



prayers for a General Chapter

InfoCLIOP 9, the bulletin of the Order's International Liturgical Commission



PRAYERS FOR THE GENERAL CHAPTER

See InfoCLIOP 9, the bulletin of the Order's International Liturgical Commission, for the traditional prayers for a general chapter as well as suggestions about how these prayers might be used at different moments in the Liturgy of the Hours and at the Eucharist.

PRAYERS FOR THE GENERAL OR PROVINCIAL CHAPTER AND THOSE GOING TO IT

The Prayer "Adsumus"

This prayer of the Mozarabic tradition, Adsumus, was used at the Fourth Council of Toledo (633), and, following the reforms of the Second Vatican Council, was inserted in the liturgical Rite for the celebration of Councils. It has long been used for capitular assemblies of monks and canons. Its use is suggested before an important session of a General or Provincial Chapter.

We have come, O Lord, Holy Spirit, we have come before you, hampered indeed by our many and grievous sins, but for a special purpose gathered together in your name. Come to us and be with us and enter our hearts. Teach us what we are to do and where we ought to tend; show us what we must accomplish, in order that, with your help, we may be able to please you in all things.

May you alone be the author of our judgments, and the One who completes them, who alone with God the Father and his Son possesses a glorious name.

Do not allow us to disturb the order of justice, you who love equity above all things. Let not ignorance draw us into devious paths. Let not partiality sway our minds or respect of riches or persons pervert our judgment.

But unite us to you effectually by the gift of your grace alone, that we may be one in you and never forsake the truth. Since we are gathered together in your name, so may we in all things hold fast to justice tempered by mercy, so that in this life our judgment may in no way be at variance with you and in the life

to come we may attain to everlasting rewards for deeds well done. Amen.



Eucharist of the translation of Saint Dominic

Basilica of Santa Sabina, 24 May 2019

Fiesta of the translation of Santo Domingo de Guzman.

The Dominican Family celebrated the translation of Our Father Saint Dominic. The Eucharist was presided by Hugh McKenna OFM and concelebrated by the Dominican friars in Rome. After the Eucharistic celebration there was a moment of fraternal sharing.

[Here, read the homily in Italian](#)

You can see the photos of the event at:

[flickr.com](https://www.flickr.com/photos/curiaop/)

[Facebook](#)

[Video](#)

[Youtube](#)



“Luminous Mysteries Garden in London at St. Dominic’s Church & Priory”

Saint Dominic Church is home to the Dominican friar-preachers

In London, England, Saint Dominic Church is home to the Dominican friar-preachers. It is known far and wide as a Sanctuary of Peace, completed in 1883, in honor of Our Lady of the Rosary. There are fourteen distinct chapels featuring the Joyful, Sorrowful, and Glorious Mysteries; the fifth Glorious Mystery, the Coronation of Mary as Queen of Heaven and Earth, is in stained glass directly behind the main altar in the sanctuary of the Church. Beside the church building, for many decades, there existed a section of ground which accumulated trash and refuse of all kind, including discarded needles used for injecting dangerous drugs. Many parishioners and interested people of the neighborhood, including the Dominican friars of the priory and Church took responsibility for creating a Luminous Mysteries Garden. On Friday, May 24th 2019, on the Feast of the Translation of the Relics of St. Dominic's body to Bologna, this garden was blessed and dedicated, along with a statue of Mary, featuring, beside her, a large jar of water representing the second luminous mystery, the Wedding Feast of Cana. The Blessed Mother's right arm is extended with the palm of her hand open as if she is gesturing while speaking the words of John's Gospel: "Do whatever He tells you." On a neighborhood path overlooking the garden there are roughly 1500 to 2000 people passing by daily, with many taking in its remarkably tasteful and reflective beauty. Some loiter a while, in wonder and in prayer.

In the garden are posts and thick ropes which will provide the support for climbing rose bushes to flourish. This garden, this community project, preaches vehemently the power of the prayer of the rosary to evangelize, to pull others into its mysteries, its truths, of our relationship with God. This is the One God, Who became one of us that we become, in Christ, as a sweet fragrance of life, mercy, and peace in a world longing for non-violence, unity, and trust. Stepping into the garden of the mysteries of light has its hazards, including brushing up against the thorns from which the roses come forth.

The prayer of the rosary is, and most importantly so, the passageway into relationship with Christ, with God, with the communion of saints, with one another, and with Mary, who guides us along the way.

The prayer of the rosary offers solace, purification, direction, and an animating spirit which sends us out on mission in the love of Christ to love the other as ourselves.

In this way we come to know ourselves in unity with others. This is the truth of our belonging to Christ, in His Baptism, His limitless generosity in the Wedding Feast at Cana, in His preaching of the reign of God, in His Transfiguration, and in His Institution of the Eucharist. The mysteries of light garden is certainly a physical place alongside a Church named St. Dominic's in London; however, and more to the heart of the Mysteries of the Incarnation which comprise the rosary, the mysteries of light garden resides inside of each of us awaiting us to allow the life-giving Light within to spill forth.

Chris Eggleton, O.P.

May, 30, 2019

An International study seminar organized by DoSt-I, the Dominican Cultural Centre in Istanbul (Turkey)



HOLINESS: threshold of the "proximity" of the divine to the human and of the human to the divine». This was the fascinating title of the four day seminar which took place from 1st– 5th May at the Dominican Priory near the Galata Tower, in Istanbul.

The format of the seminar at the time of invitation was not only a logistical necessity for Do–St–I (the acrostic means "friend" or "companion" in Turkish), the Dominican's Cultural Centre in Istanbul, but a methodological choice: the invitation to all participants, lecturers and auditors, to bring a valuable contribution to a collegial work.

Dealing with the concept "Holiness" was very engaging. There is no religion without at least an implicit idea of holiness because this is by its very nature a religious concept. Certainly God is holy and holiness, as such, belongs only to Him. But the word "holiness" (with a certain number of other terms used, sometimes, as if they were interchangeable: as "saint" or "sacred") referred analogically both with regard to God, and with regard to those that are linked to God, who have an interior relationship with Him, has forced us to a very long work of refining its multiple meanings. We have been able to appreciate the richness of theological, philosophical, historical and anthropological approaches to the question, but also, the different nuances present in the context of ecumenical and interreligious sensibilities. We tried to refine a definition of terms, while being aware that the context and different

traditions are fundamental to shape the meaning of the terms we use!

With particular reference to Islam, our Turkish Muslim partners and some of our Islamologists, invited us to question the notions and figures of *awliyâ*, "friends of God" or "those who are close" to God and bearers of his blessings.

Finally, we challenged a widespread view of holiness as a mere static category of separation which solely belongs to the sphere of the cult, dealing with a more dynamic and dialectical concept that embraces both notions of separation and presence.

The debated evoked some important questions which could stimulate common research in the future:

- 1) Holiness as God's attribute, does it have an independent existence?
If yes, what does it mean to say that both God and man are holy?
- 2) How does one explore different aspects of God's holiness and the ways in which it should be reflected in worship and in everyday life?
- 3) Can we hypothesize the existence of an inter-religious conviction in the sharing of the benefits of a holiness lived and offered for all?
- 4) Can we speak about the existence of an ecumenical and communal "holiness dimension"?

However, the confrontation in rich debates stimulated by the various speakers' contributions would not have had the same inspiring force, without experiencing totally unknown and sacred spaces together.

We refer, in particular, to the participation in a *dhikr* in the seat of an ancient Halveti–Cerrahi soufi community, at Karagömrük, in

Fatih district of Istanbul. The dhikris the repetition of a sacred word or phrase. It can be the shahâda, "Lâ ilâha illâh 'llâh," but it is often one of the names or attributes of God. According to a Sufi tradition, the word Allâh is composed of the article al, and lâh, one of the interpretations of which is "nothing." Thus, the actual word Allâh means "the Nothing." For the Sufi the fact that His greatest name means "the Nothing" has great significance because Truth, or God, is experienced as the Nothingness. And one of the mysteries of the path is that this Emptiness, this Nothingness, loves you. It loves you with such intimacy and tenderness and infinite understanding. It loves you from the very inside of your heart, from the core of your own being. It is difficult to remain indifferent to the meditative atmosphere that is created in these assemblies.

The participants in the DoSt-I seminar were able to experience something very similar in the half-day visits to Eyüp Sultan Muslim Shrine (at the very end of the Golden Horn) and to Balıklı Grec Orthodox nuns' monastery, located close to the Theodosian walls, at the city's western edge, some 220 meters from Silivri Kapısı (Gate of the Springs). Balıklı is one of the most renowned sanctuaries and popular shrines in Istanbul. During Byzantine times, this monastery assumed its name from the many natural springs in this region, attracting pilgrims for over fifteen centuries, both Christians and Muslims.

In societies with tendencies of inter-religious conflict, what makes coexistence possible in Shared Sacred Sites, when relationships outside are strained and polarised. These religious spaces are mediated between different (and often conflicting) religious, ethnic, and spiritual groups. Once more, it was important to investigate deeper into the meaning of the experiences made. In order to understand these sites of coexistence and tolerance, the following questions have been asked: What makes sharing possible? Who is likely to share a religious site? Can we understand joint participation as the product of a particular flexibility of a religious leader, or are there practices and rituals that facilitate the acceptance of another into one's religious sanctuary? Can we speak of a common sacred dimension, which allows a shared experience of holiness?

Every moment of this little week lived together by Dominicans from different countries and continents, and with DoSt-I friends and collaborators, Turkish living in Istanbul, was rich and joyful. After having begun to reflect on a shared

methodology of study and debate, we are willing to continue on this path, with other future initiatives, for which we are also awaiting some proposals and suggestions.

East Timor celebrates the blessing of the first Dominican house



At ten in the morning, His Excellency Virgilio do Carmo de Silva, Bishop of Dili, began the ceremony of the blessing of the new House of St. Dominic that the Province of Our Lady of the Rosary has constructed.

The blessing was preceded by a short historical review of Dominican presence in East Timor until the arrival of the Brothers of the Province of Our Lady of the Rosary. After that, His Excellency and other representatives of the Brothers, the Dominican Family and some dignitaries, like the President of the Company responsible for the construction of the house, were honoured with the traditional imposition of the scarf. The ceremony continued with the cutting of the ribbon presided by the Bishop, the Provincial Fr. Bonifacio Solís García, OP., some representatives of the Brothers, and the different congregations of Dominican Sisters followed by the unavailing of the commemorative board in remembrance of the event, followed by the blessing of the

house, the chapel, the new liturgical vessels and the Eucharist.

The liturgy was simple and solemn. The music excellently conducted by Dominican Youth, the postulants of the Dominican Sisters, and the girls of the orphanage entrusted to the Missionary Sister of the Holy Rosary. A large group of faithful, members of the Dominican Family and other religious congregations were in attendance.

The Eucharist was con-celebrated by the Dominican Father and two representatives from the religious and the clergy. It is to be noted that there were six members of the Lay Dominicans in South Korea who have been helping greatly the mission and some of the social projects initiated by the Brothers.

The blessing and formal inauguration of the House concluded with a lunch organized by the Dominican Family and some volunteers and neighbours of the present house of St. Dominic in Dili.

The basement of the house is quite large and it will be a good place for future projects and meetings of the youth and even of a possible school. In the ground floor to the right of the entrance there are two rooms for visitors, the dining room and the kitchen; at the two large rooms intended for meetings and conference and the possibility of dividing them to accommodate several groups at the same time, after that is the Chapel. Going up to the second floor to the left there are for individual rooms for the brothers plus the community room. To the right there are two dormitories for the postulants and their community and classroom. Unfortunately the house is not yet finished and there will be a lot of work to do before the brothers could move in.

We wish to extend our thanks to all those who have made it possible for the house to be built, the vicariates and the missions that have contributed to the budget of this construction. Likewise we thank the brothers who are working in both communities Hatudo and Dili and we look forward to the day in which more brothers will join them and a further development of the mission could be achieved.

7 /May /2019

Dominicans, the Venezuelan Case



Dear sisters and brothers International Dominican Family

On the last February 2nd 2019 in Argentina, during a meeting with the CODALC and CIDALC (Confederations of Dominicans of Latin America and the Caribbean), in the moment that the Venezuelan brothers were given to share about the humanitarian crisis in the country, we just had the time to say that we would send a document that would summarize in a way the information that was necessary to understand part of the reality from the perspective of the Dominican Family in Venezuela.

Acknowledging the importance of the dynamic of listening that means conversation fraternity Proclamation transformation and celebration as said the older in one of his intervention we want to share the documents with the information about the reality in Venezuela knowing that in reading them, we will be as well listened to. Those who want to have information about Venezuela, from the perspective of the brothers and sisters, will be able to find an answer to those questions in this document because they are the result of a joint work made by the Dominican Family of Venezuela in coordination with Justice and Peace O.P. Venezuela.

Following these lines you will find a general summary other documents sent:

1. Letter to the order of preachers. PDF (English and Spanish)

This is a document made by the team of Justice in peace Venezuela 2017 which is still valid and that summarizes the moments that marked the beginning of current political situation: The position of the government oh, the position of the Armed Force, the position of the Catholic church and the position of the order of preachers.

2. 2.a. Venezuela in four dimensions

This is an article written by Marino Alvarado Betancourt, Coordinator of research of the Venezuelan education program in action in human rights (PROVEA, an NGO with more than 25 years in the country).

2.b. What is happening in Venezuela? PDF (English and Spanish) Article subscribed by different civil organizations and NGOs.

3. Dominicans, the Venezuelan Case Arg 2019 PDF

This is an article written by Brother Kleyver J. García, O.P., Vicar of the Province of Venezuela. It presents a big picture of the situation in the country.

4. The voice of a Sister on the situation in Venezuela PDF (English and Spanish)

This is a conversation with no journalistic formality expressing points of view on the situation of national crisis and how the sisters live it from their evangelical testimony of religious life devoted to the poor.

5. Request of Help from Justice and Peace to International Communities PDF (English and Spanish)

This document briefly expresses a request of help to the International Dominican community.

6. Justice and Peace: Project and Budget 2018-19 PDF (English and Spanish)

This is a project that we have planned for the 2018-2019 term. The amount budgeted will hardly be enough by the end of the period because of the hyperinflation.

Justice and peace has no economic resource or the support of any institution in our country because they can hardly maintain themselves. Likewise, the private companies are unable to give any support due to the crisis.

7. A song for life Venezuela 2017- MP4 (VIDEO)

It is a video showing images of repression and the sadness of the people in the streets of the Venezuela.

8. Help Request from the Dominican Sisters of Venezuela (Compressed folder)

This is a compressed folder with 4 documents containing necessary information about the project of recovery of the Venezuelan San Juan de Dios House, ran by the Dominican Sisters of Saint Rose of Lima.

We are really thankful for the help provided to the many Venezuelans living in your countries, as well as for the medicines and the donations given in the meeting we have attended.

For any information you can contact Brother Miguel A. Espinoza via Whatsapp +584126623760.

Email: justiciapaz.opvenezuela@gmail.com; pmiguelangel@gmail.com God

bless you!

Brotherly,

Fr. Miguel A. Espinoza S., O.P.

The modernity of Saint Vincent Ferrer revealed on the occasion of the VIth Centenary of his death

fr. Simone Garavaglia, Dominican novice, Milan

Reading books such as Saint Vincent Ferrer's "treatise on the spiritual life", it is immediately clear that this is a real treasure to be discovered. The teachings collected in this booklet show a holiness lived in an extraordinary way. It is as if Saint Vincent wanted to show the reader "viatore", the "narrow" path he too followed in the

footsteps of Christ, in imitation of the Apostles, so as not to get lost in the vicissitudes of the world. We can then start from there to sketch brief notes on the life of Saint Vincent Ferrer, undoubtedly one of the most dazzling models of holiness and the perpetual incarnation of the Dominican vocation.

A Carthusian monk from Serra San Bruno, Dom François de Sales Pollien, invited those who wanted to follow a path of spiritual perfection with authenticity not to read the lives of the saints, but 'the writings of the saints, for it is there that they are revealed in the depths of themselves'. We can then start with them to draw brief biographical notes of San Vincenzo Ferrer.

In the preface to the treatise, Saint Vincent wrote: 'He who therefore proposes to do good to souls and to edify his neighbour by his words, must first of all possess in him what he intends to teach others'; in this incipit there is a lot of St Dominic, a lot of the Apostles, and one can also see a lot of Christ! Saint Vincent is an emblematic saint for the Order, and for the whole Church - in which he is inserted - because he is a brilliant example of a tireless apostolic life that never stops returning to the source.

Vincenzo Ferrer was born in Valencia around 1350 and entered the Order of Preachers at the age of eighteen. It did not take long for his virtuosity to begin to manifest itself; he immediately distinguished himself. He undertook philosophical and theological studies in Barcelona and Toulouse, immediately demonstrating his great intellectual talents. In a short time, as early as 1385, he became a professor of Philosophy and, later, of Theology in Valencia.

An essential step in the saint's life was his meeting with the Aragonese Cardinal Pedro Martínez de Luna, which took place in 1379 at the court of Peter the Ceremonious. To understand the reasons, we have to go back a little bit.

The Western Christian panorama, at the dawn of this extremely dramatic period of time - from 1378 to 1417 - is better known as the 'Western schism'. At that time, on March 27, 1378, Pope Gregory XI died, he who, in 1377, had brought the papal seat back to Rome. The newly elected Pope, the Archbishop of Bari Bartolomeo Frignano, an Italian, as had been loudly and clearly demanded, ascended to the papal throne under the name of Urban VI.



Shortly afterwards, disputes arose with some French cardinals, who did not recognize the validity of the election; Cardinal Robert of Geneva, who took the name of Clement VII, was therefore elected pontiff; shortly afterwards, he returned to Avignon where he established his own curia. When Clement VII died in 1398, the 'pro-Avignonnais' cardinals elected Cardinal Pedro Martínez de Luna, already papal legate of the Pope of Avignon, as Pope Benedict XIII. Considering the knowledge accumulated over time with the preacher Ferrer, who, in a climate of deep instability, sided with the Pope of Avignon, the newly elected Pope did not hesitate to name him as his confessor and apostolic penitentiary. He was also Master of the Sacred Palace.

In 1398, suffering from a serious illness, he had an apparition of Christ, accompanied by St Dominic and St Francis, during which he was told: 'I have chosen you to make you an eminent messenger of the Gospel'. Go around the world: I will be with you'. He recovers completely after this appearance. The following year, still because of disagreements with Pope Benedict XIII, he left for an itinerant preaching that was to occupy him, we can say, until his death.

He travelled extensively in large parts of Europe, his preaching was concentrated largely in northern Italy, particularly in Genoa, Savona, Piacenza, Milan, Alessandria, the high valleys of Piedmont and the Monferrato region, as well as in Spain and southern France, especially in Provence.

If we want to identify the pillars that characterized the Saint's preaching, we can say that they relate to the need for penance as well as to the imminence of judgment. He therefore called for contrition, for the reform of customs and the Church, and vehemently invited Christians to a profound conversion, often mentioning the imminent coming of the Antichrist; his preaching took on a truly apocalyptic tone – which is why he was defined "the Angel of the Apocalypse", especially from 1409, the year of the Council of Pisa, when the third Pope Alexander V was elected; this fact contributed to further accentuating the fractures of the Church. In fact, it was only in 1417, with the Council of Constance, that the Church returned to unity.

At the same time, he performed thousands of miracles and never ceased to have an active and constant role at the diplomatic level in bringing the Church back to unity. He died on April 5, 1419, at the age of 69, in Vannes, Brittany.

Here are therefore some very brief biographical notes of this great Saint of the Order.

Let us now turn to the model of holiness embodied by Saint Vincent Ferrer; how can we still say today with absolute certainty, after about seven hundred years, that it seems to be of extraordinary relevance? The keys to interpretation could be innumerable; this proposal is one of them. Saint Vincent Ferrer made the Mission his life. It was a mission, a preaching, which indirectly reminds us how deadly activism and philanthropy are for the Church today. In the form of false but seductive charity, they give the illusion of affirming that they "do good" to others. The risk is that they rather act as "plants" that are difficult to distinguish when planted, being recognizable only by their fruit – to remain in botany, as a chestnut and horse chestnut tree. Today, in an ecclesial reality in which, as we "leave", we often forget the reason why we "leave", sometimes confusing the evangelizing mission of the Church (Christ's missionary mandate – cf. Mt 28:19–20), into a kind of humanitarian mission, in the style of an NGO, Saint Vincent Ferrer brings us back to the dimension of "being". Before going out and being bearers of this missionary joy, that of the Gospel, which the preacher is called to give to the world by giving himself first of all for this purpose, it

is impossible to ignore the invitation of the psalmist: "Be still and know that I am God" (Ps 45), as well as the message of the prophet Elijah, that is, he who "stands before God" (cf. 1 Kings 17:1). The greatest missionaries of the Gospel, among whom St. Vincent Ferrer is mentioned, were truly "thirsty for Christ".

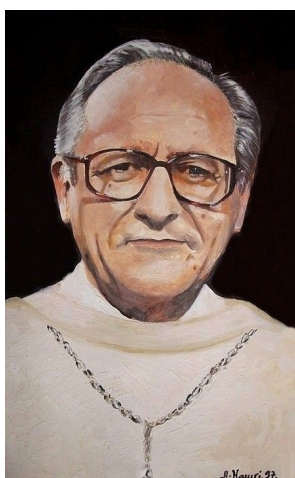
Christ is the source of this living water that quenches thirst (cf. Jn 4:14), the Apostles drew from this source with all their hands, bringing this water to the thirst of the earth. The holy preachers certainly did not go out blind, they first tasted Christ, then they brought the taste of Christ, that is, Christ himself. Saint Vincent Ferrer had become deeply imbued with this Redeemer who preached, reaping countless fruits, precisely because, before learning from him, he had set about following him authentically. He understood that the school of Christ is the school of Love, in which one learns to love, one perceives the profound meaning of this love, to such an extent that one cannot help but involve one's neighbour in it in order to feel oneself a loved son (cf. Eph 1:4).

Today, then, it is first of all Saint Vincent who, despite the tribulations and scandals that mark the Church, invites us to return to the essence of preaching, Charity. The preacher thus becomes a fervent instrument through which the Church experiences the marvellous "elusive element" of the announced Word, through which the seed cast by a peasant having a faith illuminated by charity towards his neighbour, grows and germinates, whether one watches or sleeps (cf. Mk 4:26–29), with the regenerative help of the Spirit.

According to the advice of the Carthusian monk mentioned above, when returning to Saint Vincent Ferrer's "treatise", one cannot help but perceive how much this saint started from the essence – the book itself expresses essential truths – i. e. that he

founded his itinerant mission on a Rock, which despite the storm of the schism has remained solid. The whole text, a reflection of the life of the Saint, not only provides a concrete itinerary of perfection, but also demonstrates the authenticity of his life: a total conformation to Christ, poor, humble and obedient.

This may seem paradoxical, but Saint Vincent Ferrer, the true "son" of Saint Dominic, who was a tireless itinerant preacher, invites us to stop, not to run in all directions, convinced that we bring what we do not know, to witness a sterile ideology. "To stop" and "to stand before God" then become the means that illuminate the Source, the path to reach it, so that we can show them to our neighbor, thirsting for eternity and therefore for salvation.



Memory of Blessed Pierre Claverie, 8 May

The Congregation for Divine Worship

Memory of Blessed Pierre Claverie, 8 May

The Congregation for Divine Worship has approved texts for the liturgical celebration of the memory of Pierre Claverie and the other Algerian martyrs.

See the attached Decree. These are for

votive celebrations and these texts in Latin and French are the only ones approved.

Canonical Visitation of the Province of Queen of Martyrs, Vietnam



Br. Bruno Cadoré, together with Br. Alain Arnould and Br. Gerard Timoner, did a canonical visitation of the Province of Queen of Martyrs, Vietnam from March 30, 2019 till April 15, 2019.

The Master, however, had to defer his arrival in the country as he needed to attend the meeting called by the Holy See to discuss the revised draft of the Mutuae Relationes-- an important duty he did for and on behalf of the Order and, to a significant extent, all religious men and women.

The Province of Vietnam has 426 brothers who apply their manifold talents and gifts in building the Church: teaching in schools of philosophy and theology, namely, Dominican House of Studies (Man Coi Priory), Sedes Sapientiae Theological Center (St. Albert Priory), Inter-congregational School (Mai Koi), collaboration in the formation of the Dominican Sisters at the St. Thomas Institute, teaching in various seminaries in the country, parish ministry, ministry to the indigenous peoples, ministry to the migrants from the rural areas to the cities, boarding houses for university students, home for the elderly, accompaniment of the Dominican laity, various chaplaincies, preaching through art, etc.

Br. Bruno and the visitators also met with the other branches of the Dominican Family: the Dominican Sisters of Tam Hiệp, which was followed by a meeting with the superiors or representatives of the various congregations of Dominicans in Vietnam; the nuns of the Dominican Monastery of Our Lady of the Holy Spirit; and the provincial council of the Dominican Laity.

At the conclusion of the visitation, Br. Bruno expressed his appreciation for the important work of the brothers in helping build the church in Vietnam. He also thanked the brothers for their work in preparing for the forthcoming General Chapter, which, according to him, "is unique because it is the very first time that it will be held in a country whose religious-cultural background is not Christian. This tells the Capitulars that an integral aspect of the

mission of the Order is the preaching of the Gospel among peoples who have not yet heard of the Word Incarnate. However, even if Catholics are a minority in Vietnam, we have in this country not just a province with one of the biggest number of friars, but also the largest number of Dominican Sisters and Laity --- the entire Dominican Family in Vietnam is more than 120,000, majority of whom are non-ordained. This means that Dominican preaching in Vietnam is predominantly lay. This, too, tells the capitulars to look more closely into the important and indispensable role of the laity in evangelization.”

Follow up workshop in human rights in the Dominican Republic



In 2018, Dominicans for Justice and Peace, the Delegation of the Dominican Order to the United Nations (UN), identified the Dominican Republic as a priority country for its long-term advocacy work with the UN. In April 2018, the Delegation visited the country and organized a workshop in El Seybo on the UN human rights mechanisms, with a focus on the Universal Periodic Review (UPR). In January 2019, the Delegation participated in the review of the Dominican Republic by the UPR in Geneva. Fr. Mike Deeb OP and Ms Laurence Blattmer, organized a follow-up workshop in May this year. The workshop took place in El Seybo from 3 to 5 May 2019, and was attended by 23 participants, including friars, sisters and lay Dominicans, as well as other civil society actors.

Group of participants – May 2019



Fr. Mike Deeb, Director of Dominicans for Justice and Peace and Permanent Delegate to the UN

The objectives of the training sessions were several, including; i. strengthen the participants' knowledge of the United Nations mechanisms in Geneva and build their capacities in human rights advocacy work, ii. develop a long-term structure in the Dominican Republic that can coordinate advocacy actions at the local and international levels, and iii. developing concrete annual action plans.



Laurence Blattmer, Program Coordinator of Dominicans for Justice and Peace The training was the occasion for the group to assess its commitment in the field of justice and peace since the 2018 formation and to evaluate the UPR recommendations made in January 2019 to the Dominican Republic to improve its human rights record.



Three themes were identified as crucial and requiring particular attention in the country ; i. corruption and impunity; ii. land and housing, iii. Child and adolescents rights. Three experts were invited to provide their analysis of these issues and to guide participants on possible actions to be taken at the local and national levels. Three thematic commissions were created within which the participants developed an action plan with activities at the local, national and international levels. The role of the Delegation in Geneva is to support these commitments and provide technical support to each commission for

the implementation of advocacy activities at the international level.

The members of the Delegation in Geneva had other activities during their visit, including a meeting with families forcibly evicted by the sugar company Central Romana. Since the events in 2016, the families have never received reparation. The Delegation continues to work on judicial alternatives to ensure reparations for the victims and supports local efforts to denounce any possible threats of forced evictions in the region. The local Dominican radio station, Radio Seybo, took the opportunity to interview the Delegation and thus raise awareness among the inhabitants of the region of the existence of UN mechanisms to denounce injustices.



9th General Assembly

The Dominican Sisters International (DSI)



The Dominican Sisters International (DSI) meet in their 9th General Assembly which is held every three years.

From May 12 to 17 (2019) they are convoked under the motto: 'Quilting with the threads of collaboration: Space of Encounter, Renewal and Hope';

More details can be found on the DSI website: "http://www.dsiop.org".

Bruno Cadoré went to dialogue and to celebrate the Eucharist.

The closing Eucharist was presided by Bro Orlando Rueda and concelebrated by Bro Luis Javier Rubio, O.P.

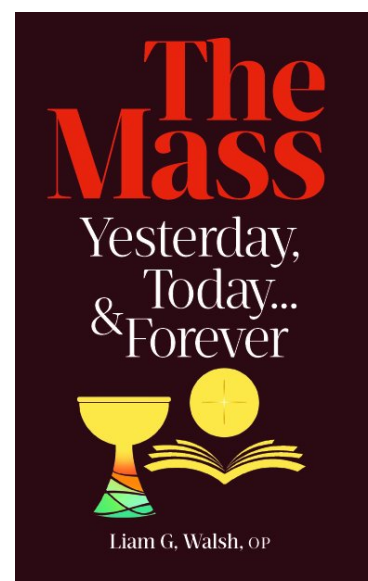
Del 12 al 17 de Mayo de 2019 La Salle, Casa Generalizia, Roma

FOTOS: 9a Asamblea General Triennial,

FACEBOOK

YOUTUBE

THE MASS, YESTERDAY, TODAY ... AND FOREVER



Irish Dominican Liam G. Walsh has given his life to studying and teaching theology – in Ireland, Rome and Fribourg. He was socius for the intellectual life when Brother Vincent de Couesnongle was Master of

the Order and he has served as a member of the Anglican-Roman Catholic International Commission. He has recently published a

book on the history and theology of the Mass. The purpose is to help readers come to an awareness that takes them beyond seeing the Mass as holy ceremonial to be regulated by rubrics, beyond seeing it only in aesthetic terms, beyond making it a way of aligning themselves to 'progressive' or 'traditionalist' camps. Further information is available on the Dominican Publications

website <https://dominicanpublications.com/products/the-mass-yesterday-today-and-forever>

Loikaw, Myanmar: Priestly ordination of two Dominicans for the service of the Universal Church



Every year, on the 13th of May, Nwalawo parishioners flock to the Soduyar hill where apparitions of Our Mother Mary had been reported. These parishioners are under the care of Dominicans in Loikaw, Myanmar. Year after year, the devotees of Mary increased. The Feast of Our Lady of Fatima has become a big feast for not only for Nwalawo parishioners but for all devotees of Mary in Loikaw Diocese.

This year, as the Friars intended to have priestly ordination of the two brothers, the parishioners made more effort in improving the road to the hill and some other things.

Days before the feast of Our Lady of Fatima, the parishioners of Nwalawo come to the hill to make preparations, such as cleaning the area for the liturgical celebration, storing water for cooking,

preparing the tents and making some decorations. Every evening, the parishioners also took turns to make the Novena to Mother Mary for the success of this combined celebration. All the parishioners were excited for this great party.

The prayers of the parishioners were heard and answered by God. On May 13, 2019 beautiful clouds came to provide shade for all the devotees of Mary. It really was a miracle because, unlike the previous days, the day of the celebration the weather was fresh and pleasant. The sun appeared only after the mass.

The Dominican brothers and sisters were all on the hill already by 6 o' clock while the devotees of Mary started to pour in at 6:30 AM from all corners of the Diocese. The people were so many that even the Local Ordinary could not get to liturgical area in time.

The ordination ceremony began with the procession from a tent to the stage at the foot of the hill. Two flute bands, two trumpet bands and one Kayah traditional musical instrument band escorted the bishops and priests to the stage. Bishop Stephen, the Local Ordinary, presided over the mass and conferred priesthood to Br. Paul Thu Reh and Br. Anthony Man Thang. Bishop Emeritus Sotero Phamo, Bishop Emeritus Paul Si Thu Grawn (Mandalay Diocese) also came to attend this celebration and there were 50 priests co-celebrated. Not less than 200 religious sisters were also intendance. Of course, the largest group is the devotees of Mary, which could be around 10,000 in numbers. Among these numerous faithful, some relatives of Bro. Anthony were also there who came all the way from Chin State to Kayah State, West to East. As Bro. Paul is from this

Diocese, his relatives were more in attendance.

The ordination and liturgical celebration was vibrant with voice of the Parish Youth Choir which numbers more one hundred. Compared to the previous years, everything was better. The visible improvements are the clear signs that God is granting abundant graces to the Nwalawo parishioners through the intercession of Mother Mary.

We celebrate and pray for our new priests. Congratulation!

See more on www.holyrosaryprovince.org

Maltese devotion to 'Saint of Miracles' remains strong



This year the Dominican community is commemorating the 600th anniversary of the death of St Vincent Ferrer, one of the greatest saints of the Order of Preachers (Dominicans). It is, therefore, appropriate to look at the history regarding the devotion to this saint in Malta.

The devotion to St Vincent Ferrer goes back to the years immediately following his canonisation in 1455, 30 years after his death. A tangible witness to this early devotion is a fresco portraying the saint in the medieval church of the Annunciation in Hal Millieri, near Żurrieq.

Since this church was built in the mid-15th century, one can assume that the fresco may have been painted soon after the saint's canonisation. Other frescoes in the same church portray other saints associated with the early years of the Catholic Church.

The devotion to St Vincent was strengthened with the arrival of the Dominican friars in Malta in 1513, having their first church in Rabat, above the shrine of Our Lady of the Grotto. In fact, in this

church one finds a painted effigy of the saint and another painting in the church's choir showing St Vincent resurrecting the dead. Due to the large number of miracles performed during his lifetime, St Vincent is one of the limited number of saints on whom was bestowed the title of thaumaturgist, a performer of miracles.

A painting of the saint by Giuseppe Cali at Sacro Cuor parish church, Sliema.

When the Dominicans set foot in the newly built city of Valletta in 1569, it was more than obvious that the devotion to the Saint of Miracles was to be propagated here too. Soon after the completion of their first church in 1593, a chapel dedicated to St Vincent was built under the church choir. A year later, this chapel was embellished with an effigy of the saint.



An important event was the foundation of the Confraternity of St Vincent Ferrer on July 18, 1576, which was sanctioned by the Inquisitor, Mgr Pietro Sant'Urbano. On October 27, the confraternity was registered as the Archconfraternity of Oration and Death in Rome. This is recorded in the

Bishop of Malta's Curia, bearing the date May 7, 1580.

On April 15, 1577, the Dominican Order granted the confraternity permission to build its own oratory. It was built in Strada San Giorgio, now Republic Street. However, the confraternity soon became extinct and the oratory closed down.

Despite this, devotion to the saint remained strong. Some 200 years later, in 1744, a group of devotees presented a request to Bishop Paul Alpheran de Bussan to re-establish the confraternity. Soon after that, a procession in honour of the saint began to be held.

On February 4, 1842, another request was made to Bishop Francesco Saverio Caruana so that the confraternity laymen could wear a confraternity robe. The request was accepted, and the laymen were allowed to wear a white robe with a black mozzetta, a roped cord round their waists, and attached to the cord was a black-beaded rosary. A statue of St Vincent was brought over in 1790 to be carried in procession annually.

The devotion to St Vincent Ferrer soon became widespread, with paintings portraying the saint found in several churches all over Malta and Gozo. At the Basilica of Our Lady of Porto Salvo and St Dominic in Valletta one finds artistic representations of the saint, the most notable one being the altarpiece in one of the church's chapels painted by Francesci in 1903, replacing an old one by Francesco Zahra still to be seen in the sacristy.

St Vincent is one of the limited number of saints on whom was bestowed the title of thaumaturgist, a performer of miracles. Another image of the saint forms part of Giuseppe Cali's vault painting, while a fresco of the saint is found above one of the friars' cells lining the priory's corridor. Other paintings include one by Ġanni Vella at the Dominican church in Vittoriosa, an altarpiece by Cali in the left transept of the church of Our Lady of Pompeii in Marsaxlokk and another one, also by Cali, at Our Lady of the Sacred Heart parish church in Sliema. A small painting of the saint is found in the priory entrance hall of the Dominican parish church of Jesus of Nazareth in Sliema. This painting used to adorn one of the church's altars.

A painting by Francesco Zahra showing St Vincent performing miracles in the vestry of St Dominic parish church, Valletta.

Other paintings of St Vincent are found in the parish churches of Gudja (above the altarpiece of Our Lady of the Rosary), St Andrew's parish church, Luqa, in the sacristy of the Sanctuary of Our Lady of Graces in Żabbar, the altarpiece of Our Lady of the

Rosary at St Cajetan's parish church and at Santunuzzu chapel, both in Hamrun, the altarpiece of Our Lady of Mount Carmel at St Publius parish church, Floriana, and at St Paul's Shipwreck parish church and St Lucy church in Valletta.



In Gozo, paintings of the saint are found at Our Lady of Pompeii shrine, run by the Dominican Sisters, and at Il-Haġar Museum, Victoria, where the altarpiece of St Cajetan previously at St George's Basilica in Victoria also features St Vincent Ferrer.

The devotion to the 'Saint of Miracles' is not only confined to churches. Streets bearing the saint's name can be found in Rabat (near the Dominican Priory), Sliema, Marsa and Hamrun. Apart from that, seven niches with statues of the saint can be found in various places, including Rabat, on the corner between George Borg Olivier and Nicola Saura Streets, which is in dire need of restoration.

A niche depicting St Vincent in Marsa.



Marsa has a niche in Fishermen's Street with a tablet underneath recording indulgences granted by Bishop Pietro Pace in 1894. A niche with the statue of the saint, which seems to have been made by unskilled but devotional hands, is also found in St Angelo Street, Marsascale.

Marsaxlokk has a niche of the saint on the corner between the seafront and St Pius Street. This was set up by Fr Vincenzo La Corte, who had a summer residence nearby. In 1901, Bishop Pace granted indulgences to those who prayed in front of the niche. Another niche is found in Sammat Street, Paola, while a recently restored statue of St Vincent can be found in the corner between Msida Road and St Roque Street in Birkirkara.



A high relief medallion depicting St Vincent Ferrer on the facade of Villa Bonici is found in Sliema. It was commissioned by the Noble Testaferrata Bonici Axiaq family, who carried the title of Marquis of St

Vincent.

Street statues of St Vincent are displayed during the feasts of St Dominic in Valletta and Vittoriosa and at Gudja's main square during the feast of Our Lady of the Rosary. The statue is the property of La Stella Band Club.



Prayers, chaplets and novenas to St Vincent Ferrer were considered important religious objects during special moments, including pregnancy and childbirth. The Confraternity of St Vincent Ferrer of Valletta also had

relics of the saint, which could be taken home so that mothers in labour could have a safe delivery. Newborn babies or infants were presented to St Vincent Ferrer in front of his statue at St Dominic parish church as a sign of thanksgiving. This brief but touching ceremony was often performed following baptism in the same church.

St Vincent was not only invoked by women about to give birth, but also by parents whose children suffered from gastro-intestinal infections and typhoid fever, which were rampant at the time. A common act of devotion was having a sip of St Vincent Holy Water. This was often administered to children suffering from various contagious diseases. The water was periodically blessed by the Dominican Prior.



The most common act of thanksgiving by parents after a child recovered from a disease was dressing up their child in a tailor-made Dominican robe and taking them to church on Thursdays, being the day of devotion to the saint. This habit was a manifestation to the whole neighbourhood that the child had been cured through the saint's intercession.

Devotion to St Vincent Ferrer is still very active today. Many parents still present their children to the saint and keep the saint's holy water at hand to seek his intercession in times of need.

The feast of St Vincent Ferrer will be celebrated at St Dominic parish church, Valletta, between tomorrow and May 11.

<https://www.timesofmalta.com/articles/view/20190505/life-features/maltes...>

NEW COURSE IN PERMANENT FORMATION AT THE ANGELICUM

Second semester

NEW COURSE IN PERMANENT
FORMATION AT THE ANGELICUM

[BROCHURE A](#)

[BROCHURE B](#)



Calendar of the Master

28 April-6 May: Canonical Visit to the Province of St. John the Baptist in Peru.

- 8 - 21 May: Plenary Meeting of the General Council
- 13 May: Meeting with the Prioresses of the Monasteries in Italy
- 16 May: Participation at the DSI General Assembly
- 22 - 24 May: Meeting with the Union of Superiors General (USG).

- 25 - 26 Mayo: Meeting with the Institutions under the jurisdiction of the Master of the Order.

- 29 May: Meeting with the International Council of Lay Dominican Fraternities (ICLDF).

- 31 May: Celebration of the 800 years of the Monastery of St Dominic in Real (Madrid)

Calendarium Liturgicum Ordinis Prædicatorum

JUNE



<https://capitulumgeneraleop2019.net>



www.op.org



[Facebook](#)

[Youtube](#)

[Instagram](#)

[Flickr](#)

[Web site](#)