Thánh Rosa
mẫu
gương
vàng
phục
Eucharistic Celebration at the Conclusion of the General Chapter

We gather to celebrate the solemnity of our Father St. Dominic, light of the Church and preacher of grace. We gather in thanksgiving to the Lord for the grace of the General Chapter here in Biên Hòa, Vietnam, and for the manifold graces we have received from Him.

In Bologna, the last General Chapter began with an encounter with the student brothers from all over the world who went on pilgrimage with Br. Bruno, Master of the Order. Here in Biên Hòa, the General Chapter ends with the solemn profession of twenty-two brothers, brothers who will vow to journey with us in following Christ-the-Preacher. They will dare to say “Yes” to a future that is not in their hands because they firmly believe that the future is in God’s loving and merciful hands. God is powerful and faithful because what he promises, he fulfills. And God’s power shines through us when we keep our word, when we remain true to our vows. Let us pray for their faithful perseverance.

Why do we promote vocations to the Order? Why do we invite men and women to join us in the
Dominican Family? Do we recruit them because it is our duty to assure that the Dominican charism lives on to the next generation? Perhaps, it is because we need co-workers who will help us in preaching the Gospel? Or, is it because in our time, there are billions of people who have not yet heard of the Gospel, more than at any point in history, either because people are indifferent to the Gospel, or there are too “few workers for a large harvest”. I believe all these are good reasons for us to accept brothers and sisters into the Order. But I think another good reason, probably, the most important one, is we want to share with them the joy of preaching the Gospel, we want to share with them the treasure of the Dominican life. We know from experience that when we encounter something magnificent or breathtaking, the first thing that comes to our mind are the people we love: how we wish they are with us! When our brother-capitulars go home, I suppose their stories will be about the remarkable things they have seen, heard and tasted here in Vietnam! That is how I imagine the communion of saints — as they enjoy the beatific vision, the saints remember us, and perhaps they say: how we wish they are here! And from our side, we say: nos iunge beatis!

Jesus tells us in today’s Gospel that we are the salt of the earth and light of the world. It is the light of faith we received in baptism that gives us the power to give color and flavor to our world. Pope Francis reminds us in Lumen Fidei: “Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey (LF # 57). Even with a very firm and unwavering faith, darkness persists in our world. Yet we have nothing to fear, for faith is a reliable lamp that will light our path.

Here in Vietnam, the name “Dominic” is translated as Đa Minh which means marvelous light! Dominic is lumen ecclesiae. As Christians, and specially as Dominicans, we are the light of the world. But as light, we are more like the moon rather than the sun. Jesus is the only real light of the world; we merely reflect his light. This is what the fathers of the Church call as lunar ministry, to reflect the light of Christ, as the moon reflects the light of the sun. And we know that the brightness of moonshine depends on the moon’s position in relation to the sun. The brightness of the light we bear as Dominicans depends largely on our relation with Christ.
Some of us, shine like the full moon — when people look at us, they immediately feel the joy and peace that comes from radiating Christ. They say that one who is in love glows and sparkles. A Dominican who is in love with God and is at peace with oneself and others sparkles and glows in an eminent way! You can easily spot them even when they are in a dark corner of the room because they sparkle, they glow, even in the dark! Yet some of us are in a waning crescent moon-phase, barely shining, almost hidden from Christ. When you see a Dominican who is plunged in gloom, who is cranky and crabby, whose mere presence zaps out your energy, that brother or sister could be undergoing a lunar eclipse! They need our urgent fraternal care because the light that comes from Christ is totally blocked by something that comes between him and Christ. We are the light of the world, Jesus assures us. But what kind of light are we? Full moon, waning crescent or a lunar eclipse? To preach Christ by word and deed is a “lunar ministry”.

Dominic is light of the Church, very much like the light Jesus speaks about in the Gospel. Dominic did not keep to himself the spark of divine inspiration, he founded an Order of Preachers, an order of men and women dedicated to the study of truth and the preaching of grace, and the building of communities, especially the Church.

One of the questions that intrigued me since I was a novice was how come the founder of the Order of Preachers has no recorded sermon or homily? It was not for lack of writing materials because we can still read today the beautiful homilies of St. Augustine who lived centuries earlier. Yet all we have are three short letters Dominic wrote: one was addressed to the nuns, two are about converts from heresy.

I think there must be a good reason for the absence of any recorded homily of Dominic. I invite you to use your imagination and suppose that such absence is meant to highlight the mystery that for Dominic, the Order he founded is his enduring sermon. He called the first convents not as a house for preachers but Holy Preaching itself. We are all the homily of St. Dominic in our world today. We are part of the ever-expanding text of his sermon. The word text comes from the Latin texere, which means to weave. The text of Dominic’s sermon is a weaving together of the life and witness of those who are captivated by his spirit, by his passion for the truth and compassion for humanity. And if we could imagine that we are part of Dominic’s preaching, I invite you to consider where you are in the text1 of St. Dominic’s homily. Are you right in the middle of the text, in big bold letters? Are you a boring, insignificant footnote at
the bottom of the page? Are you a footnote that nobody reads but they really should, because if they did, they would find out something interesting; that gives a whole new understanding of the text that sends you in new insightful directions? Are you a note on the margins, reflecting on, critiquing the text? Maybe you are at the margin, barely hanging onto the page, yet whose marginal existence marks the boundaries of the text and provides the world in which the text has its existence. And what does this text say? What do you, the text, have to say for yourself? We are the only but enduring preaching of Dominic in our world today. The decisions we took in our General Chapter, which are in themselves a weaving together of our collective dreams and determinations, are meant to make Dominic’s preaching more eloquent in our world today.

We have come from all parts of the world to celebrate our communion as Dominicans. We have walked together with the Lord for four weeks. After this gathering, we will journey back to our homes. Paradoxical as it may seem, even as we part ways and go to different directions, we continue to walk together, for we belong to the family of St. Dominic, lumen ecclesiae, and we have one goal: to radiate the light of Christ, the Word-Incarnate, to the world.

Gerard Timoner OP
St. Martin Shrine, Biên Hòa
1 Adapted from Karen Soos, “The Etymology of Hope” LOGOS Fall 2004 Vol. XVII No. 2

**MEMORIAL MASS IN HONOR OF REV. FR. JOSE MARIA ARREGUI OP**

As part of the commemorative celebrations of the 160 years of evangelization of Taiwan, the Dominican Mission in Taiwan and Saint Dominic Parish in Kaohsiung celebrated the 40th death anniversary memorial in honor of the Fourth Prefect Apostolic of Taiwan and the First Prefect Apostolic of Kaohsiung, Rev. Fr. Jose Maria Arregui Ipararregui OP who died on 5 August, 1979.

The Basque Dominican Fr. Jose Maria Arregui (1903-1979) had worked in the Dominican missions for more than fifty years during this time, he served as parish priest in the Lo Chhu, Yuanlin, Taichung in Central Taiwan as well as in Taipei. In 1947 he was appointed as Vicar Provincial of the Dominican Missions and the following year assumed the position as the Prefect Apostolic of Formosa. With the coming of missionaries and Chinese clergy to the island fleeing from the Communist takeover in Mainland China, His jurisdiction was reduced to the Southern tip of the island where he dedicated in organizing new Christian communities, opening missions and laying down the foundation of the future diocese of Kaohsiung.

1961, he resigned from his position in order to give way to the complete establishment of the Chinese episcopacy in the island, and thus opening the path towards the appointment of Rev. Fr. Joseph Cheng Tien Hsiang OP, a Chinese Dominican to become the first bishop of Kaohsiung.

After his resignation, he continued his dedication to the missions, as he was tasked to evangelize the Northern suburb of Kaoshiung, the the vast San Min District known as Aoya or the back of the Train Station. Thus establishing Saint Dominic Parish which would become the principal Church of the Dominican Missions.
in the city with the transfer of the Mission Central House in the complex.

Esteemed and revered by all for his goodness, generosity and human warmth, he died on 5 August, 1979 due to heart ailment as a consequence of his age and hard work. His funeral was celebrated on 10 August, 1979 with the assistance of all the bishops of the island, the Prior Provincial of the Holy Rosary Province, the native clergy and the women religious of various missionary congregations whom he welcomed into his Prefecture. He was buried at the mission cemetery in Wanchin, Pingtung County among his brethren and confreres who had given their lives and youth for the evangelization of the island.

The Memorial mass was presided by the Bishop of Kaohsiung, Rev. Msgr. Peter Liu Chen chung, assisted by the acting coordinator of the Mission, Fr Jose Ignacio Moronta Calles OP, the Vicar of the Vice Province of Queen of China, Fr. Tomasz Zalewski OP, Msgr. Bosco Lin Chin nan of Taiwan, a number of Diocesan priests and the brethren from the mission and from the Vice Province. Fr. Jarvis H. Sy OP, the Parish Priest of Saint Dominic Parish preached the homily while Sister Incarnata Chen Wen chen OP, Directress of Human Resources of Blessed Imelda School, read the short biography of the late Prefect.

After the Eucharistic celebration which was attended by many Christians from the Diocese as well as many religious women especially our Dominican sisters who travelled all the way from Taipei to be in the celebrations, the traditional funerary honors and the offering of incense was done led by the Bishop of Kaohsiung assisted by the two acting major superiors of the Dominican entities, as well as Sister Asunta Fang Chiu jing OP, President of the Major Religious Women Superiors of Taiwan, representing the women religious of the island, Mr. Tsai Sinyi, President of the Pastoral Council of Saint Dominic, representing the Laity; Mr. Liao Sui kok, the old catechist companion of Fr Arregui who evangelized the district and Miss Lee Siu ki, who was adopted by Fr Arregui and served in his household till his retirement to the Dominican central House.

Prior to this celebration, a delegation of Christians from the Parish accompanied the Parish Priest to pay homage to the beloved Prefect in his remains and offered incense in remembrance.

**THE LIFE OF FR. JOSEMARIA ARREGUI IPARRAGUIRRE OP**

The Fourth Prefect Apostolic of Formosa and the first Prefect Apostolic of Kaohsiung, Most Reverend Fr Josemaria Arregui Ipparaguirre was born on 3 September, 1903 at Barastegui, (Guipuzcoa) in the heart of the Basque Country in Northern Spain. He entered the Apostolic School of Order at La Mejorada (Valladolid) where he studied Latin and Humanities. (1917-1920). He joined the Order of Preachers of the Province of Our Lady of the Rosary, taking the habit and emitting his vow on 11 September, 1921 at the Royal Monastery of Santo Tomas de Avila where he continued his studies Natural Sciences, Philosophy and Fundamental Theology (1921-1925). He was then sent to the Provincial Studium Generale of Rosaryville (New Orleans, USA) to complete his theological training (1925-1928) and was ordained to the priesthood on 25 August, 1928. He soon left for the Far East and after terminating his pastoral year and examination as confessor in Manila, he was immediately assigned to the Dominican Missions in Formosa.

He arrived in the northern port of Kilung on the 20 March, 1929 and was sent to study the
Formosan dialect in Taitiong and was examined by Fr. Julian Villegas and Fr. Elias Fernandez on May 1930.

On 15 August of 1930, he was appointed as the parish priest of the mission at Lo Chhu Cheng (Changhua Country, Central Taiwan) where he stayed for seven years. In 1934 he began the evangelization of Toatangchheng establishing a mission post in the settlement. During this period he was also charged to the pastoral care of Yunlin. In both in Lo Chhu and in nearby Yunlin, he established youth groups, organized musical bands in order to promote the young to commit themselves to the life of the Church and its ministries.

By April of 1936, he was sent to Shikoku Prefecture in Japan to perfect his Nippongo which was very important in ministering to the island then. He stayed in Japan for about half a year. Upon his return he was reassigned back to Lo Chhu (8 December 1936). His return coincided with the ordination and the thanksgiving mass of Fr. Raimundo Tu, the first indigenous Taiwanese ordained priest who was from Lo Chhu and Fr. Arregui organized the island wide celebration for the priest’s first mass which was held on the parochial feast of Lo Chhu. In 1937, March, he was reassigned to assume the pastoral work in Taitiong until November of 1942. Fr Arregui was bought to the military prison from 27 December 1941 to February of 42.

While serving as parish priest of Taitiong, he as well as the other Spanish missionaries in the island were imprisoned by the Japanese army. albeit during the course of the Pacific war, their movements controlled by the Japanese colonial government. From November of 1942 to October of 1947, he was transferred to Toatiutia Catholic Church (Taipei) where he served as Parish Priest. Fr Arregui saw first hand the destruction of the Catholic Church of Taipei when it was destroyed by American bombs on 31 May, 1945. “ (He) was in the mission house when the bomb fell. The concussion shook him up, and he was showered with broken glass and other debris, but he escaped without any injury”.

With the end of the Pacific War and the subsequent surrender of Japan and the return of Formosa to the Chinese government, many social changes began to happen in the island.

From 1946-1947, he had to assume the office of Director of the Blessed Imelda School with the exit of the Japanese Director and the Chinese law stating that “only Chinese nationals or Foreigners who can speak the language can become Directors of Schools”.

In May of 1947, the Provincial Chapter held in Manila appointed him as the Vicar Provincial of the Mission. But it was only in November that this appointment was known in Formosa as the Acts of the Chapter where not published and sent. From November 1947 to May 1948 he was assumed the role of Vicar Provincial and at the same time in charge of the Catholic Mission in Kagi (Chiayi) and exercise his service to the brethren.

In 5 March, 1948, he was appointed as the Fourth Apostolic Prefect of Formosa. He assumed office at the Holy Rosary Church of Kaohsiung on the 6 May.

In less than a year, (31 December, 1949) the Holy See divided the Apostolic Vicariate of Formosa into the Apostolic Vicariate of Taipei and of Kaohsiung, that is the Northern Vicariate and the Southern Vicariate. The Northern Vicariate

---

[1] Personal typewritten notes. P. 2
was entrusted to the Congregation of the Disciples of the Lord while the south was assigned to Msgr. Arregui until 1961. Through the course of a decade (1950-1960) further excision of territories were made by the Holy See from the Southern Vicariate thus reducing it to the territories of what is now the Prefectures of Pingtung and Kaohsiung.

During his tenure as the Prefect Apostolic of Formosa and later that of Kaohsiung (13 years), he had contributed greatly in the development of the Church in Taiwan, especially in Southern Taiwan. During his term, Kaohsiung opened a new chapter in the evangelization of the island: the apostolate to the indigenous tribes in Southern Taiwan specifically among the Rukai and Paiwan tribes who had been living in the mountain regions of Kaohsiung and Pingtung.

While the formation of an indigenous clergy had been a priority in the missions, since the beginning of his office he had given much impetus in recruiting vocations for the nascent Vicariate Apostolic, establishing a seminary dormitory within the premises of the Rosary Cathedral Church and later to Gotechu, then a suburb of Kaohsiung. In 1959 he inaugurated the first seminary complex in the island known as Saint Joseph’s Seminary. This seminary laid down a firm foundation for the Diocese of Kaohsiung.

Conscious of the pivotal role of the laity in evangelization, he tirelessly promoted the formation and the employment of lay catechists to help and support the Foreign missionaries. He had organized and formed a group of catechists whom he cared and loved as his own, becoming their mentor, their friend and their protector. He also supported the Catechetical School founded by the SMIC sisters to form women catechists for the Diocese.

During his tenure as the Prefect Apostolic of Kaohsiung, he welcomed various religious entities to serve the Diocese. Among the women religious, the first would the Franciscan Missionary Conceptionist Sisters of the Mother of God, the Dominican Missionaries of the Rosary, the Sisters of the Immaculate Heart of Mary and the Sisters of the Holy Family and the Dominican Sisters of Saint Joseph of Ilanz. He was instrumental in assisting the Religious Missionaries of Saint Dominic to return to Kaohsiung and establishing their noviciate and formation house in the diocese. Among the men religious, he welcomed the Dominican friars of the Teutonia Province, the Vincentians, the German Franciscans and the Italian Camillians. These missionaries began establishing mission stations and parishes within the jurisdiction of the Prefecture. He also supported contacts towards Taitung in the Southeastern part of the island and the outlying islands of the Pescadores.

In 1958-1959 he oversaw the centenary celebrations of the second evangelization of the island with a solemn high mass, a missionary exhibit and a solemn procession through the streets of the city.

Under his leadership, various mission stations were established in Tainan Prefecture. But in Kaohsiung and Pingtung Prefectures, the aboriginal evangelization commenced and soon it began to be the most successful mission in the island, which would continue to grow and develop in the coming years. Initial forays to preach the word of God in Taitung also began until Taitung was eventually ceded to the jurisdiction of Hualien as it is today.

When plans were ripe for the thorough reorganization of the hierarchy in the island, he humbly accepted the suggestion to Church authorities and tendered his resignation to give way to the establishment of the Diocese of

His act of generosity or “beau geste” ushered the indigenization of Kaohsiung bringing the birth of a true local Church. This paved the way for the appointment of his Chinese confrere Msgr. Joseph Cheng Tien Hsiang OP as the first Bishop of Kaohsiung in 1961. He ended his office as Prefect Apostolic on 9 June 1961 when the newly appointed bishop took possession of the Cathedral Church.

After his retirement, he returned to his religious community and continued his life as a missionary. He was appointed as the House Superior of the Central House and continued to serve the Diocese as a counselor.

He was then tasked to evangelize the Northern part of the Metropolis known San Min District which was at the northern side of the Kaohsiung Train Station, then sparsely populated but an emerging residential and commercial district. With his former seminarian and now catechist Liao Kok Sui, he began to rent a small storefront at the local market place and began to preach the Gospel. His efforts eventually bore fruit with the foundation of Saint Dominic Parish. The parish population was further strengthened by Christians who were originally from the Cathedral or from Gushan who had bought their homes and have businesses in the district aside from a great number of Christian migrants from Central Taiwan who came to live in the district. He also welcomed the mandarin speaking catechumens to the parish, and even employing a mainland woman catechist to serve the mandarin speaking flock.

The Vicariate also decided to look for a place to establish the Mission Central House and eventually a property was found in the vicinity. Thus the Diocese ceded the Church to the Order and S. Dominic became part of the Central House complex as we can see today along Ha Er Pin Street, a stone’s throw from the market place where evangelization began.

Eventually the Church and Central House was completed together with living quarters for the catechist and Catechism Hall in 1967. As in his days in Lo Chhu, in Taipei and Taitiong, Fr Arregui not only gave importance in the catechetical and moral instruction of the faithful, he also supported the formation of Parochial Pastoral Councils, Christian Youth groups and the Youth Choir. He was well remembered for his great love for the children and would inquire their whereabouts if they would absent themselves from Sunday school or at Church. He served as Parish Priest till 1973 when he had to retire due to his failing health and years of hardship. Yet despite all these, he continued to help in the various ministries of the house, celebrating mass at the Parish, assuming the chaplaincy of the Dominican sisters, hearing confessions and being available to the friars, his old collaborators and Christians from around the island.

In 1978, on the occasion of his golden jubilee of ordination, a simple celebration was organized by the friars and the Diocese. Though simple and low key as he had always wanted to, it did not diminish the enduring reverence and love of many to this venerable man. His health began to fail further especially after an operation of the prostate in Tainan.

On 1979, 5 August, Sunday, at four o clock in the afternoon, he breathed his last and died in the Lord’s grace and mercy. It was an auspicious day to offer his soul to God as it was the nearest Sunday in honor of Saint Dominic his beloved Patriarch and the patronal feast of the Parish he had
founded and worked in the twilight of his missionary life and also the liturgical feastday of Our Lady of the Snows—the Virgin Mother of God whom as a Dominican and as a devout Basque was devoted throughout his life.

The solemn funeral services were held in the afternoon of 10 August, with the attendance of a great number of Christians from all over the island, the Chinese episcopate and the clergy as well as the brethren of the three Vicariates and members of the Dominican family.

He was buried at the Vicariate’s cemetery in Wanjin (Pingtung County). The writer of his official obituary note for the Provincial Chapter ends with this paragraph: “Under the funeral crowns and bouquets of blossoms, the reverential banners and Chinese inscriptions to honor his funeral and had covered his tomb, rests the remains of a very good man and a hero of God whose contributions none might even praise but shall blown one day with the resurgence of the Catholic Church in China!”[4]

Msgr Arregui had spent 50 years and five months doing missionary work in Taiwan. Of which the assumed the office of the Vicar Provincial for nine months and became the Prefect Apostolic of Formosa for a year and nine months, Vicar Apostolic of Kaohsiung for eleven years and three months. He thus assumed the leadership of the Diocese for thirteen years and had greatly contributed to the development of the Taiwanese Church with new parishes and ministries and thus established a firm foundation for Christianity which we can now witness personally.

By Fr. Jarvis SY, OP
Province of Our Lady of the Rosary

KRAKÓW: EXTRAORDINARY MUSIC WORKSHOPS ENDED LAST SUNDAY

Here is a snapshot of this year’s event: four Masses, three phenomenal concerts, seven lectures, six workshops, and many hours of independent musical coaching. Over 300 participants attended.

We began the first day with solemn Mass at noon, followed by lunch. Afterward, participants attended thematic sections on Gregorian chant, choral conducting, vocal coaching, vocal projection, Corsican polyphony, Polish

folk song, and Byzantine song. Workshop attendees were able to apply what they learned during Masses throughout the week.

“The experience of beauty, although fundamental in liturgy, cannot be an end in itself,” says Fr. Dominik Jurczak, president of the Dominican Liturgical Center Foundation (DLC). “Beauty directs us to a taste of Him who is the source of all beauty! Therefore, during this year’s workshop, we wanted to take a step further, seeking beauty, not stopping at artistic value, but instead joining the choirs of angels singing ‘holy, holy, holy,’” he explained.

The Premiere Performance of “Noli Me Tangere”

Each of the three concerts this year were excellent. On Monday, the Feast Day of St. Mary Magdalene, concert goers heard the first performance of the “Noli Me Tangere.” The piece was inspired by the encounter between Mary Magdalene and the Risen Christ recorded in the Gospels. “Noli Me Tangere” was created by Paweł Bębenek, Urszula Rogala, and Tomasz Samulnik OP, composers affiliated with the DLC. The composition was performed by a twelve-member vocal ensemble accompanied by the acclaimed jazz artists Piotr Baron (saxophone) and Maciej Adamczak (double bass).

“Noli Me Tangere, is an invitation to follow in the footsteps of Mary Magdalene; an encouragement to listen to her testimony regarding the life, death and resurrection of the Lord Jesus,” says double bass player Maciej Adamczak. “The texts, which were selected from Sacred Scripture, were arranged in long and short phrases (while their original shape and sound were maintained). Such arrangement creates a space for Christian prayer and meditation by repeating and pondering the lyrics.”

On Tuesday, workshop attendants heard reverent music at the historic monastery and its cemetery. The musical service was built around the space of the monastery: participants moved between five stations while they prayed and sung.

On Wednesday, workshop participants had the opportunity to take part in the traditional vigil before the Feast Day of St. James the Apostle, the Gregorian “matutinum.” The matutinum is a prayer that teaches the person to devote time to God, regardless of any and all adverse circumstances: fatigue, rush, or the technologically run busy life.

“This year’s workshop had a substantial group of saints as patrons,” emphasized Father Jurczak. “St. Mary Magdalene, who first proclaimed the truth of Jesus’ resurrection, St. Bridget, St. Kinga [of Poland], the Apostle James, and Sts. Joachim and Anne, parents of the Blessed Virgin Mary. Their intercession and example are an inspiration to us, urging us to sing the angelic hymn, ‘holy, holy, holy,’ not only with our mouths, but with our whole lives.”

Ite in mundum by Dawid Kusz, OP

The first set of workshops ended on Thursday night, which culminated in the premier of Dawid Kusz OP’s new album Ite in Mundum. The concert was the first live performance of pieces from Ite in Mundum. Many of the attendants expressed the joy they experienced.

Both returning and new participants joined us for the weekend block of workshops which started Friday. In the evening, workshop attendants visited the monastery for the Passion—a service that allowed participants to ponder the passion and death of Christ in a novel way. The Lithuanian group Gailestingumo šventovės ansamblis, Mercy Ensemble, shared their music in
concert Friday night.

“Our group can be best described as one that searches for the beauty of authentic sacred music,” explained one member. “We look for the beauty that reveals the mysteries of the world.”

The Fruits of Hard Work

The workshops ended with Sunday Mass. During the homily, Father Jurczak emphasized that the workshops were not intended to elevate the expert. Instead, participants are sent to share their experiences and encounter with the Living God as disciples. The goal of the workshops was to gather a community from all over Poland (and beyond Poland) to support liturgical services in parishes and local communities.

The Dominican Liturgical Center Foundation encourages everyone to consciously participate in beautiful liturgy. It organizes workshops, retreats, and catechesis, publishes books, records music, and creates items that emphasize the content and dignity of liturgical celebration. The DLC organizes an environment for those involved in liturgical renewal.

"THE POWER OF THE FAMILY"

Interview with Sis. Mary Thérèse of Dominican Sisters of Saint Rose of Lima

Sister Mary Thérèse Bùi Thị Minh Thùy
Dominican Sisters of Saint Rose of Lima, Vietnam

What are your thoughts and shares of the Biên Hòa Chapter in Vietnam?

I am not lucky enough to be a member or visitor of the General Chapter in Vietnam. However, I might share my feelings as a member of our family - the family of St. Dominic.

The General Chapter in Vietnam is an important event of the Order, which strengthen our knowledge of the Order, tightens our relations with the Order as well as the members of the Order and broadens our Dominican Spirituality. We made this spirit alive by the service and the hospitality we offered. I can feel the improvement of our family through this occasion. Thanks to this Chapter, we have chance to show up the “attraction of the Dominican Spirituality”, the importance of our Dominican family’s contribution to the Church in Vietnam with over 100 thousand Dominican lay people. This is a good time for us to enrich our family treasures and our communion.

What’s the role of Dominican Sisters in future?

I’d rather not mention the role of Dominican Sisters in the world but that of Dominican Sisters in Vietnam. We all Dominican Sisters are having better advantages in being able to present in various fields such as evangelizing to the pagans, easier pastoral care in the hospitals, social work, charities and even taking part to the education of kids in Kindergarten. There are Congregations doing the foreign ministry, even re-evangelizing to the Western countries. We are trying to be practical and flexible in carrying out the mission in the time and place.
My concern is about how to make a better connection between these missions and the Congregations and move them up to highest level of activities within the Dominican family. We need a key figure who can hold these together and we need more special leaders for each mission to make this target a common care. There is still a need of general regulations for moving Congregations closer to the exchanging of the mission.

What are the urgent needs of the Dominican Family in Vietnam?

As far as my concern, the Dominican Family in Vietnam is good enough at holding events and celebrations. It is the impact of the culture of celebrations and full of feasts. This can be seen through the organization of the Chapter. However, there are still a lack of efforts in popularizing our Dominican Spirituality by these events. We have annual meetings and reports but not the common ones. We do need common projects for the whole family. In brief, the most urgent demand is to convert our mind from individual to common, from “I” to “WE”. As the Vietnamese saying: “having a heart for all”

What would you like to introduce to the world?

What I want to show to the world is “the power of the family” – “The Dominican Family in Vietnam”. We have the advantage of a young family, with active minds and kindle hearts. Though, there seem to be a conflict of the ‘800 ancient history of the Order and the contemporary young family in Vietnam. We do want to continue our 800 year Order mission with updates to the time. We open up to guidance and prayers of the world Dominican Family.
Kenya.

On Thursday, 8th August, the feast Day of Saint Dominic, the Friars at Saint Dominic’s Priory, Karen, Nairobi, were glad to celebrate the Profession of Final Vows by Br. Benedict Musasizi, O.P. The main celebrant at Mass was Vicar Provincial, Br. Gideon Muchira, O.P, with Friar James Kabata, OFM Conv. (Rector Consolata Institute of Philosophy), as the preacher. It was a very joyous event!

On 7th June this year, Brothers Gilbert Andama, O.P and Sharbel Privatus Sullusi, O.P., were ordained Deacons on 7th June this year by Rt. Rev. David Kamau (Auxiliary Bishop of Nairobi Archdiocese). The Studentate has also been graced with the presence of three new brothers, two from the Vice Province of Southern Africa and one from the Vicariate of Rwanda-Burundi bringing the total number of students to 17. Brothers Mario Cuvallela OP and Mariano Domingos OP, both from the Vicariate of Angola renewed their vows on September 2, 2019. The event took place during vespers at St. Dominic’s Priory – Karen, and was coordinated by the Master of Students Brother. Cleophas Tesha OP. The vows were received by Brother Jude Thadeus A. Mmassy OP, Socius to the Vicar Provincial.

In his reflection, Brother Mmassy emphasized on the significance of religious vows and how they are meant to transform us to be better people as we witness to our society. We pray for the Brothers that they may be strengthened in their vocation and studies.

Through the intercessions of our blessed father Dominic, may our Brothers be strengthened in their ministries. May we, too, continue preaching evangellii gaudium, the joy of the Gospel.

Report by Brother Sese Okoth, O.P.
fr. Charles UKWE, O.P.

‘DOMINICANS SUPPORT VICTIMS OF LARGEST IMMIGRATION RAID IN THE UNITED STATES IN OVER A GENERATION’

On August 16th to 18th, Fr. Brendan Curran, Alma Silva and Samuel Villanueva drove to Mississippi to provide support and gather information on the current situation after the detention of 681 workers in seven poultry plants.

Community immediately sprung to action. Scorpion Graphics volunteered to print 300 backpacks for children of families with the symbol, “Somos Familia/We are One Family.” Student workers at Purdue University, St Agnes of Bohemia families and members of a new base community at St Pius V Church committed money for school supplies for each bag.

Upon our arrival we were greeted by Fr. Roberto Mena, a Trinitarian priest (religious order) of St Michael Parish in Forest, MS. Upon our arrival late at night, we encountered family victims of the raid who were seeking support from the parish in Forest, MS. Among them were the husband of a woman who is detained in Louisiana, who has a four-month-old child who had been breastfeeding until the raid. Another man was waiting to talk
Speakers included representatives of MIRA, UFCW, and among those in attendance were members of the Dominican Laity of New Orleans, LA and a caravan of Dominican Sisters of Springfield, IL, along with the Dominicans missioned in Jackson at St. Dominic’s Hospital.

During the service, families shared powerful testimonies of the effect of the raids on their lives.

That evening our TRP team joined parish leaders in a night prayer service with affected youth and families. We shared in a blessing and distribution of to the parish priest, his son, sister and brother-in-law were detained. Sr Obdulia and Fr Roberto of the parish of St Michael then arranged for families who opened their homes to share their stories that night.

Samuel stayed with Moises, his wife and his son, all who were working in the poultry plants. He explained to Samuel that they do not have work because the companies are demanding new proof of legal status. They cannot return. Early Saturday morning, a woman named Maria, in a bracelet, a victim of the raid, came to the parish office for help. Maria shared a horror story of how she was detained. She was leaving the night shift and was in her car leaving the parking lot at the poultry plant. The immigration agents surrounded her vehicle. They pounded on her window and as she opened the window, an agent pulled out his knife and sliced her seat belt in half. He then opened the door and pulled her from the vehicle and had her kneel down as she was taken into detention.

On Saturday, we attended the pop-up legal clinic by Mississippi Immigrants Rights Alliance (MIRA) at Trinity United Methodist Church.

Our group heard numerous stories of families waiting in line for the legal advice. Many describe lack of knowledge of whereabouts of loved ones in detention. According to MIRA volunteers and families, over 300 remain in detention centers now located in Natchez, MS and in unknown locations in Louisiana. Most others are reunited with families with leg bracelets or use of cellphone tracking applications.

In the evening, Fr. Brendan organized a prayer solidarity vigil at St Michael Church.
In the morning, Fr. Brendan presided at several services at local parishes in different rural communities where we distributed backpacks. It was also another opportunity to hear from families. Overall, each and every parishioner at the Spanish masses were directly affected. Members of parish leadership councils, a leader of the choir, coordinators of ministry remain detained or are wearing a bracelet awaiting a court date. We also shared in prayer for a family of ministers who are leaving for Alabama to find work. At the moment of extreme crisis an entire community of four towns are now without work. Families are remarkably resilient and full of faith.

Our delegation experienced three types of realities in our visit. We found evidence of extreme abusive detention practices by ICE agents. Despite public reports to the contrary, many children remain separated from their parents in detention. Separation of family. There is widespread ongoing collateral damage with workers dismissals and a loss of work after the raids. In the extreme conditions, support has come slowly, pop-up legal clinics are underway. The networks UFCW and Mississippi Immigrants Rights Alliance are present. However, families are in urgent need of direct legal support sensitive to cultural needs of the largely indigenous Guatemalan community.

Novice Class of 2019-2020

On August 29th, four men received the habit of the Order of Preachers and began their first year of formation as novices. Blessed with different talents and interests, they look forward to giving witness to the kingdom of God as they continue their formation as Dominican preachers.

Br. Matthew Francis Pancoe

Br. Matthew Francis is from Irvine, CA, and has known the Dominicans his whole life since his uncle, Fr. Joseph Sergott, O.P., is a friar of the Western Dominican Province. Educated at Gonzaga University, where he earned a B.A. in Mathematics and Philosophy, he enjoys “board sports” such as skateboarding, surfing and board games. Inspired by Hebrews 12:29, he wants to be consumed by the fire of God’s love and used as a light for others. This desire to share the
Convento Santa Sabina (Aventino)
Piazza Pietro d’Illiria, 1 00153 ROMA(Rm)
E-mail: idi@curia.op.org press@curia.op.org

faith is one of the many things that attracted him to the Order of Preachers, whose charism and mission is to preach the Gospel for the salvation of souls. And it’s why he admires the Polish Dominican St. Hyacinth, whose joyful disposition, edifying preaching, and devotion to the Blessed Mother and the Eucharist, drew so many to the faith.

**Br. Kevin Peter Cantu**

Br. Kevin Peter was born near Seattle, but grew up in Clearwater, FL. He returned to the West Coast for studies where he received a B.A. in Liberal Arts from Thomas Aquinas College. Fr. Paul Raftery, O.P., one of the college chaplains, introduced him to the Dominican life. Br. Kevin Peter greatly admires the Dominican St. Juan Macias, who like his contemporaries St. Martin de Porres and St. Rose of Lima, cared for the poor and marginalized. Reflecting on Colossians 3:1-4, he contemplates the mystery of dying with Christ in order to live with Him. Thus Br. Kevin Peter desires to preach Christ crucified as a Dominican friar.

Interested in helping these young men? Please support them with a gift to the Rosary Sunday Dominican Student Appeal.

**Br. Michael Thomas Cain**

Br. Michael Thomas is from Santa Paula, CA. He has a B.A. in Liberal Arts from Thomas Aquinas College where his father teaches and both parents are members of the Dominican Laity. He draws inspiration from St. Thomas Aquinas, whose brilliant intellect was united with an intense humility. He enjoys backpacking, swimming, cycling, and running, which may be why he relates so well to 1 Corinthians 9:24-27, where St. Paul draws a comparison between the spiritual life and running a race. “The world’s need for Christ is urgent,” Br. Michael Thomas observes, “and the Dominican is called to bring the light of Christ to all nations.”

**Br. Xavier Marie Wu**

Br. Xavier Marie grew up in Beijing, China, and went to high school in Laredo, TX. In his free time he enjoys playing basketball, rock-climbing, and sketching. While earning a B.S. in Bioengineering from the University of California at Berkeley, he met the Dominicans and began attending daily Mass at St. Albert’s Priory. It was there that he learned about the Order’s charism and was drawn to our common life, prayer, study, and preaching. He finds inspiration in the passage from Song of Songs 8:6-7, in which love is described as a burning flame. Br. Xavier Marie explains, “It is a perfect image of Christ’s burning love for us.”
A special dinner was held at the Dr. Robert C. Sy Grand Ballroom of Blessed Buenaventura Garcia Paredes, O.P. Building of the University of Santo Tomas on August 5, 2019 to welcome the newly-elected Master of the Order of Preachers, Rev. Fr. Gerard Francisco P. Timoner III, OP.

Despite the loftiness of his office, the 51 year-priest of the Dominican Province of the Philippines (DPP), did not lose his customary sense of humor as he delivered a spontaneous speech before the brethren of the DPP.

In his speech, Br. Timoner stressed the contribution of the Philippine Province in molding him on who he is at present: “It takes an entire tribe to raise a child; I think it takes an entire Province to raise a Master of the Order. And that is you... the Province of the Philippines.” Br. Timoner said while addressing the audience comprising of his previous Dominican professors, Provincials and Formators.

He also shared his realizations from the recently concluded General Chapter held in Bien Hoa, Vietnam. Br. Timoner reflected on the idea of communion both within the Order and in the Universal Church itself. He said that the best way to serve the Church is by building the communion which is the very nature of the Church and Order as institutions and that by doing so, the Church can be a better “sacrament to the world of God’s love and communion”.

The historic election of the ever-first Asian and Filipino Master of the Order coincided with the preparation for the 50th anniversary of the Dominican Province of the Philippines. Br. Timoner will serve a nine-year tenure, shepherding over 33 Provinces and Vice Provinces of friars, communities of nuns, congregations of sisters of apostolic life and consecrated life, lay people in fraternity, youth groups, secular institutes and secular priests in fraternity throughout the globe.
Though the circumstances seem dire, nature and grace are not fairweather friends. They remain always on our side, and so hope springs eternal. The key, then, in this veridically fragmented age is to “hold fast to sound teaching” (2 Tim 1:13, cf. Jn 8:31). But “how can I, unless someone guides me” (Acts 8:31)?

Like the Ethiopian eunuch of Acts, we all need a teacher suited to our situation. The Thomistic Institute, a thriving apostolate based here at the Dominican House of Studies in Washington, has for its mission the promotion of just such a teacher. And recently, it launched Aquinas101, a free online video course on the life and thought of our older Dominican brother, St. Thomas Aquinas. Why St. Thomas Aquinas, you might wonder? And why enroll in a video course when your to-do list is already chock full?

The answer is simple: because it really matters how and what we think. If the Church’s teachings do not hold water against the progress of science, technology, and morality, then we should leave the Church, for the truth would lie elsewhere. But since Catholics profess that the fullness of the truth does in fact subsist in the Catholic Church, we ought to know how and why—to put on the “mind of Christ” (1 Cor 2:16) and genuinely think and live like Catholics.
Saint Thomas is the lodestar of the great Catholic (and Western) intellectual tradition. To be sure, there are others in the tradition who also teach with the “soundness” that St. Paul acclaims—but St. Thomas’s teaching possesses a singular clarity, depth, and breadth that illumines answers to the particular problems of any age with the light of a perennial wisdom, for which the Church has named him “the common doctor.” His work joins philosophy and theology, faith and reason, non-Christian and Christian sources into a unified, ascending pursuit of truth—that Truth for which mankind is made to know, by which he is set free, and at which he will lovingly gaze for all eternity in heaven. Above all, studying the sacred truth revealed by God is sanctifying, to which St. Thomas’s own life beautifully testifies. Since we cannot love what we do not know, we cannot fulfill our supreme calling to love the Lord of life if we do not know him. That knowledge first comes through faith, but it sure is deepened through theological study.

Ultimately, Aquinas101 is worthwhile because it synthesizes the monumental wisdom of St. Thomas in a way that is accessible, suited to the rhythm of your schedule, and will lead you closer to God. The module sends two videos to your inbox each week for 43 weeks, with additional resources included. After some ten months, you’ll be equipped to engage with St. Thomas on his own terms, to understand the fundamental principles of his thought, and to assess contemporary intellectual and cultural challenges to the Catholic faith from a thoroughly Catholic perspective. Even more, you will be happier, for true happiness consists in knowing and living in the Truth who is Love, by whom and for whom we exist.

Br. Charles Marie Rooney, O.P.
It is with great sadness that the Pontifical University of Saint Thomas Aquinas has learned of the sudden death of our brother, Most Rev. Robert Christian O.P., Auxiliary Bishop of San Francisco and President-Rector of St. Patrick Seminary and University. Bishop Christian died unexpectedly on 11 July 2019 at his residence at St. Patrick Seminary in Menlo Park, California (USA).

Fr. Christian began his doctoral studies at the Angelicum in 1979. Upon completion of his doctorate, he ministered at Newman Centers at the University of California in Riverside and the University of Washington in Seattle. He was assigned to the Faculty of Theology at the Angelicum in 1985, except for the years 1997-1999, when he was vicar provincial of the Western Dominican Province headquartered in Oakland. Fr. Robert taught Theology, ministered to the Dominican community and held administrative offices at the Angelicum. A valued member of the Anglican–Roman Catholic International Commission since 2011, Bishop Robert also served as a Consultor of the Pontifical Council for Promoting Christian Unity since 2012. Prior to becoming bishop he was the master of students at St. Albert Priory in Oakland.

On 28 March 2018, he was named an auxiliary bishop by Pope Francis. On 5 June 2018, he was ordained a bishop at St. Mary’s Cathedral in San Francisco. Shortly thereafter, on 14 January 2019, he was named rector-president of St. Patrick’s Seminary and University.

The Angelicum community wishes to express sincere condolences to the family of Bishop Christian, the Western Dominican Province and the Archdiocese of San Francisco. We thank God for his 50 years of ministry to the Church and his Dominican vocation.

Eternal rest grant unto Bishop Robert, O Lord, and let perpetual light shine upon him. May his soul and the souls of all the faithful departed through the mercy of rest in peace. Amen.

Original post at Angelicum Website
Calendarium Liturgicum Ordinis Prædicatorum

SEPTEMBER

5 SEPTEMBER
Familiarium et benefactorum defunctorum Ordinis

18 SEPTEMBER
S. Ioannis Macías
Reliquiae

22 SEPTEMBER
Bb. Bonaventura García Paredes
prediger, et sociorum, martyrum in Hispania

28 SEPTEMBER
Ss. Laurentii Ruiz, padri et sociorum, martyrum in Tepotzotlan
Convento Santa Sabina (Aventino)
Piazza Pietro d’Iliria, 1 00153 ROMA(Rm)
E-mail: idi@curia.op.org press@curia.op.org
Curia Generalizia
Fratres Ordinis Praedicatorum
Website Ordo Praedicatorum: www.op.org
Website General Chapter : www.capitulumgeneraleop2019.net
Edition: IDI (Br. Javier ABANTO, OP)