican Youths in Africa and Future Prospects: What are the
Challenges?”; workshops on “How to Evangelize with Art” and “First Aid”. The reports of the Regional
Council and the respective local groups allowed the Youths to discover and appreciate the apostolic activities
of each other and learn how to preach from the experiences of others, and be effective evangelizers of Truth
and Mercy in Africa. Furthermore, the ACon empowered the Youths with the tools to evaluate their vocation
as Young Dominicans over the past 3 years, and to amend the Statutes of the African Dominican Youth
Movement. The 29th of July was a day of outing. All the Youths set out on an excursion to the Basilica which
goes by the name: “Basilique Marie-Reine-des-Apotres de Mvolye”, and paid a visit to the National Museum.
A representative delegation of Youths visited the elderly blind in Nlongkak. A cultural night was also
organized at the end of the Congress.

The 2nd African Congress of Dominican Youths was indeed a spiritual summit for Dominican Youths in Africa
wherein their zeal to live out their Preaching Mission as Young Dominicans was rekindled. It also afforded
them the opportunity to learn more about and interact with the cultures of members from different parts of
Africa, especially the host community – Cameroun. The Congress came to a close on Sunday, 30th July with a
Mass presided over by fr. Gabriel Samba OP, in the chapel of the Seminar, during which the final
communiqué of the Congress was read out. Good will messages were also received from the Master of the
Taiwo OP. All participants were handed their Certificates of Participation and special gifts prepared by the
host community.

Behold the new Regional Council elected at the end of the ACon for the next three years:
- African Coordinator: Isioma Chukwuka-Nwodo (Nigeria)
- Scribe/Promoter for Communication: Kudakwashe Joshua Mufandaedza (Zimbabwe)
- Promoter for Finance: Carine Dongmo (Cameroun)
- Promoter for Formation: Sharon Awiti (Kenya)
- Promoter for Mission: Anthonia Chinazo Umenwobi (Nigeria)

Kenya, which will host the next International Meeting of the Dominican Youth Movement in 2020, was also
chosen to host the 3rd African Congress the same year.
fr. Gabriel Samba, op.

9th Anniversary of Manaoag Dominican Radio in the Philippines

“May Kasama Ka Si Hesus, Si Maria at Kami”

To Praise, to Bless, to Preach over the Radio
A Radio Station that talk to God and talk about God.
A Dominican Radio Station bringing blessings to every
listener and participant, touching and changing lives by
the power of the Word of God, Prayers, Holy Mass and
Inspiring Messages and Christian Songs.

“Faith comes from hearing the message” (Rom 19:17)
Nine years ago when I became the Pastor of the Parish of Our Lady of Manaoag, my desire was to visit every barangays, every houses and homes and every corner in the area of Manaoag to share the blessings of God. My aim is to evangelize and preach to every parishioner in the convenience of their different situations. Some people told me that it is impossible. Some people said you cannot do that having only one body. Since I learned that impossibility is only an opinion and negative mind-set is only prejudice, what I did was to listen to inspiring and challenging people telling me to use the modern means of communication like the radio. After all, radio is the economical way to reach out to people far and near. Then, the dream became a reality. With the approval of the Prior and the friars of the Community of Manaoag, Manaoag Dominican Radio was set up.

Telling the people that there is an alternative radio station that puts on the air something different from other radio stations, we encourage them to tune in to Manaoag Dominican Radio in order to be blessed. A radio station that inspires, teaches, blesses and a source of strength. Manaoag Dominican Radio is a radio to give voice to the voiceless.

It is so encouraging when I visited houses in Manaoag and I discover that they have been listening to the Manaoag Dominican Radio. They became also evangelizers in a way as they listened. They were joining the recitation of the rosary and listening to the Masses.

It has been nine years already since the parishioners of Manaoag and the devotees of Our Lady of Manaoag turned on their radios and allowed us to enter into their homes at their convenience. By switching on their radios and opening iPhones, android devices, their Facebook and Youtube, they can see and listen to the live and alive, real time broadcast of Manaoag Dominican Radio. There they are able to join the praying of the rosary everyday, the morning prayer, the celebration of the Holy Mass live from the Minor Basilica of Our Lady of Manaoag at the first hours of everyday. Then comes the inspirational and soothing religious songs to enliven the listeners. So that people may know more about the Catholic faith, programs like Catechism of the Catholic Church, Prayers, Bible Sharing and Reflection, Teachings and Instructions are heard over this radio. To reach out to those oversees and those living in different countries, there are three Masses from the Minor Basilica of Our Lady of Manaoag at 6am, 11am and 5pm everyday and they are broadcasted on the air live. To end the day, the Evening Prayer and Office of the Readings being prayed by the Dominican Community of Manaoag direct from the Minor Basilica of Our Lady of Manaoag are on the air live so that people can also participate.

Manaoag Dominican Radio is a vehicle for Evangelization, Catechesis, Sanctification and Service. This radio station is a member of the Radio Preaching Network of the Dominicans in the world, allowing Dominicans who work in radio ministries to exchange ideas, build links, share programs and reflect theologically together, especially with those who work in remote areas. Dominicans have preached on the radio for decades. An advantage of the Dominican Province of the Philippines from other Dominican Provinces working in the media is that Manaoag Dominican Radio is owned and managed by the Dominican.

There are seven radio stations of the Dominican Province of the Philippines; Calayan Dominican Radio Station (est. in 2002), Manaoag Dominican Radio (est. in 2008), UST Tiger Dominican Radio Station (est. in 2010), Angelicum Dominican Radio Station (est. in 2005), Letran Calamba Dominican Radio Station (est. in 2009), Letran Abucay Dominican Radio Station (est. in 2014), and Aquinas Dominican Radio Station (est. in 2015). It is our hope and desire that all these Dominican Radio Station become a Radio Dominican Network by sharing materials, ideas, programs and other resources. These radio stations can become a powerful tools for evangelization reaching the “unchurched”, the lost, the last and the least in the peripheries. It is good for the mission and communication of the Good News to people out there. We can make this happen. It is not so much a matter of resources but resourcefulness. Becoming simply resourceful, we can simply use the team viewer to operate all seven radio stations with simply one click of a button. We can use the internet for connectivity. If other radio stations could operate that way, we can also do the same. Impossible is only an opinion. Decision is action. We can make this happen, yes!

May God bless us all. Subscribe to Manaoag Dominican Radio on Youtube and spread the news to everyone!

Fr. Gallardo “Butch” Asor Bombase, Jr., O.P.
Sr Alison Munro, OP receives the Pro Ecclesia et Pontifice award for her AIDS work

Sr Alison Munro received the Pro Ecclesia et Pontifice award at the end of a celebration of the Eucharist during the plenary session of the Southern African Catholic Bishops’ Conference (SACBC) in recognition of her work in the AIDS Office of the SACBC.

In a tribute before the conferring of the award, Bishop Kevin Dowling of the Diocese of Rustenburg, who had worked closely with Sr Alison, recalled the challenges related to the establishment of the SACBC AIDS Office at a time when AIDS in Southern Africa was spiralling out of control and when no antiretroviral treatment was yet available. It was necessary to secure the funding needed to establish and support diocesan responses to people dying of AIDS-related illnesses. The bishop noted Sr Alison’s commitment over many years in establishing and supporting home-based care, treatment, and work with orphans and vulnerable children at diocesan level. After Mass the Sisters present (Paula-Mary van der Walt, Helen-Veronica Wagner, Leoncienne Labonte and Alison) joined the bishops for a festive meal.

Present at the celebration of the Eucharist were several hundred youth who earlier in the day had been in conversations with the bishops concerning the needs and concerns of young people. The dialogue was part of the preparation for Mini World Youth Day to be held in Durban in December, for the upcoming Synod on Youth and for World Youth Day in Panama.

The École Library: Why Our Online Cataloging is Special

The process of creating document records in the École library was initiated in 1952 by Father J.-M. Rousée, with help from A. Hazou, the school secretary at the time.

The paper catalog was published several times during the 1970s and 1980s, and its computerization started in 1986, thanks to a grant from the French CNRS. The software was gradually improved over time, with the notable addition of Greek, Hebrew and Arabic letters. It is still being updated today by a team of professionally trained library volunteers, who create records for all new acquisitions in strict accordance with French and international library standards.

Despite these recent evolutions, the École biblique library catalog still retains the same specific features that have been present since the beginning, with:

A decimal classification system
Ever since it was introduced, the catalog has used a decimal classification system inspired by the Dewey/CDU classification, which is used in most libraries worldwide. The system however was adapted to the specific topics covered by the library collection (such as the study of ancient and biblical texts and the history and archaeology of the Near East).

The referencing of research articles
All articles from the periodicals and collective works (congresses, festschriften, etc.) that cover our specialty topics and are most useful to our researchers are systematically referenced. Each of these articles is signaled in the online catalog by an individual bibliographic record.

The use of Greek, Hebrew and Arabic letters
The software is able to process Greek, Hebrew and (since 2005) Arabic letters. These characters are used for title transcriptions, but also for the transcription of keywords and author names.
An in-house thesaurus
Each record is assigned several keywords to facilitate topical research in the catalog. There also the library chose to use its own custom system and is improving it gradually, in accordance with technical innovations and the needs of its users. This list includes:

Numerous names of Near Eastern archaeological sites, with the most commonly used transcription variants in a variety of alphabets and languages;

Latin, Greek and Hebrew words in their original scripts, to enable research on the use of specific terms in the Bible and other ancient textual sources;

Precise biblical periscopes signaling entire books of the Bible as well as chapters or unique verses.

A number of enhancements are currently in project or being worked on, including:

The correction and standardization of the earliest records
The development of a subject heading cross-referenced search system, that would allow users to easily generate more complex data, such as lists of all the pericopes that include one specific biblical passage.

May 24, August 4 or August 8: Which is the big feast of St Dominic?

Since I have been living at the Convent of Santa Sabina in Rome, we have always celebrated August 8 as a “memorial” of St Dominic. Initially, this was a big shock to me and to many in Rome who would always call days ahead to find out the programme for the big celebration of the “feast” of St Dominic on August 8. Many have been shocked and disappointed that we do not celebrate the feast of St Dominic at the motherhouse of the Dominicans on August 8.

I have discovered that this trend is not unique to Santa Sabina. Although some still celebrate August 8 as the big feast of St Dominic, in many Dominican Provinces, that is not the case. Partly because this date occurs at the heart of the summer in some places and many will naturally be on vacation during this period. I guess this is the reason why August 8 is not celebrated at Santa Sabina. During this period, the convent is fairly empty.

Although St Dominic died on August 6, his feast day has been moved around a little. At his canonization, Pope Gregory IX declared August 5 as his feast day because August 6 was already the feast day of Pope St Sixtus II. At this time, the feast of the Transfiguration had not yet been adopted. In 1558, with the institution of the feast of the Dedication of the Basilica of Saint Mary Major in Rome on August 5, Pope Paul IV moved the feast of St Dominic back a day to August 4. After the canonization of St John-Marie Vianney who died on August 4, August 9 was proclaimed as his feast day but this was later changed to August 8. In the liturgical calendar, Novus Ordo, the feast day of St Dominic (August 4) and that of St John-Marie Vianney (August 8) were interchanged. That brought the feast of St Dominic to its current date – August 8. However, the Convent and Basilica of St Dominic in Bologna where St Dominic is buried has always retained August 4 as his feast day. Therefore, the friars of the convent and maybe some others celebrate the big feast of St Dominic on August 4.

At the Convent of Santa Sabina, we celebrate the big feast of St Dominic neither on August 4 nor 8. Here, ours is on May 24, the feast of the Translation of St Dominic. In 1233, Pope Gregory IX requested for the translation of the body of St Dominic and the following year, on July 13, 1234, he canonized him. The movement of the body of St Dominic was a very significant moment in the cause of his canonization. According to Blessed Jordan of Saxony, his successor, the friars were initially worried about opening the tomb and transferring his body from the floor of the church choir to a side altar. But when the tomb was opened, sweet aroma emanated from his coffin. This was seen as a sign of sanctity. This could be another reason why some see May 24 as a
more significant date - the confirmation of his sanctity. More so, the feast of the Translation of St Dominic is unique to us Dominicans.

Every year on May 24, the Dominican family in Rome gather at the Convent and Basilica of Santa Sabina for their big feast of St Dominic. Traditionally, a Franciscan friar is invited to preside at the Mass and to preach, and there is always festivities after the Mass. Yet, every year, around August 8, we still have to explain to many why there is no big celebration of the feast of St Dominic at the motherhouse of the Dominicans. Whichever date one chooses, the important thing is that our Father Dominic is remembered and celebrated.

Uzomaria, op

“Hounds of the Lord”: The Little-Known Meaning of the Dominican Dog

St. Dominic is one of the Church’s greatest saints, and the order that bears his name, the Dominicans, is one of the Church’s greatest Orders.

But how many Catholics know the meaning of the Dominican dog?

Yes, lots of iconography related to St. Dominic and the Dominicans include a dog! But sometimes you have to look closely to catch it:

Once you start looking for it, you start seeing it everywhere!

What does it mean?

The Dominican dog goes back to a vision St. Dominic’s mother supposedly had before she had him. Struggling with infertility, she was making a pilgrimage to the Abbey of Santo Domingo de Silos in Spain when she dreamt that a dog jumped from her womb holding a torch and set everything around them on fire. Soon after, she conceived a son with her husband and named him after the 11th century St. Dominic of Silos, for whom the abbey she had visited had been named.

The dream was prescient due to a play on words in Latin: although Dominic called his order the Order of Preachers, it would later come to be known as the Dominicans; in Latin, that’s Dominicanus, which is very similar to domini canis, or “dog/hound of the Lord.”

Given the order’s charism for zealous preaching of the Gospel, the story and the play on words seemed fitting! So, to this day, the Dominicans are nicknamed the “Hounds of the Lord.”

Dominican Sisters in Erbil-Iraq: Three Years in Exile

“Take courage, all you people of the land; work, for I am with you, says the LORD of hosts,” (Hag 2:4)

Dear brothers, sisters and friends,

It has been three years since we were displaced and you have been accompanying us through your prayers to endure the days of turmoil. During these years, we cried, screamed, wondered, questioned God and our faith and also laughed and found moments of hope, love and gratefulness to our Lord, the church and all individuals who supported us in so many different ways. On August 6th 2014, we entered a tunnel that we did not know when we would get out of it. In fact, some days we thought we would never see the light. Three years ago we left our homes at night to the unknown. We started a journey of displacement, exile and questioning. But, to speak the truth, despite everything, we always dreamed of going back and finding our houses safe and sound, just as we left them. We strongly wished that we would return and kindle our candles for prayers, harvest our grapes,
and read our books. We hoped even when we knew that it was our neighbors who betrayed us and did us harm even before ISIS did.

That was the case until the fall of 2016, when Iraqi forces started the military operations to liberate the Plain of Nineveh. God showered us with His graces as our towns were liberated one after the other; ISIS was defeated and the Plain of Nineveh seems to have been liberated.

When we first visited our Christian towns, we were so much stunned by the damage we saw. It was badly painful to see all that overwhelming destruction. We immediately realized that it was not the military forces or smart weapons that caused all that damage, but hate. Hate leaves both oppressed and oppressor deeply winded. Only God knows how much love we need to heal these deep wounds.

Walking sluggishly in our Christian towns we wondered remembering the word of God to prophet Ezekiel, “‘Son of man, can these bones live?’” and we found ourselves answering him “‘Sovereign LORD, you alone know,’” (Ezekiel 37:3). Inspired by the stories and experiences of Biblical characters, we believe that God is able to raise us again in a new way. Today we see the marvellous work of God. There are some signs of hope. The rebuilding process although slow, but it has started and some families have returned to their homes. In Batnaia, a town that was 90% destroyed, a process of cleaning has started. To Telskuf and Qaraqush, Christian towns, some families have returned and there are families returning every week. There are over 600 families today in Telskuf and 450 in Qaraqush. Telskuf was much less destroyed than Qaraqush. Although in Qaraqush the amount of destruction is estimated to be 30%, rebuilding is not easy and the NGOs that have afforded to help with rebuilding are not enough compared to the destruction. There are 7000 home in Qaraqush and 2400 of them are completely burned and another 4400 are partly burned and destroyed, there are 116 house completely destroyed. The hope is to repair as many houses as possible before the beginning of the school year in September, but of course there is a problem with the funding. So far only the church and some NGOs are doing the rebuilding. Our sisters are back to Telskuf and we hope to find a place by the beginning of the year and will start a kindergarten. Soon also we will return to Qaraqush. Since our convent in Qaraqush is partially destroyed, we repaired a family home for us to live in it until we move back to our convent. Also, the orphanage was totally burned but we found a place for the sisters and girls to move too in Qaraqush.

As you probably already have heard, Mosul has been liberated, but the amount of destruction is overwhelming in every field. It will take years to be fixed, but there is nothing impossible with God. Of course, it is not easy to decide whether to go back to Mosul or not. Some people still try to understand what the well of God is -if ISIS is defeated that does not mean that the Plain of Nineveh is entirely cleansed from that mentality. However, we as community decided to return with our people; and pray and hope all people will have the courage to go back to their hometowns and be able to start from the beginning again. God is with us and will not leave us.

We thank you for all the support you have shown us. Please pray for us as we start this new phase of our lives.
Know of our gratitude and prayers for you.
Dominican Sisters of St Catherine of Siena, Erbil-Iraq
August 6th, 2017 - Feast of Transfiguration

Following St Dominic's Way

**Solemnity of Our Holy Father Dominic | Fr Dominic Ryan gives thanks that Saint Dominic let Dominicans be Dominicans rather than wasting their time trying to imitate him.**

The majority of religious orders and congregations don’t last very long. They come into being, grow, flourish, decline and then die out over the course of about 150 years. Indeed more religious orders and congregations have ceased to exist than currently do exist and it’s unlikely that pattern will change any time soon. This isn’t a cause for concern, however. It’s a sign of the vitality of God’s Church. Essentially there are two conditions religious orders need to satisfy. They need to measure up to the standards of their founder and they need to fulfil the task their founder set for them. Get both of them right and God sustains the order for as long as it’s needed. Get them wrong and God raises up other orders to do the necessary work. Orders that persist
beyond the 150 year mark, like the Order of Preachers the feast of whose founder, St. Dominic, we celebrate today, tend to have a firm grasp of both of these conditions.

Take the need for orders to measure up to the standards of their founder. Too often this gets fleshed out as an attempt to imitate the founder’s personality. Yet no personality can be perfectly imitated, even more so that of a saint, and as a result religious end up disagreeing over whether their efforts are acceptable or not. In the end, dissatisfied with each other’s efforts, they drift apart and thus religious orders cease to be. Not so the Dominicans, though, in part at least because St. Dominic wasn’t one of the great personality saints. He didn’t attract people to Christ through the force of his personality or his heroic virtue. Rather his great triumph was to recognise the need for a new type of religious order – a mendicant order rather than a purely monastic one – one that could respond to the pastoral and theological needs of its times. Then having recognised that need, St. Dominic established the structures in which Dominicans could flourish: prayer, conventual life, study and preaching. Thus fortified Dominicans were freed from the need to try to imitate St. Dominic’s personality. They could measure up to St. Dominic’s standards by following the structures he established and as a result the Order remained in being and focused on its task.

And what a task that was! Then as now people tended erroneously to disparage the natural world as bad or irrelevant to human flourishing. Nothing could be further from the truth, though. God is the author of nature as well as the author of grace and St Dominic understood that fundamentally the world was good. Good because it was created by God and therefore in some sense reflected God, who after all is perfectly good. Good because its existence and the changes that occur within it render it suitable for proving that God exists, thus satisfying our desire for knowledge. Good because Our Lord assumed created human nature to his person when he became incarnate and thus made our salvation possible.

Indeed it was the recognition of the goodness of the natural world that led Dominicans to realise that our end, the beatific vision, was perfectly gratuitous yet supremely appropriate. Supremely appropriate, because once human beings have reflected on the natural world, and come to realise that God exists, then they will then naturally desire to know the essence of God, just as they naturally desire to know the essence of any cause. Perfectly gratuitous, however, because the fulfilment of any desire consequent to knowledge is never owed to us. Just as for example, someone who, having realised that one day they will die, and perhaps wishing that it would not be so, does not thereby acquire the right not to die.

So we first encounter God in the natural world. He shares his grace with us thus making it possible for us to join him in heaven. We desire to know his essence. Then in heaven he fulfils our desire and enables us to see him as he really is. Our path to heaven begins in the natural world and the Dominican Order has always preached such. Thank goodness St. Dominic let Dominicans be Dominicans rather than wasting their time trying to imitate him.

Dominic Ryan O.P.

**Restoration of St Dominic Statue in Valletta, Malta**

The feast of our holy Father St Dominic in the Parish Basilica of Our Lady of Safe Haven and St Dominic began with the unveiling of the restored processional statue of the saint on Sunday, July 30, 2017.

This statue of St Dominic is a masterpiece of 17th century art. The conservator Agatha Grima who was entrusted to carry out the restoration and conservation told The Sunday Times that: “Just one look at the statue’s face reveals that it is a great work in polychromed wood of the seventeenth century having glass eyes showing tiny bubbles of air (typical of the period). The proportions and carved details are impeccable. And the polychromy at the face leaves one in awe. As an example, the sideburns have been interpreted by the application of a greenish paint (probably terre verte) underneath the somewhat transparent flesh tone.”
Grima continues to explain that, “The polychromy at the hands however leaves a lot to be desired. It is obvious that the hands still have a number of overpaintings on them that happened during ‘previous restorations’. It is known that in the 1960’s the statue was restored by Professor Oscar Testa. Although not officially documented, it has been said that Testa was seen removing paint from the face of the statue using cotton wool dipped in a mixture. This fits in place with a saying that the statue had a darker look and a darker moustache pre 1960s, in contrast to the current fine lighter flesh tone, moustache and beard. With the hands currently darker, it is possible that Profs. Testa cleaned just the face, something that Testa would have been well capable of doing considering that, Testa had worked in Rome ‘as assistant professor to professor Ridolfi in the execution of arduous and delicate work in restoring paintings of world famed artists’.

Unfortunately, no documentation has so far been found as to who made the statue and when it was made. The only indications that exist for sure are the accounts of the Valletta Convent which document all expenses related to the day to day running of the priory as well extraordinary expenses related, for example, to the organization of the feast. The late Fr Philip Mallia OP, wrote an article in the 1991 annual commemorative programme of the Valletta feast in which he points out that entries relating to the carrying of the statue of St Dominic appear for the first time on August 16, 1687 on folio 322v of the Libro Straordinario 1673 – 1708. Similar entries are made in August 21, 1688, August 6,1695 and August 20, 1701. (Vide Mallia Filipp, L- Istatwa tal-Patrijarka San Duminku tal-Belt in Programm tal-Festa ta’ San Duminku ta’ Guzman, Valletta 1991 pp. 19 – 21).

Fr Mallia further points out that the Valletta statue is practically identical to that of the Vatican sculpted in white marble by Pierre Le Gros the Younger in 1706 during the tenure of Master General Frere Antonin Cloche at the request of Pope Clement XI. Fr Mallia, points out that both statues were based on a design made by a certain Cooperator Brother Fra Monoyer OP. Mallia also states that the only other known intervention on this processional statue of St Dominic was when the friars commissioned the sculptor Sigismondo Dimech to carve four wooden putti to adorn the pedestal and the painter Giuseppe Thew to repaint the statue in 1823. (Mallia Filipp, ibid).

This insight by Fr Mallia supports the observation of restorer Agatha Grima who points out in her report on the conservation project that: “The type of finish of the current layer at the face is so finely finished that any layers applied after would not have been able to bond and adhere well thus making it easy to remove later. This has been proven with tests executed at the hands where the upper layers although oil-based, hard and brittle, are not well adhered to the possibly original under layers.

The statue has been documented and representative samples have been taken for investigation to possibly support the above and give further insight into the original technique.” (Grima ibid)

What is certain is that this conservation exercise has restored this magnificent masterpiece so much loved by the Valletta devotees of St Dominic and so much admired by all those who love and appreciate sacred art to its full pristine glory. This will be on full display when the statue is carried in procession on Sunday, August 6, 2017 to conclude the annual week of religious celebrations in honour of our patron saint.

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

Our joyful Nigerian Dominican priests are true missionary gifts to us

“Our joyful Nigerian Dominican priests are true missionary gifts to us

“Cast thy bread upon the waters: for thou shalt find it after many days.” Eccl 11: 1 (KJV)

Last Trinity Sunday, our Parish celebrated the 30th Anniversary of the ordination of our Parochial Vicar, Fr. Ignatius Madumere, a former Provincial of the Dominican Province of St. Joseph the Worker, in Nigeria. It was a joyous occasion, and as the procession of Dominican priests and other celebrants left the Sanctuary, my wife whispered in my ear “Bread Cast upon the waters”.
This was my thought also, an insight from 15 years in which priests from Nigeria, Ghana, Kenya, Viet-Nam and India had filled the vocation gap in our Diocese. The bread cast by missionaries—Jesuits, Dominicans, Apostles of Jesus, Fransalians—who carried the Word to far countries has returned, multiplied into many loaves. And even more valuable than the priestly functions they carry out, is the invigorating spirit they bring to worship and liturgy.

I’m going to focus on the Dominicans from Nigeria and Ghana, and, rather than giving a ledger account of the many pastoral roles filled by these missionaries to our diocese, I’d like to tell how they have enriched my own Catholic spirituality. Before doing so, I want to issue a disclaimer. These priests from Africa are from a different culture from ours—not worse, and in fact, better suited for their missionary role. Their attitude to the world and to God seems to be one of overflowing joy, one in which each person is their true neighbor, the neighbor Jesus talks about. Their learning, which is considerable, is conveyed not to show their knowledge, but to illuminate the lesson of the day. I also want to emphasize that these missionaries have different personalities—some are quiet and shy, some are extroverted and full of fun, some are leaders, cardinals in the making.

Since my talents as a writer are limited, I’m going to let two videos convey what I would like to say.

This one is of Fr. Ignatius—“Fr. Happy”—welcoming the congregation. How full of joy his welcome is!

The other is of the homily given by Fr. Pius, a former student of Fr. Ignatius. He had two things to say in this homily: 1) “God is Love”; 2) how a joy-filled young priest (the altar servers called him “Fr. Happy”) had come to his village and led him to enter the Dominican Order and become a priest.

(Note: Fr. Pius is the pastor of a parish about 20 miles from mine—it serves a university community and he is also a Chaplain for a nearby state supported facility for the mentally impaired.)

If, as some would say, the Church in the West is withered, then our hope is from the seeds planted in Africa and Asia, the new, vital growth.

Robert Kurland

**DSI Welcomes NEW International Promoter of Justice and Peace**

Sr. Cecilia Espenilla, O.P. has been appointment by Dominican Sisters International (DSI) as the International Promoter of Justice and Peace for a three-year term (2017-2020). We are most grateful to her Prioress and the sisters of her Congregation for freeing Sr. Cecile for this mission.

Sr. Cecilia is a sister of the Congregation of St. Catherine of Siena, Philippines. She is a former DSI Continental Coordinator and International Promoter for Justice & Peace for Asia Pacific. Sister begins her work with DSI on September 1, 2017 after serving her Congregation in various leadership capacities, apostolates in education, and the work of Justice and Peace at Congregational, Diocesan, regional and international levels. In recent years, she has become best known for her extensive work in the fight against human trafficking.

Sr. Cecilia holds a Bachelor of Science Degree in Commerce – Accounting from the University of Santo Tomas, Manila, Master of Arts Degree in Theological Studies from Steneo de Manila University, Manila, and she is currently a Ph.D candidate in the Department of Educational Leadership & Management at the De La Salle University, Manila.

With gratitude, sentiments of attachment and friendship, we bid Farewell to Sr. Celestina Veloso Freitas, O.P.
Many thanks to Sr. Celestina for the many gifts that she brought to the Office of the International Promoter for Justice and Peace during these past four years. The many whom she touched with her passion for justice and those with whom she collaborated will, am sure, greatly miss her when she leaves us at the end of September.

Our heartfelt gratitude to Sr. Natividad Martinez De Castro, General Prioress of Dominicas de la Anunciata (Sr. Celestina’s Congregation) for making Sr. Celestina available to all of our member congregations and the entire Dominican Family. Sr. Tina, we will continue to build upon this treasured investment that you have made in DSI, especially in your efforts at peace building and dialogue. We pray that the Lord continues to make the work of your hands and heart fruitful and bless you and your congregation abundantly.

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**Official News**

**Fr Christopher Eggleton is the New Socius for United States**

The Master of the Order, fr Bruno Cadoré has appointed fr Christopher T. Eggleton as his Socius for the Provinces in the United States of America. He is a son of the Southern Province of St Martin the Porres, USA and he succeeds fr Dominic Izzo.

Born in 1950, fr Chris grew up in Louisville, Kentucky, USA. He took his first vows in the Order in 1983 and studied Philosophy and Theology at the Dominican School of Philosophy and Theology in Berkeley, California. He was ordained to the priesthood in 1988.

Since after his ordination, fr Chris has taken up the following assignments;
- At St Dominic Parish in Miami, Florida (a predominantly Cuban-American Spanish-speaking community) as parochial vicar for 3 years.
- At the Community at Atlanta George and served both at Emory University and Holy Cross Parish.
- At St Anthony of Padua Priory and served at St Anthony of Padua Parish as parochial vicar for 5 years.
- At Albert the Great Priory in Irving, Texas where he served as Associate Spiritual Director at Holy Trinity Seminary of the Diocese of Dallas for 3 years.
- At the community at Hammond, Louisiana and ministered at Holy Ghost Parish.
- Elected Prior of St Martin de Porres Priory in Raleigh, North Carolina and served as parochial vicar at St Michael’s, a non-Dominican parish.
- On Mission to Ecuador for three and half years.
- Appointed Novice Director and was a member of the Provincial Council.
- In 2010, he was elected the Prior Provincial of the Province of St Martin the Porres.
- After his tenure as Provincial, he was Chaplain to the Sisters of Peace in Kentucky ministering to their sick and elderly sisters for 6 months.
- At Holy Rosary Priory in Houston as Pastor of the Holy Rosary Parish for 2 years.
- Appointed Socius of the Master for the United States.
Fr Krzysztof Poplawski is the New President of Spem Miram Internationalis

The Master of the Order, fr Bruno Cadoré has appointed fr Krzysztof Poplawski as the President of the Board of Spem Miram Internationalis. He succeeds fr Dominic Izzo who has just concluded his tenure.

Fr Krzysztof is a son of the Polish Province. He is currently the Socius of the Master for Eastern and Central Europe and his Vicar for the convents under his immediate jurisdiction.

Spem Miram Internationalis is an organization for solidarity for the Order that supports and advances the charism entrusted to St. Dominic and his followers. It is under the management of a Board appointed by the Master of the Order. These are the current members of the Board: fr Krzysztof Poplawski (President), fr Charles Latour (Province of St Martin de Porres, USA), fr Joseph Dinh (Province of Vietnam), fr Pablo Condrac (Province of Argentina) and fr Stanslaus Muyebe (Vice Province of Southern Africa).

Fr Raphaël Manikiza-Uwineza is the New Vicar Provincial of the Vicariate of Rwanda and Burundi

The Prior Provincial of Canada in consultation with his Provincial Council has confirmed the election of fr Raphaël Manikiza-Uwineza as the Vicar Provincial of the Provincial Vicariate of Rwanda and Burundi. Fr Raphaël has accepted the election. He succeeds fr Sixbert Hategekimana who has just concluded his tenure.

Fr Raphaël was born in 1978 at Nyarugenge, Kigali, Rwanda. He made his profession in the Order in 2002 and was ordained to the priesthood in 2011. He has a Pontifical Bachelors Degree in Philosophy from the Pontifical Urban University, Rome and a Bachelors and Masters Degree in Theology.

He has been the Syndic of his Vicariate, the Vicar of the Prior of the Convent of St Albert the Great, Nyagatare, Chaplain at the University of Rwanda, Nyagatare Campus and Chaplain of the groups of Catholic workers and intellectuals in Nyagatare, He is also the Director of the Dominican Center for Research and Pastoral Care (CEDOREP) and teaches at St Charles Borromeo Seminary, Nyakibanda.

Fr Bonifacio García Solís is the New Provincial of the Province of Our Lady of the Rosary

Gathered at the Convent of St Thomas Aquinas in Avila, the capitular friars of the Province of Our Lady of the Rosary have elected fr Bonifacio García Solís as their Prior Provincial. The election has been confirmed by the Master of the Order, fr Bruno Cadoré and fr Bonifacio has accepted. He succeeds fr Javier Gonzalez Izquierdo who has just concluded his second term.

Fr Bonifacio was born in 1945 at Santibáñez de Murias, Asturias, Spain. He entered the novitiate in 1962 and made his first profession the following year. He completed his philosophical studies in Madrid in 1967 and his theological studies in 1971. He was ordained to the priesthood in 1971. He has a Doctorate degree in Moral Theology from the Alphonsian Academy and the Pontifical Lateran University in Rome.

After studying English in England for a year, he was assigned to the University of Santo Tomas, Manila, Philippines, where he has been teaching in the Faculties of Theology and Philosophy, College of Nursing, Graduate School, etc. At UST he obtained his Master of Arts in Philosophy in 1977. He has held several offices at UST including the Office of Vice Rector of UST Central Seminary (1976-79) and Prior of UST Community (1980-86).
He was elected Regional Prior in 1986 while he continued teaching in the Faculties of Theology and Philosophy at UST, Aquinas School and the Seminary of San Fernando. In 1993, he was appointed Socius of the Provincial and transferred to Hong Kong. In 1997, he was elected Prior Provincial, an office he held for three terms (1997 - 2009). He has also served as Master of Novices (2009-2013) and Syndic of the Provincial (2013-2017).

Calendar of the Master of the Order for September 2017

4–15: Plenary General Council Meeting at Santa Sabina
15–30: Canonical Visitation to the Province of the Philippines

All articles are available on www.op.org