



PHILDOM

APRIL
2017

THE OFFICIAL NEWSLETTER OF THE DOMINICAN PROVINCE OF THE PHILIPPINES

A MISSIONARY OPTION TO THE PERIPHERIES + SPIRIT OF ITINERANCY + DEEPER FRATERNAL INTEGRATION + QUALITY FORMATION

God's Mercy and Yours ...



Vestition

Photo by Mr. Davy Chioa, OP

Obedience until Death ...



Solemn Profession

Photo by Mr. Davy Chioa, OP

Commitment for Life ...



Diaconate Ordination

Photo by Mr. Davy Chioa, OP

Calendar of the Prior Provincial

- 1 May - Mass Presider at the Vestition of the 17 in-coming novices at the Convent of St. Albert the Great, Calamba, Laguna
- 2 May - 400th Provincial Council Meeting
- 3 May - Mass Presider of the 10 AM Mass at the Minor Basilica of Our Lady of the Rosary, Manaoag, Pangasinan
- 7 May - Mass Presider at the Regina RICA
- 8 May - Fr. Pablo Fernandez, OP's 100th Commemoration Mass
- 13 May - Mass Presider at First Profession of the sisters of the Dominican Daughters of the Immaculate Mother
- 16 May - Installation of Br. Victor Calvo Jr., OP, as Prior of the Convent of St. John Lateran
- 20 May - Solemn Investiture - UST Ecclesiastical Faculties

MAY BIRTHDAY CELEBRATORS

- May 5 Br. Francis Borre, OP
- 6 Br. Wenifredo Padilla III, OP
- 8 Br. Michael Sales, OP
- Br. Jesus Miranda Jr., OP
- 10 Br. Dennis Maquiraya, OP
- 11 Br. Arden Xerxes Dacuma, OP
- Br. Mark Buenaventura, OP
- 13 Br. Boyd Sulpico, OP
- 15 Br. Rodel Aligan, OP
- Br. Cecilio Vladimir Magboo, OP
- 21 Br. Valentinus Bayuhadi Ruseno, OP
- 24 Br. Melencio Garcia, OP
- 29 Br. Anthony Eudela, OP
- 30 Br. Raymund Fernando Jose, OP

FORTHCOMING EVENTS

- 1 May - Vestition of 17 Postulants at the Convent of St. Albert the Great, Calamba, Laguna
- Election of the new Prior of the Convent of St. John Lateran
- 2 May - 400th Provincial Council Meeting
- 3 May - Feast of Our Lady of the Rosary of Manaoag
- 6-15 May - Institute of Preaching Students Practicum in Indonesia
- 14 May - Basketball Game between Caleruega employees and Manaoag Shrine personnel
- 16 May - Installation of Br. Victor Calvo Jr., OP, as Prior of the Convent of St. John Lateran
- 20 May - Solemn Investiture - UST Ecclesiastical Faculties
- 24-29 May - Retreat of the 13 Novices in Calayan Island, Babuyan
- 26 May - PDCIS-IP Graduation Day
- 31 May - 2 Jun - Team Building, Bahay Dominiko & Staff in Puerto Galera

BROTHERS ON FOREIGN TRIP (By reason of Office)

- ➔ 8-11 May - Taiwan - Br. Jose Antonio Aureada, OP, and Br. Richard Ang, OP - Signing of MOA between the University of Santo Tomas and National Sun-Yat Sen University

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A MISSIONARY OPTION TO THE PERIPHERIES (as a Priority of the Province)

FRENCH VOLUNTEERS WANTED!

Mabuhay! Bonjour! I am Fr. Franck, the new Dominican Volunteers International (DVI) Promoter in the Province of France. I just had the privilege of spending ten magnificent days in the Philippines to visit Jean, the young French volunteer currently serving in the Navotas community.



Left to right: Br. Jose Martin Sibug, OP, Br. Romulo Rodriguez, OP, Br. Franck Dubois, OP (DVI Promoter in the Province of France), Br. Pedro Salgado, OP, and Br. Napoleon Sipalay Jr., OP (Prior Provincial of the Dominican Province of the Philippines).

DVI-France, locally known as **Dom&Go**, was set up in January 2016, as a request of the Chapter of the Province of France. It currently manages thirteen volunteers, aged 20 to 25, operating for six months to one year missions in ten countries. The men are sent to Dominican friars' communities; the ladies to the sisters'. More than 10 volunteers already accomplished their missions and stand ready to pursue their life enriched by their volunteering experience. Most of them are committed Christians – a rarity in France – and are willing to give some time to the Lord, contributing to the mission of the Order, Evangelizing the Word of God through the help they provide in serving through various projects, according to their skills: medical



doctors, engineers, teachers, journalists and, like Jean, a sports teacher.

Jean is a typical “*Dom&Boy*”, as we like to call our volunteers. He just finished his college degree in sports teaching, and wanted to get a meaningful, life-changing experience before starting his professional life. For six months, he has been mingling with street children in poor areas in Navotas. Every morning, he sets out for a small library located in the outskirts



Mr. Jean Deschamps
Dom&Go Volunteer

of the slum. Every afternoon, he goes on the streets of the neighbourhood to play with the children. He also taught them soccer. For one month, Jean was assigned in Camiguin Island (one of the islands of the Babuyan Group of Islands in the northern Philippines), where he also taught sports at the local OP school. He greatly enjoyed the challenging life in the island (not mentioning the rocky boat ride). To be away from it all, without internet, with limited resources, is a radical experience many **Dom&Go** volunteers are seeking. Indeed, the point of sending those young, educated men and women far from France is not so much to profit from their skills and talents, but rather to first and foremost offer them a truly enriching journey that will inspire them for life, make them grow in their human and spiritual life. In short, we want them back in France, so that they may contribute to build, to rebuild, our secular and often materialistic society. It sometimes takes a long detour to realize fully everything that has to be done in the place where you started from and eventually returned. In our confused Occidental society, **Dom&Go** is a welcome breath of fresh air.





My visit to the Philippines was quite short. Apart from checking on Jean, who is so grateful for his experience, I was here to enquire about possible new placements. Fr. Joemar Sibug, OP, was of great help for this. He kindly showed me around many communities in Luzon, including Manaoag, Calamba and Caleruega. Each time I was greeted with joy, and food! I even got to enjoy the sea. Don't reveal it to my superior though. Fr. Joemar called this ‘fringe benefit’, it turned out that the fringes were quite large. In all, I guess I experimented many of those ‘identifiably Filipino’ features: warmth, kindness, joy and faith. Thanks to the Filipino volunteer **Dom&Go** assigned in my community in Lille, France last year whom I met in Manila. I also had the opportunity to celebrate my ‘mall mass’: absolutely incredible for a French Dominican!

As I leave this country, I am already nostalgic. But I rejoice in the idea that many new French volunteers will most surely have the opportunity to serve and learn in the Philippines. *Salamat* to you all!

For more info on DVI France: www.domandgo.fr

ITINERANCY (as a Priority of the Province)

APPOINTMENTS AND ASSIGNATIONS

-  Br. Romulo Rodriguez, OP, is appointed liaison brother to the Dominican brothers from other Provinces who are living *extra-conventum* so that these brothers are properly informed about pertinent events/occasions involving the Dominican Family in the Philippines.
-  Br. Winston Cabading, OP (*Chairman*), Br. Isaias Tiongco, OP, Br. Pablo Tiongo, OP, and Br. Honorato Castigador, OP, are appointed members of the Ad Hoc Committee who shall draft the Province's policy on gambling and other forms of addiction.
-  Br. Greg Gregory, OP, is assigned to St. Antoninus House in Gen. Santos City and will be residing with the Dominican community in Davao City.
-  Br. Arthur Dingel, OP, is assigned to the Convent of St. Albert the Great in Calamba, Laguna.



First Name: **JOSETO JR.**
Middle Name: **NAMOCO**
Surname: **BERNADAS**
Nickname: "Fr. Seto"
Birthday: 17 Feb 1966
DPP ID No.: 198702
Solemn Profession: 11 May 1990
Date of Ordination: 14 May 1995
Assignment: Rumah Santo Tomas
 Aquino, Surabaya, Indonesia



First Name: **ROMULO**
Middle Name: **VILLADIEGO**
Surname: **RODRIGUEZ**
Nickname: "Fr. Roy"
Birthday: 25 Nov 1966
DPP ID No.: 198703
Solemn Profession: 10 May 1991
Date of Ordination: 14 May 1995
Assignment: Bahay Dominiko, Sto.
 Domingo Compound, Quezon
 City

DEEPER FRATERNAL INTEGRATION (as a Priority of the Province)

FEATURED BATCH



In the course of their Dominican formation, these three brothers shared something in common together:

Entrance to the Novitiate: **10 May 1986**

Simple Profession: **13 May 1987**

We pray as they journey together in heeding God's call!



First Name: **ARTHUR**
Middle Name: **BORONDIA**
Surname: **DINGEL**
Nickname: "Fr. Art"
Birthday: 26 Aug 1964
DPP ID No.: 198701
Solemn Profession: 11 May 1990
Date of Ordination: 28 Sep 1994
Assignment: Convent of St. Albert
 the Great, Calamba, Laguna

I AM MY BROTHER'S KEEPER!

Br. Marc Adrian H. de la Peña, OP

Life is always full of surprises and challenges. I have come to attest to it since I have been frequenting the UST emergency room for the past eight months, not because I often get sick but because I am responsible for my sick brothers. As a result, I have become acquainted with the intense and acrid smell of blood and saliva, with the reeking freshly incised abscess and melena, with the sweet yet sickening smell of antiseptics. I have witnessed somehow the screams, moans, gasps and groans of patients. And I have become familiar with the anxious and brooding faces of people, worrying about financial expenses and the condition of their family members or friends.

These things are not something new to me. I have spent most of my childhood in a hospital. It was a sort of a playground for me. I would be running through its passages disturbing the peace of patients and employees. This is because the hospital is just across our house. What is more, I belong to a family engaged in a health care institution. Needless to say, I am accustomed to blood, men being operated in the emergency room, cadavers being carried to the morgue – the morgue is just beside our fence – and to the wailings and groans of patients and their companions. With such environment, it was my childhood dream to be a medical doctor.

However, in my second year as a student-brother, I never expected to be appointed as the head infirmarian of the studentate. The office of the infirmarian was not included in the list of offices I submitted to the Dominican Studentate Council; much less to be appointed as head.

Nonetheless, I have accepted it without foreseeing the difficulty of the work.

As infirmarian, I had to sacrifice my time and energy to accompany and bring my sick brothers to the hospital and endure also the discomfort and inconveniences of that place. For instance, I had to wait for several hours in the emergency room seeing the different plights of people while sleeping on a cold metal chair without blanket at all.

Moreover, I had to endure people who sometimes misunderstood me for failing to fulfill some things because I had to bring urgently a brother to the hospital. And I had to be patient with brothers who disregard doctors' advice on their medication despite my constant reminder. I had to fight the temptation of leaving these negligent brothers in their stubbornness and leave them to get sicker. Lastly, I had to understand my brothers who felt bad because I have somehow neglected them even if I also have to live my own life. After all, it is but reasonable.

Amidst all these struggles that I have encountered in my office, I asked myself whether there are things that I can call perks for being an infirmarian. After all that I have done, what benefits do I get from being an infirmarian?

After pondering, I am grateful to say that there are. By becoming an infirmarian, I got in touch with the stories and conditions of my brothers. I had the chance to know them better. Sometimes, along our conversations I discovered that their sickness is rooted on their personal struggles and problems. In other words, I have come to share with their lives insofar as they have also with mine.

Another perk is the joy I experience every time I see my brothers get well. I am happy that my efforts bore something good. Moreover, helping my brothers was very formative on my part. It helped me develop a sense of responsibility and belongingness. It fosters a sense of responsibility in me because I started to care not only of my own wellness but also of others. Likewise, it also developed in me a sense of belongingness because I began to realize that we really are brothers. We may have differences and may not agree on various things many times but I have to help them at all cost because we are brothers. Indeed, I belong to a family and family members help one another.

Most importantly, I got the chance to follow Jesus who went through all the towns and villages, teaching in their synagogue, proclaiming the good news of the kingdom and healing every disease and sickness. On my part, I cannot do miracles. I cannot forgive sins. Nevertheless, I believe that the least I can do would always matter if done with love. As St. Therese of Lisieux said, *"Without love, deeds, even the most brilliant, count as nothing."*

I am about to end my term as head infirmarian this May. I am grateful to the Lord for the grace he has given me to fulfill my duty and responsibility to my brothers as infirmarian. My care for my brothers does not end with my term, it will continue as long as I can.

QUALITY FORMATION

(as a Priority of the Province)

17 BROTHER-POSTULANTS ON RETREAT IN BICOL

By Br. Roman L. Santos, OP

In preparation for their novitiate, the brother-postulants were accommodated by the Convent of St. Raymond of Peñafort during their canonical retreat held at the AQ Peak, Taysan, Legazpi City from April 17 to 21, 2017.



Br. Romualdo Cabanatan Jr., OP, Br. Felix Legaspi III, OP, and Br. Roman Santos, OP, were invited to share and narrate their stories to the postulants. The other sessions were handled by the Postulant Director, Br. Norman Quilaquil, OP. Br. Cabanatan, who was then having his summer vacation together with the St. Raymond Community as part of his semestral break from studies in Rome, was a fortunate guest speaker for the postulants. He was then the former Moderator of Studies of the Philippine Province who guided most of these brothers during their earlier stage of academic formation.

Aside from fulfilling and cherishing the canonical requirement of a retreat before novitiate, the brother-



postulants had the opportunity to appreciate the beauty of the environment in the Bicol region and be familiar with the varied and hopeful apostolates of the Dominican family in the said area. For this fruitful activity, we congratulate Br. Quilaquil and our 17 brother-postulants.

VESTITION 2017

By Br. Glen Mar T. Gamboa, OP

Last May 1, 2017, on the Feast of St. Joseph the Worker, seventeen postulants were vested with the Dominican Habit. The Mass was held at the Chapel of St. Albert the Great, Colegio de San Juan de Letran, Calamba, Laguna and was presided by our Prior Provincial, Br. Napoleon Sipalay Jr., OP, together with priests from different communities. The celebration was also well-attended by the parents, guardians, relatives, and friends of the newly-vested novices as well as by some Dominican sisters and sisters from different congregations.



Br. Sipalay, in his homily, shared his experiences during their novitiate days and likewise his hopes and dreams that the newly-vested novices should experience during theirs. He is hoping that they would learn how to build communities, to persevere in their vocation, and that through the loving guidance of the Our Lady of Manaog they would give birth to the Dominican way of life.

After having been vested with the habit, the new novices were formally endorsed by the Prior Provincial to



their new formator, Fr. Roberto Reyes, OP, the Master of Novices. The reception followed after the Mass at the St. Albert Pre-Novitiate Gym.

SOLEMN SEVEN

By Br. Vince Stanley B. Iñigo, OP

“... that I will be obedient to you *until death*.
Let them promised aid preserve me.
Do not disappoint me of the hope I cherish.”

Seven Student-Brothers made their solemn profession last April 25, 2017, Feast of St. Mark the Evangelist. They were Br. Jaymar D. Capalaran, OP (Camiguin Islands of the North), Br. Rocky Niño L. Manire, OP (Unisan, Quezon), Br. John Andrew S. Bautista, OP (Imus, Cavite), Br. Paulo S. Sillonar (Sta. Barbara, Iloilo), Br. Agus Hermawan, OP (Jakarta, Indonesia), Br. Aloysius Luis Kung, OP (Flores, Indonesia) and Br. Sandy C. Alerta, OP (Tulunan, North Cotabato). Dominican novices, friars and priests, families, friends, Dominican sisters, Dominican laity and benefactors attended the said event. The Mass was presided over by Br. Napoleon Sipalay Jr., OP, the Prior Provincial, together with Br. Roland Mactal, OP, Conventual Prior of Sto. Domingo Convent, and Br. Ramon Salibay, OP, the Master of Students.



Br. Sipalay, OP, in his homily, made the candidates reminisce the memory of uncertainty as they advanced to another stage in their formation when they asked the Provincial, “*What if?*”. He also encouraged them that their lifetime commitment would always be showered with Divine Providence. Re-echoing the reminder of the Master of the Order, Br. Bruno Cadoré, OP, in their encounter in Rome, Br. Sipalay said that as Filipino Dominicans living in a third world country, to give voice to the voiceless is a mission which the Brothers must uphold.

Br. Laurence Mata, OP, together with Br. Rambang Ngawan, OP (as the organist), and the *Tiples de Santo Domingo* and the Student-Brothers led the people in the solemn chanting the Litany of Saints as the candidates prostrated before the altar and consecrated themselves to the Lord until death. The *agape* followed at the Angelicum College Gymnasium.

ORDINATION TO THE DIACONATE

By Br. Ian Joeffrey G. Melendres, OP

The Dominican Province of the Philippines and the Holy Mother Church are blessed to have four newly ordained deacons on the Feast of St. Mark the Evangelist. The ordination took place at Santo Domingo Church, Quezon City where Br. Stephen Mari La Ja, OP, Br. Christopher P. Garinganao, OP, Br. Carlo Rey C. Canto, OP, and Br. Mingdry Hanafi Tjipto, OP, graciously received the Sacrament of Holy Orders as deacons. The celebration was graced with the presence of the Dominican brethren, the family, relatives and friends of the ordained deacons. Rev. La Ja, OP, and Rev. Tjipto, OP, who are from Myanmar and Indonesia, respectively, were also fortunate to have with them their families attending the solemn occasion.



Most Reverend Honesto F. Ongtiongco, Bishop of Cubao, presided over the Holy Mass and Ordination. In his homily, he addressed the brothers who would be ordained that they “stand at an important threshold in their vocation,” and that “God writes straight on crooked lines” relating to the brothers’ personal journeys in their vocation. He also added, “There will be times when you’re asked to let go of your ambitions in life and even the most cherished dreams. What is important is to always dispose yourselves according to the will of God. It is that openness and availability to the will of God that shape the life of the future priests.” Then he asked them “to constantly make visible in the midst of the world the characteristic virtues



of Jesus—the chaste, the pure, and the obedient One.” And “if you are able to keep them, it is because of God’s grace.”

Towards the end of the Holy Mass, Rev. Tjipto, OP, thanked everyone for their presence and invaluable support in their Dominican life and vocation. He also asked everyone for prayers as they (the new deacons) live out their holy ministry. After the Holy Eucharist, reception was held at the Angelicum College Gymnasium.

BRINGING THE LIGHT TO ALL NATIONS

By Br. Paulo S. Sillonar, OP

*He said to them, “Go into the whole world and proclaim the gospel to every creature”
(Mark 16:15)*

The Church which is the body of Christ is also a mother that nourishes and strengthens her children. As a mother, she is a light to all nations just like a Filipino adage that states, “*Ang Ina ay ang ilaw ng tahanan*” (A mother is the light of the family). As a light she wants to enlighten the mind and heart of her children regarding the true meaning of the realities that are happening around them. Furthermore, she also wants to pass on to her child all the knowledge that she acquired in the span of her existence. Applying this metaphor to our life as Catholics, the Church as a mother wants to “bring the light of Christ to all men (*Lumen Gentium* # 1).”¹ She wants everybody to know God through the life of Jesus Christ; for she knows and believes that it is only through this knowledge that we will be saved. The surest and easiest way by which the Church can strengthen and nourish her faithful is through the Word of God. Hence from the time of its existence until now, the Church reaches out to the people in order for the Word of God to reach, strengthen, nourish and in the end, save them.

The Dominican brothers of Santo Domingo who are studying theology at the University of Santo Tomas (UST) were sent to preach the Good News to a simple community of Hunter’s Village, one of the Barangays of Quezon City that is under the supervision of the Parish of Santo Domingo. This sending off is an answer to the invitation of Jesus in the Gospel of Mark when he said, “Go into the whole world and proclaim the gospel to every creature” (Mark 15:16). The brothers are tasked to conduct catechism classes and preach the Good News to the people living in the said community every Saturday of the month. The audience of the group were both the young and old members of the said barangay. This activity is their way of living their lives as men sent by God to proclaim His Good News to those who thirst for it.

This apostolate in SHEG (Self-Help Group) is a chance for the brothers to finally help the Church in nourishing and strengthening the faith of the people. With this, the role of the Church as a mother has been shown to the people. Furthermore, this apostolate is also an

opportunity to heed Pope Francis' call to be one with the sheep. As evangelizers, we need to smell like sheep. *"An evangelizing community gets involved by word and deed in people's daily lives; it bridges distances, it is willing to abase itself if necessary, and it embraces human life, touching the suffering flesh of Christ in others. Evangelizers thus take on the "smell of the sheep" and the sheep are willing to hear their voice"*². By composing ourselves and heading to their places and offering the meagre things that we have with great love, we are assured of our efforts in reaching out to them. *We embody the Church as a mystery of communion, a communion that flows from the Trinity overflowing into humanity and sharing a common faith journeying together for the full unfolding of the Kingdom of God*³. It is a communion that has two dimensions which also produce two effects also. The first one is the horizontal dimension that makes us closer to our neighbours. The second one is the vertical dimension that makes us closer to God. In the process, we come up with a cross (the horizontal and vertical dimension) that serves as our road to salvation. by the cross, we have been saved!

¹ Dogmatic Constitution on the Church, *Lumen Gentium*.

² *Evangelii Gaudium* # 24.

³ <http://www.cbcpnews.com/cbcpnews/?p=87805>. ("Parishes as Wellsprings of Mercy and Renewal" Pastoral Exhortation of the Catholic's Bishop Conference of the Philippines to open the year 2017 as the Year of the Parishes, Communion of Communities)

GENERAL NEWS

ALWAYS FOR OTHERS: FR. TINOKO CELEBRATES HIS 81ST BIRTHDAY AND GOLDEN JUBILEE AS A PRIEST

By Br. Arden Xerxes Driz Dacuma, OP

Priesthood is a gift of the Lord to the Church, and likewise, it is a gift of the Church to the Lord. It is always a blessing not only for priests, but also for the entire People of God to witness a priest celebrates his long and fruitful years as *Alter Christus*. This may testify that once validly ordained, a person becomes a priest forever in the line Melchizedek.

Last April 20, 2017, Thursday in the Octave of Easter, Rev. Fr. Jose Maria B. Tinoko, OP,



Br. Jose Maria B. Tinoko, OP

celebrated his 81st Birthday. On that special day also, he celebrated his Golden Jubilee as priest of Christ in the Dominican way. As a way of thanksgiving for this blessing, he presided a Eucharistic Celebration together with the brethren of the Priory of St. Thomas Aquinas and from the different convents and houses of the province as well. The celebration was at 5:15 in the afternoon at the Santissimo Rosario Parish Church, University of Santo Tomas. Rev. Fr. Rodel E. Aligan, OP, delivered the homily.



In his homily, Fr. Aligan preached some thoughts about the fruitful and joyful life of Fr. Tinoko as a Dominican friar and priest. For him, the golden jubilarian is "a priest who looks life aesthetically but in a practical way." He also added that the best way to 'essentialize' Fr. Tinoko's life is to describe him as, "Always for others." This is in reference to his long years of service as dean and professor of the Faculty of Canon Law of the university, and also to his contributions to the local Church of the Philippines.

The Conservatory of Music, whom Fr. Tinoko administers as its regent, served as choir while the Pontifical Servers of the UST Cental Seminary assisted during the celebration. After the Eucharistic celebration, the faculty members and students of the Conservatory of Music prepared a repertoire of musical and vocal presentations at the UST Central Seminary Gym to the delight of the golden jubilarian and his guests. Dinner followed.



As a way of closing the event, Fr. Tinoko thanked the Lord for the gift of priestly and religious vocation. He also thanked his family, brothers in the Order, superiors, the university and the Conservatory of Music for their prayers and unending support to his life as a Dominican friar and priest.

Note: The actual day of Fr. Tinoko's Golden Jubilee to the priesthood is on May 20, 2017. However, it was celebrated a month earlier [during his 81st birthday] so that this momentous occasion would not be held alongside the final week of the university, which is normally a busy week not only for the brethren but also for the students.

SANTO DOMINGO ADORATION CHAPEL

By Br. Jayson Gonzales, OP

On April 12, 2017, Holy Wednesday, 8:30 am, the Santo Domingo Convent and the Santo Domingo Parish blessed their renovated Adoration Chapel. Br. Roland Mactal, OP, the Prior of Santo Domingo Convent presided the blessing. Br. Mactal was joined by Br. Mhandy Malijan, OP, the Parish Priest of Santo Domingo and Mrs. Lourdes Elepaño



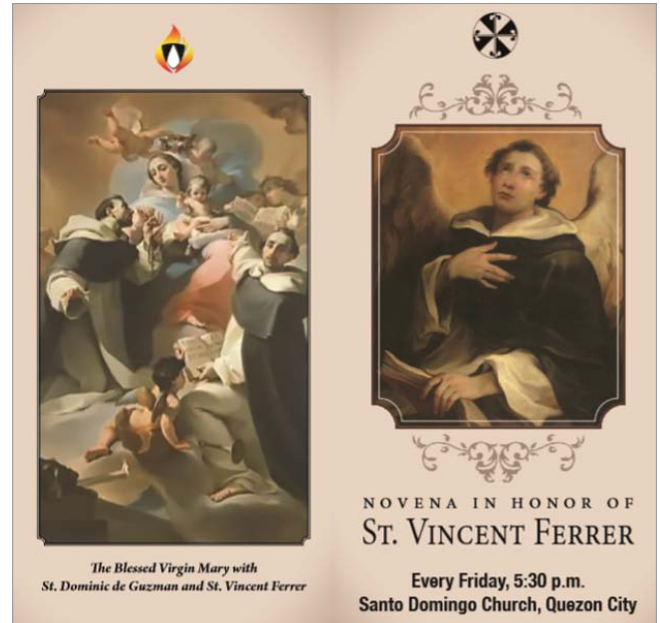
for the ribbon cutting. Br. Mactal thanked the following benefactors who have made this project possible: Mr. & Mrs. Rudy Elepaño and Family for initiating and helping in the renovation of the Adoration Chapel, Architect Willie Mercurio, Achitect Earl Lee, Engineer Flaridez and Mr. Tony Zamora for the finishing touches of the image of the Our Lady of Lourdes located at the façade of the Adoration Chapel. He also thanked Ms. Precy Palaming for donating the paint used at the façade of the Parish.



LAUNCHING OF THE NOVENA IN HONOR OF ST. VINCENT FERRER

By Br. Jeffrey M. Pagaduan, OP

On the 21st of April, 2017 at 5:30 pm, the Novena in honor of St. Vincent Ferrer was launched at the side altar of Santo Domingo Church. It was attended by student-brothers, some benefactors, and regular Mass goers of Santo Domingo Church. The ceremony started with the catechetical AVP on the life of the miraculous Saint Vincent Ferrer, OP. Br. Wilhelm Boñon, OP, the host of the AVP, invited the devotees to inculcate in their lives the values exemplified by the Saint so that their devotion to the Saint would lead to their authentic conversion and return to God.



The novena was led by Br. Kenneth Villacastin, OP, and Br. Allen Kim Malnegro, OP, members of KAPATID – the apostolic group that is in charge of the promotion of the devotion to the blessed Mary and Dominican Saints. After the novena, veneration of the relic of St. Vincent Ferrer followed. Stampitas of the miraculous Saint were also distributed.

The Novena in Honor of St. Vincent Ferrer, OP, will be prayed every Friday at 5:30 in the afternoon.



March in DPP History

(Culled from the Archives of the Province)

- ☞ **1977 May 5** - The St. Martin de Porres Shrine of Laoac, Pangasinan was inaugurated. It was built under the charge of St. Martin Association of the parish under the leadership of its Parish Priest, Br. Domingo Nacion, OP.
- ☞ **1985 May** - The Parish of San Lorenzo Ruiz and Companion Martyrs in Dagat-dagatan, Navotas was offered for the apostolate of the Province in exchange for the Resurrection Parish in Paltok, Quezon City.
- ☞ **2000 May 6** - The first pre-novitiate formation house of the Province outside of the Philippines was established in Kandy, Sri Lanka.
- ☞ **2001 May 2** - Celebration of the Diamond Jubilee of the canonical coronation of the Our Lady of the Rosary of Manaoag.
- ☞ **2005 May 10** - The Most Rev. Deogracias S. Yñiguez Jr., DD, Bishop of Kalookan, gave his canonical approval for the establishment of the House of San Lorenzo Ruiz and Companion Martyrs in Dagat-dagatan, Navotas.

PC Notes...

Notes from the 399th Provincial Council Meeting
on 3 April 2017

- ☞ Canonical Visit of the Master of the Order to DPP
- ☞ Christmas Cash Donation for Indonesia
The total amount of PHP 597,000.00 was given by the brethren to the Community of Indonesia last Christmas 2016 intended for a purchase of a land (for formation) in Surabaya, Indonesia.
- ☞ Br. Rodriguez, OP, being the Provincial Secretary, was appointed as the Liaison brother for the Dominican brothers from the other Provinces who are living *extra-conventum*.
- ☞ Creation of an Ad Hoc Committee for the Policy on Gambling and other Forms of Addiction with the following members:
Br. Winston Cabading, OP, *Chairman*
Br. Isaias Tiongco, OP
Br. Pablo Tiongco, OP
Br. Honorato Castigador, OP
- ☞ The *Ratio Formationis Generalis* (RFG) was promulgated on 22 Dec 2016 and the *Ratio Studiorum Generalis* (RSG) was promulgated on 7 March 2017.
With the desire of the Order to expand the

involvement and participation of the brethren in the drafting of the *Ratio Formationis Particularis* (RFP) and *Ratio Studiorum Particularis* (RSP), the following resolutions came out:

The Provincial Council directs the Formation Council to draft the RFP and submit their work to the Prior Provincial. In turn, the Prior Provincial forwards their work to the different communities for comments/suggestions and send them back to the Formation Council for the incorporation of the comments/suggestions presented. Later on, the Formation Council finally submits the final draft for approval by the Prior Provincial and his Council.

The Provincial Council directs the Commission on Intellectual Life (COIL) with their respective Faculty Councils to draft the RSP and submit their work to the Prior Provincial. In turn, the Provincial forwards their work to the different communities for comments/suggestions and send them back to the Commission on Intellectual Life for the incorporation of the comments/suggestions presented. Later on, the Commission on Intellectual Life finally submits the final draft for approval by the Prior Provincial and his Council.

SPECIAL GUESTS VISIT BAHAY DOMINIKO!



With Fr. Franck Dubois, OP (in the middle), the Dominican Volunteers International (DVI) Promoter in the Province of France who visited a French DVI currently serving in the Navotas community and residing at the House San Lorenzo Ruiz and Companion Martyrs.



Sipaylay clan from Davao visits Fr. Provincial, 29 April 2017.



With Sr. Agapita Aguilar, OP, Sr. Maria Cireflor B. Ducao, OP, Sr. Maria Sando, OP, and Sr. Nancy Chiza, OP, of the Dominican Sisters of the Trinity who dropped by for a courtesy visit. Sr. Sando and Sr. Chiza were delegates to their recently concluded Regional Chapter representing their mission in Peru.

DEATH IN THE FAMILY

We pray for the eternal repose of the soul of:

† **LILIA PARCO TIMONER**, (the mother of our Br. Gerard Francisco P. Timoner III, OP) who passed away on May 4, 2017.

FOR OUR DECEASED BROTHERS

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

- May 1 + Br. Augusto Antonio, OP
- 11 + Br. Edgardo Lumboy, OP
- 22 + Br. John Francisco, OP
- 29 + Br. Fernand Tanguay, OP
- 30 + Msgr. Jose Salazar, OP



Bahay Dominiko Staff Lenten Recollection with Bro. Raul Roque, a catechist from the Diocese of Kalookan as the recollection speaker, and Fr. Cyr Stephen Magbanua, OP, confessor.

BROTHERS ON FOREIGN TRIP (By reason of Office)

.... continued from page 1

- 11-25 May - *Rome, Italy* - Br. Florentino Bolo Jr., OP (Promoter of the Priestly Fraternities in the Order) - To attend the meeting of the General Promoters of the Order at Convento Santa Sabina.
- 17-20 May - *Singapore and Malaysia* - Members of the community of St. Raymond of Peñafort - To join in the integration of the Administrators of Aquinas University of Legazpi.
- 18 May-Jun 2 - *USA* - Br. Anthony Eudela, OP - To preside a High Mass and lead the Grand Procession in honor of Our Lady of Manaoag organized by the Pangasinan Association of San Diego in California on May 20, 2017.
- 20 May - 15 June - *USA* - Br. Napoleon Encarnacion, OP - To visit the students of Colegio de San Juan de Letran who are having their Cultural Exchange Program.
- 21-30 May - *London, UK* - Br. Herminio Dagohoy, OP (Rector of UST) - To attend the Going Global Conference.

Canonical Visit of the Master of the Order

September 17 to October 1, 2017

TRIVIA QUESTIONS TO THE PERSONNEL OF THE PROVINCIALATE

(Editor's note: We are running a series of introduction of our personnel at the Provincialate for the brethren to know them.)



First Name: **MA. LUISA**
 Nickname: "Ate Luisa"
 Middle Name: **DELA CRUZ**
 Surname: **TUZON**
 Birthday: 4 Jan 1952
 Civil Status: Single
 Hometown: Makati City
 Date of Employment in the Provincialate: 20 May 1997
 Current Position: AEAPSI
 Masscard Agent
 Milestone/Highlight of being

with the Province: Sa edad na 65, dahil sa Mass cards, nakatutulong na ako sa mga seminarista, nakatatayo pa ako sa sarili ko. Salamat sa OP! Salamat sa Dios!

HOMILY ON THE 50TH ANNIVERSARY OF THE PRIESTHOOD OF REV. FR. JOSE MA. TINOKO, OP

20 April 2017, Santisimo Rosario Parish Church, University of Santo Tomas

By Br. Rodel E. Aligan, OP



Br. Rodel E. Aligan, OP

I have come to know FR. JOSE MA. TINOKO, O.P., through her mother, MRS. CRISTETA TINOKO. She was my Grade V teacher in Bicol Teachers College Laboratory School now BU College of Education Laboratory School. She was one of the best critic teachers in our school: very strict yet very proficient from Music

to English, from Literature to Grammar. Often, she would tell us in a dramatic way how one of her sons from being a medical student in UST entered the seminary: of how he was vested with the habit; of how he spent *incommunicado* for a year. I did not know then that it was called the novitiate. I did not know then that he became a Dominican. I thought he became a Franciscan because his hometown, Daraga was under the Franciscans during that time.

Little did I know that I would meet him one day as a brother Dominican in the University of Santo Tomas.

I met Fr. Jerry when we were studying Theology in UST. He would always leave a mark to all students who would be under him; of how he would conduct his classes joyfully in Canon Law and how he would give his famous exams. Example: In each item are two sentences. If the first sentence is true and the second sentence is true write A. If the first sentence is true and the second sentence is false write B. So on and so forth...

Since then he has become an icon in Canon Law to his students who now have become priests and others as experts in their own field and always sought for legal and canonical opinions on matters pertaining to problems in the Church.



In all his years he is a Dominican scholar with a sense of humor; elegant yet in a simple way. He looks at life aesthetically yet in a practical way. Dominican life is like music to him that seeks its harmony and rhythm in prayer, community life and faithfulness to the tasks assigned to him in UST.

By the way, later on FR. JERRY brought me to visit his ailing mother. I could imagine his mother telling me: "You see, this is my son I was telling you about when you were in Grade V".

How would I capsulize Fr. Jerry's life as a Dominican in all his 50 years as a priest? Luckily I found one, the title of which is: ALWAYS FOR OTHERS.

God handpicked you from a myriad of souls
Molded you since you were a babe
To prepare you for a journey
Not for you
But always for others.

God blessed you with wisdom
To use to give form to his plans
And love to carry them out
Not for you
But always for others.

The Blessed Mother walks with you
Guiding and loving you
For to her you are a Christ
Not for you
But always for others.

You hold the Body of Christ
Embrace his name and proclaim it
Not for you
But always for others.

So God forever bless you
Walk and carry you when your feet are weary
Bring peace and joy to your heart
For though your life is never for you
It is Christ's and always for others
You are called to minister and serve.

FR. JERRY, IN BEHALF OF OUR FR. PRIOR AND OUR FR. RECTOR AND OUR BROTHERS IN THE PRIORY OF ST. THOMAS AQUINAS, HAPPY BIRTHDAY AND HAPPY 50TH ANNIVERSARY OF YOUR PRIESTHOOD!

EASTER VIGIL HOMILY

Ebanghelyo ayon kay San Mateo 28: 1-10
 15 April 2017, Santo Domingo Church, Quezon City
 By Br. Roland D. Mactal, OP



Br. Roland D. Mactal, OP

Sinabi ng anghel sa mga alagad, “Huwag kayong matakot.” At ang bati din ng ating Panginoon Hesus sa kanyang pagsalubong sa mga alagad: “Huwag kayong matakot.” Sa gabing itong paggunita natin ng Magdamagang Pagdiriwang sa Pasko ng Muling Pagkabuhay sariwain natin ang pagbati ng anghel sa mga alagad at ang pagbati ng ating Panginoon sa kanila: “Huwag

kayong matakot.” At ito din ang bati ng ating Panginoon sa ating lahat ngayong gabi “Huwag tayong matakot”.

Dahil sa panahon natin ngayon marami tayong kinakatakutan: trahedya: natural o man-made, peace and order; kabuhayan: may pag-assenso o wala, kalusugan: gagaling ba ang mahal ko sa buhay o hindi, mga estudyanteng kumukuha ng pagsusulit, sila ba ay makapapasa o hindi, sila ba ay makaga-graduate o better luck next year? Matatapos ko ba yung thesis or total revision? Gagaling ba ang aking anak na may autism, tanong ng isang ina? Eto marahil ang mga agam-agam ng iba sa atin at ang listahan nito ay mahaba pa... Ngunit patuloy sinasambit sa ating ng ebanghelyo “Huwag kang matakot...” dahil ang ating Panginoon ay muling nabuhay. Ang kanyang pagkabuhay ay ang ating tagumpay.

Magmula nang mabuhay namuli ang ating Panginoon, wala na tayong dapat katakutan. Sapagkat sa muling pagkabuhay ng ating Panginoon ipinakita nya sa atin na mas makapangyarihan Siya kaysa sa lahat ng kasamaan sa mundo. Kung kaya Niyang malagpasan ang kamatayan, kaya din Nyang daigin ang ating mga pagsubok, ang ating

mga bisyo, ang mga pang-aapi, mga paninira sa atin. Mas makapangyarihan ang Diyos kaysa sa mga pinagsamang kabuktutan ng tao at ng demonyo.

Kaya nga sa halip na matakot, tayo’y hinihikayat ng simbahan Magalak! Magalak tayo! Ang ating Panginoon Hesus ay muling nabuhay! Magalak tayo sapagkat hindi na maaangkin kailanman ng kadiliman ang mundo. Sa pamamagitan ng muling pagkabuhay ng ating Panginoon, nabigyan na ng bagong kahulugan ang ating pamamalagi dito sa lupa... Ang ating mga paghihirap ay hindi na magdudulot ng kahinaan at kawalan. Ang ating mga pagdurusa ay mayroon ng kahulugan. Ang ating mga kalungkutan, kabiguan ay napalitan na ng tuwa at sayal! Ang ating pagkalugmok ay napalitan ng kagalakan at sigla! Ang krus ay hindi na isang parusa – sapagkat ito’y naging simbolo na ng pagpapatawad. Ang krus ay hindi na isang pasakit, kundi ito’y simbolo na ng pagmamahal. Ang krus ni Hesus ay naging simbolo na ng pag-asa, at tunay na pag-ibig at kaligtasan.

Ang kamatayan ay hindi na katapusan – ito’y naging lagusan na natin patungo sa buhay na walang hanggan. Kaya’t mabuhay nawa tayo bilang isang sambayanan ng Kristong muling nabuhay. Magalak tayo at magsaya sapagkat nabuhay na mag-uli ang ating Panginoon.

Ating idalangin na manatili nawa sa atin ang kapayapaan na hatid ng ating Panginoon Hesus. Ang kapayapaan na bunga ng pagpapatawad – na naging sanhi ng tunay na kagalakan nagmula sa biyaya ng ating Panginoon, mula sa kanyang pagbati “Huwag kayong matakot” dahil si Hesus ay muling nabuhay na muli.

HAPPY EASTER SA INYONG LAHAT! Hangad po naming na tayo’y magkaroon ng masaya at mapayapang pagdiriwang ng panahon ng Pasko ng Muling Pagkabuhay.

HOMILY ON JOHN 3:31-36

April 27, 2017 Thursday, 2nd Sunday of Easter, Santisimo Rosario Parish Church, University of Santo Tomas

By Br. Hermel O. Pama, OP



Br. Hermel O. Pama, OP

Just recently the Russian Supreme Court declared Jehovah’s Witnesses, which has around 395 local communities in that country, as an “extremist community” and banned it, subject to seizure of properties by the State, and criminal charges on violators. So the Department of Foreign Affairs has warned Filipino

members of the Jehova’s Witnesses in Russia to be aware, and to beware. But the problem is that the scope of their legal definition of extremism is very broad. Psychological terms like “humiliating character”, “negative evaluation” or “inciting hate”, if not nuanced, could easily qualify anyone either unwary, over-zealous, or maybe even ever-zealous in regard to one’s religious belief.

The Gospel text speaks about belief and unbelief, two opposing poles of human conviction brought about by several opposing categories explicitly evoked in the text: heaven and earth, above and below, being above all and being earth-bound, life eternal and no life at all, love of

God, and justice of God. All of these gravitate around a center: words, and more importantly, their subjectivity: where, or from whom words spring from.

Contained in these dialectical thoughts is a difficult tension. Faith is fraught. We tend to take shortcuts: terrorism and extremism are examples. When one gets frustrated by endless irresolvable oppositions, one could become aggressive and 'terrorize'; or one could be non-violent and 'extremize': to advocate exclusiveness, and mark the superiority or inferiority of individuals based on attitudes to religion.

I would like to suggest that the Christian response to unbelief in our time (to contemporary atheists or agnostics) is not to have arguments about data and evidences, because those who convert to unbelief because of science are less convinced by data than by the form of the story science tells. What may be needed is to offer an alternative story: a more robust understanding of the person of Jesus, personal witness to how he heals and saves, constantly giving the invitation to historic, sacramental Christianity.

DO WE STILL HAVE A COMMON CONSCIENCE?

By Br. Rolando V. de la Rosa, OP



Br. Rolando V. de la Rosa, OP

We have been habituated to think only of our individual conscience. We forget that there is such a thing as *common conscience*.

More than a century ago, Emile Durkheim taught that the strength of a community's common conscience is measured by the crime it punishes and how severely it punishes that crime. When society metes

out the death penalty to a murderer, such a punishment must not be seen as revenge or simply a deterrent to further crimes. It must be seen as society's expression of how highly it prizes life, a value which is essential to society's very existence. Common conscience requires that the higher the value violated, the more severe the punishment.

In ancient Rome, vestal virgins who tended the sacred fire in the temple were seen as fundamental to the survival of the state. Their consecrated virginity must be preserved at all cost. If one of these women was found to have lost her virginity, the man involved was immediately executed and the woman was buried alive in a tiny underground room. Our compassionate society would consider the punishment savage and inhuman, but it dramatized how the Romans took seriously the values that are essential to the survival of their nation.

The Rule of St. Augustine emphasizes the importance of common conscience. It provides that, if after several corrections, a brother continues to violate the rules and the vows, he must be expelled immediately. The Rule argues: "it is better for the community to lose a member than for the community to perish because of the *pestilent example* of one." For St. Augustine, common conscience requires that the common good must be protected and preserved against those who are a threat to it.

This perhaps explains why, a cursory reading of the Acts of the provincial chapters of the Holy Rosary Province during the Spanish regime shows how the early Dominicans took seriously the duty of preserving and protecting the values that keep the community together: poverty, chastity, obedience, observances, study, preaching, community life, and prayer. Violators of these were punished severely, like depriving them of daily sustenance for days, corporal punishment (usually whipping), or imprisonment in a convent's dungeon. Those Dominicans rightly believed that a community begins to die, not only when the number of vocations dwindles, but when the values that keep them together and sustain their identity are rejected by the very people who are supposed to protect and promote these.

In the Acts of the General Chapter held in Providence in 2001, one of the provisions alludes to the importance of common conscience, thus: "*We deplore the attitude of our brothers who, faced with irregular situations in the community, and pretending to safeguard the peace of the community, keep silence, and do not speak where they ought, when they ought, and to whom they ought, thus permitting situations to prolong unreasonably, and at times corroding the life of the community irreversibly.*"

Nowadays, we are hesitant to correct a brother because we are averse to the idea of punishment. Many priests and religious violate their vows with impunity because nobody gets punished anyway. Contemporary times cherish the individual, his choices, rights, privileges, and personal freedom that are sometimes pursued at the expense of the fundamental values that keep the community together. Common conscience is being clobbered by the individualism that is rampant among us.

Religious communities are a microcosm of the larger Filipino society. We Filipinos often boast of being a nation that easily forgives. In truth, we are merely forgetful. We do not really forgive those corrupt and power-hungry politicians who treat us like doormats. We simply forget what they do to us. Because of our collective and voluntary

amnesia, we allow them to abuse us again and again. Santayana once wrote that those who do not remember their past mistakes are condemned to repeat them.

In Japan, Korea, and other countries that put high premium on *delicadeza*, top government leaders have resigned at the slightest suspicion of corruption and bribery. In the Philippines, those whom the people

mightily denounced at a people's revolution several years ago, remain very much entrenched in domestic politics and even wallow in luxury.

What a tragedy if in a religious community, the members lose their *delicadeza*! As the Latin dictum goes: "*Corruptio optimi, pessima.*"

PREACHING TO THE DIGITAL WORLD

By Br. John Andrew S. Bautista, OP



Br. John Andrew S. Bautista, OP

Existing in a world that has dramatically embraced the social media, the Church finds herself at a crossroads. Who among us here have not heard yet of *Facebook*, *Instagram*, *YouTube*, and *Twitter*? Just a couple of years back, it is said that the Philippines is the "texting capital of the world."

Recently, I have read an online article from a Singaporean news agency citing the Philippines as the "social media capital of the world." Seemingly, we Filipinos are indeed everywhere – our presence can be felt in every parts or corners of the globe, whether in the real world or in the online world. Without a doubt, this is a new and modern territory that we Filipino-Catholics, the young and the old, can effectively venture at. However, one question for the Church is ought to be given an answer. The question is, "*Would we be better off ignoring the new media and stand at the periphery of our own customary way of preaching the good news?*"

The introduction of these new ways of communication has become a part of our culture and is here to stay. Without a doubt that in this generation, with its array of features, it will continue to be the popular medium or means of communication, especially of the youth. As a matter of fact, our Holy Father, Pope-Emeritus Benedict XVI approves of social media and its vast potential. In his address to the faithful on the occasion of the 45th World Communications Day, he emphasized that:

"The new technologies are not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation. This means of spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship."

The Holy Father here elaborates on how the digital media have changed the culture by transforming how we communicate, learn, and think. His insights certainly have implications for the preacher. As much as we easily communicate, reach out and establish relationship with the use of several online platforms, without question, the digital world of social media also offers great potential for those hoping to spread the Gospel message. With the click of a button, we Catholics can reach millions of believers and non-believers alike with the message of the Gospel and the call to follow the Lord.

In the Dominican Studentate where I now spend my post-novitiate formation, I am assigned in the Dominican Students' Media Center (DSMC), an apostolic group composed of Student-Brothers who are tasked to evangelize and preach the faith through the use of mass media and social communication. In my experience of being engaged and being involved in the media ministry of the seminary, in various ways I can say that I am carrying out my vocation as a Catholic preacher, wherein God has given me the mission to communicate and spread the faith through the use of these modern means of communication not just to invite people into the Church, but also to bring the Church to the people.



Together with my brothers who are involved in this media ministry and apostolate, we bring the Gospel of Christ in various platforms online, whether it is in a form of text or print, audio and video content. Currently, we have already a growing audience of followers in our Facebook page, *Dominican Students' Media Center Philippines*, where we regularly post and publish Catholic and catechetical content to reach out to the faithful, wherein they could be informed and nourished by the light of our faith. In response to needs of our time and for the love



of our church, we are compelled to utilize every available means to communicate the word in a place wherein we can evangelize, start a dialogue, resourcing and reaching people where they are.

The Holy Father’s invitation to engage the digital continent prompts us to extend our preaching mission to the place where the most opportune conversation is actually taking place right now. Obviously, we need to use a wide array of tools and venues, rather than just the voice of the preacher, to instruct, as well as interpret, the great treasury of truth the Church has to offer. Surely textbook skills are necessary to provide an important foundation for the training of preachers. But now, the task is to add to that arsenal that will enable us to preach even more effectively—and to a wider congregation.

As ministers and preachers of the word, we should embrace the new media not as the solution to outreach difficulties, but as a means to evangelize, start a dialogue, and to reach out our brothers and sisters, believers and

non-believers alike. The message of true freedom and new life in Jesus Christ – and the call to live that new life within the Church – is too valuable for us not to use every available means to communicate it to the people of today.

In this digital age where the millennials are leading the way, the world is waiting for us – the religious, clergy, and the laity – to creatively evangelize and renew Catholic thought and interest in the digital world. Our churches are not just four walls – we are connected through the Web. The digital world, therefore, challenges us to expand our preaching to their ever growing number of audience. Nowadays, people are interested in what the Church teaches and what our clergy, have to say in a ton of issues that the society is facing and experiencing upon. The reality is that some may fully agree on what us, the members of the Church would preach and say on specific issues, yet others, would not. Not every spiritual seeker who is present online is going to respond favorably to the very things that we believe and preach. Nevertheless, our one primary challenge is to meet those people “where they are at.” Preaching in a digital age requires continued effort, optimism, and a dash of prudence. In preaching the truth, a wise sense of caution should not turn into fear, and thus it shall never hold us back. With the dawn of the digital age, the door is open for us to execute our mission. Together, as one community of believers, we must gallantly *go out, and Preach to the Digital World!*

(For those who have not seen or liked our Facebook page, *Dominican Students Media Center Philippines*, visit www.facebook.com/DSMCPhilippines to get to know more of the social communications and media apostolate of the Dominican Student-Brothers of the Dominican Province of the Philippines)

PLEASE, DON'T LEAVE ME BREATHLESS

By: Br. Francis M. Borre, OP



Br. Francis M. Borre, OP

If I could enter the breathtaking scene of the crucifixion of Jesus with an understanding of what was it all about, I think I could have at least prepared a bottle of clean water, sanitized those big nails and shaded the blessed Mother with an umbrella. And wait, I would document everything on a video camera. But, seriously,

I really do not know, I might just collapse even before the Lord Jesus Christ was nailed on the cross.

Every year, as I watch, listen and meditate on the preaching of the annual *Siete Palabras* of the Dominican Province of the Philippines, I am silenced by the

tremendous pain that the Lord Jesus Christ had gone through up to his LAST BREATH. Yes, Jesus endured it up to his very last. I remember doing an exercise of holding our breath for a while and finally releasing it with a shout. It has a feeling of relief after freeing your breathe and stopping the pressure. And then, smile again. But this is not in the case of Jesus, after his long agony, he took his last breath and bowed down his head. Where is the feeling of relief? Who can put on a smile after that upsetting scene?

But that scene is no-nothing. Only heaven knows how that act of Jesus Christ exactly gives us everything to breathe. For it gives meaning to our breath. It gives meaning to our existence, to our life. Needless to say, how pleasant it is to breathe. Or, you can try holding your breath once again – for three minutes.

One day during our novitiate, we were saddened by looking at one dying fish in the pond. One brother started to shake the water believing it would serve as a first aid

to the fish. But, to no avail and the fish started to float on the water. Our master suddenly became curious of our gathering. As he found out, he instructed one novice to go down to the water, get the fish and give it a mouth-to-mouth resuscitation. The novice ended up blowing the fish's face and smiled. His reactions were an entertainment for all of us. I thought, it was like the legendary story of a novice master asking his novice to plant a sapling upside down. But, it was not. It was really not. Our master went down to the water and got the fish from the novice. He gave it a mouth-to-mouth resuscitation several times and put the fish back into the water. To our surprise, the fish started to move its tale, then its body until it continued to sway and sway.

Sometimes, I thought, only those who tried will find an answer to their very own doubt. Eight years ago, I also doubted myself and my vocation in religious life. But, I tried. Now, I think I'm ready to try more, more than ever, to deepen my faith and widen my horizon to serve God in this kind of life in whatever possible way.

Again, if I could enter the scene of the crucifixion of Jesus, after preparing the bottle of clean water, sanitizing the nails, let John the apostle hold the umbrella for the Blessed Virgin, and asking one of the Jews to hold the camera and cover me, I would try to talk to Jesus. I will ask him that when time comes that I am having my own share of 'last breath moment', he will come to the rescue so soon so as to breathe on me once again.

MIRACLE. MYSTERY. AUTHORITY.

By Br. Siddharta B. Chiong, OP



The setting: Sixteenth century Spain, in a plaza a day after monstrous, crackling fires devoured convicted witches. Then, *he* appeared, silently walking the streets, and -strange to say- everyone recognized him.

"*Rabbi?*" "*Talita cum.*" "*Hosanna!*"

Br. Siddharta B. Chiong, OP and thanksgiving coloured the plaza, as crowds dashed to welcome their Saviour.

But everyone silenced by an imposing figure: the Grand Inquisitor in black and white. With a point of a finger, the adoring crowd, so tamed and subdued by his authority, handed over the man in servile obedience.

In an eerie dungeon: "Why have you come to interfere with us?" the Inquisitor interrogated his prisoner. "We no longer have need of you!"

The prisoner meekly listened.

The Inquisitor reminded him how he foolishly rejected the temptations that held the secret to the ungovernable abyss of the human heart.

"You rejected the dread and wonder that miracles cast on naïve and childish men when you shunned the temptations in the desert. When they taunted you to come down from the cross and show yourself God, you refused because you thirsted for a faith, not compelled by spectacles.

Why did you refuse? You would have done mankind a huge favour if you threw in some miracles now and then; if you answered more prayers; if you intervened to save more innocent lives from the sadistic abyss of human cruelty!

We would have security and clarity if the uncanny and ominous cloud which guided Israel in *mysterio tremendo et fascinante* is still real today. For that is what mankind needs most: an idol to worship and surrender his responsibility to; a leviathan to shepherd him into the happy and secure herd of religious infallibility.

Instead, you left mankind with freedom and faith. You promised some vague notion eternal life; some absurd assurance of beatitude to the wailing mother in tatters who desperately begs help for her shivering son; some intangible grace to a pale, little girl, violently convulsing with self-disgust after the *incident*, and still paralyzed by her uncle's threats. Could such silence be a sign of love? What use is your *gift* of freedom?

Yet in our suffering love for humanity, we have taken the burden of deceiving and ordering men into our hierarchical system. "Miracle, mystery, authority" is our banner, and it has ushered an era of peace and unity!

Tomorrow, the adoring crowd which cried, "*Hosanna!*" will rush to stoke with blazing coals the pyre which you, above all else, deserve for your cursed freedom!"

Delirious after his impassioned outburst, the inquisitor awaited the reply. But the man only stood up and lovingly kissed him.

-The end-

My peculiar story is inspired by Dostoevsky's "The Grand Inquisitor." I was reminded of it in my Lenten reflection. Like most Filipinos, my Lent was a time of (N.B. read with piety) devoutly uniting my woes with Christ's passion, with the fervent hope of encountering my resolution on Easter morn.

But my prayers did not end in a triumphant denouement. Thus, I too wondered if it was so difficult for Omnipotence to throw in some *miracle* – it was for others anyway. I admit my childish notion of God is like

a religious version of the mentality: if you ignore it hard enough, the problem or illness might magically evaporate.

Reality check! For most of us, God does not grant us miracles, rather He granted us freedom to determine how we should engage reality- not an easy task. Confronting issues with genuine involvement is frightening. Choices and actions are irrepeatable, and mistakes flow into the irretrievable past.

Besides, there is still the question which actions choose. In the ambiguity of existence, instead of authority, we have discernment. Despite our Filipino penchant for *hula*, there is no infallible oracle to assure us of the future. We are at the mercy of unpredictable turn of events, and we wait with nauseating discomfort as things unfold.

Instead of mystery (in the pejorative sense) we have faith: the confident assurance of meaning in our strivings, and conviction about a loving grace we do not see.

Still the question remains, why does God not solve the insufferable misery of the poor? Maybe He does: we are God's answer to the cry of the poor. We are God's sacrament of loving concern to the doubting. We are God's solution to our twisted and convoluted problems.

I slowly perceived a God who does not want us to remain like dependent sheep, tended into a herd that

renders everyone equal in mediocrity and inability, rather, He desires us to mature in personal responsibility (response-ability) and engage the concrete crises of lives. I discerned a God who rejoices when we are involved in the drama of life and do not escape from the complications of living. We cannot be bystanders, praying (read as "waiting") for some miracle. To give flesh and bones to all these, I turn to a real person.

Amidst the squalid poverty and contagious diseases that reeked with death and despair, Mother Teresa freely laboured for her poor. Despite the sinister forebodings of inevitable failure, she discerned God's promise of hope. Amidst the suffocating darkness she experienced within and without, she passionately held on to faith. Yes, she believed in miracles- not the quick fixes- but miracles that perfected her strivings. Before the unvarnished ugliness of life, she did not respond with bitter defiance, but with a love that incarnated into freedom.

These are old lessons that have only gained deeper meaning and inwardness in me. What is my Easter? The freedom of being an active partner in God's unveiling of his kingdom. "The glory of God is man fully alive!"



Rome, 25 March 2017
Solemnity of the Annunciation

*Sent to preach the gospel:
After the Congress for the mission of the Order of preachers*

Dear brothers and sisters,

In the wake of the Congress for the mission of the Order with which we closed the Jubilee celebrations, I would like to share with you the joy and gratitude that I expressed at the conclusion of the Congress. In addressing to you this letter which contains these conclusions, I wish to invite the whole Order to reap the fruits of this Congress and, more broadly, of the grace of the Jubilee.

Joy at having lived these four days of encounter for the members of the Order, meeting brothers and sisters, countries, languages and cultures, different generations, very diversified faces of the Church. Joy, in the midst of all this, of an experience of profound unity, a sort of «common home» where the Word is heard, gathered, shared, celebrated and preached. Joy and gratitude, because all this has enabled us to become even more aware that it was a grace given by Another. A shared grace, whatever the specificity of each of the branches and entities to which we belong, a grace dispensed in fragile clay vessels very often, but with confidence in the One who, always, accompanies and precedes the men and women He sends.

This feeling of « common house », has led us all, I believe, to recognize ourselves in one face, that of Dominic who, guiding us on the path of following Christ the preacher, offers us an adventure of preaching in the way of « Proclaiming the Good News of the Kingdom through the towns and villages ». This preaching is not at first declined according to the opposition between the inside and the outside of an already established Church. Rather, it is crossed on the one hand by a tension between the impossibility of moving forward « without » (without the victims, without the wounded memories, without the refugees who are ours, without the sinners, without the men and women of good will, without the other quests for truth, whether they are believing or not), and on the other hand, the deep desire to learn to move forward with the conviction that, by doing this, one also learns how to move forward with God.

We each carry this desire, and in a common way, in a world that we love, that we want to learn to love, by developing the capacity for contemplation. Like any true love, it is demanding. It is the requirement of the lucid and realistic gaze that allows us both to read and to deplore the ravages of a global war which disfigures it and accumulates systemic victims, and which knows how to identify the opportunities of places and realities where the human being manifests his ability to resist what diminishes, disfigures or degrades the human being. It is a world that is the place where the human being can discover the humanity of which he is capable, this shared humanity which allows him to face the trials of life, to surpass them, sometimes to knock over what provokes him, to be more and more convinced that it is precisely through the humanity of the human which makes to be good, generous, capable of forgiveness, in solidarity, that everything can, ultimately, end in a beautiful way, unexpected perhaps, but hoped for. It is in this world, for this world we should also say, that we are sent to preach. And we see in this sending that which constitutes our unity, to all of us Members of the Order of Preachers, brothers, nuns, laity, apostolic sisters of congregations aggregated to the Order,

Secular Institutes, priestly fraternities and the young people of the Dominican youth movement, and so many friends. Sent to serve, through the ministry of the evangelization of the name of Jesus Christ, the mystery of the grace of the Word. Yes, a lot of joy and a deep gratitude, to belong to this family!

Convictions

This « family », this « communion of holy preachings », is animated by a certain number of convictions, which were expressed during the presentations and discussions of the Congress. As a result of this Congress, I would like to keep three of these main convictions which could be defined as a « mysticism » of preaching and a « lifestyle » of preaching.

Preaching

The first is the conviction that our first vocation is that of preaching, and that the unity of all members of the Order and the Dominican family is rooted in it. The exchanges and reflections during the Congress demonstrated that this preaching cannot be limited to the liturgical homily, but includes all the ways according to which we can lend the human word to the expression of God's Word who wants to come and converse with humanity. This ministry of the Word establishes us somehow as mediators - and mediators who are not solitary ministers but rather, like the musicians and actors that we encountered during these days, solidary actors in the same adventure for the transmission of a single message.

This preaching has characteristics that we all care about, without erasing the diversity and specificity of our states of life in the Order, of our cultures, of our Churches. It is the mediation of a permanent dialogue between the Word addressed by God to mankind, the Church that is established by this Word as sacrament of salvation to the extent that it is prophetic, speaking on behalf of God, and the concrete and historical cultures in which the Word is proclaimed. And, while we say that it is proclaimed, it is by insisting on always locating the human word about God in a sequence where silence, listening, speaking, and again silence follow each other, the silence of contemplation of the grace of the Word at work, and in an alternation, as Dominic himself practised, between moments to speak of God to men, and others, essential, to speak of men to God. This alternation is what makes us discover, and live the adventure to which preaching leads: to experience the life that is given and that we receive, to give thanks for the life that we transmit, because it animates the Word that is He who came to give life in abundance. For this reason, we believe that preaching of the word is at the same time the word of life and love, the word of mercy that liberates and heals, the word of engendering to a life that has the strength to transform everyone and transform the world.

The proclamation of this good news of life, of beauty and of love, we believe, must go through various languages, marked by the various cultures and their context. And we have pointed out several of these languages, in addition to the conversation, the announcement or the explanation. It is the language of the testimony of life, individual and community. It is also the language of tenderness, of mercy and forgiveness. It is also the language that responds to those who, in this world, have a thirst for liberating words. It is the language of gestures that imposes the requirement of justice, restores the social fabric and puts the social and political authorities in dialogue to initiate a thread of solidarity. But they are also the languages of art in its various forms that join the capacity for the quest of beauty and truth essential to human beings. Always, in any case, these languages are looking to deploy a qualified preaching, implementing methods adapted to a conversation with our contemporaries who would allow a way out of all kinds of «bubbles» in which we stand so easily. These languages, finally, will always be ways to demonstrate the beautiful reality of the Incarnation, precisely the reality taken by the One who is the Word. Preaching maintains in this world a language which, in many different ways, offers to humanity the joy of « becoming a body » with God. It does so, because it proclaims the good

news of the coming of the Kingdom by the mystery of the Incarnation. It does so, as « holy preaching », in discovering that, in this announcement, it is carried, accompanied and preceded by the mystery of the grace of the Spirit.

Fraternity

Among these languages of Incarnation, and it is a second conviction, we have given an important place to the language of fraternity. The latter is what gives testimony to the friendship of which we want to be the bearers, in the name of the friendship of God for the world of which we want to be the preachers. But fraternity is also a reality of which the human being is capable, thus showing love and mutual recognition, as of belonging to a common humanity: the acts and words that consolidate fraternity, deploy something as a language of the heart opening a path which can lead to God. And, at the same time, this fraternity is a sort of attestation that it is possible to build bridges between beings and between groups, between cultures and between the contemporary worlds that would appear to be excluded, thus resisting segregation and exclusion. Preach by fraternity, to engage the human community to have confidence in its own capacity for integration in the unity of a communion, first given, and founder of the possibility itself, and the richness of its diversity. Conviction of the fraternity that is partly linked with preaching.

Encounter

A third conviction that we developed over the course of these days is that encounter is the first way of preaching, the manner in which we wish to become preachers and proclaim the Kingdom. An encounter that echoes that of the God of revelation with His people, of which he sees the suffering and hears the clamour, to the point that He just walks with his people. And we believe that this is the God that sends us to encounter our contemporaries, to talk with them about this good news of the Kingdom of God and thus to evangelize the name of Our Lord Jesus Christ. This encounter, as we have said, is not only curiosity or desire to know something new, it is not only apologetic, it is first a determination to love, serve, and take care of humanity whose destiny we share. Certainly, we meet people who are ready to listen and receive, but also indifferent people, disillusioned, and sometimes even opposed. In all cases, the authenticity of life, the fairest coherence possible between what is said and what is lived, will ensure the credibility of the preacher and of fraternal communities of preaching, at the same time as that of the message. Encounter will always be the occasion of an «adjustment» of mutual communication between human beings and, as in the dialogue with the Samaritan woman or the walk on the roads of Emmaus, it will seek to be guided by the pedagogy of God himself when he enters into conversation with his people. We have expressed the wish that this conviction of encounter leads us to get out of the different « bubbles » in which we are often too settled, and to seek to meet, as a matter of priority, those who suffer violence, poverty, exclusion and social discrimination: they teach us something essential about our own vulnerability. We would like to learn something from them about the reality of the promise that is accomplished when God takes a body in this world, and becomes vulnerable, to being placed on the Cross to open for the multitude the way to life.

Preaching as a path of sanctification in a world at work

This Ministry of the Word, for the preachers, is not in the first place a function but the path of their sanctification. Preaching leads us to the heart of the world, because it is our way to follow « Christ the preacher » and desire to live with Him. It leads us to the heart of a world of which we wish, with Him, to recognize all the signs of the promise made to be engendered: a world in the throes of engendering, as we said. But in doing so, preaching also leads us to the

heart of ourselves, individually and in community, giving us the same promise to be engendered and to be born again, to become saints!

Restlessness of the world

Concerning the world in travail, for us it is basically to take the means to learn how to identify what today transforms the figure of the world, in order to give priority to the desire to go where the world is in travail, to join those who live there, try to understand with them what is happening, what can be heard as promise and so deployed even more, what must be transformed, rebuilt, reoriented, refused. Go to these troubled places of the world, where the long history of the conversation that we want to serve, of God with men, contributes, together with the history built by men, to establishing a world lived in common, hospitable to all and sustainable by all.

That is why the work of the proclamation of the Good News of the coming of the Kingdom, the adventure of preaching, calls for the tireless discernment of the signs of the times, when mutations can present themselves as terrible dangers for the humanity of the human being, at the same time they can be the opportunity, as the poet said, where the danger is, there also grows the saving power. Here I shall only enumerate what we have discussed together, but of which we have repeatedly said that it would be very good to deepen our understanding: Did Dominic not send his first brothers in the first place to « study », to join these new academic places where efforts were underway to make more comprehensible for the human being, man himself, his world, and his God? It is the reality of the significant movements of forced and suffered migration, of which too many refugees are today the victims, which engenders so much suffering, fear, paralysis of the human capacity for communion. It is the reality of cultural and religious cohabitations and crossroads - characteristics of a globalised world that does not erase (and perhaps even amplifies) identity enclosures and protectionism - crossroads not always peaceful, not always serene, not always « intelligent » because they are so marked by passion and by painful memories. It is the profound mutations of the ways of communication, relationship to others, self-assertion, where the contemporary worlds face this paradox when there is at the same time a need to connect with others, and the risk of finding yourself, without having really chosen it, enclosed within these. It is conflicts that multiply precisely in this tension between globalization and identity politics, on the pretext of an ultra-liberal market, the pillaging of essential resources of so many countries, the dependence of entire populations - and often the poorest and most vulnerable - on conflicts of interest that do not concern them. Conflicts, sometimes animated by the memory of colonization or imposed hegemony, which are at the origin of wounds of memory in which recognition and accompaniment are urgent, otherwise conflicts recur. It is the serious political crises, too often disfigured by corruption, false and manipulative words, an elitist view of the social fabric and its future, a democracy emptied of its requirement and its sense, where the dignity of the human being and his rights must be somewhat re-conquered, in order to avoid that the human being is again subject to commodification. It is the ecological crisis, about which *Laudato Si* has so clearly highlighted the challenges for evangelization, up to and including the putting at risk of original peoples, their dignity, and their conditions of existence. It is, again, the crisis of vulnerability where there is both a greater sensitivity to the fact that vulnerability is at the heart of the very identity of the human being, but also an increase in forced vulnerability, aggravated, exposed, instrumentalised, individuals (human trafficking, freedom of expression for women in certain places), as well as the vulnerability of structures and living conditions (crisis of the earth, water, energy). It is the crisis of the basic cells of societies, the family unit, but also of the cell of work places, or cells of social life where, when, across the centuries, cultural and religious pluralism which was an opportunity and a force seems to become a danger and a curse. Finally, it is the crisis of religions which are exposed, again, to what may well be their fundamental temptation:

to impose themselves as a unique power claiming the sacred, even God, asserting oneself as a promoter of exclusive identities, fighting others to take control of territories or populations. A crisis in which we cannot deny that of the Catholic Church, which in certain places is disoriented by a secularization which is imposed without anyone knowing, but which could continue to make the promise heard as a way of life that is not exclusive but fortifying and liberating. And without finding how to transform structures of territorial organization, for example, or distribution of burdens and co-responsibility, which would be adapted to the evolution of societies and cultures, offering the Church to grow in synodality.

Communities themselves at work

But, " where the danger is, there also grows the saving power ". Very often, when brothers or sisters have evoked these realities as urgent challenges, they have also done so by showing that it was often possible to carry the fire of hope, of transformation, of engendering to a different destiny where pain and failure would not necessarily have the last word. The concrete experiences reported and the exchanges of the Congress invited us to resist resignation. Indeed, some among us, certain communities and, therefore, all of us together, know full well that several of these realities listed above dwell within our own community realities and individual existences (I am thinking about the reality of migration and of the need to seek refuge, about secularisation, about pluralistic cohabitation, about painful memories, about the frequent needs in our communities for reconciliation between people after latent conflicts have poisoned relationships for years...). This proximity of experience ought to help us be vulnerable to those to whom we are sent to announce the friendship of God as good news. We have had the joy of hearing testimonies about practices of resistance either by the works carried out by some of us or by participation in social movements, associations, NGOs, volunteer groups, promotion campaigns for social justice, solidarity with victims groups, practices of education so important at a time when cultural transmission and education have become in some places so fragile.

Through experiences and testimonies, we were able to discover once again how the very fact of making such commitments requires us also to consolidate our own way of life, individually and in community. It is, on the one hand, to promote in our own realities everything that can promote the humanization of each of us, forgiveness and reconciliation, the adjustment of the exercise of power, the fairest possible practice of democracy of which we are so proud in the Order while being sometimes very poor exponents, cultural pluralism that does not exclude identities, the use of goods ordered for the common good, the concrete pooling of assets and goods without any condition. Thus affirming the conviction that we could make a contribution to the « salvation and the transformation » of the world, in confronting ourselves with difficulties similar to those that the world also confronts. It is, on the other hand, a question of expressing how the way in which we confront these realities that we experience can lead to taking precise responsibilities for peace on the basis of justice, in favour of education, democracy, and reconciliation on the social level. How, for example, can we fail to understand how the care given to respecting the word of each one in a community can strengthen the desire to serve the right to speak of the voiceless? In short, to proclaim the incarnation of the promise calls us to establish our own word in a personal and community attitude of prayer, of contemplation, of prayer for peace, in short, of conversion.

This dialogue between the discernment of the signs of the times, and the work in itself and in the communities, then opens the possibility of a serene assessment of apostolic commitments. Allowing us, where appropriate, to consider how to choose to « uninstall » ourselves and to go preferentially to difficult, uncomfortable, places where the Word is not

expected, and sometimes not received. Itinerancy of preaching so that it can be born from these places of restlessness in the world.

Perspectives on our mission for tomorrow

At the end of the Jubilee celebrations, the Congress for the mission of the Order has been an international assembly of our « family for preaching », stressing once again that this will be the best way to give thanks and to participate, today and tomorrow, in this « confirmation » given to the Order eight-hundred years ago. What could be the outlines of this future of preaching?

From preaching to theology, and back

The first perspective for the future of the mission is to seek always to strengthen the essential articulation between preaching and theology. This living dialogue between the two, a dialogue in some way between the experience of faith and the intelligibility of the mystery of Revelation, is constitutive of the identity of the Order and defines an essential « note » of the sending of the Order to proclaim the Gospel, the specific service that the Order is called to offer to the Church « in a permanent act of evangelization ». We need to study, not because we pretend to be or become scholars, but because we would like to make ever more intelligible the presence of God in this world, and the work of his grace. In addition, if preaching is to respond to the sending of workers to the harvest, preachers are indeed sent as to a « sacred land » (repeating here the expression of Pope Francis at the audience granted to the capitulars last August) where they will have as a first task to contemplate this work of grace, collect the signs of the mystery of this presence, to let their hearts be inhabited by a compassion for the world which echoes God’s own compassion, who hears his people, responds to their thirst for freedom and communion, and addresses to them a Word of liberation and consolation. The work of understanding the faith is based, nourished, guided by this solidarity in compassion, by the desire to go and preach « in the commitment of God ». Theological research in the Order, and through all possible collaborations between us and with other researchers and other disciplines, should give priority to this perspective, for the greater service of the Church. In this sense a database of «theological resources» of the Order should be established and published, just as a similar basis could be disseminated concerning resources from preaching experiences. Furthermore, particular attention should be given, on the one hand, to the places where the creation of universities could be particularly relevant (cf. Nigeria) and, on the other hand, to the importance of devoting energies of research to the themes of interculturalism, of the dialogue between cultures and religions, especially in Africa and Asia. But also with the techno scientific and digital cultures that grasp the reality of the world and humanity today, and « invent » new types of social relation, new types of relationship of each to oneself, but also a new type of relationship to reality, to the outside world, or even to one’s own body or psyche.

At the places of the restlessness in the world

This attitude presumes that we seek to join ever more, always better, and in synergy with each other, the places where the world is « in travail with itself ». For decades, the Order, through the highlights of its history, the intuitions of the best known and anonymous sisters and brothers, as by the guidelines formulated by our chapters, has indicated priorities and privileged points of view according to which to deploy the ministry of evangelization, of preaching. The encounters during the Congress showed that it was now a matter of continuing to question critically the realities of preaching by seeking to answer these two questions: where we deploy preaching, how to further deepen the quality and the accuracy of the evangelization of the name of our Lord Jesus Christ? In doing this, what specific contribution do we think we have to make, as the « family of preaching », to the task of evangelization by which the Church becomes what

it is called to be? In every region, this work of discernment could be the occasion for a common reflection by the different entities of the Order, even to deciding and defining new projects of apostolic collaboration. To contribute to bringing to birth the joy of evangelization in these places of restlessness, as it were to « the other of the world ».

In permanent formation

A third line of action for the future deployment of the « *Propositum* » of Dominic in our social, cultural and ecclesial contexts, is to pay attention to the fact that the world, on the one hand, and our vocation (our "sending") on the other hand, are constantly « in travail », in the process of engendering themselves. In a way, it is also to say that our identity as a preacher will come to be what it is called to become, to the same extent as it is attentive to the future of the world. For this reason, during the Congress, a great emphasis was placed on the needs of a « permanent formation » which must be an essential key of the life of the communities of preaching. This attention to permanent formation should become our privileged way to exercise vigilance mutually in order to promote the vocation of all. At the end of this Jubilee, we could transmit all the identified formation needs in our own institutions, asking them to organize, as much as they can, moments, places, times, cycles, proposals for common formation. For example, the educational and research institutions that depend directly on the Master of the Order will be called upon to become, from the respective basic mission of each one, places of formation for the Dominican Family, where we could take the means and the time to make intelligible how it is that this world « in crisis » is a world in the process of birth and of engendering. Places promoting the commitment of the brothers and sisters and laity of the Order in this work of implementing and continuing formation, combining efforts at understanding the world and, by the same token, consolidating the ministry of preaching to which we are « totally dedicated » and sent. Themes that were particularly highlighted for this continuing formation: schools of preaching (in giving real priority to the laity); knowledge of the tradition of the Order in the field of human rights; knowledge of religions and interreligious issues; ecology; political action; accompaniment in regard to wounds remembered; promotion of life). Thus, a dynamic of continuous formation will help it to be understood that nothing is installed, nothing is definitive nor established once and for all, everything is « on the way ». As in the Gospel, it is « on the way » that we are engendered to preaching.

A « family », in the heart of the ecclesial communities

On this path, we believe that it is essential to make our contribution as brothers and sisters of the Order of Preachers, to building a church in communion, starting with the promotion of communities in this church. The latter is probably at a stage in its history where its construction and the consolidation of its community reality whereby it is a communion of communities of faith, where a priority will always be to give their full and rightful place to lay people in the Church. To them, too, the sending to evangelize must be proposed as a « way » to become a believer, a way to build up the Church as a community of believers. As such, the Order of Preachers is particularly called to write a new page in its history « fully in the heart of the Church » by providing for and promoting the laity of the Order of Preachers and their fraternities, to their full and rightful place in the response of the Order to go and preach. Here, a special mention must be made of the promotion of a renewal of the involvement of the laity in the preaching of the Order, through the lay fraternities, the Dominican Youth Movement, the various initiatives of Dominican volunteering, various and rich collaborations in the projects of the educational institutions of the Order. In this same line, the Order is called to identify the specific service that it can bring to this building of the Church as a communion of communities, from its own tradition of community which can help promote the reality of ecclesial

communities in the local Churches: international communities, « school of Christian life », collaboration of religious and laity, of brothers/sisters, ... at the service of communion, etc..

In the path of « tradition »

This leads to the identification of a fifth perspective to focus on in building the future: revive in us the desire for tradition, that is to say, of transmission and education. It is to emphasize here the attention that we must all bring to the promotion of vocations for the Dominican family, a promotion that must be constantly articulated in the promotion of the vocation of each one. It is also emphasizing, more widely, the part that the Order can play in the task of discernment and of vocations promotion of each one, and in the recovery and consolidation of the complementarity of all vocations which, in their diversity, make the Church. Once again, the Order of Dominic has undoubtedly to seek to offer to the Church the legacy of its own tradition, at the heart of which is affirmed a conviction about the pedagogy of the Gospel: the proclamation of the Good News of the Kingdom is a path to becoming a believer. Here, particular attention should be given to educational projects carried by the brothers, sisters and laity of the Order. How can we promote collaborations and even projects in common that go beyond the mere concern of maintaining institutions? How can we give our university places a « Dominican » specificity, and establish a vital link between all these institutions? How can we contribute to strengthening, in all possible ways, this belief that the world grows as it transmits its knowledge and its cultures, its values and its capacity for critical understanding, its traditions and its history, its quest for meaning and its faith?

Process of Salamanca: are we not all humans?

This path, with the Church, in the world, we would like it to contribute to transforming the world, and several times we emphasized how the so-called process « of Salamanca » (cf. the Congress « Dominicans and human rights »), by putting into dialogue theological reflection and the experience of preaching in those places where the human being is in danger, gives full importance to the role of the preached word in the transformation of the world and ought to be a priority in our service of the Word. We speak here of a transformation of the world, not guided by an ideology, but by love and by a desire to be present and to show solidarity in these places on the other side of the world, where there is the One who teaches us the joy of the given life and whom we would like to follow. This concern for the transformation of the world must remain at the heart of the vocation of preachers, since it is a « constitutive dimension of the preaching of the Gospel » (*Justitia in mundo*, 1971, n° 7). In this area, the presence of the Order in different international institutions and NGOs, and particularly the Permanent Delegation of the Order to the United Nations in its various headquarters, are opportunities to develop, from experiences lived in the field, reflections carried out in dialogue with the victims, the evidence of a fraternal communion which affirms itself as a sign of contradiction when faced with the logics of fractures and divisions, to enter into dialogue with the Nations, and to translate the intuition which was that of the School of Salamanca and Francisco de Vitoria into the current context. This fundamental intuition must be constantly strengthened, and be the opportunity for collaboration in theological research and preaching between all of us.

Priorities for collaborations

The last line of priority is an insistence on the essential importance of that collaboration by which the Order in its various branches will become a « family of preaching », a narrative memory at the heart of the Church, meaning that the Church becomes what it is « in proclaiming the Good News of the Kingdom of God ». Each branch of this family already has its own ways to promote collaboration among its members. In many places we can also rejoice in the beautiful achievements of preaching through collaborations between members of the Order. In this

perspective of collaboration, the networks and apostolic research and activity initiated on Atrium are called to strengthen themselves, and to establish the necessary links with the Order as a whole. In addition, the Congress for the mission of the Order made it possible to identify for the future four areas that should be a priority for all of us in the implementation of new and strong collaborations between us::

- **The worlds of young people**, and particularly while preparing for the next synod of bishops on the theme « Young people, transmission of the faith, and discernment of vocations », so that, in regard to the pedagogy of preaching, or preaching as pedagogy, they be given place and voice in the heart of the Church and of the Order;
- **Digital culture**, so that body and word are present, hearing in this new continent the call to contextualize the proclamation of the promise of the covenant, as it was realized in the mystery of the Incarnation, the foundation of the fraternal communion of which the world is capable;
- **Migrations**, to which and from which we come, to testify to the promise of a communion which transforms the world not by letting it decide « from above » the criteria for the coexistence of diversities, but by joining the reality of a communion already established by the coming of the « very low » to the other side of the world, and by forging a solidarity with the refugees of the world, from which to announce, always and again, the fulfilment of this promise of a world given to men in responsibility and called to become a world hospitable to all, and sustainable by all;
- **Study**, finally: collaborate without respite to study, and study again, with concern for the dialogue of theological research with attention to the contemporary worlds (themes for study that were particularly highlighted: what renewal of a « theology of mission » today?; analysis of the weight of colonialism and western ideological imperialism on the mission of evangelization? ; theology of intercultural and interreligious dialogue; theological approach to pluralism; theological reflection on the relationship to truth; greater understanding of contemporary violence; reflection on politics and how to educate the oppressor, to heal wounds and memories, to lift the man who is down, the place of victims in theological reflection). In the tradition of the Order, thus study conducted together is constitutive of communities, bringing with it the concern to establish communities where the work of mutual vigilance of heart and reason is rooted in contemplation and leads to preaching. Communities, in order to preach.

Eight hundred years ago, Dominic received the confirmation of the Order of Preachers. A confirmation that has been transmitted to us along the centuries, and entrusted to us so that, in our turn, we confirm this same joy of being called, in the heart of the Church, a family for preaching...

« He is risen from the dead, and he is going ahead of you into Galilee » (Matt 28:7)
 « Go therefore and make disciples of all nations » (Matt 28:19)

Happy Easter!

Your brother,



fr. Bruno Cadoré, O.P.
 Master of the Order

50/17/225 Letters_of_the_Order



Beato Angelico
 Conceptualized
 August 2016
 Br. Edgardo D. Alaurin, OP
 Ordained priest on 4 May 1985



Maroon-naped Sunbird
 Scientific name - *Aethopyga guimarasensis*
 Local Name - *Tamsi (Vis)*
 Location - *Balinsasayao Twin Lakes Natural Park, Sibulan, Negros Oriental*
 Status - *Endemic* Photo taken on *23 February 2015*
 Notes - *A split from Flaming Sunbird which is endemic to Luzon; endemic to islands of Panay and Negros only.*
 Photo by Br. Oscar Novem A. Enjaynes, OP
 Ordained priest on 28 August 1996

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

Help us by sending your:

- » **Creative comments**
- » **Articles and news**
- » **Thoughts to ponder**
- » **Suggestions for improvement**

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

All articles sent to the Secretariat/Phildom shall be given due consideration. Due to some limit in space however, we may not be able to print them all at once. It may come out at the forthcoming issues. Just the same we are grateful for the articles and newsbits. Please continue sending them; they will be most welcome.

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



By Br. Isidro C. Abaño, OP
Art-Colorist
*(a person who adds color to the
illustrations prepared by other artists)*
Ordained priest on 30 August 1985