PHILDOM
THE OFFICIAL NEWSLETTER OF THE DOMINICAN PROVINCE OF THE PHILIPPINES
A MISSIONARY OPTION TO THE PERIPHERIES + SPIRIT OF ITINERANCY + DEEPER FRATERNAL INTEGRATION + QUALITY FORMATION

The Master of the Order

Prior Provincial’s August-September 2019 Calendar

August
5 - Arrival in the Philippines from the General Chapter in Vietnam
- Testimonial Dinner for Fr. Gerard Francisco P. Timoner III, OP, Master of the Order, at UST
7 - Turn Over of WeGen-Solar Power for the Provincial Syndic’s Office, Bahay Dominiko
- Academic Senate Meeting with the Master of the Order, UST
- Concelebrant, St. Dominic’s Day, UST
8 - St. Dominic’s Day, Sto. Domingo Church, Quezon City
9 - Mass of the Holy Spirit, PDCIS-IP
- Meeting with the Provincial of Dominican Sisters from Indonesia, QC
11 - Elementary Class Reunion, Davao City
12 - BOT Meeting Apo Baket Inc., Bahay Dominiko
- Provincial Council Meeting
14-21 - Canonical Visit of St. Dominic’s House in Sri Lanka

... turn to page 14

August Birthday Celebrators

brother Gerard Francisco P. Timoner III, O.P.
Son of the Dominican Province of the Philippines
69th Master of the Order of Heathers (13 July 2019)

August Birthday Celebrators

Brothers on Foreign Trip

... turn to page 13

IN THIS ISSUE...

- Student-Brothers School-break Exposures 2019
- Socio Pastoral Immersion (SPI) Program
- Seventeen New Postulants
- Dominican Studentate Retreat 2019
- The Master’s Homecoming
- Feast of Our Holy Father St. Dominic de Guzman
- UST Hospital Inaugurates Eleven-Story St. John Paul II Building
- UST Visits Lyceum of Camiguin
- UST-Legazpi Hospital Conducts Blessing and Thanksgiving Ceremonies of New Building
- Updates on the 2019 General Chapter (Biên Hòa, Vietnam)
- Br. Aboy is the New Varsitarian Editor-in-Chief

NEWS IN PHOTOS

FEATURES
- New Master of the Dominicans: The Future of the Church Is Not Confined to Asia or Africa
- Homily in Prayer
- Gifts of Mercy
- Dominican Blessings
- Teacher-Preachers in the House
- A Closer Encounter with the Saints and Our Blessed Mother
- When a Brother Visits

DPP GOLDEN ANNIVERSARY
- First Among Equals: The Priors of Santo Domingo Convent
A MISSIONARY OPTION TO THE PERIPHERIES
(as a Priority of the Province)

Student-Brothers School-break Exposures 2019
ITINERANCY
(as a Priority of the Province)

Br. Maximo Gatela, OP, has accepted his election as Director of Angelicum School Iloilo on July 2, 2019.


Br. Asanka Melroy Adikari Arachchige Don, OP, is assigned to St. Dominic’s House, Kandy, Sri Lanka on August 18, 2019.


DEEPER FRATERNAL INTEGRATION
(as a Priority of the Province)

FEATUED BATCH

First Name: RAFAEL
Middle Name: ESTRADA
Surname: RAFAEL
Nickname: “Fr. Raffy”
Birthday: 16 Feb 1929
Entrance to the Novitiate: 28 Sep 1949
First Profession: 29 Sep 1950
Solemn Profession: 29 Sep 1953
Ordination: 17 Dec 1955
DPP ID No.: 195001

Current Assignment: Convent of St. John Lateran (since May 2008)


SOCIO PASTORAL IMMERSION (SPI) PROGRAM
Taguig City, June 5-20, 2019
By Br. Agustinus Hermawan, OP

Jesus said to his disciples; “Into whatever house you enter, first say, ‘Peace to this household.’ If a peaceful person lives there, your peace will rest on him; but if not, it will return to you. Stay in the same house and eat and drink what is offered to you.” (Luke 10: 1-9)

When I was in Taguig City during the SPI (Socio Pastoral Immersion) program, I believe what Jesus said is really true. There, I stayed with the people whom I have never met before. Yet, they welcomed and treated me as their son & brother. I ate whatever they offered to me. We ate together in one table as one family. Indeed, it made me feel at home.

Therefore, through this program, we were expected to learn from the life of the people where we were assigned. As the result, as seminarian & religious, we do not study from the books and school only, but we also learn from the reality & our daily experiences. Based on my experience during the immersion, there are 3 lessons that I have learned.

Firstly, ‘if God calls you, He will prepare you.’ Actually, when I was directed to stay in Taguig and should stay with some families there, I did not have any idea about what I would be doing. I have nothing to share. Instead, I have many weaknesses and limitations. However, God’s grace is sufficient for me and His power is made perfect in my weaknesses. (2 Cor 12:9) As a result, He enabled me to bring peace & joy to every family where I stayed. In the same way, I also experienced being loved by them, because God was there, even before I came.

Secondly, ‘trust God’s providence’. One of my greatest fears regarding this immersion is about the language barrier, because my Tagalog is not fluent yet. However, when I stayed with them, language is not a problem, because we still could communicate through the language of love. We could understand each other, because there
is God’s love in our hearts. That is why, He invites us to surrender our lives into his hands and believe in God’s providence. For his mission is not something impossible, but it’s possible for those who believe.

Thirdly, ‘money is important, but it is not everything’. Although, they are not rich, they are a happy family. They are complete; father, mother, son and daughter. They live together in harmony, because they have a great love. And with the same love, they accepted me as part of their family. So, it is not about money or other material things, but, it is love which can make us happy. For that reason, I feel so blessed and grateful to be a part of their family. Although, I just stayed for few days only, the memory would stay forever.

Hopefully, I will always remember this experience, especially when I find my strength in God. God never leaves us alone, just as it is written: “He sent them in pairs ahead of Him to every city and place where He Himself was going to come.” Meaning to say, He will walk and journey with us and there will always be someone who will accompany us, so, we should not be afraid, “for where two or three have gathered together in My name, I am there in their midst.” (Matthew 18:20)

SEVENTEEN NEW POSTULANTS
The Dominican Province of the Philippines is asking for your prayers as our 17 new postulants begin their year-long formation in the Postulancy in St. Albert the Great Pre-Novitiate, Calamba, Laguna. We pray that they may persevere in their Dominican vocation.

We have 12 Filipino Postulants:
Melvin C. Peru – Laoac, Pangasinan
Bernard L. Opinaldo – Sto. Domingo, Quezon City
Samuel V. Gutierrez – Parañaque City

And 5 Indonesian Postulants:
Harry Purnomo Suryadarminta – Surabaya, Indonesia
Marco Silaen – Medan, Indonesia
Kristian Hadiwijaya – Cirebon, Indonesia
Salvatore Widaton Purnayama – Banjarmasin, Indonesia
Antonius Widhi Pramudianto – Purwokerto, Indonesia

QUALITY FORMATION
(as a Priority of the Province)

DOMINICAN STUDENTATE RETREAT 2019
By Br. Glen Mar Gamboa, OP
The Studentate Community had their canonical retreat in Caleruega, Nasugbu, Batangas last July 22-26, 2019 with the theme, Christ Lives! A Review of Life with Pope Francis’
talk with the brothers as brothers. The retreat was made more blessed by the presence of Fr. Rafael Lusuegro, OP, in hearing the confessions of the brothers and celebrating the sacred Eucharist. The brothers did not only feel closer to nature and closer to God, but they carried with them the challenges and responsibilities of preaching God’s love, Jesus’ resurrection, and Christ’s redemption to the youth of today.

“Christus Vivit.” This spiritual exercise was graced by the presence of Mr. Richard Pazcoguin, OP, whose sharing was enriched by his personal encounter with the youth as Director of the campus ministry of the University of Santo Tomas, as a teacher, and as a lay Dominican. He posted different challenges and ways on how to communicate with the young people of today and to be effective preachers of God’s love. Fr. Martin Maglayon, OP, a member of the priestly fraternity, celebrated Mass on the second day and in his homily, he encouraged the Coristas to be more committed and persevere in their Dominican vocation. The biblical foundations of the document Christus Vivit were expounded by Fr. Wenifredo Padilla, OP, with a very concrete and practical application of the salient teachings conveyed in the papal document. He further exhorted the Coristas to always go back to the community and not only to talk about the brothers, but most importantly to

THE MASTER’S HOMECOMING
By Br. Jimbo M. Mendejar, OP
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.

FEAST OF OUR HOLY FATHER ST. DOMINIC DE GUZMAN
By Br. Ian Melendres, OP

To celebrate the Feast of Our Holy Father Dominic on August 8, 2019, the brethren of the Dominican Province of the Philippines gathered once again for a grace-filled occasion. The whole-day affair started with the morning calisthenics and friendly games – volleyball and basketball – at the UST-Angelicum Gym. The Dominican brothers on initial formation, some Dominican friars, and some brothers from the Filii Sancti Dominici Philippinensis, Inc. actively took part in the friendly meet. When the games concluded, lunch was served at the refectory of the Santo Domingo Convent.

At 4PM inside the Santo Domingo Church, members of the Dominican Family and other guests flocked to listen to a sharing on the proceedings of the recent General Chapter of the Order of Preachers held in Bien Hoa, Vietnam last July-August 2019. While Br. Edmund Nantes, OP, gave the introduction, Br. Quirico T. Pedregosa, OP, presented the salient details of the said chapter. Among else, Br. Pedregosa, OP, reported the proceedings of the Election of the Master of the Order that elected Br. Gerard Francisco P. Timoner III, OP; to be the 87th Successor of St. Dominic and the First Asian and Filipino at that. Br. Pedregosa, OP then reiterated the pertinent legislations, and the concrete proposals of different commissions in the
General Chapter. To close the sharing, Br. Nantes, OP led the praying of the Jubilee Prayer for the 50th Anniversary of the Dominican Province of the Philippines. This was followed by the praying of the Holy Rosary, novena prayer in honor of St. Dominic and lastly, the Vespers.

At 6PM, the Minister Provincial of the Order of Friars Minor in the Philippines, Rev. Fr. Cielito Almazan, OFM presided over the Eucharistic celebration. Together with the Dominican priests, priests from other Congregations and the Priestly Fraternities of St. Dominic graced the celebration. Rev. Fr. Dexter Toledo, OFM delivered the homily stressing the need for Dominicans and Franciscans alike to be “mendicants for meaning” especially in evangelizing. Such entails a preaching that must be “effective and relatable” most especially to the young. And in celebrating the memory of St. Dominic, it is an apt reminder to treasure the friendship of Dominic and Francis, yet more importantly the mission and task they both shared and likewise handed down to their respective brethren.

After the Mass, an agape was held at the UST-Angelicum College Gym with a short program as a tribute to the new Master of the Order, Br. Gerard Francisco P. Timoner III, OP. The newly-elected Master reminded the Dominican Family that as preachers, “preaching is primarily who we are and secondarily what we do.” By the end of his short message, he asked for everyone’s prayers as he said: “(his) success is (our) success and (his) failures is (ours) as well.” Before the celebration ended, members of the Dominican Family and other guests took turns for a photo opportunity with the Master of the Order and to personally extend their felicitations.

UST HOSPITAL INAUGURATES ELEVEN-STORY ST. JOHN PAUL II BUILDING

On July 4, 2019, the University of Santo Tomas Hospital inaugurated the brand-new St. John Paul II Building, which will serve as an expansion of the current Private Division of the Hospital. Leading the ceremonies was no less than the Master of the Order of Preachers himself, the Very Rev. Fr. Bruno F. Cadoré, O.P., Grand Chancellor of the University.

Care, service, humility
In his homily, fr. Cadoré, himself a medical doctor prior to becoming a priest, reminded the medical staff and the Thomasian community about the theology of care in the hospital setting, particularly that which is found within a Catholic university. Reflecting on the Gospel of the Paralytic, the Master emphasized that “[the hospital] community...takes care of sick people, and in a certain way, the University hospital is entrusted by humanity to take care, in the name of humanity, of each sick person coming here.”
Recognizing medicine as the melting pot of brains and talents, Fr. Cadoré highlighted the need for technical competence and skills, but also stressed that this must be coupled with humility. “At one point, we all have to give all our knowledge, our energy, to take care [of the patient] and then, take a step back and let Him cure those [whom] He entrusted to us. This patient is not just your patient... and the profession of care requires this humility, to let the One who cares most, restore the patient.”

The Master likewise reminded the medical staff that more than just curing maladies, physicians and allied health professionals do something else for patients: “The care is always aimed at restoring the patient’s ability to carry out his or her health with confidence and support of all. We are here to take care, to cure sometimes, but more than all, to give once again confidence to each patient in his own life, his or her own capacity, ability to live among the human community.”

The dream and the patience

In his message, former Hospital Chief Executive Officer and incumbent University Rector Fr. Herminio V. Dagohoy, O.P., PhD said that the project was inspired “by a truly noble aim. It is the genuine dream in everyone’s heart to be of service to the Filipino people that kept this project going and in particular, to address the academic needs of the community of the University.”

Fr. Dagohoy thanked the Hospital administration for seeing the project through, and added that this new building “adds a new dimension to the Hospital as it continues to trailblaze in the areas of healthcare and service with the most highly trained medical specialists, with good hospital facilities and equipment, and competent and pleasant staff, which make patient experience more akin to getting well than feeling ill.” In a special way, the Rector thanked all those who worked for the building’s completion, such as the architects from the firm of former Architecture Dean John Joseph T. Fernandez, the engineers, the maintenance personnel, and security, all of whom “worked tirelessly to make this building presentable for us today.”

On its own two feet, standing proudly, in the service of humanity

UST Hospital Chief Executive Officer Fr. Manuel F. Roux, O.P., MHA noted that because the old edifice was meant to be a school building, it was not necessarily a perfect fit for a hospital setting. Thus, the dream was conceived to build one to house state-of-the-art facilities that will best satisfy the requirements set by regulatory and accrediting bodies.

Fr. Roux provided the audience with a glimpse of the history of the edifice and how the story was a journey of overcoming obstacles along the way: “The path to the dream was not easy.” Fr. Roux acknowledged that the edifice as it was inaugurated had several versions prior to its completion. “Today, the University of Santo Tomas Hospital continues to stand on its two feet, with no syndicated loan from any bank whatsoever, and continuously progresses,” claimed Fr. Roux. “This is largely thanks to our finance wizard,” pertaining to UST Hospital’s Director for Finance and Administration Assoc. Prof. Isidora A. Lee.

Fr. Roux highlighted that the reforms that began during the incumbency of former Rector Fr. Rolando V. de la Rosa, O.P., who was also the Hospital COO at the time of his leadership, have been carried on up to the present, in the form of the OpCom or the Operations Committee.

Fr. Roux likewise noted that it was during the Rectorship of Fr. Herminio V. Dagohoy, O.P., who also was instrumental in the Hospital’s financial recovery prior to his election as University Rector, that the plans for a new Hospital building were commissioned to former Architecture Dean John Joseph T. Fernandez. It was Fernandez’s firm that designed the present structure, with the construction contract awarded to Hilmarc’s Corporation.

All throughout the construction of the building, Fr. Roux highlighted that the cooperation of everyone ensured the unhindered operations of the Hospital and the continued formation of students from the Faculty of Medicine and Surgery, “within the framework of Catholic education in the Dominican tradition.” Added to these
educational efforts is the 2017 launch of the biannual, open-access Journal of Medicine – University of Santo Tomas (JMUST), “where the researches of our doctors can be published,” Fr. Roux said.

Finally, Fr. Roux highlighted that true to its mission, the UST Hospital intensified its outreach and indigency program. “Today, more than 1,800 patients benefitted from various programs that were given for free, such as child and adult wellness programs, hernia repair, breast cancer surgeries, thyroid surgeries, heart mission, and many more.” This initiative was recognized recently by HealthCare Asia Magazine, which awarded the UST Hospital the Corporate Social Responsibility of the Year 2019. Fr. Roux shared that “through this award, we were able to share our model to the Asia-Pacific community to inspire them to do the same so that together we can change the world of more of our less fortunate brothers and sisters.”

“The St. John Paul II Building is a testimony to the commitment of the UST Hospital to uphold and promote its tradition of compassionate healing and caring,” reiterated Fr. Roux.

Saints of healing

The new edifice bears the name of St. John Paul II, who visited the University in 1981 and 1995. Attributed to the beloved Polish Pope, who died in 2005, are two miracles of healing that led to his beatification and canonization: the miraculous healing of a nun and a woman, both of whom were terminally ill and were deemed beyond healing through medical means.

The old edifice, which began as the building of the College of Education, currently houses the Private Division. This edifice will remain to be part of the UST Hospital and will be named the St. Vincent Ferrer building. St. Vincent Ferrer is the 15th-century Dominican friar to whom hundreds of miracles of healing are attributed. In an article by Fr. Patrick Briscoe, O.P. in Aleteia, noted that in St. Vincent Ferrer’s lifetime alone, 873 miracles were already recorded, as well as at least 70 exorcisms, and 28 cases of raising people from the dead, as witnessed by Dominican Saint Antoninus of Florence.

UST VISITS LYCEUM OF CAMIGUIN

On the 3rd of July 2019, volunteers from University of Santo Thomas visited a humble school, the Lyceum of Camiguin and conducted activities for students, faculty and staff.

The volunteers of CCM from the said university were warmly welcomed by the faculty members of the school. The volunteers: Niel Evangelista the Team Leader, Dr. Madison Dominguez, Dr. Charlotte Amante, Lolit Amante, Arthur Malatag, and Althea Denise were assigned by UST to visit and conduct activities in the said school.

UST-LEGAZPI HOSPITAL CONDUCTS BLESSING AND THANKSGIVING CEREMONIES OF NEW BUILDING

by M. Mesias
http://www.aq.edu.ph/index.php?p=main&s=news&taskId=article&id=1436

On June 22, 2019, the University of Santo Tomas-Legazpi (UST-Legazpi) Hospital conducted a blessing and thanksgiving ceremonies of the newly erected Santo Rosario Building.

The program commenced with an opening prayer led by the hospital’s pastoral director Rev. Fr. Gallardo A.
Bombase Jr., OP. Then, Rev. Fr. Ernesto M. Arceo, OP, STL, PhD, delivered his welcome remarks. In his message, Fr. Arceo acknowledged all the people who rendered their hard work to make the Santo Rosario Bldg. another milestone of the UST-Legazpi Hospital. Furthermore, he also shared that the hospital’s strength, aside from its excellent medical doctors and consultants, is the compassionate and holistic healing of its patients.

The Santo Rosario Bldg. houses the San Vicente Ferrer unit which is an emergency room that has a minor operating room and isolation room. On the 2nd floor, there is an operating theater equipped with lights and built-in cameras which will be beneficial for educational purposes. There is also a nursery intensive care unit, a 14-seater dialysis center, a chemotherapy and blood transfusion unit. The endoscopy unit and the heart station will be transferred to the 3rd floor. The said floor will also house a chapel dedicated to Our Lady of the Rosary of Manaoag.

As discussed, the number of participants was composed of 103 capitulars including Fr. Pedregosa, 13 guests, the Secretary General and his assistants, 3 moderators, and 18 translators. Moving on, Fr. Pedregosa briefly gave the overview of what happened in the General Chapter. July 9 was the start of the assembly wherein the Opening Eucharist was celebrated and followed by the

---

1The Book of Constitutions and Ordinations of the Brothers of the Order of Preachers, Section 2, Chapter XIV, Art. IV

---
report of the Master of the Order and the Syndic. From July 10-13, three days were allotted for the election of the Master of the Order. The presentation and approval of commission proposals were discussed the following days, and on August 4 the General Chapter was concluded by the Holy Eucharist. The process of the election was mentioned and Fr. Gerard Francisco Timoner III, OP was elected as the 88th Master of the Order and the 87th successor of St. Dominic de Guzman.

The output of the said chapter discussed one of the significant topics on the “Synergy of Life and Mission in the Vocation of Preachers” wherein the newly elected Master of the Order, Fr. Timoner, emphasized the togetherness of the brethren in Mission. It also tackled about the Concrete Approach on the important issues in the Order such as the Upbeat development of PUST (Pontificia Università S.Tommaso D’Aquino), EBAF (Ècole biblique et archéologique française de Jérusalem), and the University of Fribourg. There are also certain projects under the Master of the Order such as DOMUNI Universitas OPTIC Humana Technologica and our very own UST Manila that were highlighted. In view of the chapter’s discussion, there were salient legislations such as the follow up on the restructuration of weak provinces, vice provinces, provincial vicariates wherein the Order has 36 Provinces, 7 Vice Provinces and 19 Provincial Vicariates. Added to the sharing of Fr. Pedregosa were the contribution to the fraternal life of the cooperator brothers, certain issues on the sexual misconducts and the Conventual Dimensions of Dominican Life where the synergy between fraternal life and apostolic ministry was mentioned as well as the discussion on the habitual residence in the community of the Province. Lastly, as Fr. Gerard stated; in the entire Order, there are 800 brothers in formation and the Order is composed of 6,000 friars. Due to lack of access to the formation of the same quality to the other provinces, the Special Fund for Formation was established inasmuch as the formation of brethren in the Order is the responsibility of every brother.

After the said sharing of Fr. Pedregosa, he invited all members of the Dominican Family to pray for the new Master of the Order and for a fruitful outcome of our mission.

**BR. ABOY IS THE NEW VARSITARIAN EDITOR-IN-CHIEF**

*By Br. Gian Linardo Mari T. Estrella, OP*

Br. Eugene Dominic V. Aboy, O.P. was recently named as the new Editor in Chief of The Varsitarian, the official student publication of the University of Santo Tomas (UST). Br. Aboy is a graduating student of the UST Ecclesiastical Faculty of Philosophy.

He is the first Filipino Dominican to hold the top editorial post of The Varsitarian since its foundation in 1926. Other Dominican alumni of The Varsitarian include: Fr. Norberto M. Castillo, O.P. (Religion Editor, 1971-1972; Managing Editor (1972-1973), Fr. Rolando V. de la Rosa, O.P. (Witness Editor, 1978-1979), and Fr. Virgilio A. Ojoy, O.P. (Witness Editor, 1979-1980; Associate Editor, 1980-1981).

Br. Aboy underwent a rigorous examination and a series of interviews before the selection committee composed of Palanca awardees, news anchors and established journalists.

Br. Aboy will serve as Editor in Chief of the Varsitarian for AY 2019-2020.

---

**August in DPP History**
*(Culled from the Archives of the Province)*

1587 August 16 – His Excellency Msgr. Domingo Salazar, OP, planted a wooden cross in a swampy place along the Pasig River. This served as the foundation of the first convent of St. Dominic. Having placed a foundation of three-thousand brick stones, a wooden church and house were erected under the name of our Holy Father. The new edifice housed our Fathers who before the convent’s construction temporarily lived as guests of the Friars Minor. The early Dominicans established the Convent of St. Dominic on January 1, 1588 with Fr. Diego de Soria, OP, as its first Prior. They immediately and canonically organized the Confraternity of the Most Holy Rosary. The image of the Virgin of the Most Holy Rosary, from whom the name of the Mother Province was taken, was placed at the side altar of the Church. Because of the Church’s poor planning and construction, it collapsed at the end of 1589. From the ruins of the old Sto. Domingo Church, a more spacious and more beautiful and stronger edifice was constructed. In 1595, Governor
General Luis Perez Dasmariñas donated a new image of the Lady made of ivory. The old image of the Blessed Virgin was then transferred to the Church's façade. In 1603, the Church, together with the convent, was destroyed by fire. Even the magnificently rebuilt Church did not escape the destruction caused by the earthquakes, once in 1645 and twice 1863. Despite these calamities, both images of the Virgin, the old and new, were miraculously saved. In 1712, the construction of the Chapel of the Most Holy Rosary at the side of the Church began.

Since the beginning, this convent of our Father St. Dominic has been the center of Dominican apostolate in the Far East. Many religious coming from Spain first gathered here for sometime before they were sent to the mission lands. Hundreds of Orientals have already been clothed here with the Dominican habit. Sto. Domingo Convent has been, excepting one or two, the site of all previous Provincial Chapters. This Church is the National Shrine of Our Lady of the Most Holy Rosary of La Naval de Manila.

On December 27, 1941, both Church and convent were ruined by the ravages of war and were razed to the ground by fire. But again the venerable image of Our Lady of the Most Holy Rosary was miraculously freed from destruction. She was brought to and temporarily housed at the University of Santo Tomas. The roving Dominican community later established themselves in Lingayen and at the same time put up the Novitiate and Studentate. After a while, they finally settled in San Juan del Monte, Rizal. On October 10, 1954, the eighth day of the Feast of the Most Holy Rosary, His Excellency the Archbishop of Manila solemnly blessed the new Sto. Domingo Church. The transfer of the image was done in accordance with our laws upon the decree of the Most Rev. Fr. Vicar General of the Order promulgated on October 29, 1954.

In 1958, the Novitiate was transferred from Hongkong to this Convent. The whole Studentate was later established in 1959. Finally, the Very Rev. Aniceto Fernandez, OP, Master General, canonically established the Studium Generale here on June 28, 1963. Source: Dominican Province of the Philippines Directory 1975.

1974 August 26 – The Our Lady of La Naval was declared principal patroness of Quezon City by the Sacred Congregation for Divine Worship.

1975 August 15 - Msgr. Mario Baltazar, OP, of Batanes-Babuyanes Prelature erected the new Parish of San Vicente de Camiguin. On the same day, he appointed Fr. Eduardo Negrete, OP, as the first parish priest.

The erection of the parish was done in view of the fact that the needs of the people of several barrios in Camiguin and Fuga islands could not be properly attended to by the pastor of the parish of San Bartolome of Calayan island on account of the great distances among these islands and the hazards in making the necessary intra-parochial negotiations. The decision to create the new parish was made after the Pastor of Calayan parish and Fr. Rogelio Alarcon, Provincial, had given their advice, opinion and consent. Source: D.I.R (Dominicans in the Philippines) - September 1975

1995 August 6 – Caleruega-Philippines Retreat Center in Batulao, Nasugbu, Batangas was erected.

1996 August 6 – Bahay Dominiko that served as the Provincialate of the Dominican Province of the Philippines was inaugurated.

1999 August 7 – The new Provincial Archives was inaugurated at Bahay Dominiko under the supervision of the Provincial Archivist, Br. Gaspar Sigaya, OP.
Sound System Project for the Shrine of Our Lady of the Rosary La Naval de Manila.

The Council approved the request from the Santo Domingo Convent for the installation of a new sound system at the Shrine of Our Lady of the Rosary La Naval de Manila.

Update on the SWOT pertinent to the Golden Anniversary of the Province

Br. Provincial presented what transpired during the SWOT activity facilitated by Mrs. Gilda Resurreccion held last 29 May 2019 at the IP Building. A copy of the collated outputs from the several committees was distributed.

The Council resolved that the Advisory Committee be furnished with a copy of the SWOT outputs for comments, though the final assessment be done by the heads of the Executive Committee.

On the Notification by the Dominican Brethren during our Institutions’ Engagements to any other Institutions where there is the Presence of a Dominican Community.

Br. Nantes communicated the openness of their community to give assistance to any of our Dominican institutions who may wish to engage in any other institutions in the Indonesian territory.

The Council resolved that the communities based in Indonesia and Sri Lanka be notified if by chance, any of our Dominican institutions engage with any other institutions within a territory where there is the presence of a Dominican community.

426th Provincial Council
2 July 2019

Nomination for the Parish Priest of St. Vincent Ferrer Parish in Camiguin Islands

Br. James Alamillo, OP, will be presented to the Archbishop of Tuguegarao for appointment as Parish Priest of St. Vincent Ferrer Parish in Camiguin Islands.

Approval for the additional budget on the ongoing construction of Letran-Calamba Senior High School building

The Council approved of the Request of Letran-Calamba for an additional budget on the ongoing construction of its Senior High School building to comply with government requirements.

BROTHE ON FOREIGN TRIP


2-7 Jul – Australia – Br. Ermito de Sagon, OP – To join in the benchmarking/trailblazing activity for the administrators of the University of Santo Tomas.


14-21 Jul – South Korea – Br. Jannel Abogado, OP – To accompany the Women’s Volleyball Team of UST on their travel incentive for having competed in the finals of UAAP Season 81 volleyball competition.


18 Jul-10 Aug – USA – Br. Edwin Lao, OP – To attend a leadership training conference and vacation.

20-28 Jul – Indonesia – Br. Paul Reagan Talavera, OP; Br. Dexter Austria, OP; and Br. Julius Paul Factora, OP – To attend the presbyteral ordination of Br. Valentinus Bayuhadi Ruseno, OP.


2-6 Aug – Guam, USA – Br. Julius Paul Factora, OP – Invitation of the SIFA Learning School in Barrigada, Guam for the blessing of their newly constructed building and facilities.

12-21 Aug – Sri Lanka – Br. Melencio Garcia, OP – To visit the local promoter of vocations in Sri Lanka and to attend the presbyteral ordination of Br. Asanka Melroy, OP.

14-21 Aug – Sri Lanka – Br. Roger Quirao, OP; Br. Mhandy Malijan, OP; Br. Ramon Salibay, OP; Br. Rudolf Steven Seño, OP; Br. Reynor Munsayac, OP; Br. Reginald Zamora, OP; Br. Ariel Adolfo, OP; Br. Rambang Ngawan, OP; and Br. Jaymar Capalaran, OP – To attend the presbyteral ordination of Br. Asanka Melroy, OP.

16-20 Aug – Sri Lanka – Br. Senen Ecleo, OP – To attend the presbyteral ordination of Br. Asanka Melroy, OP.

16-22 Aug – Sri Lanka – Br. Jose Fernando Bernadas Jr., OP – To attend the presbyteral ordination of Br. Asanka Melroy, OP.
19-23 Aug – South Korea – Br. Richard Ang, OP – To attend the 27th Conference of the Association of Southeast Asian Catholic Colleges and Universities (ASEACCU).

20-24 Aug – South Korea – Br. Felix Legaspi III, OP; Br. Ernesto Arceo, OP; and Br. Roman Santos, OP – To attend the 27th Conference of the Association of Southeast Asian Catholic Colleges and Universities (ASEACCU).

24-29 Aug – Philippines – Br. Valentinus Bayuhadi Ruseno, OP – To attend the presbyteral ordination of Br. Reynor Munsayac, OP, and diaconate ordination of Br. Michael Sales, OP.

Prior Provincial’s August-September 2019 Calendar

... continued from page 1

17 - Presbyteral Ordination of Rev. Asanka Melroy OP, Sri Lanka
23-25 - 1MBA Class, Letran Calamba
26-30 - JPCC’s Workshop on Human Rights and UN Mechanism, Calumpong, Iloilo City
28 - Presbyteral and Diaconal Ordinations of Rev. Reynor Munsayac OP and Br. Michael Sales OP, Sto. Domingo Church, QC
31 - Thanksgiving Mass of Fr. Reynor Munsayac OP, Bulacan

September

2 - Meeting with Cardinal Tagle, Manila
3-5 - National Convention on Laudato Si and Climate Change, Makati
7 - Recollection of OSB, Manila
8 - Mass at Regina RICA, Rizal
10 - Meeting of the Board of Trustess of Caleruega-Philippines, Bahay Dominiko
20-21 - 1MBA Classes, Quezon City
23-27 - Permanent Formation Program, Batangas

August Birthday Celebrators

10 Br. Fergie Joshua Lasugas, OP
13 Br. Julius Paul Factora, OP
17 Br. Jayson Gonzales, OP
  Br. Gary Ni-og, OP
18 Br. Manuel Roux, OP
20 Br. Franklin Beltran, OP
  Br. Reginald Zamora, OP
22 Br. John Stephen Besa, OP
  Br. Agus Syawal Yudhistira, OP
26 Br. Roberto Ceferino Pinto, OP
  Br. Arthur Dingel, OP
27 Br. Joseph Raquid, OP
29 Br. Adrian Adiredjo, OP
  Br. John Paul Sontillano, OP
30 Br. Pedro Tejero Gonzales, OP
31 Br. Tamerlane Lana, OP

DEATH IN THE FAMILY

We pray for the eternal repose of the souls of:

Mrs. Lilian Yap, who passed away on June 23, 2019. She is the mother of our Br. Jessie Yap, OP.

Dr. Venancia Arsciwal, who passed away on June 26, 2019. She is the mother of our Br. Giuseppe Pietro Arsciwal, OP.

FOR OUR DECEASED BROTHER

Per mandate by the Eleventh Provincial Chapter Statute 26, V, we kindly request all communities to include in the intentions of their Conventual Mass and Evening Prayer our deceased brothers during the anniversary of their death in the month of August.

August 4 - Br. Hector Mariñas, OP
  5 - Br. Vicente Cajilig, OP
  8 - M. Rev. Leonardo Legaspi, OP
  9 - Br. Amador Ambat, OP
28 - Br. Regino Cortes, OP
29 - Br. Manuel Piñon, OP

Thanks to our Brothers and friends who contributed articles and pictures for Phildom.

We in the secretariat will do our best to publish the PHILDOM newsletter monthly for all the readers. We apologize for any inadvertent mistake in the content of this newsletter.

Help us by sending your:
  » Creative comments
  » Articles and news
  » Thoughts to ponder
  » Suggestions for improvement

Fax to: 732-4652 or e-mail to: opphil@phils.op.org

All articles sent to the Secretariat/Phildom shall be given due consideration. Due to some limit in space however, we may not be able to print them all at once. It may come out at the forthcoming issues. Just the same we are grateful for the articles and newsbits. Please continue sending them; they will be most welcome.
GENERAL CHAPTER OF THE ORDER OF PREACHERS
Biên Hòa, Vietnam    July 7 to August 4, 2019
(From the Facebook photos of Ordo Praedicatorum)
TESTIMONIAL DINNER FOR THE MASTER OF THE ORDER, BR. GERARD FRANCISCO P. TIMONER III, OP, with the Brethren of the Dominican Province of the Philippines
5 August 2019, University of Santo Tomas, Manila
Presbyteral Ordination of Br. Valentinus Bayuhadi Ruseno, OP
on 25 July 2019 at Gereja Paroki St. Paulus, Bandung, Indonesia
and Thanksgiving Mass
on 27 July 2019 at Gereja Paroki St. Odilia, Bandung, Indonesia
7 August 2019
Vestition rites for the new members of the Priestly Fraternities of Saint Dominic.

Bishop Teodoro C. Bacani, DD

Chapel of Colegio de San Juan de Letran
Intramuros, Manila

Chapel of St. James School
Plaridel, Bulacan
Turn over ceremony of the Solar Energy System installation at the DPP offices by WeGen Distributed Energy Philippines as the initial response of the Province to *Laudato Si*, 7 August 2019, Bahay Dominiko, Quezon City
News in Photos

Dominican Family Dinner with the Master of the Order
UST-Angelicum College Gymnasium, Quezon City
8 August 2019, Solemnity of St. Dominic de Guzman
Dominican Father Gérard Francisco Timoner III, the first Asian master general of the Order of Preachers’ 800-year history, is a native of the Philippines. As the 88th successor of St. Dominic Guzman, Father Timoner was elected to a nine-year term July 13 at the end of the general chapter that gathered Dominican friars from all around the world in Biên Hòa, Vietnam. He succeeds French Dominican Father Bruno Cadoré.

Born in Camarines Norte, in the Philippines, Father Timoner, 51, is the former leader of the Philippine province of the Dominicans and has also served as an assistant master on Asia/Pacific matters.

In addition, he was appointed in 2014 by Pope Francis as a member of the International Theological Commission in the Vatican, which advises the Congregation for the Doctrine of the Faith.

In this interview with the Register, Father Timoner explains how his election reflects the Church’s growth in Asia and discusses the main challenges he is going to face in his nine-year term.

You are the first Asian leader in the more-than-800-year history of the Dominicans. And the fact that this general chapter was held in Vietnam also seems to be a signal of the order’s strong interest in Asia. What is Asia’s specific contribution to the Church and to the New Evangelization?

Some brothers told me that their decision to elect a master from Asia is a sign that the order is leaning towards Asia. It is true. The emergence of Church leaders from Asia is a sign of the growth and maturity of the Church in this part of the world, which has a great number of people — China and India alone have more than 3 billion inhabitants! So, yes, we are citizens of our original countries, but we are also citizens of the Kingdom of God!

Thus I am not comfortable with the idea that Asia and Africa are the “future” of the Church, as though Europe and America were its past or its present. The “future” of the Church is in any place where the Gospel needs to be heard, either because it is ignored in religiously indifferent societies or because the Gospel has not yet been adequately preached.

The future of the Church is also to be found in the young people who remain faithful to Christ.

Regarding Asia’s specific contribution to the universal Church, let me quote some data from my report, as regional socius, to the general chapter. Asia is the world’s largest and most populated continent.

All the major religious and ethical traditions of Judaism, Christianity, Islam, Buddhism, Hinduism, Confucianism and Taoism were born in Asia. The major religions of Asia, according to number of adherents, are Hinduism (25.3%), Islam (24.3%), unaffiliated (21.2%), Buddhism (11.9%), folk religions (9.0%), Christianity (7.1%) and others (1.3%).

On the basis of this demographic context, the Federation of Asian Bishops’ Conferences (FABC), in the official documents it has produced over the years, has identified six propositions that characterize a uniquely Asian ecclesiology:

1) the Asian Church is called to be a communion of communities that is 2) shaped by and responds to the immense diversity and pluralism of Asia, 3) undergirded by a commitment and service to life, 4) inspired by an overarching vision of harmony, 5) oriented toward a
threefold dialogue with Asian cultures, religions and the poor, and 6) seeking to build the Kingdom of God in Asia.

It seems obvious that these six propositions have a lot to say to the other continents, as well. Some members of the Church today seem to highlight differences that tend towards a divisive attitude — thus we need to remember that the Church is a communion of communities; that differences need not lead to division, but, rather, harmony. I also wish to note that, in Asia, the dialogue with cultures and religions necessarily includes the poor and the marginalized.

In your acceptance speech, you confessed to have been reluctant to accept your new mission when you found out the result of the vote. How would you explain such a feeling? What will be the most difficult challenges of such a mission, as you see it?

True, I was reluctant to accept the election at first. I told the brothers that I have a big linguistic handicap because I speak just one of the three official languages of the order: I speak English, but not Spanish or French. I thought I was not as talented as my predecessors, and I know that there were many qualified brothers present in this general chapter who speak all three, or at least two of the three, official languages.

I also felt I lacked the skills to solve the order's problems. I am neither the brightest nor the bravest brother in the chapter. Thus, when the secretary general asked me to meet the capitulars [participants in the general chapter] after the vote, I thought I would be foolish to say “Yes” and accept the election. Yet it was not foolhardiness that made me accept. It was rather the brothers of the curia who talked sense into my confused head. From what I remember, here is what they said: “We all sincerely prayed for the Holy Spirit’s guidance, and the brothers decided in good conscience. Unless your house is burning, you have to go down, meet the capitulars and accept.” Another brother hugged me and told me, “You are not alone — we are here.” Then the brothers accompanied me in prayer at the chapel. And I knew I had to accept, in faith, their decision.

The order has recently celebrated 800 years of existence. What does it mean to be a Dominican nowadays?

I believe that the order will remain strong, as it moves toward a new centenary, if it remains true to its original mission. The mission of the order is to help build the communion of the Church, the Body of Christ, as St. Francis and St. Dominic did when the Church was in dire need for a “new” evangelization in the 13th century.

How do we help build the Church, the Body of Christ? First, it is important to realize that we are only “helpers” or “assistants.” The primary Builder is the Triune God, the model and source of communion. We know that the simplest yet deepest theology of communion is the prayer of Jesus for unity, which reveals his will and mission: “I pray that they may all be one, just as you, Father, are in me, and I in you, that the world may believe that you have sent me” (John 17:21).

We recall that in our “Fundamental Constitution”: “The structure of the Order as a religious society arises from its mission and fraternal communion” (VI). Our mission and fraternal communion together constitute our nature: We are friars-preachers. Dominic’s vision for the order was clearly manifested when he asked Pope Honorius III to make a small but meaningful change to the bull of Jan. 21, 1217 [Gratiarum Omnium], that is to have the original word praedicantes (“persons who are preaching”) changed for the substantive praedicatores (“preachers”). Thus we can say that our mission is not primarily what we do, that is to preach, but who we are: preachers.

We serve the mission of helping build the Church through the charism given to Dominic and the order. More concretely, this means that a Dominican parish is one in which the communion of brothers shepherds the communion of the parish. A Dominican academic institution is one in which the communion of brothers leads the academic community in study, instruction and research. A center that seeks to implement the social teachings of the Church, that seeks to promote the peace of Christ through just relations, is a communion of brothers who seek to help people live according to their dignity as God’s children.

To be realistic, the diversity and differences among the brothers could sometimes weaken communion. But this, too, can become part of our prophetic service to the Church and society: It is possible to have differences and remain brothers ... without breaking communion.

In his recent book, written at the end of his mandate, your French predecessor, Father Bruno Cadoré, says that laypeople (who are very numerous in your order) are a crucial resource to face the Church’s current challenges. What do you think?

I agree with Frère Bruno. The lay faithful represent the majority of the members of the Body of Christ, the Church. The Order of Preachers, which is a part of the Church, has the same proportion. A majority of the members of the Dominican family are lay. Here in Vietnam, for example, there are about 400 brothers, 2,500 sisters and 117,000 lay Dominicans. ... This tells the capitulars to look more
closely into the important and indispensable role of the laity in evangelization.

What will be, ideally, your road map for the next nine years?

The master of the order does not determine the “road map” during his mandate; rather, it is the general chapter (of which the master of the order is president but votes as any other member of the chapter) which determines the itinerary of the order.

If I may use the term “servant-leader,” the role of the master of the order is to be a “servant” to the mission of the order, which is to help build the Church, the Body of Christ, and to “lead” the brothers in serving the same mission. The mission remains the same, but the contexts of the Church and the world change; so the general chapter determines the ways by which we could serve the mission in the here and now.

I hope and pray that in the coming years that the restructuring of the order, which we had begun years ago, will evolve towards a more intentional and deeper sense of communion. My predecessor, Frère Bruno, told us that we currently have 800 brothers in formation in the world. We must find ways to provide these brothers the same quality of education [that Dominicans have received in the past], because they are not just sons of provinces, but they are our brothers.

Solène Tadié is the Register’s Rome-based Europe correspondent.

---

**HOMILY ON PRAYER**

**17th Sunday in Ordinary Time**

By Br. Virgilio A. Ojoy, OP

Our Gospel for today says, “Ask and you shall receive. Seek and you shall find.” But why are some prayers not answered the way we expect them to be? Many people pray to win the lotto. They make promises to give half of the winnings to an orphanage or institutions of that sort. They even put the lotto tickets under the statue of the sleeping St. Joseph. But they do not win. Almost all politicians pray to win the elections but not everybody wins. Many who take the licensure examinations pray the novenas but not everybody passes the board examinations.

Does God really hear and answer our prayers? Maybe we should ask for some guidance from St. Thomas Aquinas, doctor of the Church, revered for his wisdom. He was a prayerful man. In fact, he composed many of the Eucharistic hymns that we use for benediction such as O Salutaris and Tantum Ergo.

St. Thomas, in his treatise on the Lord’s Prayer says that the Lord’s Prayer has five excellent qualities that are required in all prayers:

1. It must be confident. It must be full of faith. When we pray, we know that we are asking the Father who loves us, his children so much. We also know that what we are asking is for the good and not for destruction. That is why we can be persistent about it knowing that a father cannot refuse a persistent request that is justifiable. This was the attitude of Abraham in the first reading. If your earthly father who have weaknesses and vices, give you the best that they can afford, how much more your heavenly Father?

2. Our prayer must be suitable, meaning that a person should only ask what is good for him. Sometimes, what we ask for may not be good for us or for others. It is not proper to pray that someone be run over by a dump truck! Lotto might make us lazy and proud. Winning an election might turn us into a tyrant or a corrupt official.

3. Our prayer must be ordered. This means that we should ask the more important things first: spiritual things must be preferred over material things; heavenly things must take precedence over earthly things. “Seek ye first the Kingdom of God, and everything else shall be added unto you.”

4. Our prayer must be devout. It must come from the heart. It is not to be done with too many words. It must arise from charity which is love of God and love of neighbor.

5. Our prayer must be humble. We do not presume that we deserve what we ask for. “Lord, mabait ako, kailangang ibigay mo hinihingi ko. We believe that the granting of our prayers depend on the mercy and wisdom of God.

In sum, our prayers must come from our faith – faith that God is Father, that he is wise, and he knows best what is good for us. And that as a loving Father, he will always
give to us what is good for us and not the things that would lead to our destruction. And so we pray with humility, trusting that the answer to our prayers does not depend on our merit but on the mercy and power of a Father God who loves us.

Another insight that we can draw from praying to our Father is that we must behave properly as true children – docile, obedient, loving, lovable. By having these qualities, we dispose ourselves to more graces. We are opening our lives to God’s unlimited blessings. On the contrary, if we sin, we turn our backs on God and on his blessings. If we do that, how can we get what we ask for? I remember one time I was invited to bless a restaurant. I was having second thoughts then because normally restaurant blessings are done at 10 or 11 in the morning just before lunch. But this invitation was at 8 in the evening. When I arrived at the ‘restaurant’, all lights were out except for a very few. I noticed that the tables were not as big as those that are used for meals. They were round center tables surrounded with seats normally used in the living rooms or in the hotel lobbies. I asked the manager; “Is this a restaurant?” She said, “Yes, we serve food here”. But I insisted, “Is this a restaurant, because it looks like a beer house?” “Well, it is indeed a beerhouse,” I said, “I don’t bless beer houses especially if there are women scantily dressed seductively dancing on stage.” She begged, “But please Father, if I would have to kneel in front of you, I will just so that you would bless the place to drive away evil spirits here.” I said, “Well, you are the one bringing the evil spirits here with all the vices that you promote.”

I would like to end this homily with the words of a prayerful woman whose attitude in prayer exemplifies the five qualities of prayer developed by St. Thomas Aquinas. She said:

I asked for strength, and God gave me difficulties to make me strong.
I asked for wisdom and God gave me problems to solve.
I asked for prosperity and God gave me brains and a strong body which I can use to work to earn wealth.
I asked for courage and God gave me dangers to overcome.
I asked for patience and God placed me in situations where I was forced to wait.
I asked for love, and God gave me needy people to help.
I asked for favors, and God gave me opportunities.
I received nothing I wanted but I received everything I needed.

My prayers have been answered.

One of the greatest as well as most humbling realizations is that my life and existence is a gift from God. All that exists, from the sub-atomic particle to the purest seraphim owes their being from the Lord. If St. Thomas Aquinas defines justice as to give what is due, then existence is neither due to me nor to all of us. I cannot demand the Lord that He should create me to be the handsomest of all, the richest of all, and the brightest of all. Not even can I ask from Him to possess a face like a Korean actor! Then why did God create me?

The answer lies beyond the justice of God, and what is beyond his justice? It is His Mercy. If His justice asks for a “tooth for a tooth” and an “eye for an eye”, His Mercy enables one to “give to the one who asks of you, and do not turn your back on one who wants to borrow. (Matt. 5:42)” If justice is to “love your neighbor and hate your enemy,” (Matt. 5:43), mercy is to “love your enemies, and pray for those who persecute you (Matt. 5:44 NAB).” If God simply exercises His justice, I would not have had my being, but a God is “gracious and merciful, slow to anger and abounding in love and fidelity (Exo 34:6).” And I am here now, alive and kicking, because of God’s mercy. It is a gift precisely because it does not come from my merit and achievement, but freely given.

However, the first gift of life is not the only gift He grants me. The precious gifts keep coming: the gift of family, the gift of faith, the gift of (Dominican) vocation. This series of precious gifts is leading me to another even more precious gift: the gift of priesthood. Looking into myself, I am aware that I am far from worthy. I have been a sinful man, broken in many possible ways, and I have...
Every time I celebrate the Eucharist [thanksgiving], I shall give thanks to the Lord for the gifts of Mercy. As I have received the gifts, it is now my turn to share these gifts to others so that people of God may feel His Mercy. At the heart of the Eucharist is the thanksgiving over the most precious gift of all, the body and blood of Jesus Christ, being blessed, broken and shared. As I receive this precious gift, my lips proclaim the Word of God, and my hands lift the bread of life and the chalice of salvation, I shall offer my life, like the life of Jesus, to be broken and shared to nourish the people of God.

However, despite tremendous power and privilege the ordination brings, I keep confessing that I am weak, sinful, and not worthy. Thus, as I begin this new chapter of my life, I implore for God’s Mercy and yours.

DOMINICAN BLESSING

By Br. Eugene Dominic V. Aboy, OP

The 13th Century Dominican Blessing is a simple prayer yet remarkably rich in tradition. The text is attributed to Bl. Jordan of Saxony, but the prayer which we know today came from the "Early Dominicans: Selected Writings," a collection of original works from Dominican writers in the thirteenth century edited by Fr. Simon Tugwell, OP.

Upon first hearing this prayer when I was in high school, I thought it was originally intended for the handicapped and physically disabled. We usually pray for things we do not yet have, but oddly enough in this particular petition, we ask for eyes, ears, hands and feet. Nevertheless, this short yet meaningful prayer somehow encapsulates our Dominican spirituality.

Firstly, the Dominican blessing speaks about the importance of our body. It’s quite surprising that in an Order which gives premium on study and the intellectual life, there is no mention of “give us brains to think with.” (Perhaps it is already "assumed" that all Dominican brains are fully developed). During his time, St. Dominic strongly fought against the over-exultation of the spiritual at the expense of the physical. He understood that we think not solely with our mind, but with our whole body as well. We can see in his nine ways of prayer how body and spirit are harmoniously intertwined and are directed towards God.

Our bodies are not just lumps of meat that can be easily devoured. Every bodily activity is embedded with an intrinsic meaning which will inevitably lead to frustration and sorrow whenever we contradict it. For instance, if we go against our vows which are expressions of a spiritual reality, we become unhappy, for “we say something in our bodies which we deny in our lives.” In our society which has become more and more sexualized and obsessed with pleasure, we must rediscover this healthy appreciation of our body. Our prayer teaches us that our bodies are not mere matter subject to corruption, but spaces which communicate grace.

Secondly, the prayer speaks about our common life. Fr. Gerard Francisco P. Timoner III, OP, said that if one wishes to understand the Franciscans, one only needs to look at their founder St. Francis. But if one is to know St. Dominic, one must look at the Order and the Constitution that he established. And I think the best way to understand the Order is by looking at its prayer. Indeed, unlike the prayer of St. Francis which points to his person and emphasizes on the “me,” (make me a channel of your peace), our prayer points to the community and focuses on the “us,” (may God the Father bless us). The very words of the prayer itself express our insufficiency in facing our ministry alone. A lonely Dominican is a contradiction of terms. Like a single organic body which needs the help of its parts in order to function, we need each other for the salvation of others and of our own.

Finally, the Dominican blessing takes us from contemplation to action and back again. Only when we are blessed can we become truly a blessing for others. What starts as a blessing, healing and enlightenment turns out to be a work for salvation and peace. We ask for eyes in times when we fail to see God’s goodness, ears when we fail to listen, hands when we fail to reach out, feet when we become too frail, and mouth when we fail to speak to God and about God. Our prayer shows us that our path starts from God’s blessing, and ends ultimately in God’s embrace “to the Lord’s gift of the Kingdom.”
TEACHER-PREACHERS IN THE HOUSE!

By Br. Vince Stanley B. Iñigo, OP

#TEAMBAHAY! Yes, that was our battle cry as Dominican Student-Brothers had to stay in the Studentate for the months of June and July while the rest of the brothers had their Pastoral Exposure and Team Preaching. I thought for a while that it was quite an easy way out from responsibilities because our batch was excused this year in order for us to finish the Certificate in Teaching Program (CTP). I was wrong. Finishing the program was not a burden but was a challenging work especially for someone who is eager to pass the Licensure Exam for Teachers. Apart from that, I was learning not only within the four walls of the classroom but also from the wisdom of some elder brothers in the formation and from the newly-professed brothers who happened to stay with us for a month after their novitiate formation in Manaoag, Pangasinan.

I would admit that there was a bit of an “itchy” feeling upon staying for so long in the Studentate if there were no other things to do. I was convinced that I always had the urge to discover something new in other places. Since there were enough “free times”, I tried my best to satisfy myself in exploring the beautiful sites in Metro Manila and experience friendship among my closest circles by sharing stories. I have proven to myself recently that when I am with them, I surely will never be speechless because of the chitchats that we share with one another. What spiced up the summer break were some precious memories that I could laugh about like celebrating our third profession anniversary as a batch at the UST Hospital, being chased by a couple of bees in the Sunflower Garden of UP Diliman, having visited my parents for my mother’s birthday and my father’s Fathers’ Day treat, having recorded or taped some vlogs for the JF Habit, having been a “formator” of the newly-professed brothers, and many more.

The highlight of my summer break was the summer “advancement” classes. There were some who actually thought that I was also having an exposure somewhere else. Little did they know that apart from completing the modules in CTP, I was immersing myself in deep thought in finishing novels which I know for a fact would not be read once another school year begins. By means of these novels, my mind was opened to new perspectives. I may not notice in an instance how life-changing the authors’ words can be, but if my passion were stimulated by some readings, I know that the authors I read would always steer the wheel to help me get back on track for the right destination. They just inspire me to learn more about English, Philosophy, History and Literature. I might as well teach the same subjects, God-willing, once I qualify as a licensed professional teacher. No offense to those who love Math and Science, but I do love the subjects too, though they are second priorities. As to what I mentioned to our college Chemistry professor during my valedictory address, “Ma’am, I thank you for helping me enjoy learning, but I am sorry to say that Chemistry and I do not have any chemistry at all.”

While academic studies considered a prayer to be the heart of my religious vow as a Dominican, I was also able to reflect on my weaknesses too. I must admit that at the course of finishing our Certificate in Teaching Program, I would get agitated whenever I could not finish the things right. I have high expectations of myself. It is hard to call it ambitious but I tend to become stiff-neck at the achievements on things that catch my interest. As I prepare myself to become an educator, I also tend to overlook on some of the most important and more glorious moments in life. There were times that I would be walking too fast, leaving behind some memories of considerable efforts and necessary strength that I have to thank God for. I forget to savor moments. Even if I do not have enough knowledge in driving, I found myself speeding up in a race track, looking straight ahead and ignoring whatever are in the peripheries such as improving healthy relationships with neighbors. As I progress in my study life, I also forget that all students have something special to contribute. It is a big temptation to think that one can be better than the other if he only looks at one side of a coin. These things unfolded before my eyes. Borrowing the lines of the Disney animated film Mulan, I could also ask myself “when will my reflection show who I am inside?” It was just the right time that I stayed home for a while to pause, to reflect and to ask myself as to where I am today in my religious life.

There were times when I was tempted to disobey the rules of our formation house. I began to imagine of emptying my mind from these concerns by going to the places where I was not supposed to go. Thank God that I am always led back to the doors of the seminary. I also thought of my possible future. Whenever I would retire at night, I had the chance to recall the good and bad things that were done to me by those who had hurt me in the past. Since there were only few brothers who loved doing the house chores, I sometimes get enticed by the “care
free” life but these really are small things compared to God’s enormous love. I believe that no “weakness” is too strong to defeat the grace of God.

On July 5, 2019, it was providential that the 87th Master of the Order, Rev. Fr. Bruno Cadoré, O.P came over to the Dominican Studentate prior to his travel to Biên Hòa, Vietnam for the General Chapter. At first, we thought that his visit would not push through because we had been waiting for two hours at the corridors and community area. We also thought that the long-wait for the general cleaning (that is, emphasis on the word “GENERAL”) would be an exercise in futility. I considered it as a grace-filled day. While some Student-Brothers asked serious questions about the mission of the Order, I had the chance to personally ask Fr. Cadoré about the most striking places he had been to in the Philippines. I wonder if that was actually a premonition that the next Master of the Order would be coming from the “proud brown race” of Filipinos. Kidding aside, his visit may be a simple joy but I treasured it. His presence was a reminder for me to be more sincere and serious in my vocation as a Dominican. Nevertheless, I pray that the Order will thrive as Rev. Fr. Gerard Francisco Timoner III, O.P lovingly serves not only the brethren but also the Church.

In life, it seems but natural to have ups and downs, but as long as we are open to God’s love, we can always hope not to be lost. I may think of myself as immortal especially with anything that adds to my credentials like “OP” and “LPT”; but these make me remind myself that even Peter Parker’s uncle Ben speaks of “great power” that “comes with great responsibility” and Incredible Hulk whose anger can be tamed by his beloved woman. It is true, even the best falls down sometimes. Even Saint Paul tells us that “whenever we are weak, it is that when we are strong” – in God – and we “can do all things through God who strengthens us.”

A CLOSER ENCOUNTER WITH THE SAINTS AND OUR BLESSED MOTHER

By Br. Ace Villaruel, OP

Last July 27, 2019, my family and I including Br. Eugene Dominic Aboy, OP were privileged to have a pilgrimage in Europe which lasted until August 9, 2019. Asked to make an article out of it, I would like to share some experiences and reflections that I’ve had during the course of the pilgrimage.

Perhaps one of the most memorable experiences for me was when we were able to visit the tombs of the saints and the places they have dwelt upon. Some of them included the cell of our Holy Father Dominic in Santa Sabina, the house and tomb of St. Therese of Lisieux, the room and tomb of the incorrupt body of St. Pio of Pietrelcina, the houses and tombs of the Fatima children, the room of St. John Bosco, the room of St. Ignatius of Loyola and many others. To have visited these places and heard their stories again really felt like a closer encounter with the divine. They made me realize and remember just how real these holy men and women are!

And what does that remind us? We are called to that same holiness. In a world that tells us to be worldly, the saints remind the world what life is really all about. They stand as testaments to the reality of Christian life, being people like us in flesh and blood. They went ahead and successfully finished their race. Not all of them may have done great things, but all of them have loved greatly. I hope that we would try to imitate them in their love for Christ, and like the ‘little way’ of St. Therese of Lisieux, we would do our daily duties and the simplest of things with great love. After all, our good Lord does not deserve only half of our hearts.

If one would ask me as to the most beautiful place that we’ve been to, immediately I would say Lourdes! And it would be followed by Fatima. Those two Marian apparition sites are for me the highlights of this pilgrimage. These were the places where I personally felt more closely the loving presence of our Lord and our Blessed Mother. It was overwhelming to see again the place where our Blessed Mother appeared to St. Bernadette Soubirous and to the three holy children in Fatima, not to mention, seeing countless people from different parts of
the world, all praying the rosary as one during the nightly
procession.
Eventually, we have come to realize this one interesting
thing in both Marian apparition sites. I remembered when
we were in Fatima, Br. Eugene and I began searching for a
statue of St. Dominic de Guzman after my Salician-priest
uncle had just seen the image of St. John Bosco in the
array of saints surrounding the place. We were almost
frustrated — only to find out that the statue of our Holy
Father and Founder has after all, a special place inside the
Basilica. The same was the case in Lourdes; in front of its
Basilica lies the icon of St. Dominic de Guzman receiving
the rosary from our Blessed Mother. What a privilege for
us Dominicans! And probably, it was because of his special
affiliation with the rosary.

If we revisit the stories and messages of Lourdes and
Fatima, we would see that an important part of them was
the praying of the rosary. Our Blessed Mother in Fatima
even went to the point of saying how St. Francisco must
‘pray many rosaries if he wishes to go to Heaven’, and that
could give us a deeper appreciation of the rosary and its
importance, being that special gift that was bestowed to
our Order. I hope that we would find time to revisit the
story and messages of the Lourdes and Fatima apparitions
and the lives of the saints as they remain to be relevant,
instructive and inspiring. Surely, if we have time to read
about the likes of Plato, we must also have time to read
about our Lord, our Blessed Mother and the saints.

How do you welcome your brothers in your community?
Certainly, I would try my best to welcome them the
way I was welcomed by kind and generous elder brothers.
Recently, the student-brothers had their annual team
preaching in different places all over the Philippines and
upon return at the Studentate, they would share their stories
about their stay and the manner they were welcomed
and accommodated in by the brothers from different
convents and houses. Usually, they would extol kindness
and generosity accorded by friars, sisters and lay persons
that they had experienced during their team preaching.
This year I was assigned in Bicol and the community
of the friars there has a trademark of being kind,
generous, and dedicated to their ministry and regular
life. And I attest that this trademark is indeed true! Our
group was welcomed kindly, generously, and fraternally
by the brothers assigned there. My group mates and I
experienced a community that knows by mind and heart
how to welcome their brothers.

This experience I had with these brothers left an
imprint in me on how to welcome other brothers in one’s
community. It deepened in me the sense of community
life and the fraternity that exists among the brethren. As
I shared to others, I will cherish, nurture and pass down
this experience to the next generation. Like them, I would
try my very best to go an extra mile for the younger ones,
hoping that they would also follow my example.
This shows that one act of kindness becomes a catalyst
for change. It begins with a cycle of love among brothers.
And I hope that it lasts for a lifetime.
Below is an attempt to compile, although not definitively, the names of the Priors based on various sources. The succession of priors from 1588 to 1874 was derived from the 3-volume collection of the Acts of the Provincial Chapter of the Province of the Holy Rosary in the Philippines published by the Spanish Dominicans in 1878. The list of priors starting from 1878 to 1970 was based on various actas published by the Spanish Dominican Province between the said years. These actas were obtained from UST Archives and the Rare Books Section of the Institute of Preaching Library. The information gathered for the listing of Priors of Santo Domingo following the establishment of DPP is based on directories, references found in The Philippine Dominican, Dominicans in the Philippines, appointment letters, and souvenirs of La Naval de Manila—all of which were obtained from the DPP Archives. The author is indebted to Prof. Regalado T. Jose of UST Archives and Fr. Romulo V. Rodriguez, JCD of the DPP Archives.

The first Filipino Prior of the convent is Fr. Jaime Boquiren, OP who served in the said office from 1965-1968, less than 3 years before Santo Domingo was turned over to the Philippine province.

In 1970, both Fr. Jesus Mancebo and Fr. Rogelio Alarcon were asked by then Provincial Fr. Aniceto Castañon to resign from their posts and exchange assignments. Fr. Mancebo, who had just begun his term as Prior of Santo Domingo in that same year, was appointed to the Convent of the Holy Cross in San Juan while Fr. Alarcon, who had just been elected Prior of the said convent in San Juan in 1969, was appointed Prior of Santo Domingo in 1970. This information is according to Fr. Alarcon himself.

The current listing places Fr. Roger C. Quirao, OP as the 116th Prior of Santo Domingo Convent.

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Province</th>
</tr>
</thead>
<tbody>
<tr>
<td>1588</td>
<td>Fr. Diego de Soria, OP</td>
<td></td>
</tr>
<tr>
<td>1590</td>
<td>Fr. Alonzo Jimenez, OP</td>
<td></td>
</tr>
<tr>
<td>1592</td>
<td>Fr. Francisco de la Mina, OP</td>
<td></td>
</tr>
<tr>
<td>1594</td>
<td>Fr. Luis Gandulo, OP</td>
<td></td>
</tr>
<tr>
<td>1596</td>
<td>Fr. Diego de Soria, OP</td>
<td></td>
</tr>
<tr>
<td>1598</td>
<td>Fr. Diego de Soria, OP</td>
<td></td>
</tr>
<tr>
<td>1600</td>
<td>Fr. Ignacio de Sta. Maria, OP</td>
<td></td>
</tr>
<tr>
<td>1602</td>
<td>Bl. Francisco de Morales, OP</td>
<td></td>
</tr>
<tr>
<td>1604</td>
<td>Fr. Domingo de Nieva, OP</td>
<td></td>
</tr>
<tr>
<td>1606</td>
<td>Fr. Domingo de Nieva, OP</td>
<td></td>
</tr>
<tr>
<td>1608</td>
<td>Fr. Francisco de Minayo, OP</td>
<td></td>
</tr>
<tr>
<td>1610</td>
<td>Fr. Francisco de Minayo, OP</td>
<td></td>
</tr>
<tr>
<td>1612</td>
<td>Fr. Gaspar Zarfate, OP</td>
<td></td>
</tr>
<tr>
<td>1614</td>
<td>Fr. Juan de Leyva, OP</td>
<td></td>
</tr>
<tr>
<td>1616</td>
<td>Fr. Juan de Leyva, OP</td>
<td></td>
</tr>
<tr>
<td>1617</td>
<td>Fr. Miguel Ruiz, OP</td>
<td></td>
</tr>
<tr>
<td>1619</td>
<td>Fr. Miguel Ruiz, OP</td>
<td></td>
</tr>
<tr>
<td>1621</td>
<td>Fr. Mateo de la Villa, OP</td>
<td></td>
</tr>
<tr>
<td>1623</td>
<td>Fr. Melchor Manzano, OP</td>
<td></td>
</tr>
<tr>
<td>1625</td>
<td>Fr. Melchor Manzano, OP</td>
<td></td>
</tr>
<tr>
<td>1627</td>
<td>Fr. Baltasar Fort, OP</td>
<td></td>
</tr>
<tr>
<td>1629</td>
<td>Fr. Diego Aduarte, OP</td>
<td></td>
</tr>
<tr>
<td>1631</td>
<td>Fr. Diego Aduarte, OP</td>
<td></td>
</tr>
<tr>
<td>1633</td>
<td>Fr. Cristobal de Leon, OP</td>
<td></td>
</tr>
<tr>
<td>1635</td>
<td>Fr. Francisco de Herrera, OP</td>
<td></td>
</tr>
<tr>
<td>1635</td>
<td>Fr. Cristobal de Leon, OP</td>
<td></td>
</tr>
<tr>
<td>1637</td>
<td>Fr. Francisco de Herrera, OP</td>
<td></td>
</tr>
<tr>
<td>1639</td>
<td>Fr. Sebastian de Oquendo, OP</td>
<td></td>
</tr>
<tr>
<td>1641</td>
<td>Fr. Sebastian de Oquendo, OP</td>
<td></td>
</tr>
<tr>
<td>1643</td>
<td>Fr. Francisco de Herrera, OP</td>
<td></td>
</tr>
<tr>
<td>1645</td>
<td>Fr. Lucas Ruiz Montanero, OP</td>
<td></td>
</tr>
<tr>
<td>1647</td>
<td>Fr. Rafael de la Carcel, OP</td>
<td></td>
</tr>
<tr>
<td>1648</td>
<td>Fr. Rafael de la Carcel, OP</td>
<td></td>
</tr>
<tr>
<td>1650</td>
<td>Fr. Juan de los Angeles, OP</td>
<td></td>
</tr>
<tr>
<td>1652</td>
<td>Fr. Andres de Haro, OP</td>
<td></td>
</tr>
<tr>
<td>1654</td>
<td>Fr. Carlos Clemens Gan, OP</td>
<td></td>
</tr>
<tr>
<td>1656</td>
<td>Fr. Lucas Ruiz Montanero, OP</td>
<td></td>
</tr>
<tr>
<td>1657</td>
<td>Fr. Lucas Ruiz Montanero, OP</td>
<td></td>
</tr>
<tr>
<td>1659</td>
<td>Fr. Juan de los Angeles, OP</td>
<td></td>
</tr>
<tr>
<td>1661</td>
<td>Fr. Francisco de Molina, OP</td>
<td></td>
</tr>
<tr>
<td>1663</td>
<td>Fr. Diego de San Roman, OP</td>
<td></td>
</tr>
<tr>
<td>1665</td>
<td>Fr. Juan de la Paz, OP</td>
<td></td>
</tr>
<tr>
<td>1667</td>
<td>Fr. Juan de la Paz, OP</td>
<td></td>
</tr>
<tr>
<td>1669</td>
<td>Fr. Baltasar de Sta. Cruz, OP</td>
<td></td>
</tr>
<tr>
<td>1671</td>
<td>Fr. Diego de San Roman, OP</td>
<td></td>
</tr>
<tr>
<td>1673</td>
<td>Fr. Salvador de Sto. Tomas, OP</td>
<td></td>
</tr>
<tr>
<td>1675</td>
<td>Fr. Salvador de Sto. Tomas, OP</td>
<td></td>
</tr>
<tr>
<td>1677</td>
<td>Fr. Victorio Ricci, OP</td>
<td></td>
</tr>
<tr>
<td>1678</td>
<td>Fr. Juan de la Paz, OP</td>
<td></td>
</tr>
<tr>
<td>1680</td>
<td>Fr. Juan de la Paz, OP</td>
<td></td>
</tr>
<tr>
<td>1682</td>
<td>Fr. Bartolome Marron, OP</td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Name</td>
<td>Title</td>
</tr>
<tr>
<td>----------</td>
<td>-------------------------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>1684</td>
<td>Fr. Juan de Sta. Maria, OP</td>
<td></td>
</tr>
<tr>
<td>1686</td>
<td>Fr. Juan de Sta. Maria, OP</td>
<td></td>
</tr>
<tr>
<td>1688</td>
<td>Fr. Cristóbal Pedroche, OP</td>
<td></td>
</tr>
<tr>
<td>1690</td>
<td>Fr. Juan de Sto. Domingo, OP</td>
<td></td>
</tr>
<tr>
<td>1692</td>
<td>Fr. Juan de Sto. Domingo, OP</td>
<td></td>
</tr>
<tr>
<td>1694</td>
<td>Fr. Juan Ibañez, OP</td>
<td></td>
</tr>
<tr>
<td>1696</td>
<td>Fr. Cristóbal Pedroche, OP</td>
<td></td>
</tr>
<tr>
<td>1698</td>
<td>Fr. Cristóbal Pedroche, OP</td>
<td></td>
</tr>
<tr>
<td>1700</td>
<td>Fr. Juan de Sta. Maria, OP</td>
<td></td>
</tr>
<tr>
<td>1702</td>
<td>Fr. Juan de Sta. Maria, OP</td>
<td></td>
</tr>
<tr>
<td>1704</td>
<td>Fr. Juan de Sto. Domingo, OP</td>
<td></td>
</tr>
<tr>
<td>1706</td>
<td>Fr. Juan Martinez, OP</td>
<td></td>
</tr>
<tr>
<td>1708</td>
<td>Fr. Juan Martinez, OP</td>
<td></td>
</tr>
<tr>
<td>1710</td>
<td>Fr. Nicolas de Olmo, OP</td>
<td></td>
</tr>
<tr>
<td>1712</td>
<td>Fr. Bartolome Marron, OP</td>
<td></td>
</tr>
<tr>
<td>1714</td>
<td>Fr. Juan de Sta. Maria, OP</td>
<td></td>
</tr>
<tr>
<td>1716</td>
<td>Fr. Juan Caballero, OP</td>
<td></td>
</tr>
<tr>
<td>1718</td>
<td>Fr. Miguel de la Villa, OP</td>
<td></td>
</tr>
<tr>
<td>1720</td>
<td>Fr. Miguel de la Villa, OP</td>
<td></td>
</tr>
<tr>
<td>1722</td>
<td>Fr. Juan de Astudillo, OP</td>
<td></td>
</tr>
<tr>
<td>1725</td>
<td>Fr. Bernardo Basco, OP</td>
<td></td>
</tr>
<tr>
<td>1727</td>
<td>Fr. Juan Caballero, OP</td>
<td></td>
</tr>
<tr>
<td>1729</td>
<td>Fr. Geronimo Sanz Ortiz, OP</td>
<td></td>
</tr>
<tr>
<td>1731</td>
<td>Fr. Geronimo Sanz Ortiz, OP</td>
<td></td>
</tr>
<tr>
<td>1733</td>
<td>Fr. Vicente Salazar, OP</td>
<td></td>
</tr>
<tr>
<td>1735</td>
<td>Fr. Bernardo Ustariz, OP</td>
<td></td>
</tr>
<tr>
<td>1737</td>
<td>Fr. Bernardo Ustariz, OP</td>
<td></td>
</tr>
<tr>
<td>1739</td>
<td>Fr. Juan de Verea, OP</td>
<td></td>
</tr>
<tr>
<td>1741</td>
<td>Fr. Diego Saenz, OP</td>
<td></td>
</tr>
<tr>
<td>1743</td>
<td>Fr. Bernabe de la Magdalena, OP</td>
<td></td>
</tr>
<tr>
<td>1745</td>
<td>Fr. Domingo Quintana, OP</td>
<td></td>
</tr>
<tr>
<td>1747</td>
<td>Fr. Domingo Quintana, OP</td>
<td></td>
</tr>
<tr>
<td>1749</td>
<td>Fr. Domingo Rodriguez, OP</td>
<td></td>
</tr>
<tr>
<td>1751</td>
<td>Fr. Antonio Calonge, OP</td>
<td></td>
</tr>
<tr>
<td>1753</td>
<td>Fr. Antonio Calonge, OP</td>
<td></td>
</tr>
<tr>
<td>1755</td>
<td>Fr. Andres Melendrez, OP</td>
<td></td>
</tr>
<tr>
<td>1757</td>
<td>Fr. Ignacio Abria, OP</td>
<td></td>
</tr>
<tr>
<td>1759</td>
<td>Fr. Ignacio Abria, OP</td>
<td></td>
</tr>
<tr>
<td>1763</td>
<td>Fr. Francisco Casas, OP</td>
<td></td>
</tr>
<tr>
<td>1765</td>
<td>Fr. Francisco Casas, OP</td>
<td></td>
</tr>
<tr>
<td>1769</td>
<td>Fr. Emmanuel de San Jose, OP</td>
<td></td>
</tr>
<tr>
<td>1773</td>
<td>Fr. Domingo Bruna, OP</td>
<td></td>
</tr>
<tr>
<td>1777</td>
<td>Fr. Carlos Masvidal, OP</td>
<td></td>
</tr>
<tr>
<td>1781</td>
<td>Fr. Diego Martin, OP</td>
<td></td>
</tr>
<tr>
<td>1785</td>
<td>Fr. Antonio Robles, OP</td>
<td></td>
</tr>
<tr>
<td>1789</td>
<td>Fr. Pedro Martir Fernandez, OP</td>
<td></td>
</tr>
<tr>
<td>1790</td>
<td>Fr. Pedro Martir Fernandez, OP</td>
<td></td>
</tr>
<tr>
<td>1794</td>
<td>Fr. Pedro Galan, OP</td>
<td></td>
</tr>
<tr>
<td>1798</td>
<td>Fr. Jose Nuez, OP</td>
<td></td>
</tr>
<tr>
<td>1802</td>
<td>Fr. Gabriel de la Riva, OP</td>
<td></td>
</tr>
<tr>
<td>1806</td>
<td>Fr. Francisco Genoves, OP</td>
<td></td>
</tr>
<tr>
<td>1810</td>
<td>Fr. Francisco Martinez, OP</td>
<td></td>
</tr>
<tr>
<td>1814</td>
<td>Fr. Jose Collado, OP</td>
<td></td>
</tr>
<tr>
<td>1818</td>
<td>Fr. Francisco Mora, OP</td>
<td></td>
</tr>
<tr>
<td>1825</td>
<td>Fr. Tomas Rosal, OP</td>
<td></td>
</tr>
<tr>
<td>1829</td>
<td>Fr. Francisco Mora, OP</td>
<td></td>
</tr>
<tr>
<td>1833</td>
<td>Fr. Emmanuel Parrado, OP</td>
<td></td>
</tr>
<tr>
<td>1837</td>
<td>Fr. Emmanuel Parrado, OP</td>
<td></td>
</tr>
<tr>
<td>1841</td>
<td>Fr. Matthias de la Cruz, OP</td>
<td></td>
</tr>
<tr>
<td>1845</td>
<td>Fr. Raymundo Dalmau, OP</td>
<td></td>
</tr>
<tr>
<td>1849</td>
<td>Fr. Miguel Fernandez, OP</td>
<td></td>
</tr>
<tr>
<td>1851</td>
<td>Fr. Emmanuel Rivas, OP</td>
<td></td>
</tr>
<tr>
<td>1855</td>
<td>Fr. Francisco Gainza, OP</td>
<td></td>
</tr>
<tr>
<td>1859</td>
<td>Fr. Vicente Sales, OP</td>
<td></td>
</tr>
<tr>
<td>1863</td>
<td>Fr. Juan Gutierrez, OP</td>
<td></td>
</tr>
<tr>
<td>1867</td>
<td>Fr. Francisco Catala, OP</td>
<td></td>
</tr>
<tr>
<td>1871</td>
<td>Fr. Pedro Ricart, OP</td>
<td></td>
</tr>
<tr>
<td>1874</td>
<td>Fr. Pedro Trasobares, OP</td>
<td></td>
</tr>
<tr>
<td>1878</td>
<td>Fr. Bernardino Nozaleza, OP</td>
<td></td>
</tr>
<tr>
<td>1881</td>
<td>Fr. Francisco Govea, OP</td>
<td></td>
</tr>
<tr>
<td>1885</td>
<td>Fr. Matthias Gomez, OP</td>
<td></td>
</tr>
<tr>
<td>1889</td>
<td>Fr. Evaristo Arias, OP</td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td>Fr. Nicolas Ortega, OP</td>
<td></td>
</tr>
<tr>
<td>1906</td>
<td>Fr. Francisco Garcia, OP</td>
<td></td>
</tr>
<tr>
<td>1910</td>
<td>Fr. Pedro Rueda, OP</td>
<td></td>
</tr>
<tr>
<td>1914</td>
<td>Fr. Alfonso Botella, OP</td>
<td></td>
</tr>
<tr>
<td>1918</td>
<td>Fr. Julian Misol, OP</td>
<td></td>
</tr>
<tr>
<td>1922</td>
<td>Fr. Ulpiano Herrero, OP</td>
<td></td>
</tr>
<tr>
<td>1928</td>
<td>Fr. Julian Misol, OP</td>
<td></td>
</tr>
<tr>
<td>1931</td>
<td>Fr. Paulino Giraldo, OP</td>
<td></td>
</tr>
<tr>
<td>1934</td>
<td>Fr. Mariano Rodriguez, OP</td>
<td></td>
</tr>
<tr>
<td>1939</td>
<td>Fr. Peregrín de la Fuente, OP</td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td>Fr. Aurelio Valbuena, OP</td>
<td></td>
</tr>
<tr>
<td>1947</td>
<td>Fr. Patricio Rodrigo, OP</td>
<td></td>
</tr>
<tr>
<td>1949</td>
<td>Fr. Aniceto Castañon, OP</td>
<td></td>
</tr>
<tr>
<td>1951</td>
<td>Fr. Leopoldo Calvo, OP</td>
<td></td>
</tr>
<tr>
<td>1956</td>
<td>Fr. Pedro Gonzales Tejero, OP</td>
<td></td>
</tr>
<tr>
<td>1960</td>
<td>Fr. Aurelio Valbuena, OP</td>
<td></td>
</tr>
<tr>
<td>1964</td>
<td>Fr. Jesus Diaz, OP</td>
<td></td>
</tr>
<tr>
<td>1965</td>
<td>Fr. Jaime Boquiren, OP</td>
<td></td>
</tr>
<tr>
<td>1968</td>
<td>Fr. Aniceto Castañon, OP</td>
<td></td>
</tr>
<tr>
<td>1970</td>
<td>Fr. Jesus Mancebo, OP</td>
<td></td>
</tr>
<tr>
<td>1970</td>
<td>Fr. Rogelio Alarcon, OP</td>
<td></td>
</tr>
<tr>
<td>1971</td>
<td>Fr. Amador Ambat, OP</td>
<td></td>
</tr>
<tr>
<td>1973</td>
<td>Fr. Rafael Quejada, OP</td>
<td></td>
</tr>
<tr>
<td>1976</td>
<td>Fr. Rafael Quejada, OP</td>
<td></td>
</tr>
<tr>
<td>1980</td>
<td>Fr. Benjamin San Juan, OP</td>
<td></td>
</tr>
<tr>
<td>1983</td>
<td>Fr. Honorato Castigador, OP</td>
<td></td>
</tr>
<tr>
<td>1986</td>
<td>Fr. Honorato Castigador, OP</td>
<td></td>
</tr>
<tr>
<td>1988</td>
<td>Fr. Tamerlane Lana, OP</td>
<td></td>
</tr>
<tr>
<td>1991</td>
<td>Fr. Tamerlane Lana, OP</td>
<td></td>
</tr>
<tr>
<td>1994</td>
<td>Fr. Rogelio Alarcon, OP</td>
<td></td>
</tr>
</tbody>
</table>
1997 Fr. Roland Castro, OP
1998 Fr. Regino Cortes, OP
2001 Fr. Herminio Dagohoy, OP
2004 Fr. Pablo Encinas, OP
2006 Fr. Bienvenido Trinilla, OP
2009 Fr. Giuseppe Pietro Arsciwals, OP
2012 Fr. Giuseppe Pietro Arsciwals, OP
2015 Fr. Roland Mactal, OP
2018 Fr. Roger Quirao, OP – 116th Prior