

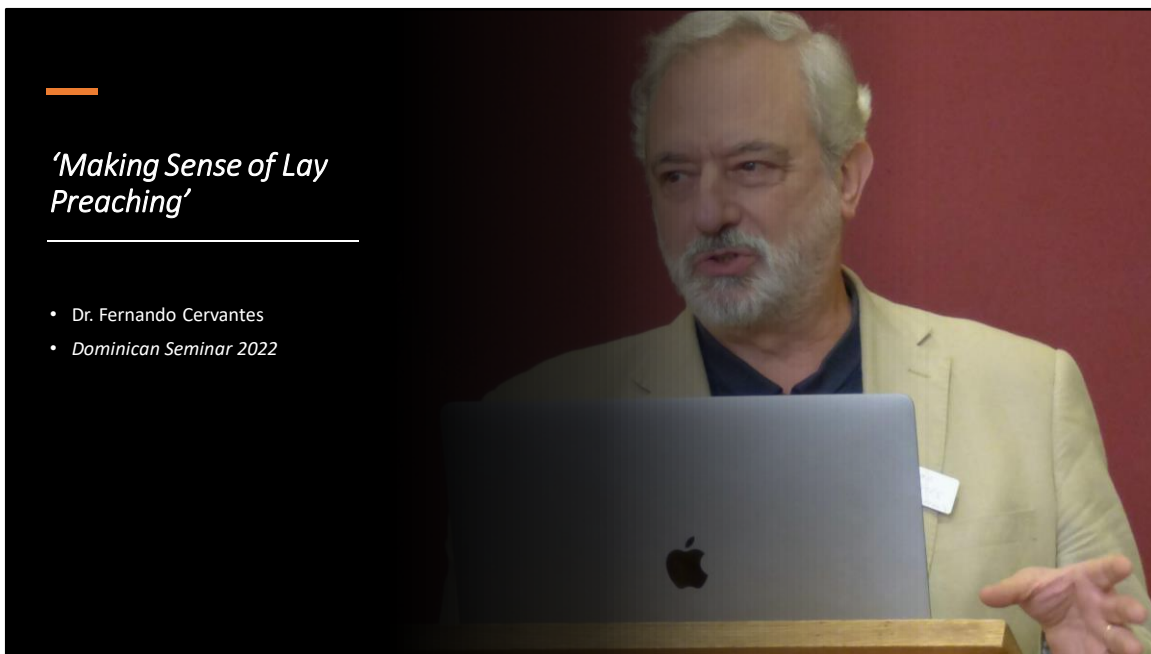
The Vocation to Lay Preaching

The Dominican Seminar 2023
Hinsley Hall, Leeds

Introductions

Thank you to fr. Martin for inviting us to speak. This session follows on from a talk at last year's seminar.

(When I was putting together the slides, I inserted the Dominican logo, and Powerpoint suggests designs. This one partially obscures the logo. But then I thought that it is rather appropriate, as we're all agreed that this motto applies to the Dominican order, but when we're talking about the Dominican laity, we do keep coming back to the question of what exactly does 'Praedicare' mean?)



At last year's seminar, Fernando spoke about 'Making Sense of Lay Preaching'.

It was a very good talk – but one of the most interesting things (and I think the reason fr. Martin asked us to follow it up at this year's seminar) was the questions and conversation it generated. It felt as if we didn't have the time to take it further last year, which is why I'm pleased that we are the first session of the weekend, as there'll be time over the next couple of days, as well as at the end of the talk, to carry on the conversation.

Quotes from the discussion

- “No-one understands the role of the laity”
- “Perhaps Lay Dominicans are called to role-model the vocation of the laity”



These are 2 quotes from the conversation last year, and it's these themes that we'd like to pick up in today's session.

This talk is in 3 sections: I'm going to start with a few anecdotes, and then hand over to Andy, and then back to me to conclude.

Some years ago I was invited to a session organised by the Theology Department at Durham University. It was the presentation of a piece of post-doctoral research by Dr. Gabrielle Thomas, on how women feel about their vocation, and the research was across all the Christian denominations. In the Q&A at the end, I commented that the presentation focussed entirely on women who felt they were called to be priests, vicars, ministers, etc., and asked if the research had covered women's feelings about their lay vocation. Dr. Thomas paused, and then said that this had come up in the research, and taken her by surprise. What had surprised her was that some of the Catholics she spoke to (and **only** the Catholics) talked about vocation as part of their lay calling. None of the other denominations seemed to have a sense of a lay vocation.

So how are the laity seen in the Church – and indeed how are what used to be called the third order seen in religious orders?

I'm about to show a screenshot from the website of the Carmelites. But before I do, I'd like to

apologise to the Carmelites. This is not aimed at them. It is more of a comment on how difficult it is to get communications right, on the need to read everything twice and think about the message we may inadvertently give to some of those who read what we publish.

So look at the picture – and read the caption.

The Carmelite Family



*Different branches of the Carmelite Family - friars, nuns
and sisters*

(with laity out of shot) - at York Minster in 2009.

Laity 'out of shot'.

It would have been better to caption the photo 'Some of the different branches of the family...'

Or to have several photos on their page on the Carmelite family

But if the laity aren't always regarded as 'out of shot', how are they regarded?

A couple of personal experiences



St. Cuthbert's in Durham

This is St. Cuthbert's in Durham. It's the church Andy and I go to. It's a great parish, and it also hosts the University Chaplaincy. From 2012-2016 the parish and chaplaincy were served by the Dominican friars. The photo on the right is from the Mass when the Dominican house was established in Durham, so you may spot some familiar faces.

Andy and I have been attending St. Cuthbert's since we arrived in Durham as students many decades ago.

In about 1990, we were both among the first group of lay people to be asked to serve as Extraordinary Ministers of the Eucharist. About 3 or 4 weeks after we were commissioned, I was taken aside by the parish priest, who explained that he had received a complaint from a parishioner, who said that it was bad enough having lay ministers, and particularly women lay ministers, but a woman who ministered wearing trousers rather than a skirt! The parish priest asked me to step down.

At the time I wasn't particularly bothered by this – I'm not easily offended, and I had enough else on at the time with small children, working full time, etc.. In any case, it was a member of the parish who had a problem with this, not the parish priest (he just didn't know how to handle it and had decided, probably correctly, that asking me to step down was easier than tackling the man who had complained), and of course,

being an Extraordinary Minister is, of all the ministries, something you don't volunteer for, you are invited.

But over the years I decided I found this rather funny – that I'd been 'sacked' for wearing trousers, and I would occasionally tell the story. When a new priest arrived, Fr. Peter, I told him (not immediately he arrived – it wasn't something I was complaining about), and he was shocked and said that that wouldn't happen now. And later I told the next parish priest, Fr. Tony, whose response was much the same. In 2012, the Dominicans arrived, and our parish priest was Fr. Benjamin Earl. Some time later, I told Ben the story – and he was speechless. He just stood and stared at me. Less than 24 hours later, I had an email from the Faith and Mission Department at the Diocese, to say that they were about to start a course to commission Extraordinary Ministers and my parish priest had asked for my name to be added urgently.

And that was what made me see the whole thing differently: of course I'd been 'sacked' because of the views of the laity, but as the role of extraordinary minister is not something you volunteer for, only a member of the clergy could take any action to reverse that decision.

23 years. That's how long it took.

23 years before someone put it right.

To finish this story, I was ministering at St. Cuthbert's about 6 weeks ago, at one of the Chaplaincy Masses. Afterwards, one of the students came to find me, and said that he'd come to apologise. When I asked what for, he said that he came forward in the queue for communion, but he said "I was day-dreaming, and stayed in the queue for Fr. Andrew, even though you didn't have a queue. I didn't want you to think I was one of those weird people who won't go to a lay minister". And it had obviously never occurred to him that the fact that I was a woman (let alone that I was wearing trousers) was relevant. He did, by the way, come back to say "Did I say I was daydreaming? Obviously I meant I was deep in prayer"!



Diocese of Hexham & Newcastle

Council of Laity

A forum to discuss the role of the laity 'in the Church and in the world'.

We're part of the Diocese of Hexham & Newcastle.

If anyone is worried that I'm going to launch into all the current problems the Diocese is having, don't worry – I'm not.

I want to talk briefly about the Diocesan Council of Laity, which existed for about 20 years. It was set up by Bishop Ambrose, and every parish was invited to send a representative (about 130, but usually about 70 attended). I was a member of the Council for about 14 or 15 years, and from Bishop Kevin's time, and throughout Bishop Seamus' bishopric, I was on the steering group. The purpose of the Council was to provide a forum to discuss the role of the laity 'in the church and in the world'. In the Steering Group, we spent hours debating this (in the Steering Group, NOT in the Council). There was a very strong view that people could not even begin to think about this until they properly understood their own baptism, and this led to an agenda which was entirely based on catechesis of those who attended.

So we had many very good days of formation and reflection, but I spent all my time arguing, firstly, that these people had volunteered to represent their parishes on a council, and that wasn't what we were doing, and secondly that if we were looking at the role of the laity in the church and the world, we all had to be back in our parishes the day after, and out 'in the world' on Monday morning, and we couldn't just ignore that and plan another year's programme of what were, in effect, days of reflection.

I wish that I had, at that time, been a Lay Dominican. Then I would have been able to quote St. Catherine of Siena.

“...to the true servant
of God every place is
the right place and
every time is the right
time.”

Letter to Brother Antonio of Nizza (T328)

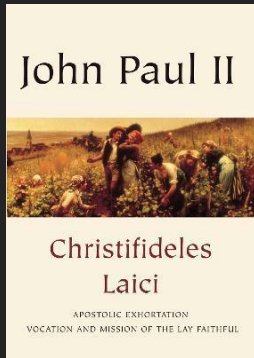


So of course we must continue to work on understanding what our baptism is all about, but we must also be prepared, as Lay Dominicans, to preach in the church and the world, now.

We must understand the calling of our baptism, and we must understand our calling as members of the Order of Preachers.

(Hand over to Andy)

Vocation (Calling) addressed to the Laity



Every disciple is personally called by name;
no disciple can withhold making a response:
“Woe to me, if I do not preach the gospel.”

Christifideles Laici, para 33

A vocation is not a thing – we cannot say we ‘have’ a vocation in the sense of possessing a house, a car, a TV etc. A vocation is a calling – an invitation – to which we give a response. To that extent, a vocation possesses us.

This is what John Paul II outlines in his Apostolic Exhortation of 1988, *Christifideles Laici*.

At its core, a vocation is a dialogue, initiated by God, by which we are swept up into God’s plan for us in our place and our time.

CLICK TO REVEAL “Woe is me...”

As such, the truest response is not one of simple acquiescence but is one directed towards opening the ears and hearts of others to the same call.

Apostolicam Actuositatem

Para 2: "The Christian vocation by its very nature is also a vocation to the apostolate...the members who fail to make their proper contribution...must be said to be useful neither to the Church nor to themselves."

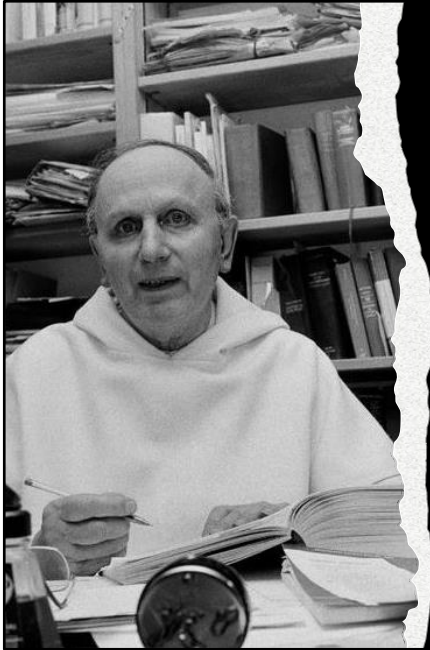
Para 6: "An apostolate of this kind does not consist only in the witness of one's way of life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to leading them to truth, or to the faithful with a view to instructing, strengthening and encouraging them to a more fervent life."

JP II, in *Christifideles Laici*, draws upon many of the insights of the Second Vatican Council. Several fraternities of Lay Dominicans have been returning recently to the documents of the Council as the Church continues to unpack and to receive the intuitions and teachings of that event.

Its Decree on the Apostolate of the Laity is actually quite harsh upon those who do not respond to the call to the gospel and to ecclesial life (Para 2). It also adds a corrective to those who are content to reduce the call to one of "good living". Para 6 sees this "good living" not as an end to itself but as an authentication of the 'announcing' of Christ through words.

This duty is placed not just upon clergy or religious and not just upon fraternities such as the Lay Dominicans but upon all disciples.

Discipleship is the primordial vocation of all Christians. As Margaret intimated, many know this in their heads - the Diocesan Council of Laity did - but we are yet to take the next step of making it a lived reality. What might be some of the causes of this timidity and caution?



“It is quite certain that, when laypeople are kept in tutelage and treated more or less as children, they become as indifferent to the Church’s faith as to her life.”

“Submissiveness to our bishops is absolutely necessary; but it is obvious that a Church made up of Christians who are wholly passive, even from the point of view of belief, will be but a listless, anaemic Church. The good health of the Church requires that the faithful be active, even if (as we see in families and schools) robustly healthy children are a bit more difficult to keep in hand than those who are ailing and spiritless.”

*fr Yves Congar OP
Laity, Church and World, 1959*

Just prior to the Second Vatican Council, Yves Congar OP, diagnosed some of the historical issues affecting the life of the laity in the Church. In his set of 3 essays published under the English title ‘Laity, Church and World’ he spoke of a certain infantilising of the laity and its corrosive effect on the life of the Church.

He advocates an active laity, even though this may create some turmoil. Congar’s work, of course, found its voice in many of the insights of the Council

Interestingly, the French title of Congar’s work was ‘Si vous êtes mes témoins’ – If you are my witnesses.

The vocation of discipleship finds its vitality in witness.



“The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; **they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ**; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.”

Lumen Gentium, para 33

“I am the Way, the Truth and the Life.”

John 14:16

This vocation to discipleship and to witness is given sacramental shape in baptism by which, as we all now know, we are conformed to Christ and share in his triple office of priest, prophet and king.

I wonder, however, if this description of priest, prophet and king can distract us – much of the world speaks of monarchy, if at all, as an anachronism, prophecy is understood, if at all, in a very narrow sense and discussions of priesthood (common and ministerial) can, if we are not careful, tie us in knots.

Fr Benoit-Dominique de la Soujeole OP, a professor of the University of Fribourg, in his work “Introduction to the Mystery of the Church” offers an ancient lens that may help de-mystify some of what is meant by this threefold office: the lens of John 14:6.

CLICK TO REVEAL John 14:6

“In John 14:6, Jesus declares that he is ‘the way, the truth and the life.’ ... we can understand this to refer to the three messianic qualities: ‘the way’ expresses the fact that Jesus guides the faithful towards the Father’s house; he is the one who walks ahead of his followers in his capacity as leader or king. ‘The truth’ signifies that Jesus preaches in all truth because he himself is the Word of God, the Logos, the perfection of prophecy. Finally ‘the life’ refers to the Paschal mystery through and in which Jesus gives his life in a sacrificial act of which he is simultaneously priest and victim”

As we are conformed to Christ, we also, in our deeds and words are to show the Way, to speak and act the Truth and to be living signs of Life itself.



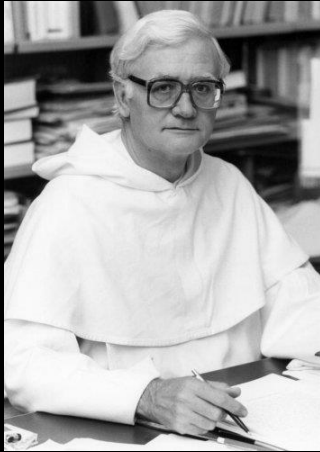
Dominican Discipleship

- **To Praise:** To acknowledge God as the source of all that we are and all that we have. To recognise God as sovereign and to exercise the authority delegated to us by Christ through baptism to share in his **kingly** role.
 - **To Bless:** To make holy everything and everyone we touch; to restore all things in Christ; for us all to exercise our share in the **priesthood** of Christ received at baptism.
 - **To Preach:** To preach the gospel of Jesus, by what we say, as authenticated by the integrity of our lives. Not to preach our opinion, but the gospel as it has been handed on to us; to speak with truth and with courage as part of our share in Christ's **prophetic** role.
-

Within our Dominican life there is yet another prism through which we can gain insight to this conformation to Christ in our baptism.

One of our mottoes sums up this threefold office in which the entire People of God has a share and in which each member is offered a primordial vocation to discipleship.

CLICK TO REVEAL EACH BULLETPPOINT IN TURN AND READ.



"...the Third Order has become a devotional prayer society, concretely, as a matter of fact, only for older people. There is a monthly gathering with Mass, a sermon, and a bit of office..."

...Whenever the Dominicans in their apostolate have need of the help of the laity, they do not call upon our Tertiaries...At the most, the Third Order members are called upon for such things as holding fancy-fairs, typing or writing out addresses on envelopes, for special ceremonies in the churches, and finally for the annual dinner in honour of St Dominic."

"In reality, the Third Order is a lay extension of the First Order as monastic and not so much as apostolic."

fr Edward Schillebeeckx OP

An address to regional directors and administrators of the Third Order at Louvain, June 6th 1960


Turning more to the subject of this talk – the Vocation to Lay Preaching and the context of the Lay Dominicans, it may be worth while repeating a critique from over 60 years ago. Edward Schillebeeckx commented on a malaise in the life of the (then) Third Order.

READ QUOTES

He diagnoses the malaise as emerging from a Third Order mindset that sought the monastic moreso than the apostolic – the cloister moreso than the world.

60 years later, the malaise may have lessened (and this seminar and our conversations will provide ample evidence of a new vitality amongst Lay Dominicans) but there always remains the temptation to return to these ways.

The Second Vatican Council and its re-discovery of the shared baptismal dignity of the People of God, lay and clerical informs and inspires our Christian living. Our sharing in the triple office of Christ is established and that triple office is an integral whole. However, it is useful for members of the Dominican Family and the Order of Preachers to look to one of the offices in particular, the office of prophet which, in our motto can be seen as being wrapped up within the exhortation 'to preach'.



LAY PREACHING

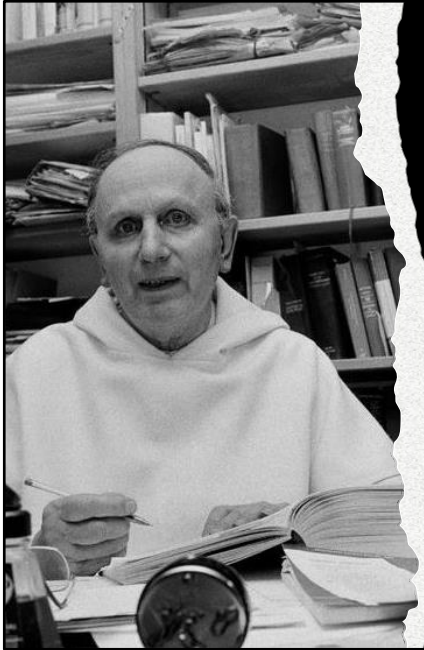
Ecclesial	Ministry of the Word Catechesis Apologetics Accompaniment Sponsoring And many others
Daily	In families In work In politics And many, many others

“...a time for keeping silent, a time for speaking...”
Ecclesiastes 3:7

As laity we are rarely called upon to preach in a liturgical sense, although a number of us may have been called upon to preach at ecumenical or other events. We are, however, sensitive to the power of the Word in our daily living as well as in our ecclesial lives.

Within the ecclesial sphere, Lay Dominicans can preach in such ways as acting as a Reader or Lector and doing so well – not just in terms of speaking skills but moreso by enabling the Word to be heard in the minds and hearts of all. We may even help train Readers and Lectors. We may work in the catechesis of children or of adults, allowing that same Word to, again, echo in the hearts of those whom we serve. We may accompany new Christians or Catholics along their journey of faith, perhaps acting as sponsors or godparents. There are other ways in which we can preach in explicitly ecclesial though non-liturgical ways. In our parish, one of the ways is by supporting our parish priest in his liturgical preaching by commenting, discussing and debating his draft Sunday homilies!

Within our daily living we preach by example yes but also - and as the Decree on the Apostolate of the Laity, insists – by word. 1 Peter 3:15 urges us to “reverence the Lord Christ in our hearts, and always have your answer ready for people who ask you for the reason for the hope that you all have. But give it with courtesy and respect and a clear conscience...” And we may be called upon to do so at work, in the home, on the streets, on the bus. As Lay Dominicans, we need to first of all listen and then to have that conversation and to speak with courage, imagination and courtesy. Would Dominic have converted the innkeeper if he had simply harangued him with a barrage of ‘proof-texts? Sometimes there is a need to be silent in order to let God do the work!.



“It is clear that the testimony to and teaching of the faith... by laypeople can in some respects be more apostolically effective than that given by clergy.”

“When laypeople speak of God, it is taken for granted that they are doing so because they believe in him, and not because it is their job to do so. There can be a more prophetic quality in their words...”

...The expressions of the faith that they propound...are sometimes less well-balanced than those of the clergy, but they often have more life and ‘guts,’ and a better ‘tone’ too.

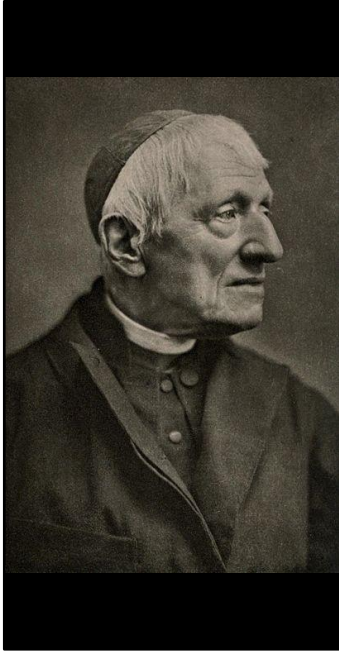
*fr Yves Congar OP
Laity, Church and World, 1959*

But is this real preaching and does it have value?

Let’s return to Yves Congar and his work ‘Laity, Church and World’.

READ QUOTES

He affirms the value of preaching and talks of laypeople being more attuned to the ‘vibrations’ of the world so as to speak with more effect, more power, more guts. As such, and recognising the apparently somewhat amateur nature of lay witness (or preaching in a broad sense) he affirms it does have real value and, in certain aspects, can improve upon clerical preaching.



"I want a laity, not arrogant, not rash in speech, not disputatious, but people who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity.

I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other...

You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it; to expose to the comprehension of others the fictions and fallacies of your opponents; to explain the charges brought against the Church, to the satisfaction, not, indeed, of bigots, but of men of sense, of whatever cast of opinion."

Cardinal John Henry Newman

Present Positions of Catholics in England, 1851

As Lay Dominicans in particular this does not exempt us from taking our study seriously. In this we are to role-model what John Henry Newman sought from the laity. His own search for Truth was costly, demanding and precious.

QUOTE

If we Lay Dominicans are to preach and thereby give vitality to the prophetic aspect of our baptismal calling to discipleship, we need to take our faith seriously, joyfully and communally. As 'amateurs' rather than 'professionals' there will be a tension between the fulness of the truth and our proclamation of it. That tension, that stored energy, is a state in which the Spirit of Truth can be at work. We are to preach using both brains and guts. That is the apostolate of all Christians but it is especially ours as Lay Dominicans and is a place where we can offer our insights within our parishes and communities.



Lay Dominican Assembly 2022

In September 2022, we held the annual Lay Dominican Assembly. In recent years, the Assembly has had a guest speaker to lead us for the day, but last year the previous Provincial Council had the excellent idea of asking each fraternity to speak, on the subject of our apostolate.

What was interesting was the range of things that were covered:

- Some speakers talked about their understanding of the word ‘apostolate’, and about Lay Dominican preaching
- There were some quite complex models attempting to understand how being a lay person, and being a Dominican fit together. Are we sometimes more part of the laity, and sometimes more part of the Dominican order? Or are we at all times fully both? (I definitely think it is the latter)
- There were also practical examples of initiatives happening in individual fraternities, from Justice and Peace and the environment to welcoming people into churches to light a candle, and the development of materials for children’s liturgy.

All of these are important – and we’ll be hearing more about several of these subjects from various speakers over the next 2 days.

Many of the examples given at the Assembly were about the activity of the fraternities. But I want to finish by talking about our vocation as individual Lay

Dominicans and in particular the vocation of Lay Dominicans in the Church, with what is happening in the Church now. Are we called to role-model the vocation of the laity?

The Synod



The Synod is such an important part of the life of the church at the moment. We are asked to start (and to carry on) a conversation about how we become a Synodal church, and what that means.

Everyone is invited, and encouraged, to join the conversation.

Organising such a conversation is a huge task.

At the end of 2021, we started the stage of the process where we were expected to hold conversations locally. This stage of the process was 6 months long. But our Diocese estimated they needed a month to pull together the synthesis for the diocese, and the Bishops Conference needed the last 2 months to pull together the synthesis at their level.

So 3 months to have the discussions in parishes, which included, in our Diocese, waiting for information from the Diocese on how they wanted us to go about it (1 month at the beginning), writing the synthesis for the parish and writing the synthesis for the Partnership (equivalent of deaneries elsewhere) (2 weeks at the end). So that's about 6 weeks to actually hold meetings – but that 6 weeks included Christmas and the New Year.

I could talk a lot more about the process for the Synod, but I won't: The reason I'm talking about it, is that I want to use this as an example of what parish life is like.



The Finchale Partnership

I mentioned that our Diocese is organised into partnerships. St. Cuthbert's is part of the Finchale Partnership, which consists of 5 parishes (but some parishes cover more than 1 church, so this is 10, or even 12 worshipping communities).

The Partnership covers the centre of Durham, a historic university city, but also a collection of ex-mining villages around Durham, many of them with depleted populations (and congregations) and significant poverty and isolation. So I think it has parishes with different characters and a range of issues which you probably find mirrored everywhere in the country.

So this is what happened with the Synod:

- At St. Cuthbert's we had a series of meetings on different sections of the material provided. A good turnout from the parish, and good discussion but we didn't succeed in getting students interested.
- At the biggest parish, which employed a very good Youth Worker, the parish priest asked the Youth Worker to run the synodal process. It coincided with her setting up a new confirmation programme, which took a lot of her time, and then she caught COVID. By the time we had the Partnership-wide meeting to pull together our discussions, parishioners were contacting me, asking why we'd had lots of meetings at St. Cuthbert's but nothing had happened in their parish.
- In one parish, a series of meetings were organised, and the people who attended were pleasantly surprised - they weren't used to such opportunities to talk.
- In another, the priest in charge said he didn't think people would be interested. He put it as an add-

on agenda item for the PPC, announced that anyone who was interested but not on the PPC could come (no-one did) and reported that there was nothing to report from the discussion they had.

- And in the fifth parish, nothing happened. A parishioner told me that they didn't know what the Synod was, and it hadn't been mentioned: 'Father isn't interested in things like that'.

This is the reality of life in parishes.



What brings people to the Lay Dominicans?

So how is this relevant to Lay Dominicans?

I looked at the emails people send as their very first enquiry.

Obviously, people who are admitted and make profession have spent time getting to know the order and discerning that they are on the right path.

And sometimes they approach us because they have already been discerning, and are well-informed and perhaps know a lot about Dominican Spirituality already. But some of the enquiries are from people looking for something. These are a few quotes from initial enquiries:

- I am very much interested in widening my knowledge of the Faith and deepening my faith life.
- There is very little around here and in general, it is a spiritually dark place
- I want to have a fuller Christian life.
- I am interested in deepening my faith spiritually and intellectually.
- ... very interested in developing my faith and communicating it.
- I feel called to serving God in a more ordered way
- I am looking for that something more, the deeper meaning, and a way to get closer to God and man

Many of these people will then have attended a fraternity meeting, to find out more. Some of these people may have found that they are indeed called to be Lay Dominicans. Whether or not that is the case, I would suggest that it may have been very hard for some of these people to access what they are looking for in some of our parishes - because some of our parishes are really struggling.



Fraternity

I hope that all of us Lay Dominicans are finding ourselves at home in our fraternities – and in the wider Dominican family.

I hope that we are all developing our faith, finding challenges in the study we are called to, and finding ways of preaching.

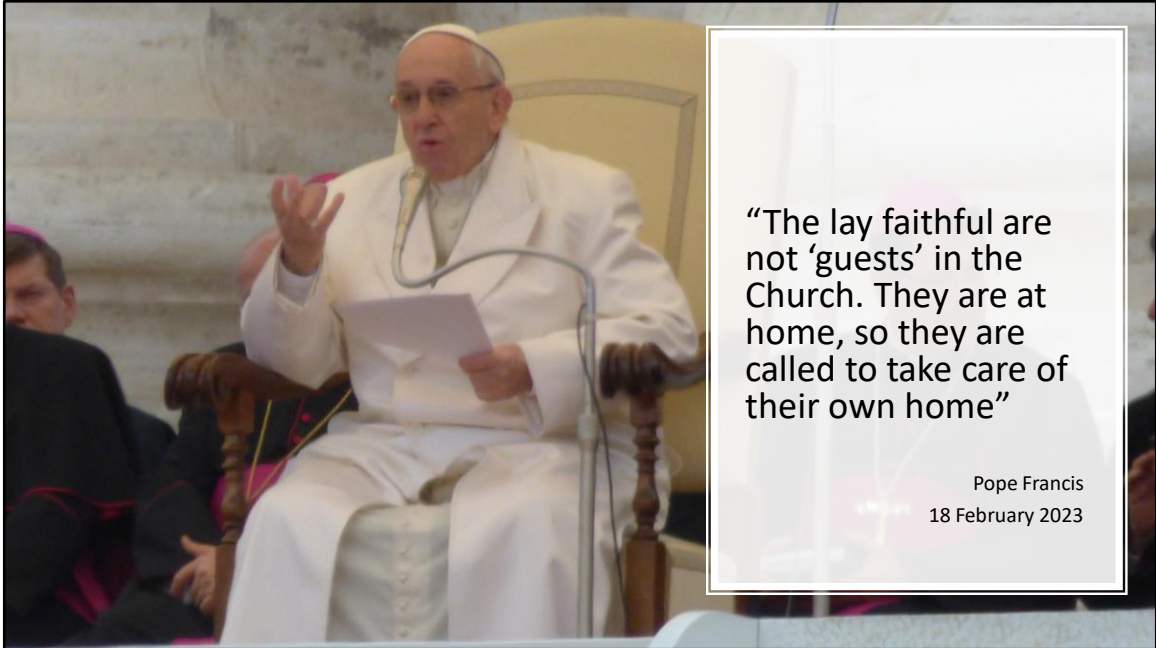
In a different context, I heard someone say recently that we are not professionals ‘like the friars and the sisters’. But we are professed members of the Order of Preachers and I hope we are finding joy in our Dominican vocation.

But I hope that we are NOT retreating from parishes, finding what we need in our fraternities and therefore taking a step back from what is needed in our local churches

- Catechesis such as Journey in Faith / RCIA
- Informed, adult discussion
- Making things happen and drawing others in.

Because it is not just the Synod that is calling the laity to get more involved in how the church, in our parishes and dioceses and at all levels, is managed and active. It is, of course, our baptism, but it also the fact that our Dominican calling has something

to offer which the rest of the church is much in need of.



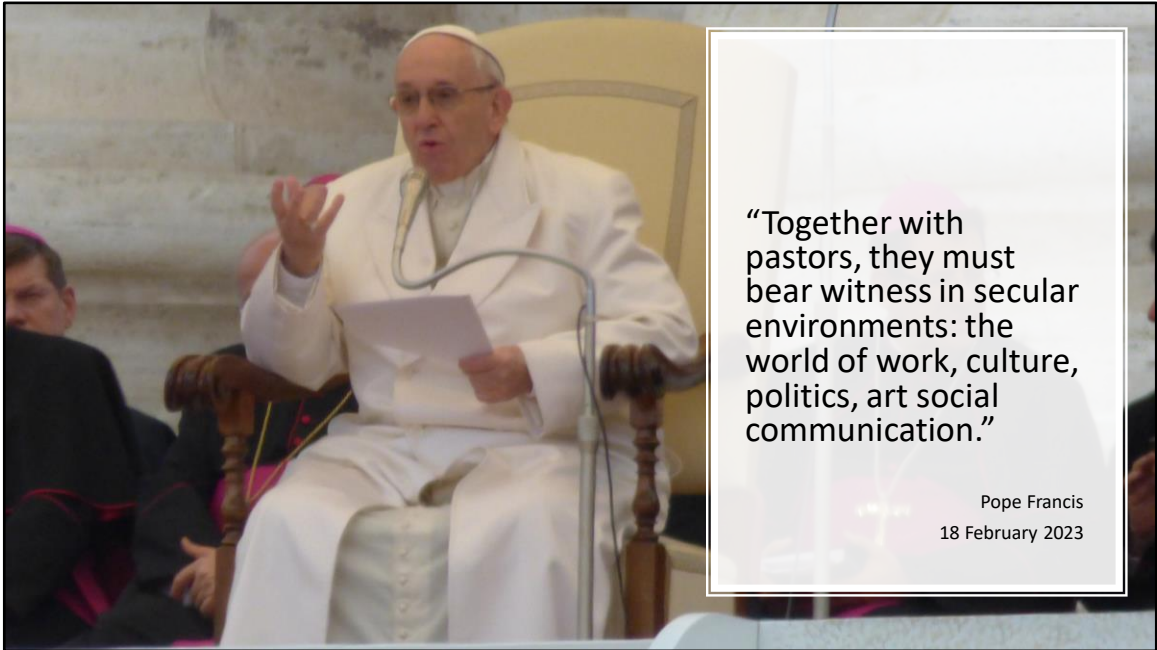
“The lay faithful are not ‘guests’ in the Church. They are at home, so they are called to take care of their own home”

Pope Francis
18 February 2023

This is a quote from Pope Francis, at a meeting in Rome, just a few weeks ago, on how to improve collaboration among laypeople, priests and bishops.

I hope we are not at home in our fraternities and guests in our parishes and dioceses.

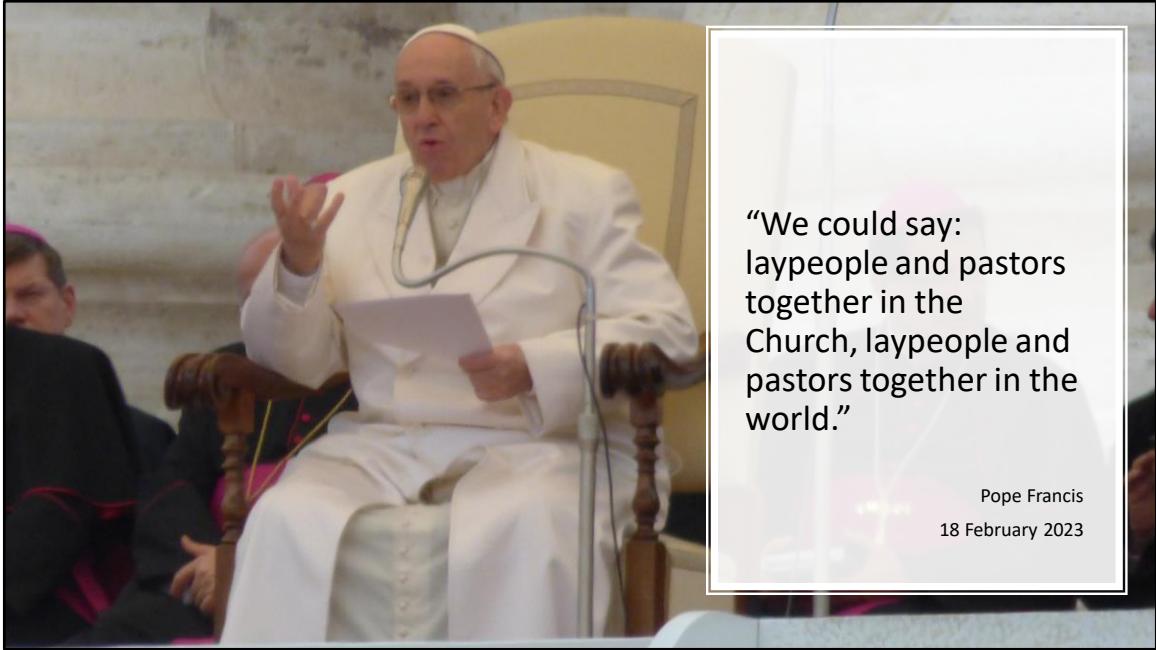
If that is the case, we will be quite the opposite of role models for the laity.



Pope Francis talks about our responsibility to bear witness.

It seems to me that this is identical to our apostolate: our calling to preach in every situation we find ourselves in.

One of the things I remember from Fernando's talk last year is his comment about his life as an academic, and what he brings to that from his Dominican vocation - a deep commitment to Truth.



“We could say:
laypeople and pastors
together in the
Church, laypeople and
pastors together in the
world.”

Pope Francis
18 February 2023

This quote from Pope Francis brings me back to the importance of the Dominican family.

If we can emphasize the importance of the whole Dominican family, and how we work together, complement each other and support each other, then, I think, we are building on something which can be a real role model for the whole family of the Church.



(Some of)
The Dominican Family

