"We are still in the General Chapter, enjoying worldwide diversity. Each brother is a great opportunity that God has given us to enlighten us in our mission of preaching. In this version of IDI, you will be able to read several interviews that express personal feelings and community dreams. Each capitular will return to his country with a different view of the Order, with hope and with the impetus of preaching inspired by the charism of St. Dominic. We invite you to read and comment on these interviews. We also invite you to narrate your pastoral experience through IDI for the Dominican Family. I thank the Communications team in Vietnam for their professional work, fraternity and joy. To Dr. Belen L. Tango, O.P. for collaborating with the translations in the Communications office. Each brother is a preaching, a communication of a God who reveals himself. Fr Javier ABANTO, O.P. General Promoter for Social Communication"

Br Gerard TIMONER, OP is the New Master of the Order of Preachers

The 88th Master of the Order of the Preachers

Biên Hòa (Vietnam), July 13, 2019

On July 13, 2019, the Order of Preachers welcomed the 87th successor of St. Dominic de Guzman, in the person of Fr. Gerard Francisco Parco Timoner III, O.P., a son of the Dominican Province of the Philippines and first Asian Master of the Order. The ceremonies took place in line with the Elective General Chapter currently being held in Bien Hoa in Vietnam.

In a message to the community gathered in Vietnam, the new Master of Order confessed to an initial resistance to the election. Had it not been for the prayers and the encouragement of the brothers, <<the answer would have been ‘no.’>> Recalling what Fr. Vivian Boland, O.P., Socius for Fraternal Life and Formation, <<=We have prayed for the Holy Spirit. We must trust the brothers.>>

Recognizing the challenges of the modern times, fr. Timoner said that the present times of the Church seem to point out a time <<=when the Church needs a Francis and a Dominic. There is a need for a new evangelization, and we are all called to do precisely that.>> To do so, fr. Timoner echoed the call of his predecessor, fr. Bruno Cadoré, O.P., for the Order to revisit its mission.

<<‘We are preachers [said St. Dominic].’ It is not what we do. It is who we are. Mission is not what we do. It is who we are. And if that is clear, everything will just follow. We are preachers even when we are not preaching. We are preachers even if we are not ordained. We are preachers even if we are sick. We are preachers even if we are doing serious research alone in our rooms. We are preachers when we are helping the less privileged. We are preachers. That is our identity.>>

The new Master of the Order called on the Dominican family to be in communion and to talk with one another, to overcome differences, and agree, <<=and once we have agreed, I think that is my job, to be the first among brothers to say ‘We should do what we have set to do.’>>

Fr. Timoner, who hails from Camarines Norte, was the immediate past Socius of the Master for Asia-Pacific and prior to that was the Prior Provincial of the Dominican Province of the Philippines. His formal assignment
in the Province is in the Priory of Saint Thomas Aquinas in UST, where was once the Vice-Rector for Religious Affairs and Rector of the Central (Interdiocesan) Seminary. In 2014, Fr. Timoner was named a member of the International Theological Commission by Pope Francis himself. As the new Master of the Order, Fr. Timoner now takes over as UST’s Grand Chancellor.

Please join us in praying for Fr. Timoner as he begins his term as Master of the Order of Preachers!

—From the University of Saint Thomas website

GERARD FRANCISCO TIMONER OP

“TO BE DOMINIC”

-Master of the Order

On which lines of the Order you would like to work in these 9 years of your mission as Master of the Order?

Frère Bruno told me that to be Master of the Order is for me to remain as who I am i.e., “Br. Gerard” but whose ministry is to be “Dominic” for the Order in the next nine years. “To be Dominic” means to lead the brothers in serving the mission of the Order i.e., 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, as you, Father, are in me and I in you... that the world may believe that you sent me (John 17). We recall that our fundamental constitution states: “The Order’s nature as a religious society derives from its mission and its fraternal communion” (LCO VI).

Our mission and fraternal communion together constitute our nature, we are friars-preachers. Dominic’s vision for the Order is clearly manifested when he asked Pope Honorius III to make a small but meaningful change in the Bull of 21 January 1217 i.e., to have the original word praedicantes (persons who are preaching) changed to the substantive praedicatores. Thus, we can say that our mission is not primarily what we do i.e., to preach but who we are, i.e., preachers. We serve the mission of helping build the Church through the charism given to Dominic and the Order. To be a bit more concrete, 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 lead the academic community in study, instruction and research; a center that seeks to implement the social teachings of the Church, that seek 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, 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, that it is possible to disagree without breaking communion.

I hope and pray that in the coming years, the re-structuring of the Order we have begun years ago will move towards a more intentional and deeper sense of communion. Frère Bruno told us that we have 800 brothers in formation — how do we provide these brothers the same quality of formation, because they are not just sons of provinces but they are our brothers. I once heard a beautiful saying from an African brother: it takes an entire tribe to raise a child. Perhaps it is good to ask this chapter and the entire Order, how big is this “tribe”? Our Constitutions remind us: the Order is a communion, not a federation, of provinces. It is important to note that this communion has two inseparable dimensions: affectus communis (affective communion) and effectiva communio, an effective or concrete communion.

How could we deepen this sense of communion so that we all become conscious that the work of the Order in Amazonia, for instance is ours as well; that the success of the institutions under the Master like the Angelicum, the Albertinum and the École Biblique is our success as well?

Br. Timothy told the brothers in his inspiring homily, “the role of the Master is to support the Provinces and the brethren to whom the Spirit calls to some courageous mission.” That is an important advice I need to remember in the next 9 years.

Which fears you had to overcome personally in order to say “yes” to the decision of The Elective General Chapter that had place in Biên Hòa 2019?

I told the capitulars that I believe the Master must have the capacity “to listen” to all the brothers. The brothers promise obedience to the successors of St. Dominic. But the Master does not only receive the profession of the brothers, he must also lead the brothers in obedience i.e., in obeying or listening to the Word of God, to the needs of the Church, to the decisions of the general chapters, etc. To do these, he must also listen to the brothers, as individuals or as communities; but I have big linguistic handicap because I speak just one of the three official languages of the
Order. I am not as talented as my predecessors, and I know that there are many qualified brothers present in this general chapter who speak all three, or at least two of the languages. I also lack the skills to solve the problems of the Order. I am neither the brightest nor the bravest brother in the chapter. Thus, I would perfectly understand if someone thinks that I was foolish to say “yes” and accept the election. Yet, it was not foolhardiness that made me say “yes”; rather it was the brothers of S. Sabina, specifically Br. Vivian, who talked sense into my confused head: “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...” (probably not his exact words, but those are the words I remembered). Br. Orlando hugged me and told me “you are not alone, we are here”. After these brothers accompanied me in prayer at the chapel, I knew I had to accept the decision of the brothers.

**What gives you happiness in these days? Br. Timothy asked to the Holy Spirit for a “cheerful master”?**

Br. Timothy ended his preaching during the Mass of the Holy Spirit for the election of the new master with the words: “The gospels said that disciples rejoiced when they saw the Lord. All of our preaching springs from that joy. Without joy, we are wasting our time. May the Lord give us a joyful Master.” I think Br. Timothy refers to a gift that all Dominicans must have: a capacity to preach evangelii gaudium, the joy of the Gospel. Thanks to God’s grace, I have experienced that joy in seeing the Lord, manifested through the fraternal embrace, support and love of the brothers present here in Vietnam; the prayers and kind words of support of the brothers and sisters from all over the world, including my family. They have been, for me, concrete manifestaTions of the Emmanuel, the Lord who is with us.


The head of the Government Committee for Religious Affairs of Vietnam, Vũ Chiến Thắng, held (July 8, 9hrs) a meeting with the Master of the Order, Br. Bruno Cadoré,

The Master of the Order thanked the State of Vietnam for allowing the celebration of the First Elective General Chapter of the Order of Preachers in Asia, in a non-Christian country.

For his part, Mr. Vũ Chiến Thắng stressed that the Communist Party and the State of Vietnam recognize the contribution of the Catholic faithful to the progress of the nation. In addition, over the past few years, the Vietnamese government and the Catholic Church have promoted links based on dialogue and the spirit of...
sharing mutual interest in strengthening the religious community and furthering the country’s development. The meeting is significant. Mr. Vũ Chiến Thắng greeted the friars with a beautiful floral arrangement and memorial plaques. The flowers delivered in the Hall of Honor of the Seminary complement the decoration of the building, full of Bamboo, this plant is the symbol of the Christian who has been bent by storms, but never broken, remains standing.

This protocolary activity was coordinated by the General Secretary of the Chapter, Bro. Joseph NGO SI DINH, O.P., who accompanied fray Bruno CADORÉ. A delegation of friars was also present: Bro. Joseph NGUYEN (Prior Provincial of Vietnam), Bro. Pablo SICOULY, Bro. Orlando RUEDA, Bro. Gerard TIMONER and Bro. Alain ARNOULD.

**INTERVIEW WITH THE MO**

-Bruno Cadoré

1. **How would you describe your experience as the Master of the Order?**

At the end of his mandate, brother Timothy said that he had made a great “pilgrimage” in the Order. This expression seems to me to be very accurate and I would be happy to use it to answer this question. To go from community to community, from province to province, and to discover the work of the grace of the Word, listened to and preached, lived and tirelessly contemplated, shared and offered: what a wonderful pilgrimage! It is to discover how the brothers, and all the members of Dominic’s family, desire to be all together “totally dedicated” to the evangelization of the Word. It is also a pilgrimage where sisters and brothers teach us how to follow Christ the Preacher in a world where it is not always easy to live, where

the human being must be in many places defended, respected, promoted and protected – a world where hospitality requires constant promotion. It is a profound joy to be able to discover in this way how Dominic’s sisters and brothers become “ambassadors” of God’s friendship, missionary disciples with Christ.

2. **Having visited all the provinces, vice provinces and vicariates of the Order all over the world, including meetings and interactions with other members of the Dominican family, there is no doubt that you have a good knowledge of the Order. Could you share with us in a few sentences what you think of the Order and the family?**

We are living in a time of profound changes, in lifestyles, in communication between people, in the articulation between individual persons, collective identities and the social community, in the pluralism of philosophical and religious references. It is also a time when...
many processes of interculturality are being developed. All this of course makes its mark on the lives of brothers and sisters, as well as on the lives of communities. It is by taking these changes into account that the Order wishes to serve God’s conversation with its people, and to contribute to the adaptation of evangelization to new contexts. In fact, I think that the vocation of the Order is particularly relevant because it calls us to enter into conversation with our contemporaries by proposing a method made up of friendship and compassion, contemplation and action to offer a hospitable “common home” for all, fraternal dialogue and a passionate common search for the truth. The world is seeking the truth, and the Order proposes to walk with all as a friend, seeking with all new paths to the truth, in the joy of brotherhood, as Saint Albert the Great said.

3. What do you see as the future of the Order in the 21st century?

In just two years’ time, we will celebrate the memory of Dominic’s Dies Natalis. And we will do so with the Mascarella table as a sign of gathering. This is my dream for the Order: to be an apostle of communion, serving the One who comes and gives his life so that all may be one – to be an apostle both of humanity’s ability to live in communion today, and of its ability to act to take care of the common home of all and for all. The future of the Order is to be an apostle of this communion which will be completely recapitulated from the last and first day.

4. Do you have any expectations for the General Chapter?

It seems to me that what every brother expects from a General Chapter is that it confirms us all in our vocation. Or rather, that it takes orientations that call us all, each to its own full measure, to confirm together Dominic’s purpose in today’s world, in the service of the Church’s mission. In addition, the fact that the Chapter is being held in Vietnam also reveals a number of challenges that are probably important for the Order. This will be the first time that a General Chapter will be celebrated in a place whose culture is not Christian: the challenge of meeting and dialogue in a multicultural and pluralistic world. It will be celebrated in a province where one third of the brothers are in initial formation with the challenge of integrating the younger generation into apostolic creativity. In this province, the vocation of the cooperator brother is quite present. There is the challenge of the fraternity of all, clergy and laity, which makes up the Church strengthened by the way of evangelization. Finally, there are a large number of lay Dominican Fraternities in Vietnam,
active and involved at many levels in the mission of evangelization – the challenge of promoting the laity in the permanent mission of evangelization that constitutes the Church. Evangelization: I think that the chapter of Biên-Hoà will continue to call the Order to its specific vocation of evangelization.

5. Briefly describe your experiences living in Santa Sabina for the past nine years.

Santa Sabina is a kind of “microcosm” of the Order: an international community, certainly; but above all, an intercultural community, including the crossing of the various “Dominican cultures”. It is an extraordinary experience of communion, with its joys and difficulties. Another experience is that of a community at the service of the Order’s vocation. It is a place where what ultimately must constitute our unity is revealed: to watch over one another so that each one, each community, each province, deploys the best of itself and can thus contribute to the apostolic zeal of a Church in a permanent state of mission. In Santa Sabina, we still experience the universality and diversity of the Church as it meets in Rome. Finally, there is the joy of living in this convent of origins, which is the place of the whole Order: joy and desire for unity of Dominic’s family, of a unity that is built with the common concern of evangelization, in the same way as the group of Jesus’ disciples when they learned as they walked with him to become the Church. Santa Sabina is the common house of Dominic’s family, a family “for evangelization”.

6. What is your farewell message to the Community of Santa Sabina?

It would be the wish that the community of Santa Sabina would always live this joy of being the house of the family of God’s friends, the house of Dominic’s brothers and sisters, house of the meeting of the two apostles of evangelization, Francis and Dominic. It should be a house from where we are to be sent into the world, to tell how God comes to visit his people and inscribes his own history at the heart of human history, a house from which the desire is drawn to gather worlds together in the joy of the Gospel, and to do so by drawing strength from the memory of Christ giving his life so that the world may have life. This so humble Christ as depicted from the door of Santa Sabina!

Interview done and published for Santa Sabina Newsletter active and involved at many levels in the mission of evangelization – the challenge of promoting the laity in the permanent mission of evangelization that constitutes the Church. Evangelization: I think that the chapter of Biên-Hoà will continue to call the Order to its specific vocation of evangelization.
our lives?

Of course, we ask the Holy Spirit to guide us, to inspire our meetings, our discussions, our decisions. And as we well know, the Lord will answer us, as he did for the prophet Isaiah: “Walk, and I will lead you on the paths where you walk”. It is therefore a question of asking the Spirit to accompany us both by giving us the confidence to trace our paths, and the faith that, like the Paraclete walking just behind us, with his hand on our shoulder, He guides and accompanies what we do. Basically, we ask Him to open our hearts so that we know, or better, that we believe that He is here among us. That this chapter of the Order is also its Chapter. This act of faith is perhaps the first "Act" of a chapter.

Guided by today's readings, and as always when we invoke the coming of the Spirit, we ask him to establish us in unity. We know from our personal or community experience that this is not always easy. It is not easy to take the path of reconciliation, the path of trust given once more to those who have disappointed us, sometimes deceived us or even betrayed us. It is not easy not to reduce anyone to what he or she may have done, but rather always to see them as a being with a continuous capacity to be born again. This is what the Gospel is basically talking about. Perhaps the most difficult thing is to let ourselves be convinced that we are "capable of communion, capable of unity, capable of reconciliation". To be convinced that we have this ability, because God wanted to create us in this way, in His image and likeness. We ask Him to establish us in unity, so that we may become one, as the Father and the Son are one. That we may be drawn forward by the very prayer of Christ to the Father.

Therefore, following the letter to the Philippians, we ask the Spirit to make us brothers and sisters. And it is quite clear that this is not about asking to achieve the "moral" prowess of considering one's brothers and sisters "in Christ", as we say so easily. It is really a question of imploping the inspiration of the Spirit who lives from Father to Son and from Son to Father, so that these magnificent traits of brotherhood that Paul describes may be established in each of us, and among all of us: mutual consolation, encouragement in love, tenderness and mercy, the joy of unity, the peace of humility, the determination to always say to the other: after you! Have the same mind among you.... In other words, let the Spirit put Christ's mind into your humanity. And this "after you" is not so simple when, during the discussions in this chapter, we seek the common good, while remaining convinced that we must also protect our own territory, our projects, our prerogatives, our successes, our image of the Order, our idea of the Church... Now, we must be in agreement before we can make a common request of the Lord: and this is indeed the work of the Spirit in our midst!

What are we going to ask him? How can such a reversal of knee-jerk reactions be achieved?
Perhaps we might answer that we will, first of all, ask him for unity, communion and world peace. The salvation of the world, in fact, nothing less. And to help us to put our brotherhood of Preachers at the service of this communion, in suffering and in hope for this communion. Basically, we will ask the Spirit to make Christ's prayer live in us, that prayer which he made on the eve of his passion. I pray for those you have entrusted to me. May they be one, and where I am, there may they also be. We will ask him to configure us to Christ the preacher, and thus to teach us what sort of preachers He desires.

Br. Bruno Cadoré

Mass of Holy Spirit - General Chapter Bien Biên Hòa 2019 (Vietnam)

The disciples are locked into the upper room because they are afraid. Jesus breaks through the wall, breathes the Holy Spirit on them, and sets them free to go on mission. We are like them as we pray for the Holy Spirit today. We are not locked in Bien Hoa by fear, even though we are advised not to go out! But each of us has fears that can imprison us and stop us going on mission.

What are our fears? It may be a fear of failure. If we embark on some ambitious project, will it fail? It may be the fear of leaving our comfortable and safe homes and going on mission to some dangerous place. We might be afraid of exploring difficult questions to which we do not have the answers. When Yves Congar was asked if his answers were right, he replied that he did not know, but the questions were right. Let us not fear difficult questions. We might be afraid, especially in the West, that our Provinces might not survive. Some older brethren are afraid of the young friars and their dreams.

So we pray to the Holy Spirit that we shall be freed from fear and leave our locked rooms to preach. We pray for what a previous master, Vincent de Cougesnogle called ‘le courage de l’avenir’, the courage of the future. If we do so, of course we shall be vulnerable. An English Dominican, Herbert McCabe, often said: ‘If you love you will be hurt; you may even be killed. But if you do not love, you are dead already.’ Yes, we shall be wounded. We may be killed, like blessed Pierre Claverie in Algeria. But the Risen Christ shows the...
That peace is destroyed when people are locked in small rooms of ideology. All over the world, people are retreating into small rooms and locking the doors. Conservative or liberal, traditionalist or progressive. The algorithms of the media lock people into bubbles in which we speak to the likeminded. The good and the bad; us and them.

Bruno has pointed out in his new book that this is exactly how the Cathars thought. Everything was black and white. There was the good God and the bad god. The pure and the impure. Dominic’s preaching began in calling them out of these mental prisons into the spacious creation of the One God who made everything. We need a Master today who prevents the Order from fragmenting into parties, and who loves the spacious truth of Catholicism.

The gospels said that disciples rejoiced when they saw the Lord. All of our preaching springs from that joy. Without joy, we are wasting our time. May the Lord give us a joyful Master.

fr. Timothy Radcliffe, O.P.
WE'RE IN A WORLD IN NEED OF THE GOSPEL.

Felicísimo Martínez Díez, O.P. is Capitular at the General Chapter of Biên Hòa 2019 (Vietnam). He answers some questions.

Modes of preaching today. Chapter intuitions.

I don't know if they are intuitions, but they are profound convictions. The new forms of preaching that the Chapter is emphasizing are:

1 » Preaching on the digital continent through networks. It is a preaching that is both urgent and effective. Urgent because it is a new culture. Effective because of its capacity for dissemination.

2 » Preaching through art, very important because of the closeness between aesthetic experience and religious experience.

3 » Preaching through the witness of fraternal life. It is a practical way of living the Gospel.

4 » How can this work of the Chapter be passed on to each friar in a mission post?

Fr. Schillebeeckx (Edward Cornelis Florentius Alfonsus Schillebeeckx O.P.) said that Dominican spirituality is learned by family contagion OP. The same thing happens with preaching. A preacher who enjoys preaching passes on his example. And he invites us to preach. There are delicacies that are only tasted after tasting them. That is what happens with preaching. You have to learn to enjoy it.

What do you want to say to the Dominican Family?

5 » We are in a world with little meaning. The Gospel is an inexhaustible source of meaning.

6 » We are in a world of growing painful loneliness. The gospel is an invitation to build community.

7 » We are in a world anxious for justice. For the gospel, its proclamation cannot be authentic without a commitment to justice. It is a world in need of the Gospel.
A MISSIONARY OPTION TO THE PERIPHERIES

Napoleón B. Sipalay Jr, OP. Prior Provincial of Dominican Province of Philippines, July 16, 2019

How is the General Elective Chapter going?

The General Chapter started the process of the works in different commissions and interim reports to the Plenary. I could sense that there are issues that the Relatio of the Master of the Order, reports from the different Provinces, other reports from DSI, IDYM, CLIOP, Petitions, Promoter General, Reports of Provinces, Socii and Officials of the Curia and other documents are helping a lot the capitulars to navigate what are the concrete realities the Order that we must creatively respond in our time. It is very important that the different commissions are setting the directions where they discerned together that the Order is called to be relevant in our time. A number of commissions are encouraging the capitulars to answer the question, “What do you want to speak for the direction of the Order in our time?”

What are the global challenges for the Order?

From the Relatio of the Master of the Order, the following themes were highlighted:

8 » On the Restructuration in the Order in terms of Government
9 » Synergies on Preaching, Mission Common Life, Study and Prayer
10 » Collaboration in terms of Initial Formation, collaboration of Provinces, Institutions under the Master of the Order, Members of the Dominican Family
11 » Solidarity Ad Intra (provinces/priories, houses, Dominican Family) and Ad Extra (local Church, Ecumenism and Interreligious dialogue)
12 » Custodian of hope (vulnerability, indifference, division).

From the different commissions, I sense that there is the need to reclaim the mission as who we are as preachers and how this impact our preaching. There is a need to reclaim our source of joy as preachers. There is also the need to respond in terms of the challenge of intergenerationality and interculturality. There is also the challenge on areas of vulnerability. However, there are many areas that are initially mentioned in the plenary discussions, namely:

8 » Impact of Social Communication to Our Lives as Preachers
9 » Justice and Peace
10 » Secularization and Religious Pluralism
11 » Different Contexts of Preaching
12 » Creation of Fraternity (as essential element in preaching the Gospel)
13 » Recognition of the Prophetic voice of the young ones
14 » From the culture of charity to a culture of solidarity
15 » The importance of the Dominican Tradition (integrate also the tradition of St. Thomas in our Preaching)
16 » The role of the cooperator brother in the renewal of the Order in the world.
What are the challenges of preaching in your region or province?

The challenges of the Province of the Philippines are in these four thrusts:

A Missionary option to the peripheries
In the spirit of itinerancy
Rooted in a deeper fraternal integration
Supported by quality formation.

A missionary option to the peripheries
The Trogir Chapter in preparation for the 800 years of the Order asked the question by whom are we sent. It is important to truly understand that a missionary does not carry a message originating from oneself but from the one who sent him. Christ sends a missionary for others. The thrust of the missionary option to the peripheries is important not only in terms of strengthening our small communities in the missions and overseas, but more so to “tilt” our resources so that we could better help our mission of preaching in these places.

Itinerancy
The geographical displacement is needed for itinerancy to happen. Itinerancy requires an authentic conversion of one’s life in order to respond to the greater call to the mission to the peripheries. Our challenge in the present thrust of the Province is the two-fold areas of study and apostolic life. Our study as contemplation of the truth calls for us to respond to the questions of our times where people are asked to stand for what they believe in. Our study is important because it liberates us to respond to the issues of our times. The need for apostolic life calls us to respond to needs of our mission. The need to review our present assignments will lead us to respond to new assignment which in both ways allow us to respond to the call of our times and our avenue to grow more in life as preachers. This itinerancy is prerequisite for our option to go to preach to the peripheries.

Other than the need for a geographical displacement we need an authentic conversion to bring wholeness to persons, places and issues in which the influence of the gospel is absent.

Deeper Fraternal Integration

The University of Santo Tomas Tradition and OneLetran Tradition, which are the institutions for the evangelization on education by the Province, are tangible fruits of this deeper call for integration. The prayer that we articulate everyday in our communal celebrations of the liturgy that we pray for “Our brothers and ministry” is one of the best ways to present this integration. The solidarity fund which we contributed has galvanized our brotherhood that we think as one Province that each entity especially those in difficult situations are attended for the apostolate of one community is the apostolate of the Province. The collaboration with the Dominican Family has always been an inspiration for us to understand that the renewal as an Order and enhancing the spirit of St. Dominic is best expressed when we worked together as a Family with our Dominican brothers and sisters. The task of oneness of mind and heart in our communities is our first mission – our preaching. The call to think and act as one Province – one Dominican Family - is a challenge that we will face for these coming years.

Quality formation
The Dominican Province of the Philippines has declared that our vocation promotions for our new candidates in formation and our brethren who are already professed in the Order are our
What are your feelings about a new Master of the Order elected in Vietnam?

I believe that a Master of the Order from Asia is a great choice because of the large number of young vibrant friars and other members of the Dominican Family who live and are in mission in the Asia Pacific region. The Order has been present in this part of the world for a very long time and in such a context, the gift of leadership to the Order from among the friars in Asia-Pacific, is truly an honour both for the ones giving themselves in service as it is for others who are recipients of the fruits of such a humbling journey. My sentiments therefore carry the distinct impression that although the Master of the Order is one person, it is the entire Asia-Pacific region that the Lord has ripened and risen to leadership of the Order at this time.

Which are the main peripheries that the sisters have as a preaching challenge?

The frontiers of challenge for our sisters are many:

- Some of these are at home within our convents regarding the diminishing capacity for some in more developed countries to engage the mission as we were used to in the past.
- For others at home, especially in the developing world, formation of our sisters that require specialized skills financial resources, and the renewal of our apostolates in the context of our present times is a huge challenge (sisters in mission on the continents of African continent, Southeast Asia, Latin America & the Caribbean)
- The grace and responsibility of our preaching in countries where there is intense conflict (the
Democratic Republic of Congo, the Central African Republic, Venezuela, Iraq, Syria, Palestine, etc.)

**A call to the Dominican Family**

That our collaboration with all members of our Dominican family is for us, a way of life that is itself our mission of preaching to which we invite others to bear witness to Christ. We embrace the new leadership of the Order in the person of Fr. Gerard Timoner, DSIC’s newly elected International Coordinator and Coordinating Council as well as all the new prioresses of each of our respective congregations elected to office this year. This call to renewal represented by the many changes of leadership in our respective family groupings is a wonderful stimulant for new undertakings and at the same time for deepening our roots in our life-giving traditions.

Sr. Marie Therese Clement, OP
International Coordinator, DSIC

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**FR. CHRISTOPHER EGGLETON, O.P. SOCIUS FOR USA**

**How does the General Elective Chapter Look to Me from Outside:**

Following our General Chapter using my computer and discussion with the brothers and sisters here at Santa Sabina, I am impressed with the communal spirit of joy and prayerful cooperation with the graces the Holy Spirit is offering, including in the election of our new Master friar Gerard Francisco Timoner, III. His humility and other gifts, talents, contemplative nature and experience are in clear evidence.

**The global challenges for the Order are:**

The encouraging of increased understanding of the Dominican family to learn to engage in disruptive technologies for the sake of the Holy Preaching;

The encouraging of a simplicity of life as a witness to our vows and to the ubiquitous presence of temptations to fall into secularism which keeps us from being credible in our preaching. As Master emeritus, br. Bruno has said, "It is impossible to preach the Kingdom without the poor." I add, "...and without living our vow of poverty."

Creative responses based upon seeking justice for those of our world who are, inside or outside of their country of origin, refugee migrants, suffering repudiations, lack basic necessities, being viewed and treated as ‘less-than-human, and not experiencing the dignity all peoples deserve; As Dominicans, we never cease studying and being formed into the humanity of Jesus Christ. Continuing to strengthen each of our entities and the local communities to hold fast to the search for knowledge which causes its accompanying contemplative approach in an authentic continuing education intellectual life; To some significant extent, the prayer and preaching of the Rosary is not being used in the way it was intended centuries ago in the beginnings of our Order, namely, for the sake of evangelization;

The need to address the evil of slander in using social communications with its preference to lambaste anyone who may disagree with another, as evidenced in angry and caustic insulting of one another, and lack of respectful dialog in the political sphere on a global level. This is
especially critical since xenophobia and other attitudes fomented by an unwillingness to reason and dialog are occurring in an increasingly trigger-happy nuclear atmosphere;

Being conversant with the signs of the times and not succumbing to a drive to be 'politically correct' in our preaching. By doing so, we run the risk of not preaching_veritas;

The proliferation of guns and other arms in countries, and in the sale of arms. We have a voice for justice and for peace, and our voice should be broadcast with fire and vehemence, including the new yet very crucial issue of global warming, its short- and long-term consequences, and taking action to diminish the warming process;

The reality of inappropriate sexual acting out on the part of members of our Order of Preachers and Dominican family. This includes the evil of the sexual abuse of minors or anyone else. We are called to celibacy and it is worth the dialog among us to support one another in prayer, study, discussion, and preaching.

3. The Challenges of Preaching in my Region:

At times, people of the very Left Wing or Right Wing ideologies are difficult to negotiate in preaching since many of these persons will tend not to listen if they do not hear what they want to hear about Sacred Doctrine, Virtuous Living, or the Call to truly Promote Life in all of its forms, including the feeding of the Hungry Poor and the Migrant;

Secularism and Individualism, where self-sufficiency and the prevalence toward egotistic thinking;

Making sure to connect with others on a human and faith level, especially in administrative ministry where one can get lost in the paperwork;

The reluctance of many brother friars to break open the Word together in preparing for homilies and other preaching.

4. Something to Add:

Our Master emeritus, br. Bruno, wrote and spoke a great deal about preaching and promoting "a sense of belonging." In the gift of our lives for the good of the Holy Preaching, are we working to ensure that those with whom we minister know that they belong – belong to us, to being a part of the preaching, and to God? Are we sharing Dominican hospitality on this deeper level? I believe asking ourselves if we have the intention to invite others into the holy preaching just as they are is what St. Dominic did again and again, including those who at first rejected his message of the Gospel in Jesus Christ.

APOSTOLIC LIFE IN THE ORDER OF PREACHERS

And since we become sharers in the mission of the Apostles, we also imitate their life according to the manner designed by St. Dominic, remaining unanimous in our common life, faithful to the profession of the evangelical counsels, fervent in the celebration of the liturgy, especially the Eucharist and the divine office, and in prayer, assiduous in study, persevering in regular observance. LCO 1, § 4.

Fray Orlando RUEDA, O.P. Socius for Apostolic Life

1. PREACHING: THE UNIVERSAL MISSION OF THE ORDER

In the closing of the Jubilee of 800 years, the Congress for the Mission of the Order, held in Rome with the participation of more than 600 members of the different branches of the Order, recognized and reaffirmed the "mission forums", gathered and represented in more than 40 different ways of the same universal preaching of the Order. But in the same way, one of the great and deepest affirmations in this Dominican universal meeting was that of recognizing and reaffirming that the apostolic life of the Order is the proper way (style) of life which has to identify
That is why Dominic makes this model his own way of preaching and he will transmit it to his Order; hence the importance of this historical and spiritual moment, of great transcendence, to turn preaching upside down and awaken the birth of a new charism of preaching in the Church, as will be the Order of Preachers. On this particular evangelizing method of St. Dominic, one of his first disciples, the young William of Monferrato, affirms that: "Many times I spoke with him about the means of salvation for ourselves and others. Dominic put into practice his firm convictions about how to carry out evangelization. His intuition of the coherence in the Gospels between mission and the lifestyle led by Christ came to him. In the 13th century the Church struggled against Cathar expansion with peaceful doctrinal means in which, in addition to Bishop Diego de Osma y Domingo, Arnaldo Almaric also stood out. In 1207 he gathered a group of twelve abbots and thirty monks to organize the so-called "holy preaching" following the recommendations of Diego and Dominic: To fight the Cathars with the same weapons: poverty, humility, social assistance and the doctrinal and dialectical confrontation with those who called themselves "perfect".

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2. PREACHING ACCORDING TO THE APOSTOLIC MODEL

When we speak of "Apostolic Life", we often think of it as the "apostolate" or the "apostolic activities carried out by friars and communities. And in a certain way it is, but the Constitutions already make a concrete reference to the "life of the Apostles".

2.1 Live like the Apostles:

We know the exact moment when this conviction first manifested itself in the origins of the Order and became the particular way for St. Dominic to preach the word of God. It was in June 1206, when Diego and Dominic encountered the Cistercian legates in Montpellier, who asked them for advice, discouraged by their failure to preach. Diego and Dominic's answer was precise: "You are not acting in the right way and you will never be able to bring these people back to the faith only by speaking to them, because they are much more inclined to doubt because of the bad example you see". For heretics, an authentic preacher of the Gospel was the one who lived according to the apostolic model.
2.2 The witness of life as authentic preaching:

Therefore, our apostolic life does not consist solely in the activities we carry out but it is our STYLE OF LIFE, since it is precisely that witness of life, the "Sacra Prædicatio", which speaks for us. Saint Dominic's success as a preacher was his way of life; it is interesting to confirm that in his canonization process the witnesses never mentioned his miracles but rather his way of life, his eloquent TESTIMONY OF LIFE which attracted everyone to him as a shining light emanating from his whole being. Therefore, the fundamental basis of our preaching is the way of life of each friar, nun, sister, lay person, fraternity, community, convent or province of the Order.

2.3 Preach more what we are than what we say or do.

Damien BYRNE insists that the 'magna carta' of the preacher was traced by Paul VI in Evangelii Nuntiandi: "When Paul VI speaks of 'preaching by witness, by word and by individual communication of the Gospel from person to person' he is describing Dominic's programme. Hence the first and means of evangelization is the witness of an authentically Christian life, given to God in a communion that nothing must interrupt, equally consecrated to one's neighbor with limitless zeal. “Contemporary man listens more willingly to those who bear witness than to those who teach.

3. APOSTOLIC LIFE AS A PROJECT OF LIFE

The apostolic life in the Order is not limited, therefore, to a chronogram of activities, not even the activities themselves; it is the Project of Life proper to every community of the Order: In order that community life may serve the apostolate and be enriched by the work of the friars, each convent should draw up its own program or project of apostolic life. The life plan of each brother and each community in the Order is closely related to this "Sacra Prædicatio", since the commitment consists in inscribing this program in a dynamic that surpasses it and contains it: the dynamic through which a community of friar preachers intends to achieve the concrete realization of a "holy preaching" of the Order of Preachers... through which a community speaks for itself....

4. APOSTOLIC LIFE: LIFE-MISSION BALANCE

The indissoluble bond and balance that must exist between our life and mission has been one of the themes on which the last General Chapters have insisted the most. It is indisputable that there is a deep and intimate communion between our way of living and our preaching. The last General Chapter of Bologna stressed the importance of renewing this indissoluble link between fraternity and mission, as an expression and authentic manifestation of our charism and mission as preachers: Fraternal life is constitutive of the identity of the preacher. Unanimity of heart and mind is an eloquent form of preaching, since it gives credibility to mission. How can we preach God's love without building community with the brothers? The mission of the Order is a living witness and constant proclamation of unity, with life and with our actions: Preaching in communion of life and mission. The apostolic life must aim at this objective, at achieving communion in every convent,
house, province and at projecting that communion to the world, to the people of God: Preaching through fraternity leads us to involve the human community in having confidence in its own capacity for integration in the unity of a communion, initially given, and being founder of the same possibility and of the richness of its diversity.

LISTEN TO THE WORLD
Br. Luis Javier Rubio Socius of Master for Latin America and Caribbean

How is the General Elective Chapter being lived?

With joy and hope, joy because it is a joy to see so many brothers gathered, dialoguing, planning, choosing together always thinking of the good of the Order and of the Church, and with hope because everything indicates that with the election of the new master and with the decisions that are being taken we want to update the project of our father Saint Dominic, that the Good News, the Gospel, was known by every man and woman, they knew the God of Jesus Christ and his message of salvation, justice and peace.

What are the global challenges for the Order?

It seems to me that the first is to listen to the world, to know it deeply, and to share with it its joys, sorrows and hopes, to be able to preach not only with the word but with the life of the communities that fraternity and friendship is possible.

What are the challenges of preaching in your region or province? To accompany the processes of justice in a region showing the most inequality in the world, to announce the good news to those who live in situations of “displacement” and to create awareness among those who have religious, political, social and economic “power” to work together in favor of every human being, who is the object of attention of our Lord Jesus Christ.

4. If you have something you would like to add, please write it down.

It seems to me that today the order is called to enrich the theological reflection of the Church with those elements proper to our tradition: Thomistic anthropology, the (democratic) communitarian government of the Order, the struggle for justice from the contribution of the School of Salamanca, etc... all of them will surely do much good to the Church and its service to the world.

-Br. Luis Javier Rubio Socius of Master for Latin America and Caribbean

“FLAT WORLD”

“LET THE WORD GROW”

Francis Javier Nguyễn Minh Nhât, O.P. (Web Master of the Dominican Province Queen of Martyrs of Vietnam)

I was ordained a priest 10 years ago and worked 8 years in line with the office of the provincial communications officer. As a result, you can see that most of the time I work online. Online in the office (average 8 hours/day), online by phone, all day... In the online space, we call it "flat world". Everyone "looks" at each other, even if it's on the other side of the world. And, of course, we can talk, learn about everything related to our friends. In Vietnam, for now I can still see Javier (Promotor Mass Media), then in Santa Sabina and even in his office, if you want, just
activate the video chat... In the online space, I also communicate with all kinds of people, even people who do not go to the parish. The mailboxes are always full of questions to answer, for those who are full of confidence or puzzled about the structures of life, about religious life, etc. Some people who want to be anonymous, but cry from the heart to give them a space online, want to alleviate their feelings. In general, even if it does not "catch the face of happiness" as in real communication, cyberspace remains a place full of positive and valuable time for us, because of the salvation of souls. soul! So I love my apparently playful work. Cyberspace. I am also sure to say that it is a land full of opportunities for preachers. There, too, we have to learn to integrate "with the culture", so that it is appropriate for the community. In Vietnam, we have the phrase "every tree by flower, every house by its offspring. So many times I have to consult friends online about what I don't know. Learn from young people how they use their language, for example. Consult experts to know how to organize a live broadcast of a conference, how to make a Taize room online, ... And I also regularly reduce my multimedia products to make them more or more reasonable, meet the needs of viewers, people who need... From the online space, more people know me. And that's the beginning of other practical contacts. Once, I played the role of guide to bring my brothers to the monastery to make a trip across the country. They all surprised me when I got somewhere where I met friends and received support from them. They don't know that in those communications, there are times when they are just the first meeting in their lives, but they have become accustomed to all ages! Where is the opportunity especially for those who are associated with the mission of preaching the Word as you are, the line of theology as we are. It is important to control these solidarities and especially to maintain a positive attitude towards work. The Church, which is considered as an elderly mother, sometimes loses wounds from the soul to the body. I love the Church, I must find the most positive way to help my mother cleanse, calm and heal those wounds. In the online space, sharp injuries are no less. We want to survive and go there to be good, we must start by thinking positive and gradually by positive action!
Calendarium Liturgicium
Ordinis Prædicatorum

AUGUST

2 Augustus
B. Ioannis
martyr S. Dominici

15 Augustus
S. P. Dominici
presbyter

17 Augustus
S. Hyacinthi de Polonia

18 Augustus
B. Maximilian (Mamæs)
presbyter, beatæ Mariae

23 Augustus
S. Rosæ (Flores) de Læna

28 Augustus
S. Augustini
presbyter et doctor

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Curia Generalizia
Fratres Ordinis Praedicatorum